

carrier-pigeons' flesh, for I fed them on grains of musk and their meat is become even as musk." Quoth Shuman, "An thou desire to have the carrier-pigeons, comply with Ali's will." Asked she "What is that ?" And Hasan answered, "He would have thee marry him to thy daughter Zaynab." She said, "I have not command over her except of affection"; and Hasan said to Ali the Cairene "Give her the pigeons." So he gave them to her, and she took them and rejoiced in them. Then quoth Hasan to her, "There is no help but thou return us a sufficient reply"; and Dalilah rejoined, "If it be indeed his wish to marry her, it availed nothing to play this clever trick upon us : it behoveth him rather to demand her in marriage of her mother's brother and her guardian, Captain Zurayk, him who crieth out, saying:—Ho ! a pound of fish for two farthings ! and who hangeth up in his shop a purse containing two thousand dinars." When the Forty heard this, they all rose and cried out, saying, "What manner of blather is this, O harlot ? Dost thou wish to bereave us of our brother Ali of Cairo ?" Then she returned to the Khan and said to her daughter, "Ali the Egyptian seeketh thee in marriage." Whereat Zaynab rejoiced, for she loved him because of his chaste forbearance towards her,¹ and asked her mother what had passed. So she told her, adding, "I made it a condition that he should demand thy hand of thine uncle, so I might make him fall into destruction." Meanwhile Ali turned to his fellows and asked them, "What manner of man is this Zurayk ?"; and they answered, "He was chief of the sharpers of Al-Irak land and could all but pierce mountains and lay hold upon the stars. He would steal the Kohl from the eye and, in brief, he had not his match for roguery ; but he hath repented his sins and forsaken his old way of life and opened him a fishmonger's shop. And now he hath amassed two thousand dinars by the sale of fish and laid them in a purse with strings of silk, to which he hath tied bells and rings and rattles of brass, hung on a peg within the doorway. Every time he openeth his shop he suspendeth the said purse and crieth out, saying :—Where are ye, O sharpers of Egypt, O prigs of Al-Irak, O tricksters of Ajam-land ? Behold, Zurayk the fishmonger hath hung up a purse in front of his shop, and whoso pretendeth to

¹ This is a neat touch of nature. Many a woman, even of the world, has fallen in love with a man before indifferent to her because he did not take advantage of her when he had the opportunity.

craft and cunning, and can take it by sleight, it is his. So the long fingered and greedy-minded come and try to take the purse, but cannot ; for, whilst he frieth his fish and tendeth the fire, he layeth at his feet scone-like circles of lead ; and whenever a thief thinketh to take him unawares and maketh a snatch at the purse he casteth at him a load of lead and slayeth him or doeth him a damage. So O Ali, wert thou to tackle him, thou wouldest be as one who jostleth a funeral cortége, unknowing who is dead ;¹ for thou art no match for him, and we fear his mischief for thee. Indeed, thou hast no call to marry Zaynab, and he who leaveth a thing alone liveth without it." Cried Ali, " This were shame, O comrades ; needs must I take the purse : but bring me a young lady's habit." So they brought him women's clothes and he clad himself therein and stained his hands with Henna, and modestly hung down his veil. Then he took a lamb and killing it, cut out the long intestine² which he cleaned and tied up below ; moreover he filled

¹ The slightest movement causes a fight at a funeral or a wedding-procession in the East ; even amongst the "mild Hindus."

² Arab. "Al-Musrán" (plur. of "Masfr") properly the intestines which contain the chyle. The bag made by Ali was, in fact, a "Cundum" (so called from the inventor, Colonel Cundum of the Guards in the days of Charles Second) or "French letter"; une capote anglaise, a "check upon child." Captain Grose says (Class. Dict. etc. s.v. Cundum) "The dried gut of a sheep worn by a man in the act of coition to prevent venereal infection. These machines were long prepared and sold by a matron of the name of Philips at the Green Canister in Half Moon Street in the Strand * * * Also a false scabbard over a sword and the oilskin case for the colours of a regiment." Another account is given in the Guide Pratique des Maladies Secrètes, Dr. G. Harris, Bruxelles. Librairie Populaire. He calls these petits sachets de baudruche "Candoms, from the doctor who invented them." (Littré ignores the word) and declares that the famous Ricord compared them with a bad umbrella which a storm can break or burst, while others term them cuirasses against pleasure and cobwebs against infection. They were much used in the last century. "Those pretended stolen goods were Mr. Wilkes's Papers, many of which tended to prove his authorship of the North Briton, No. 45, April 23, 1763, and some *Cundums* enclosed in an envelope" (Records of C. of King's Bench, London, 1763). "Pour finir l'inventaire de ces curiosités du cabinet de Madame Gourdan, il ne faut pas omettre une multitude de *redingottes* appelées *d'Angleterre*, je ne sais pourquoi. Vous connaissez, au surplus, ces espèces de boucliers qu'on oppose aux traits empoisonnés de l'amour ; et qui n'émoussent que ceux du plaisir." (L'Observateur Anglois, Londres 1778, iii. 69). Again we read :—

" Les capotes mélancoliques
Qui pendent chez les gros Millan (?)
S'enflent d'elles-mêmes, lubriques,
Et déchargent en se gonflant."

Passage Satyrique.

it with the blood and bound it between his thighs ; after which he donned petticoat-trousers and walking boots. He also made himself a pair of false breasts with birds' crops and filled them with thickened milk and tied round his hips and over his belly a piece of linen, which he stuffed with cotton, girding himself over all with a kerchief of silk well starched. Then he went out, whilst all who saw him exclaimed, "What a fine pair of hind cheeks!" Presently he saw an ass-driver coming, so he gave him a dinar and mounting, rode till he came to Zurayk's shop, where he saw the purse hung up and the gold glittering through it. Now Zurayk was frying fish, and Ali said, "O ass-man, what is that smell?" Replied he, "It's the smell of Zurayk's fish." Quoth Ali, "I am a woman with child and the smell harmeth me; go, fetch me a slice of the fish." So the donkey-boy said to Zurayk, "What aileth thee to fry fish so early and annoy pregnant women with the smell? I have here the wife of the Emir Hasan Sharr al-Tarik, and she is with child; so give her a bit of fish, for the babe stirreth in her womb. O Protector, O my God, avert from us the mischief of this day!" Thereupon Zurayk took a piece of fish and would have fried it, but the fire had gone out and he went in to rekindle it. Meanwhile Ali dismounted and sitting down, pressed upon the lamb's intestine till it burst and the blood ran out from between his legs. Then he cried aloud, saying, "O my back! O my side" Whereupon the driver turned and seeing the blood running, said, "What aileth thee, O my lady?" Replied Ali, "I have miscarried"; whereupon Zurayk looked out and seeing the blood fled affrighted into the inner shop. Quoth the donkey-driver, "Allah torment

Also in Louis Prolat :—

" Il fuyait, me laissant une capote au cul."

The articles are now of two kinds mostly of baudruche (sheep's gut) and a few of caoutchouc. They are made almost exclusively in the faubourgs of Paris, giving employment to many women and young girls; Grenelle turns out the baudruche and Grenelle and Lilas the India-rubber article; and of the three or four makers M. Deschamps is best known. The sheep's gut is not joined in any way but of single piece as it comes from the animal after, of course, much manipulation to make it thin and supple; the inferior qualities are stuck together at the sides. Prices vary from $4\frac{1}{2}$ to 36 francs per gross. Those of India-rubber are always joined at the side with a solution especially prepared for the purpose. I have also heard of fish-bladders but can give no details on the subject. The Cundum was unknown to the ancients of Europe although syphilis was not: even prehistoric skeletons show traces of its ravages.

thee, O Zurayk ! The lady hath miscarried and thou art no match for her husband. Why must thou make a stench so early in the morning ? I said to thee :—Bring her a slice, but thou wouldest not.” Thereupon, he took his ass and went his way and, as Zurayk still did not appear, Ali put out his hand to the purse ; but no sooner had he touched it than the bells and rattles and rings began to jingle and the gold to chink. Quoth Zurayk, who returned at the sound, “ Thy perfidy hath come to light, O gallows-bird ! Wilt thou put a cheat on me and thou in a woman’s habit ? Now take what cometh to thee ! ” And he threw a cake of lead at him, but it went agley and lighted on another ; whereupon the people rose against Zurayk and said to him, “ Art thou a tradesman, or a swashbuckler ? An thou be a tradesman, take down thy purse and spare the folk thy mischief.” He replied, “ Bismillah, in the name of Allah ! On my head be it.” As for Ali, he made off to the barrack and told Hasan Shuman what had happened, after which he put off his woman’s gear and donning a groom’s habit which was brought to him by his chief took a dish and five dirhams. Then he returned to Zurayk’s shop and the fishmonger said to him, “ What dost thou want, O my master ? ”¹ He showed him the dirhams and Zurayk would have given him of the fish in the tray, but he said, “ I will have none save hot fish.” So he set fish in the earthen pan and finding the fire dead, went in to relight it ; whereupon Ali put out his hand to the purse and caught hold of the end of it. The rattles and rings and bells jingled and Zurayk said, “ Thy trick hath not deceived me. I knew thee for all thou art disguised as a groom by the grip of thy hand on the dish and the dirhams.”—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Fifteenth Night,

She resumed, It hath reached me, O auspicious King, that when Ali of Egypt put out his hand to the purse, the bells and rings jingled and Zurayk said, “ Thy trick hath not deceived me for all thou comest disguised as a groom I knew thee by the grip of thy hand on the dish and the dirhams ! ” So saying, he threw the

¹ Arab. “ Yá Ustá ” (for “ Ustáz.”) The Pers. term is Ustád = a craft-master, an artisan and especially a barber. Here it is merely a polite address.

lead at him, but he avoided it and it fell into the pan full of hot fish and broke it and overturned it, fat and all, upon the breast and shoulders of the Kazi, who was passing. The oil ran down inside his clothes to his privy parts and he cried out, "O my privities! What a sad pickle you are in! Alas, unhappy I! Who hath played me this trick?" Answered the people, "O our lord, it was some small boy that threw a stone into the pan: but for Allah's ward, it had been worse." Then they turned and seeing the loaf of lead and that it was Zurayk who had thrown it, rose against him and said to him, "O Zurayk, this is not allowed of Allah! Take down the purse or it shall go ill for thee." Answered he, "I will take it down, Inshallah!" Meanwhile Ali returned to the barrack and told his comrades who cried, "Where is the purse?", all that had passed and they said, "Thou hast exhausted two-thirds of his cunning." Then he changed his groom's dress for the garb of a merchant and going out, met a snake-charmer, with a bag of serpents and a wallet containing his kit to whom said he, "O charmer, come and amuse my lads, and thou shalt have largesse." So he accompanied him to the barrack, where he fed him and drugging him with Bhang, doffed his clothes and put them on. Then he took the bags and repairing to Zurayk's shop began to play the reed-pipe. Quoth Zurayk, "Allah provide thee!" But Ali pulled out the serpents and cast them down before him; whereat the fishseller, who was afraid of snakes, fled from them into the inner shop. Thereupon Ali picked up the reptiles and, thrusting them back into the bag, stretched out his hand and caught hold of the end of the purse. The rings again rang and the bells and rattles jangled, and Zurayk cried, "Wilt thou never cease to play me tricks? Now thou feignest thyself a serpent-charmer!" So saying, he took up a piece of lead, and hurled it at Ali; but it missed him and fell on the head of a groom, who was passing by, following his master, a trooper, and knocked him down. Quoth the soldier, "Who felled him?"; and the folk said, "'Twas a stone fell from the roof." So the soldier passed on and the people, seeing the piece of lead, went up to Zurayk and cried to him, "Take down the purse!"; and he said, "Inshallah, I will take it down this very night!" Ali ceased not to practice upon Zurayk till he had made seven different attempts but without taking the purse. Then he returned the snake-charmer his clothes and kit and gave him due benevo-

lence ; after which he went back to Zurayk's shop and heard him say, "If I leave the purse here to-night, he will dig through the shop-wall and take it ; I will carry it home with me." So he arose and shut the shop ; then he took down the purse and putting it in his bosom set out home, till he came near his house, when he saw a wedding in a neighbour's lodging and said to himself, "I will hie me home and give my wife the purse and don my fine clothes and return to the marriage." And Ali followed him. Now Zurayk had married a black girl, one of the freed women of the Wazir Ja'afar and she had borne him a son, whom he named Abdallah, and he had promised her to spend the money in the purse on the occasion of the boy's circumcision and of his marriage-procession. So he went into his house and, as he entered, his wife saw that his face was overcast and asked him, "What hath caused thy sadness ?" Quoth he, "Allah hath afflicted me this day with a rascal who made seven attempts to get the purse, but without avail ;" and quoth she, "Give it to me, that I may lay it up against the boy's festival-day." (Now Ali, who had followed him lay hidden in a closet whence he could see and hear all.) So he gave her the purse and changed his clothes, saying, "Keep the purse safely, O Umm Abdallah, for I am going to the wedding." But she said, "Take thy sleep awhile." So he lay down and fell asleep. Presently, Ali rose and going on tiptoe to the purse, took it and went to the house of the wedding and stood there, looking on at the fun. Now meanwhile, Zurayk dreamt that he saw a bird fly away with the purse and awaking in affright, said to his wife, "Rise ; look for the purse." So she looked and finding it gone, buffeted her face and said, "Alas the blackness of thy fortune, O Umm Abdallah ! A sharker hath taken the purse." Quoth Zurayk, "By Allah it can be none other than rascal Ali who hath plagued me all day ! He hath followed me home and seized the purse ; and there is no help but that I go and get it back." Quoth she, "Except thou bring it, I will lock on thee the door and leave thee to pass the night in the street." So he went up to the house of the wedding, and seeing Ali looking on, said to himself, "This is he who took the purse ; but he lodgeth with Ahmad al-Danaf." So he forewent him to the barrack and, climbing up at the back, dropped down into the saloon, where he found every one asleep. Presently there came a rap at the door and Zurayk asked, "Who is there !" "Ali of Cairo," answered the

knocker ; and Zurayk said, " Hast thou brought the purse ? " So Ali thought it was Hasan Shuman and replied, " I have brought it ;¹ open the door." Quoth Zurayk, " Impossible that I open to thee till I see the purse ; for thy chief and I have laid a wager about it." Said Ali, " Put out thy hand." So he put out his hand through the hole in the side-door and Ali laid the purse in it ; whereupon Zurayk took it and going forth, as he had come in, returned to the wedding. Ali stood for a long while at the door, but none opened to him ; and at last he gave a thundering knock that awoke all the men and they said, " That is Ali of Cairo's peculiar rap." So the hall-keeper opened to him and Hasan Shuman said to him, " Hast thou brought the purse ? " Replied Ali, " Enough of jesting, O Shuman : didst thou not swear that thou wouldest not open to me till I showed thee the purse, and did I not give it thee through the hole in the side door ? And didst thou not say to me, I am sworn never to open the door till thou show me the purse ? " Quoth Hasan, " By Allah, 'twas not I who took it, but Zurayk ! " Quoth Ali, " Needs must I get it again," and repaired to the house of the wedding, where he heard the buffoon² say, " Bravo,³ O Abu Abdallah ! Good luck to thee with thy son !" Said Ali, " My luck is in the ascendant," and going to the fishmonger's lodging, climbed over the back wall of the house and found his wife asleep. So he drugged her with Bhang and clad himself in her clothes. Then he took the child in his arms and went round, searching, till he found a palm-leaf

¹ In common parlance Arabs answer a question (like the classics of Europe who rarely used Yes and No, Yea and Nay), by repeating its last words. They have, however, many affirmative particles *e.g.* Ni'am which answers a negative " Dost thou not go ? " —Ni'am (Yes!) ; and Ajal, a stronger form following a command, *e.g.* Sir (go)—Ajal, Yes verily. The popular form is Aywá ('lláhi) = Yes, by Allah. The chief negatives are Má and Lá, both often used in the sense of " There is not."

² Arab. " Khalbús," prop. the servant of the Almah-girls who acts buffoon as well as pimp. The " Maskharah " (whence our " mask ") corresponds with the fool or jester of mediæval Europe : amongst the Arnauts he is called " Suttari " and is known by his fox's tails : he mounts a mare, tom-toms on the kettle-drum and is generally one of the bravest of the corps. These buffoons are noted for extreme indecency : they generally appear in the ring provided with an enormous phallus of whip-cord and with this they charge man, woman and child, to the infinite delight of the public.

³ Arab. " Shúbash" pronounced in Egypt Shobash : it is the Persian Sháh-básh lit. = be a King, equivalent to our bravo. Here, however, the allusion is to the buffoon's cry at an Egyptian feast, " Shohbásh 'alayk, yá Sáhib al-faraj," = a present is due from thee, O giver of the fête ! " See Lane M E. xxvii.

basket containing buns,¹ which Zurayk of his niggardliness, had kept from the Greater Feast. Presently, the fishmonger returned and knocked at the door, whereupon Ali imitated his wife's voice and asked, "Who is at the door?" "Abu Abdallah," answered Zurayk and Ali said, "I swore that I would not open the door to thee, except thou broughtest back the purse." Quoth the fishmonger, "I have brought it." Cried Ali, "Here with it into my hand before I open the door;" and Zurayk answeréd, saying, "Let down the basket and take it therein." So Sharper Ali let down the basket and the other put the purse therein, whereupon Ali took it and drugged the child. Then he aroused the woman and making off by the back way as he had entered, returned with the child and the purse and the basket of cakes to the barrack and showed them all to the Forty, who praised his dexterity. Thereupon he gave them cakes, which they ate, and made over the boy to Hasan Shuman, saying, "This is Zurayk's child; hide it by thee." So he hid it and fetching a lamb, gave it to the hall-keeper who cooked it whole, wrapped in a cloth, and laid it out shrouded as it were a dead body. Meanwhile Zurayk stood awhile, waiting at the door, then gave a knock like thunder and his wife said to him, "Hast thou brought the purse?" He replied, "Didst thou not take it up in the basket thou diddest let down but now?" and she rejoined, "I let no basket down to thee, nor have I set eyes on the purse." Quoth he, "By Allah the sharper hath been beforehand with me and hath taken the purse again!" Then he searched the house and found the basket of cakes gone and the child missing and cried out, saying, "Alas, my child!" Whereupon the woman beat her breast and said, "I and thee to the Wazir, for none hath killed my son save this sharper, and all because of thee." Cried Zurayk, "I will answer for him." So he tied the kerchief of truce about his neck and going to Ahmad al-Danaf's lodging, knocked at the door. The hall-keeper admitted him and as he entered Hasan Shuman asked him, "What bringeth thee here?" He answered, "Do ye intercede with Ali the Cairene to restore me my child and I will yield to him the purse of gold." Quoth Hasan, "Allah requite thee, O Ali! Why

¹ Arab. "Ka'ak al-I'd:" the former is the Arab form of the Persian "Kakh" (still retained in Egypt) whence I would derive our word "cake." It alludes to the sweet cakes which are served up with dates, the quatre mendiants and sherbets during visits of the Lesser (not the greater) Festival, at the end of the Ramazan fast. (Lane M.E. xxv).

didst thou not tell me it was his child?" "What hath befallen him?" cried Zurayk, and Hasan replied, "We gave him raisins to eat, and he choked and died; and this is he." Quoth Zurayk "Alas, my son! What shall I say to his mother?" Then he rose and opening the shroud, saw it was a lamb barbecued and said, "Thou makest sport of me, O Ali!" Then they gave him the child and Calamity Ahmad said to him, "Thou didst hang up the purse, proclaiming that it should be the property of any sharper who should be able to take it, and Ali hath taken it; so 'tis the very property of our Cairene." Zurayk answered, "I make him a present of it;" but Ali said to him, "Do thou accept it on account of thy niece Zaynab." And Zurayk replied, "I accept it." Then quoth the Forty, "We demand of thee Zaynab in marriage for Ali of Cairo;" but quoth he, "I have no control over her save of kindness." Hasan asked, "Dost thou grant our suit?"; and he answered, "Yes, I will grant her in marriage to him who can avail to her mahr or marriage-settlement." "And what is her dowry?" enquired Hasan; and Zurayk replied, "She hath sworn that none shall mount her breast save the man who bringeth her the robe of Kamar, daughter of Azariah the Jew and the rest of her gear." ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seben Hundred and Sixteenth Night,

She said, It hath reached me, O auspicious King, that when Zurayk replied to Shuman, "She hath sworn that none shall ride astraddle upon her breast save the man who bringeth her the clothes of Kamar, daughter of Azariah the Jew and her crown and girdle and pantoufle¹ of gold," Ali cried, "If I do not bring her the clothes this very night, I renounce my claim to her." Rejoined Zurayk, "O Ali, thou art a dead man if thou play any of thy pranks on Kamar." "Why so?" asked Ali and the other answered, "Her father, Jew Azariah, is a skilful, wily, perfidious magician who hath the Jinn at his service. He owneth without the city a castle, whose walls are one brick of gold and one of silver and which is visible to the folk only whilst he is

¹ Arab. "Tásúmah," a rare word for a peculiar slipper. Dozy (s. v.) says only, espèce de chaussure, sandale, pantoufle, soulier.

therein : when he goeth forth, it disappeareth. He brought his daughter this dress I speak of from an enchanted treasure, and every day he layeth it in a charger of gold and, opening the windows of the palace, crieth out :—Where are the sharpers of Cairo, the prigs of Al-Irak, the master-thieves of Ajam-land ? Whoso prevaleth to take this dress, 'tis his. So all the long-fingered ones essayed the adventure, but failed to take it, and he turned them by his magic into apes and asses." But Ali said, "I will assuredly take it, and Zaynab shall be displayed therein."¹ So he went to the shop of the Jew and found him a man of stern and forbidding aspect, seated with scales and stone-weights and gold and silver and nests of drawers and so forth before him, and a she-mule tethered hard by. Presently he rose and shutting his shop, laid the gold and silver in two purses, which he placed in a pair of saddle-bags and set on the she-mule's back. Then he mounted and rode till he reached the city-outskirts followed, without his knowledge, by Ali, when he took out some dust from a pocket-purse and, muttering over it, sprinkled it upon the air. No sooner had he done this than sharper Ali saw a castle which had not its like, and the Jew mounted the steps upon his beast which was a subject Jinni ; after which he dismounted and taking the saddle-bags off her back, dismissed the she-mule and she vanished. Then he entered the castle and sat down. Presently, he arose and opening the lattices, took a wand of gold, which he set up in the open window and, hanging thereto a golden charger by chains of the same metal, laid in it the dress, whilst Ali watched him from behind the door, and presently he cried out, saying, "Where are the sharpers of Cairo ? Where are the prigs of Al-Irak, the master-thieves of the Ajam-land ? Whoso can take this dress by his sleight, 'tis his !" Then he pronounced certain magical words and a tray of food spread itself before him. He ate and conjured a second time, whereupon the tray disappeared ; and yet a third time, when a table of wine was placed between his hands and he drank. Quoth Ali, "I know not how I am to take the dress except if he be drunken." Then he stole up behind the Jew whinger in grip ; but the other turned and conjured, saying to his hand, "Hold with the sword ;" whereupon Ali's right arm was held and abode half-way in the air hending the hanger. He put out his

¹ Arab. "Ijtilá" = the displaying of the bride on her wedding night so often alluded to in The Nights.

left hand to the weapon, but it also stood fixed in the air, and so with his right foot, leaving him standing on one foot. Then the Jew dispelled the charm from him and Ali became as before. Presently Azariah struck a table of sand and found that the thief's name was Mercury Ali of Cairo; so he turned to him and said, "Come nearer! Who art thou and what dost thou here?" He replied, "I am Ali of Cairo, of the band of Ahmad al-Danaf. I sought the hand of Zaynab, daughter of Dalilah the Wily, and she demanded thy daughter's dress to her dowry; so do thou give it to me and become a Moslem, an thou wouldest save thy life." Rejoined the Jew, "After thy death! Many have gone about to steal the dress, but failed to take it from me; wherefore an thou deign be advised, thou wilt begone and save thyself; for they only seek the dress of thee, that thou mayst fall into destruction; and indeed, had I not seen by geomancy that thy fortune overrideth my fortunes I had smitten thy neck." Ali rejoiced to hear that his luck overcame that of the Jew and said to him, "There is no help for it but I must have the dress and thou must become a True Believer." Asked the Jew, "Is this thy will and last word," and Ali answered, "Yes." So the Jew took a cup and filling it with water, conjured over it and said to Ali, "Come forth from this shape of a man into the form of an ass." Then he sprinkled him with the water and straightway he became a donkey, with hoofs and long ears, and fell to braying after the manner of asinines. The Jew drew round him a circle which became a wall over against him, and drank on till the morning, when he said to Ali, "I will ride thee to-day and give the she-mule a rest." So he locked up the dress, the charger, the rod and the charms in a cupboard¹ and conjured over Ali, who followed him. Then he set the saddle-bags on his back and mounting, fared forth of the Castle, whereupon it disappeared from sight and he rode into Baghdad, till he came to his shop, where he alighted and emptied the bags of gold and silver into the trays before him. As for Ali, he was tied up by the shop-door, where he stood in his asinine form hearing and understanding all that passed, without being able to speak. And behold, up came a young merchant with whom fortune had played the tyrant and who could find no easier way of earning his livelihood than water-carrying. So he brought

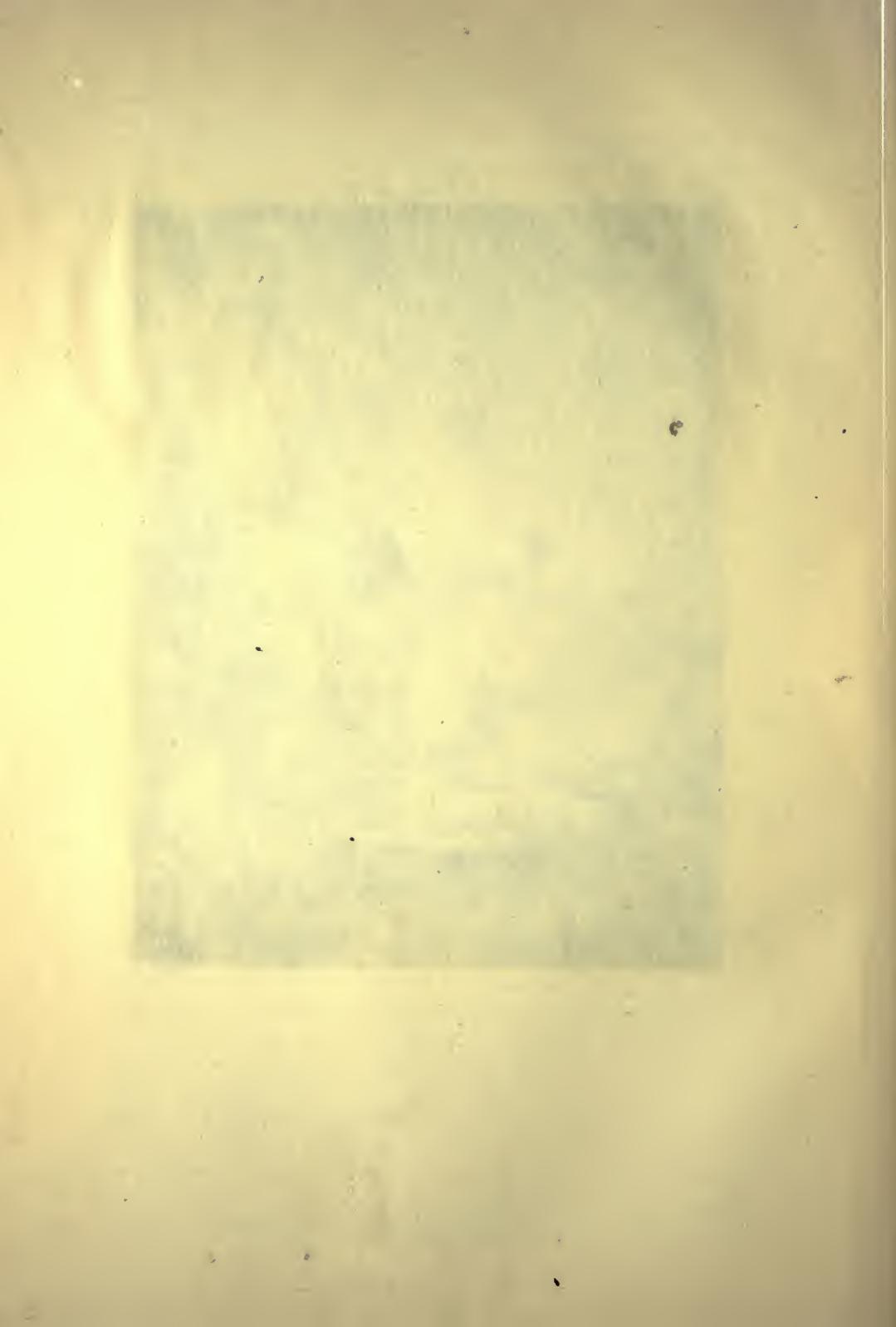
¹ Arab. Khiskhánah; a mixed word from Khaysh = canvass or stuffs generally and Pers. Khánah = house room. Dozy (s.v.) says armoire, buffet.

his wife's bracelets to the Jew and said to him, "Give me the price of these bracelets, that I may buy me an ass." Asked the Jew, "What wilt thou do with him ?"; and the other answered, "O master, I mean to fetch water from the river on his back, and earn my living thereby." Quoth the Jew, "Take this ass of mine." So he sold him the bracelets and received the ass-shaped Ali of Cairo in part payment and carried him home. Quoth Ali to himself, "If the Ass-man clap the pannel on thee and load thee with water-skins and go with thee half a score journeys a day he will ruin thy health and thou wilt die." So, when the water-carrier's wife came to bring him his fodder, he butted her with his head and she fell on her back ; whereupon he sprang on her and smiting her brow with his mouth, put out and displayed that which his begetter left him. She cried aloud and the neighbours came to her assistance and beat him and raised him off her breast. When her husband the intended water-carrier came home, she said to him, "Now either divorce me or return the ass to his owner." He asked, "What hath happened ?"; and she answered, "This is a devil in the guise of a donkey. He sprang upon me, and had not the neighbours beaten him off my bosom he had done with me a foul thing." So he carried the ass back to the Jew, who said to him, "Whereso hast thou brought him back ?" and he replied, "He did a foul thing with my wife." So the Jew gave him his money again and he went away ; and Azariah said to Ali, "Hast thou recourse to knavery, unlucky wretch that thou art, in order that——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Seventeenth Night,

She continued, It hath reached me, O auspicious King, that when the water-carrier brought back the ass, its Jew owner returned to him the monies and turning to Ali of Cairo said, "Hast thou recourse to knavery, unlucky wretch that thou art, in order that he may return thee to me ? But since it pleaseth thee to be an ass, I will make thee a spectacle and a laughing stock to great and small." Then he mounted him and rode till he came without the city, when he brought out the ashes in powder and conjuring over it sprinkled it upon the air and immediately the Castle appeared. He entered and taking the saddle-bags off the ass's back set up





the rod and hung to it the charger wherein were the clothes proclaiming aloud, "Where be the clever ones of all quarters who may avail to take this dress?" Then he conjured as before and meat was set before him and he ate and then wine when he drank; after which he took a cup of water and muttering certain words thereover, sprinkled it on the ass Ali, saying, "Quit this form and return to thy former shape." Ali straightway became a man once more and Azariah said to him, "O Ali, take good advice and be content with my mischief. Thou hast no call to marry Zaynab nor to take my daughter's dress, for 'tis no easy matter for thee: so leave greed and 'twill be better for thee; else will I turn thee into a bear or an ape or set on thee an Isrit, who will cast thee behind the Mountain Kaf." He replied, "I have engaged to take the dress and needs must I have it and thou must Islamize or I will slay thee." Rejoined the Jew, "O Ali, thou art like a walnut; unless it be broken it cannot be eaten." Then he took a cup of water and conjuring over it, sprinkled Ali with somewhat thereof, saying, "Take thou shape of bear;" whereupon he instantly became a bear and the Jew put a collar about his neck, muzzled him and chained him to a picket of iron. Then he sat down and ate and drank, now and then throwing him a morsel of his orts and emptying the dregs of the cup over him, till the morning, when he rose and laid by the tray and the dress and conjured over the bear, which followed him to the shop. There the Jew sat down and emptied the gold and silver into the trays before Ali, after binding him by the chain; and the bear there abode seeing and comprehending but not able to speak. Presently up came a man and a merchant, who accosted the Jew and said to him, "O Master, wilt thou sell me yonder bear? I have a wife who is my cousin and is sick; and they have prescribed for her to eat bears' flesh and anoint herself with bears' grease." At this the Jew rejoiced and said to himself, "I will sell him to this merchant, so he may slaughter him and we be at peace from him." And Ali also said in his mind, "By Allah, this fellow meaneth to slaughter me; but deliverance is with the Almighty." Then said the Jew, "He is a present from me to thee." So the merchant took him and carried him to the butcher, to whom he said, "Bring thy tools and company me." The butcher took his knives and followed the merchant to his house, where he bound the beast and fell to sharpening his blade: but, when he went up to him to slaughter him, the bear escaped from his hands and rising into the air, disappeared from

sight between heaven and earth ; nor did he cease flying till he alighted at the Jew's castle. Now the reason thereof was on this wise. When the Jew returned home, his daughter questioned him of Ali and he told her what had happened ; whereupon she said, " Summon a Jinni and ask him of the youth, whether he be indeed Mercury Ali or another who seeketh to put a cheat on thee." So Azariah called a Jinni by conjurations and questioned him of Ali ; and he replied, " 'Tis Ali of Cairo himself. The butcher hath pinioned him and whetted his knife to slaughter him." Quoth the Jew, " Go, snatch him up and bring him hither, ere the butcher cut his throat." So the Jinni flew off and, snatching Ali out of the butcher's hands, bore him to the palace and set him down before the Jew, who took a cup of water and conjuring over it, sprinkled him therewith, saying, " Return to thine own shape." And he straightway became a man again as before. The Jew's daughter Kamar,¹ seeing him to be a handsome young man, fell in love with him and he fell in love with her ; and she said to him, " O unlucky one, why dost thou go about to take my dress, enforcing my father to deal thus with thee ? " Quoth he, " I have engaged to get it for Zaynab the Coney-catcher, that I may wed her therewith." And she said, " Others than thou have played pranks with my father to get my dress, but could not win to it," presently adding, " So put away this thought from thee." But he answered, " Needs must I have it, and thy father must become a Moslem, else I will slay him." Then said the Jew, " See, O my daughter, how this unlucky fellow seeketh his own destruction," adding, " Now I will turn thee into a dog." So he took a cup graven with characters and full of water and conjuring over it, sprinkled some of it upon Ali, saying, " Take thou form of dog." Whereupon he straightway became a dog, and the Jew and his daughter drank together till the morning, when the father laid up the dress and charger and mounted his mule. Then he conjured over the dog, which followed him, as he rode towards the town, and all dogs barked at Ali² as he passed, till he came to the shop of a broker, a seller of second-hand goods, who rose and drove away the dogs, and Ali lay down before him. The Jew turned and looked for him, but

¹ The Bresl. Edit. " Kamarlyah " = Moon-like (fem.) for Moon.

² Every traveller describes the manners and customs of dogs in Eastern cities where they furiously attack all canine intruders. I have noticed the subject in writing of Al-Medinah where the beasts are confined to the suburbs (Pilgrimage ii. 52-54).

finding him not, passed onwards. Presently, the broker shut up his shop and went home, followed by the dog, which, when his daughter saw enter the house, she veiled her face and said, "O my papa, dost thou bring a strange man in to me?" He replied, "O my daughter, this is a dog." Quoth she, "Not so, 'tis Ali the Cairene, whom the Jew Azariah hath enchanted;" and she turned to the dog and said to him, "Art not Ali of Cairo?" And he signed to her with his head, "Yes." Then her father asked her, "Why did the Jew enchant him?"; and she answered, "Because of his daughter Kamar's dress; but I can release him." Said the broker, "An thou canst indeed do him this good office, now is the time," and she, "If he will marry me, I will release him." And he signed to her with his head, "Yes." So she took a cup of water, graven with certain signs and conjuring over it, was about to sprinkle Ali therewith, when lo! and behold! she heard a great cry and the cup fell from her hand. She turned and found that it was her father's handmaid, who had cried out; and she said to her, "O my mistress, is't thus thou keepest the covenant between me and thee? None taught thee this art save I, and thou didst agree with me that thou wouldest do naught without consulting me and that whoso married thee should marry me also, and that one night should be mine and one night thine." And the broker's daughter said, "'Tis well." When the broker heard the maid's words, he asked his daughter, "Who taught the maid?"; and she answered, "O my papa, enquire of herself." So he put the question and she replied, "Know, O my lord, that, when I was with Azariah the Jew, I used to spy upon him and listen to him, when he performed his gramarye; and when he went forth to his shop in Baghdad, I opened his books and read in them, till I became skilled in the Cabbala-science. One day, he was warm with wine and would have me lie with him, but I objected, saying, I may not grant thee this except thou become a Moslem. He refused and I said to him, Now for the Sultan's market.¹ So he sold me to thee and I taught my young mistress, making it a condition with her that she should do naught without my counsel, and that whoso might wed her should wed me also, one night for me and one night for her." Then she took a cup of water and conjuring over it, sprinkled the dog therewith; saying, "Return

¹ She could legally compel him to sell her; because, being an Infidel, he had attempted to debauch a Moslemah.

thou to form of man." And he straightway was restored to his former shape; whereupon the broker saluted him with the salam and asked him the reason of his enchantment. So Ali told him all that had passed—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Eighteenth Night,

She resumed, It hath reached me, O auspicious King, that the broker, having saluted Ali of Cairo with the salam, asked him the reason of his enchantment and what had befallen him; and he answered by telling him all that had passed, when the broker said to him, "Will not my daughter and the handmaid suffice thee?" but he answered, "Needs must I have Zaynab also." Now suddenly there came a rap at the door and the maid said, "Who is at the door?" The knocker replied, "Kamar, daughter of Azariah the Jew; say me, is Ali of Cairo with you?" Replied the broker's daughter, "O thou daughter of a dog! If he be with us, what wilt thou with him? Go down, O maid, and open to her." So the maid let her in, and when she looked upon Ali and he upon her, he said, "What bringeth thee hither O dog's daughter?" Quoth she, "I testify that there is no god but *the* God and I testify that Mohammed is the Apostle of God." And, having thus Islamised, she asked him, "Do men in the Faith of Al-Islam give marriage portions to women or do women dower men?" Quoth he, "Men endow women." "Then," said she, "I come and dower myself for thee, bringing thee, as my marriage-portion, my dress together with the rod and charger and chains and the head of my father, the enemy of thee and the foeman of Allah." And she threw down the Jew's head before him. Now the cause of her slaying her sire was as follows. On the night of his turning Ali into a dog, she saw, in a dream, a speaker who said to her, "Become a Moslemah." She did so; and as soon as she awoke next morning she expounded Al-Islam to her father who refused to embrace the Faith; so she drugged him with Bhang and killed him. As for Ali, he took the gear and said to the broker, "Meet we to-morrow at the Caliph's Divan, that I may take thy daughter and the handmaid to wife." Then he set out rejoicing, to return to the barrack of the Forty. On his way he met a sweetmeat seller, who was beating hand upon hand and

saying, “ There is no Majesty and there is no Might save in Allah, the Glorious, the Great ! Folk’s labour hath waxed sinful and man is active only in fraud ! ” Then said he to Ali, “ I conjure thee, by Allah, taste of this confection ! ” So Ali took a piece and ate it and fell down senseless, for there was Bhang therein ; whereupon the sweetmeat-seller seized the dress and the charger and the rest of the gear and thrusting them into the box where he kept his sweetmeats hoisted it up and made off. Presently he met a Kazi, who called to him, saying, “ Come hither, O sweetmeat seller ! ” So he went up to him and setting down his sack laid the tray of sweetmeats upon it and asked, “ What dost thou want ? ” “ Halwá and dragées,¹ ” answered the Kazi and, taking some in his hand, said, “ Both of these are adulterated.” Then he brought out sweetmeats from his breast-pocket² and gave them to the sweetmeat-seller, saying, “ Look at this fashion ; how excellent it is ! Eat of it and make the like of it.” So he ate and fell down senseless, for the sweetmeats were drugged with Bhang, whereupon the Kazi bundled him into the sack and made off with him, charger and chest and all, to the barrack of the Forty. Now the Judge in question was Hasan Shuman and the reason of this was as follows. When Ali had been gone some days in quest of the dress and they heard no news of him, Calamity Ahmad said to his men, “ O lads, go and seek for your brother Ali of Cairo.” So they sallied forth in quest of him and among the rest Hasan Shuman the Pestilence, disguised in a Kazi’s gear. He came upon the sweetmeat-seller and, knowing him for Ahmad al-Lakit³ suspected him of having played some trick upon Ali ; so he drugged him and did as we have seen. Meanwhile, the other Forty fared about the streets and highways making search in different directions, and amongst them Ali Kitf al-Jamal, who espying a crowd, made towards the people and found the Cairene Ali lying drugged and senseless in their midst. So he revived him and he came to himself and seeing the folk flocking around him asked, “ Where am I ? ” Answered Ali Camel-shoulder and his comrades, “ We found thee lying here drugged but know not who drugged thee.” Quoth Ali, “ ‘Twas

¹ Arab. “ Haláwat wa Mulabbas ” ; the latter etymologically means one dressed or clothed. Here it alludes to almonds, etc., clothed or coated with sugar. See Dozy s. v. “ labas.”

² Arab. “ ‘Ubb ” from a root = being long : Dozy (s.v.), says poche au sein ; Habb al-’ubb is a woman’s ornament.

³ Who, it will be remembered, was Dalilah’s grandson.

a certain sweetmeat-seller who drugged me and took the gear from me ; but where is he gone ? ” Quoth his comrades, “ We have seen nothing of him ; but come, rise and go home with us.” So they returned to the barrack, where they found Ahmad al-Danaf, who greeted Ali and enquired if he had brought the dress. He replied, “ I was coming hither with it and other matters, including the Jew’s head, when a sweetmeat-seller met me and drugged me with Bhang and took them from me.” Then he told him the whole tale ending with, “ If I come across that man of goodies again, I will requite him.” Presently Hasan Shuman came out of a closet and said to him, “ Hast thou gotten the gear, O Ali ? ” So he told him what had befallen him and added, “ If I know whither the rascal is gone and where to find the knave, I would pay him out. Knowest thou whither he went ? ” Answered Hasan, “ I know where he is,” and opening the door of the closet, showed him the sweetmeat-seller within, drugged and senseless. Then he aroused him and he opened his eyes and finding himself in presence of Mercury Ali and Calamity Ahmad and the Forty, started up and said, “ Where am I and who hath laid hands on me ? ” Replied Shuman, “ ’Twas I laid hands on thee ; ” and Ali cried, “ O perfidious wretch, wilt thou play thy pranks on me ? ” And he would have slain him : but Hasan said to him, “ Hold thy hand for this fellow is become thy kinsman.” “ How my kinsman ? ” quoth Ali ; and quoth Hasan, “ This is Ahmad al-Lakit son of Zaynab’s sister.” Then said Ali to the prisoner, “ Why didst thou thus, O Lakit ? ” and he replied, “ My grandmother, Dalilah the Wily, bade me do it ; only because Zurayk the fishmonger foregathered with the old woman and said :—Mercury Ali of Cairo is a sharper and a past master in knavery, and he will certainly slay the Jew and bring hither the dress. So she sent for me and said to me, O Ahmad, dost thou know Ali of Cairo ? Answered I :—Indeed I do and ’twas I directed him to Ahmad al-Danaf’s lodging when he first came to Baghdad. Quoth she :—Go and set thy nets for him, and if he have brought back the gear, put a cheat on him and take it from him. So I went round about the highways of the city, till I met a sweetmeat-seller and buying his clothes and stock-in-trade and gear for ten dinars, did what was done.” Thereupon quoth Ali, “ Go back to thy grandmother and Zurayk, and tell them that I have brought the gear and the Jew’s head and say to them :—Meet me to-morrow at the Caliph’s

Divan, there to receive Zaynab's dowry." And Calamity Ahmad rejoiced in this and said, "We have not wasted our pains in rearing thee, O Ali!" Next morning Ali took the dress, the charger, the rod and the chains of gold, together with the head of Azariah the Jew mounted on a pike, and went up, accompanied by Ahmad al-Danaf and the Forty, to the Divan, where they kissed ground before the Caliph—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Nineteenth Night,

She said, It hath reached me, O auspicious King, that when Ali the Cairene went up to the Caliph's Divan, accompanied by his uncle Ahmad al-Danaf and his lads they kissed ground before the Caliph who turned and seeing a youth of the most valiant aspect, enquired of Calamity Ahmad concerning him and he replied, "O Commander of the Faithful, this is Mercury Ali the Egyptian captain of the brave boys of Cairo, and he is the first of my lads." And the Caliph loved him for the valour that shone from between his eyes, testifying for him and not against him. Then Ali rose; and, casting the Jew's head down before him, said, "May thine every enemy be like this one, O Prince of True Believers!" Quoth Al-Rashid, "Whose head is this?"; and quoth Ali, "'Tis the head of Azariah the Jew." "Who slew him?" asked the Caliph. So Ali related to him all that had passed, from first to last, and the Caliph said, "I had not thought thou wouldest kill him, for that he was a sorcerer." Ali replied, "O Commander of the Faithful, my Lord made me prevail to his slaughter." Then the Caliph sent the Chief of Police to the Jew's palace, where he found him lying headless; so he laid the body on a bier,¹ and carried it to Al-Rashid, who commanded to burn it. Whereat, behold, up came Kamar and kissing the ground before the Caliph, informed him that she was the daughter of Jew Azariah and that she had become a Moslemah. Then she renewed her profession

¹ Arab. "Tábút," a term applied to the Ark of the Covenant (Koran ii. 349), which contained Moses' rod and shoes, Aaron's mitre, the manna-pot, the broken Tables of the Law, and the portraits of all the prophets which are to appear till the end of time—an extensive list for a box measuring 3 by 2 cubits. Europeans often translate it coffin, but it is properly the wooden case placed over an honoured grave. "Irán" is the Ark of Moses exposure, also the large hearse on which tribal chiefs were carried to earth.

of Faith before the Commander of the Faithful and said to him "Be thou my intercessor with Sharper Ali that he take me to wife." She also appointed him her guardian to consent to her marriage with the Cairene, to whom he gave the Jew's palace and all its contents, saying, "Ask a boon of me." Quoth Ali, "I beg of thee to let me stand on thy carpet and eat of thy table ;" and quoth the Caliph, "O Ali, hast thou any lads ?" He replied, "I have forty lads ; but they are in Cairo." Rejoined the Caliph, "Send to Cairo and fetch them hither," presently adding, "But, O Ali, hast thou a barrack for them ?" "No," answered Ali ; and Hasan Shuman said, "I make him a present of my barrack with all that is therein, O Commander of the Faithful." However, the Caliph retorted, saying, "Thy lodging is thine own, O Hasan ;" and he bade his treasurer give the court architect ten thousand dinars, that he might build Ali a hall with four daises and forty sleeping-closets for his lads. Then said he, "O Ali, hast thou any further wish, that we may command its fulfilment ?"; and said Ali, "O King of the age, be thou my intercessor with Dalilah the Wily that she give me her daughter Zaynab to wife and take the dress and gear of Azariah's girl in lieu of dower." Dalilah accepted the Caliph's intercession and accepted the charger and dress and what not, and they drew up the marriage contracts between Ali and Zaynab and Kamar, the Jew's daughter and the broker's daughter and the handmaid. Moreover, the Caliph assigned him a solde with a table morning and evening, and stipends and allowances for fodder ; all of the most liberal. Then Ali the Cairene fell to making ready for the wedding festivities and, after thirty days, he sent a letter to his comrades in Cairo, wherein he gave them to know of the favours and honours which the Caliph had bestowed upon him and said, "I have married four maidens and needs must ye come to the wedding." So, after a reasonable time the forty lads arrived and they held high festival ; he homed them in his barrack and entreated them with the utmost regard and presented them to the Caliph, who bestowed on them robes of honour and largesse. Then the tiring-women displayed Zaynab before Ali in the dress of the Jew's daughter, and he went in unto her and found her a pearl unthridden and a filly by all save himself unridden. Then he went in unto the three other maidens and found them accomplished in beauty and loveliness. After this it befel that Ali of Cairo was one night on guard by the Caliph who said to him, "I wish thee

O Ali, to tell me all that hath befallen thee from first to last with Dalilah the Wily and Zaynab the Coney-catcher and Zurayk the Fishmonger." So Ali related to him all his adventures and the Commander of the Faithful bade record them and lay them up in the royal muniment-rooms. So they wrote down all that had befallen him and kept it in store with other histories for the people of Mohammed the Best of Men. And Ali and his wives and comrades abode in all solace of life, and its joyance, till there came to them the Destroyer of Delights and Sunderer of Societies ; and Allah (be He extolled and exalted!) is All-knowing!¹ And also men relate the tale of

ARDASHIR AND HAYAT AL-NUFUS.²

THERE was once in the city of Shíráz a mighty King called Sayf al-A'azam Shah, who had grown old, without being blessed with a son. So he summoned the physicists and physicians and said to them, "I am now in years and ye know my case and the state of the kingdom and its ordinance ; and I fear for my subjects after me ; for that up to this present I have not been vouchsafed a son." Thereupon they replied, "We will compound thee a somewhat of drugs wherein shall be efficacy, if it please Almighty Allah!" So they mixed him drugs, which he used and knew his wife carnally, and she conceived by leave of the Most High Lord, who saith to a thing, "Be," and it becometh. When her months were accomplished, she gave birth to a male child like the moon, whom his father named Ardashir,³ and he grew up and throve and applied himself to the study of learning and letters, till he attained the age of fifteen. Now there was in Al-Irak a King called Abd al-Kádir who had a daughter, by name Hayát al-Nufús, and she was like the rising full moon ; but she had an hatred for men and the folk very hardly dared name mankind in her presence. The Kings of the Chosroës had sought her in

¹ i.e. What we have related is not "Gospel Truth."

² Omitted by Lane (iii. 252) "because little more than a repetition" of *Taj al-Mulúk* and the Lady *Dunyá*. This is true ; but the nice progress of the nurse's pimping is a well-finished picture and the old woman's speech (*infra* p. 243) is a gem.

³ Artaxerxes ; in the Mac. Edit. Azdashir, a misprint.

marriage of her sire ; but, when he spoke with her thereof, she said, "Never will I do this ; and if thou force me thereto, I will slay myself." Now Prince Ardashir heard of her fame and fell in love with her and told his father who, seeing his case, took pity on him and promised him day by day that he should marry her. So he despatched his Wazir to demand her in wedlock, but King Abd al-Kadir refused, and when the Minister returned to King Sayf al-A'azam and acquainted him with what had befallen his mission and the failure thereof, he was wroth with exceeding wrath and cried, "Shall the like of me send to one of the Kings on a requisition and he accomplish it not ?" Then he bade a herald make proclamation to his troops, bidding them bring out the tents and equip them for war with all diligence, though they should borrow money for the necessary expenses ; and he said, "I will on no wise turn back, till I have laid waste King Abd al-Kadir's dominions and slain his men and plundered his treasures and blotted out his traces !" When the report of this reached Ardashir he rose from his carpet-bed, and going in to his father, kissed ground¹ between his hands and said, "O mighty King, trouble not thyself with aught of this thing—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Twentieth Night,

She continued, It hath reached me, O auspicious King, that when report of this reached the Prince he went in to his sire the King and, kissing ground between his hands, said, "O mighty King, trouble not thy soul with aught of this thing and levy not thy champions and armies neither spend thy monies. Thou art stronger than he, and if thou loose upon him this thy host, thou wilt lay waste his cities and dominions and spoil his good and slay his strong men and himself ; but when his daughter shall come to know what hath befallen her father and his people by reason of her, she will slay herself, and I shall die on her account ; for I can never live after her ; no, never." Asked the King, "And what

¹ I use "kiss ground" as we say "kiss hands." But it must not be understood literally : the nearest approach would be to touch the earth with the finger-tips and apply them to the lips or brow. Amongst Hindus the Ashtāṅga-prostration included actually kissing the ground.

then thinkest thou to do, O my son?" and the Prince answered, "I will don a merchant's habit and cast about how I may win to the Princess and compass my desire of her." Quoth Sayf al-A'azam, "Art thou determined upon this?"; and quoth the Prince, "Yes, O my sire;" whereupon the King called to his Wazir, and said to him, "Do thou journey with my son, the core of my heart, and help him to win his will and watch over him and guide him with thy sound judgment, for thou standest to him even in my stead." "I hear and obey," answered the Minister; and the King gave his son three hundred thousand dinars in gold and great store of jewels and precious stones and goldsmiths' ware and stuffs and other things of price. Then Prince Ardashir went in to his mother and kissed her hands and asked her blessing. She blessed him and, forthright opening her treasures, brought out to him necklaces and trinkets and apparel and all manner of other costly objects hoarded up from the time of the bygone Kings, whose price might not be evened with coin. Moreover, he took with him of his Mamelukes and negro-slaves and cattle all that he needed for the road and clad himself and the Wazir and their company in traders' gear. Then he farewelled his parents and kinsfolk and friends; and, setting out, fared on over wolds and wastes all hours of the day and watches of the night; and whenas the way was longsome upon him he improvised these couplets:—

My longing bred of love with mine unease for ever grows; • Nor against all
the wrongs of time one succourer arose:
When Pleiads and the Fishes show in sky the rise I watch, • As worshipper
within whose breast a pious burning glows:
For Star o' Morn I speer until at last when it is seen, • I'm madded with
my passion and my fancy's woes and throes:
I swear by you that never from your love have I been loosed; • Naught am
I save a watcher who of slumber nothing knows!
Though hard appear my hope to win, though languor aye increase, • And after
thee my patience fails and ne'er a helper shows;
Yet will I wait till Allah shall be pleased to join our loves; • I'll mortify
the jealous and I'll mock me of my foes.

When he ended his verse he swooned away and the Wazir sprinkled rose-water on him, till the Prince came to himself, when the Minister said to him, "O King's son, possess thy soul in patience; for the consequence of patience is consolation, and behold, thou art on the way to whatso thou wishest." And he ceased not to bespeak him fair and comfort him till his trouble

subsided ; and they continued their journey with all diligence. Presently, the Prince again became impatient of the length of the way and bethought him of his beloved and recited these couplets :—

Longsome is absence, restlessness increaseth and despite ; * And burn my vitals in the blaze my love and longings light :
 Grows my hair gray from pains and pangs which I am doomèd bear * For pine, while tear-floods stream from eyes and sore offend my sight :
 I swear, O Hope of me, O End of every wish and will, * By Him who made mankind and every branch with leafage dight,
 A passion-load for thee, O my Desire, I must endure, * And boast I that to bear such load no lover hath the might.
 Question the Night of me and Night thy soul shall satisfy * Mine eyelids never close in sleep throughout the livelong night.

Then he wept with sore weeping and 'plained of that he suffered for stress of love-longing ; but the Wazir comforted him and spoke him fair, promising him the winning of his wish ; after which they fared on again for a few days, when they drew near to the White City, the capital of King Abd al-Kadir, soon after sunrise. Then said the Minister to the Prince, " Rejoice, O King's son, in all good ; for see, yonder is the White City, that which thou seekest." Whereat the Prince rejoiced with exceeding joy and recited these couplets :—

My friends, I yearn in heart distraught for him ;	* Longing abides and with sore pains I brim :	
I mourn like childless mother, nor can find the light grows dim ;		* One to console me when
Yet when the breezes blow from off thy land,		* I feel their freshness shed
on heart and limb ;		
And rail mine eyes like water-laden clouds,		* While in a tear-sea shed
by heart I swim.		

Now when they entered the White City they asked for the Merchants' Khan, a place of moneyed men ; and when shown the hostelry they hired three magazines and on receiving the keys¹ they laid up therein all their goods and gear. They abode in the Khan till they were rested, when the Wazir applied himself to devise a device for the Prince,—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

¹ The "key" is mentioned because a fee so called (*miftáh*) is paid on its being handed to the new lodger (Pilgrimage i. 62).

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

She pursued, It hath reached me, O auspicious King, that the Prince and the Minister alighted at the Khan and lodged their goods in the ground-floor magazines and there settled their servants. Then they tarried awhile till they had rested when the Wazir arose and applied himself to devise a device for the Prince, and said to him, "I have bethought me of somewhat wherein, methinks, will be success for thee, so it please Almighty Allah." Quoth Ardashir, "O thou Wazir of good counsel, do what cometh to thy mind, and may the Lord direct thy rede aright!" Quoth the Minister, "I purpose to hire thee a shop in the market-street of the stuff-sellers and set thee therein; for that all, great and small, have recourse to the bazar and, meseems, when the folk see thee with their own eyes sitting in the shop their hearts will incline to thee and thou wilt thus be enabled to attain thy desire, for thou art fair of favour and souls incline to thee and sight rejoiceth in thee." The other replied, "Do what seemeth good to thee." So the Wazir forthright began to robe the Prince and himself in their richest raiment and, putting a purse of a thousand dinars in his breast-pocket, went forth and walked about the city, whilst all who looked upon them marvelled at the beauty of the King's son, saying, "Glory be to Him who created this youth 'of vile water'¹! Blessed be Allah excellentest of Creators!" Great was the talk anent him and some said, "This is no mortal, 'this is naught save a noble angel'";² and others, "Hath Rizwán, the door-keeper of the Eden-garden, left the gate of Paradise unguarded, that this youth hath come forth?" The people followed them to the stuff-market, where they entered and stood, till there came up to them an old man of dignified presence and venerable appearance, who saluted them, and they returned his salam. Then the Shaykh said to them, "O my lords, have ye any need, that we may have the honour of accomplishing?"; and the Wazir asked him, "Who art thou, O elder?" He answered, "I am the Overseer of the market." Quoth the Wazir, "Know then, O Shaykh, that this youth is my son and I wish to hire him a shop in the

¹ The Koranic term for semen, often quoted.

² Koran. xii. 31, in the story of Joseph, before noticed.

bazar, that he may sit therein and learn to sell and buy and take and give, and come to ken merchants' ways and habits." "I hear and I obey," replied the Overseer and brought them without stay or delay the key of a shop, which he caused the brokers sweep and clean. And they did his bidding. Then the Wazir sent for a high mattress, stuffed with ostrich-down, and set it up in the shop, spreading upon it a small prayer-carpet, and a cushion fringed with broidery of red gold. Moreover he brought pillows and transported thither so much of the goods and stuffs that he had brought with him as filled the shop. Next morning the young Prince came and opening the shop, seated himself on the divan, and stationed two Mamelukes, clad in the richest of raiment before him and two black slaves of the goodliest of the Abyssinians in the lower part of the shop. The Wazir enjoined him to keep his secret from the folk, so thereby he might find aid in the winning of his wishes; then he left him and charging him to acquaint him with what befel him in the shop, day by day returned to the Khan. The Prince sat in the shop till night as he were the moon at its fullest, whilst the folk, hearing tell of his comeliness, flocked to the place, without errand, to gaze on his beauty and loveliness and symmetry and perfect grace and glorify the Almighty who created and shaped him, till none could pass through that bazar for the excessive crowding of the folk about him. The King's son turned right and left, abashed at the throng of people that stared at him, hoping to make acquaintance with some one about the court, of whom he might get news of the Princess; but he found no way to this, wherefore his breast was straitened. Meanwhile, the Wazir daily promised him the attainment of his desire and the case so continued for a time till, one morning, as the youth sat in the shop, there came up an old woman of respectable semblance and dignified presence clad in raiment of devotees¹ and followed by two slave-girls like moons. She stopped before the shop and, having considered the Prince awhile, cried, "Glory be to God who fashioned that face and perfected that figure!" Then she saluted him and he returned her salam and seated her by his side. Quoth she, "Whence comest thou, O fair of favour?"; and quoth he, "From the parts of Hind, O my mother; and I have come to this city to

¹ Probably the white woollens, so often mentioned, whose use is now returning to Europe, where men have a reasonable fear of dyed stuffs, especially since Aniline conquered Cochineal.

see the world and look about me." Honour to thee for a visitor ! What goods and stuffs hast thou ? Show me something handsome, fit for Kings." "If thou wish for handsome stuffs, I will show them to thee ; for I have wares that besem persons of every condition." O my son, I want somewhat costly of price and seemly to sight ; brief, the best thou hast." "Thou must needs tell me for whom thou seekest it, that I may show thee goods according to the rank of the requirer." "Thou speakest sooth, O my son," said she, "I want somewhat for my mistress Hayat al-Nufus, daughter of Abd al-Kadir, lord of this land and King of this country." Now when Ardashir heard his mistress's name, his reason flew for joy and his heart fluttered and he gave no order to slave or servant, but, putting his hand behind him, pulled out a purse of an hundred dinars and offered it to the old woman, saying, "This is for the washing of thy clothes." Then he again put forth his hand and brought out of a wrapper a dress worth ten thousand dinars or more and said to her, "This is of that which I have brought to your country." When the old woman saw it, it pleased her and she asked, "What is the price of this dress, O perfect in qualities ?" Answered he, "I will take no price for it !" whereupon she thanked him and repeated her question ; but he said, "By Allah, I will take no price for it. I make thee a present of it, an the Princess will not accept it and 'tis a guest-gift from me to thee. Alhamdolillah—Glory be to God—who hath brought us together, so that, if one day I have a want, I shall find thee a helper to me in winning it !" She marvelled at the goodliness of his speech and the excess of his generosity and the perfection of his courtesy and said to him, "What is thy name, O my lord ?" He replied, "My name is Ardashir ;" and she cried, "By Allah this is a rare name ! Therewith are Kings' sons named, and thou art in a guise of the sons of the merchants !" Quoth he, "Of the love my father bore me, he gave me this name, but a name signifieth naught ;" and quoth she in wonder, "O my son, take the price of thy goods." But he swore that he would not take aught. Then the old lady said to him, "O my dear one, Truth (I would have thee know) is the greatest of all things and thou hadst not dealt thus generously by me but for a special reason : so tell me thy case and thy secret thought ; belike thou hast some wish to whose winning I may help thee." Thereupon he laid his hand in hers and, after exacting an oath of secrecy,

told her the whole story of his passion for the Princess and his condition by reason thereof. The old woman shook her head and said, "True; but O my son, the wise say, in the current adage:—An thou wouldest be obeyed, abstain from ordering what may not be made; and thou, my son, thy name is Merchant, and though thou hadst the keys of the Hidden Hoards, yet wouldest thou be called naught but Merchant. An thou wouldest rise to high rank, according to thy station, then seek the hand of a Kazi's daughter or even an Emir's; but why, O my son, aspirest thou to none but the daughter of the King of the age and the time, and she a clean maid, who knoweth nothing of the things of the world and hath never in her life seen anything but her palace wherein she dwelleth? Yet, for all her tender age, she is intelligent, shrewd, vivacious, penetrating, quick of wit, sharp of act and rare of rede: her father hath no other child and she is dearer to him than his life and soul. Every morning he cometh to her and giveth her good-morrow, and all who dwell in the palace stand in dread of her. Think not, O my son, that any dare bespeak her with aught of these words; nor is there any way for me thereto. By Allah, O my son, my heart and vitals love thee and were it in my power to give thee access to her, I would assuredly do it; but I will tell thee somewhat, wherein Allah may haply appoint the healing of thy heart, and will risk life and goods for thee, till I win thy will for thee." He asked, "And what is that, O my mother;" and she answered, "Seek of me the daughter of a Wazir or an Emir, and I will grant thy request; but it may not be that one should mount from earth to heaven at one bound." When the Prince heard this, he replied to her with courtesy and sense, "O my mother, thou art a woman of wit and knowest how things go. Say me doth a man, when his head irketh him, bind up his hand?" Quoth she, "No, by Allah, O my son"; and quoth he, "Even so my heart seeketh none but her and naught slayeth me but love of her. By Allah, I am a dead man, and I find not one to counsel me aright and succour me! Allah upon thee, O my mother, take pity on my strangerhood and the streaming of my tears!"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She resumed, It hath reached me, O auspicious King, that Ardashir, the King's son said to the old woman, "Allah upon thee, O

my mother, take pity on my strangerhood and the streaming of my tears." Replied she, "By Allah, O my son, thy words rend my heart, but my hand hath no cunning wherewith to help thee." Quoth he, "I beseech thee of thy favour, carry her a letter and kiss her hands for me." So she had compassion on him and said, "Write what thou wilt and I will bear it to her." When he heard this, he was ready to fly for joy and calling for ink-case and paper, wrote these couplets :—

O Hayát al-Nufús, be gen'rous, and incline o To one who loving thee for parting's doomed to pine.
 I was in all delight, in gladsomest of life, o But now I am distraught with sufferings condign.
 To wakefulness I cling through longsomeness of night o And with me sorrow chats¹ through each sad eve of mine;
 Pity a lover sad, a sore afflicted wretch o Whose eyelids ever ulcered are with tearful brine ;
 And when the morning comes at last, the real morn o He finds him drunken and distraught with passion's wine.

Then he folded the scroll and kissing it, gave it to the old woman ; after which he put his hand to a chest and took out a second purse containing an hundred dinars, which he presented to her, saying, "Divide this among the slave girls." She refused it and cried, "By Allah, O my son, I am not with thee for aught of this !"; however, he thanked her and answered, "There is no help but that thou accept of it." So she took it and kissing his hands, returned home ; and going in to the Princess, cried, "O my lady, I have brought thee somewhat the like whereof is not with the people of our city, and it cometh from a handsome young man, than whom there is not a goodlier on earth's face !" She asked, "O my nurse, and whence cometh the youth ?" and the old

¹ Arab. "samír," one who enjoys the musámarah or night-talk outside the Arab tents. "Samar" is the shade of the moon, or half darkness when only stars shine without a moon, or the darkness of a moonless night. Hence the proverb (A. P. ii. 513) "Má af'al-hú al-samar wa'l kamar ;" I will not do it by moondarkness or by moonshine, i.e. never. I have elsewhere remarked that "Early to bed and early to rise" is a civilised maxim ; most barbarians sit deep into the night in the light of the moon of a camp-fire and will not rise till nearly noon. They agree in our modern version of the old saw :—

Early to bed and early to rise
 Makes a man surly and gives him red eyes.

woman answered, "From the parts of Hind; and he hath given me this dress of gold brocade, embroidered with pearls and gems and worth the Kingdom of Chosroës and Cæsar." Thereupon she opened the dress and the whole palace was illuminated by its brightness, because of the beauty of its fashion and the wealth of unions and jewels wherewith it was broidered, and all who were present marvelled at it. The Princess examined it and, judging it to be worth no less than a whole year's revenue of her father's kingdom, said to the old woman, "O my nurse, cometh this dress from him or from another?"¹ Replied she, "From him;" and Hayat al-Nufus asked, "Is this trader of our town or a stranger?" The old woman answered, "He is a foreigner, O my lady, newly come hither; and by Allah he hath servants and slaves; and he is fair of face, symmetrical of form, well mannered, open-handed and open-hearted, never saw I a goodlier than he, save thyself." The King's daughter rejoined, "Indeed this is an extraordinary thing, that a dress like this, which money cannot buy, should be in the hands of a merchant! What price did he set on it, O my nurse?" Quoth she, "By Allah, he would set no price on it, but gave me back the money thou sentest by me and swore that he would take naught thereof, saying:—'Tis a gift from me to the King's daughter; for it beseemeth none but her; and if she will not accept it, I make thee a present of it." Cried the Princess, "By Allah, this is indeed marvellous generosity and wondrous munificence! But I fear the issue of his affair, lest haply² he be brought to necessity. Why didst thou not ask him, O my nurse, if he had any desire, that we might fulfil it for him?" The nurse replied, "O my lady, I did ask him, and he said to me:—I have indeed a desire; but he would not tell me what it was. However, he gave me this letter and said:—Carry it to the Princess." So Hayat al-Nufus took the letter and opened and read it to the end; whereupon she was sore chafed; and lost temper and changing colour for anger she cried out to the old woman, saying, "Woe to thee, O nurse! What is the name of this dog who durst write this language to a King's daughter? What affinity is there between me and this hound that he should address me thus? By Almighty Allah, Lord of the well Zemzem and of the Hatim

¹ Suspecting that it had been sent by some Royal lover.

² Arab. "Rubbamá" a particle more emphatic than rubba, == perhaps, sometimes, often.

Wall,¹ but that I fear the Omnipotent, the Most High, I would send and bind the cur's hands behind him and slit his nostrils, and shear off his nose and ears and after, by way of example, crucify him on the gate of the bazar wherein is his booth!" When the old woman heard these words, she waxed yellow; her side muscles² quivered and her tongue clave to her mouth; but she heartened her heart and said, "Softly, O my lady! What is there in his letter to trouble thee thus? Is it aught but a memorial containing his complaint to thee of poverty or oppression, from which he hopeth to be relieved by thy favour?" Replied she, "No, by Allah, O my nurse, 'tis naught of this; but verses and shameful words! However, O my nurse, this dog must be in one of three cases: either he is Jinn-mad, and hath no wit, or he seeketh his own slaughter, or else he is assisted to his wish of me by some one of exceeding puissance and a mighty Sultan. Or hath he heard that I am one of the baggages of the city, who lie a night or two with whosoever seeketh them, that he writeth me immodest verses to debauch my reason by talking of such matters?" Rejoined the old woman, "By Allah, O my lady, thou sayst sooth! But reck not thou of yonder ignorant hound, for thou art seated in thy lofty, firm-builded and unapproachable palace, to which the very birds cannot soar neither the wind pass over it, and as for him, he is clean distraught. Wherefore do thou write him a letter and chide him angrily and spare him no manner of reproof, but threaten him with dreadful threats and menace him with death and say to him:—Whence hast thou knowledge of me, that thou durst write me, O dog of a merchant, O thou who trudgest far and wide all thy days in wilds and wolds for the sake of gaining a dirham or a dinar? By Allah, except thou awake from thy sleep and put off thine intoxication, I will assuredly crucify thee on the gate of the market-street wherein is thy shop!" Quoth the Princess, "I fear lest he presume, if I write to him"; and quoth the nurse, "And pray what is he and what is his rank that he should presume to us? Indeed, we write him but to the intent that his presumption may be cut off and his fear magnified."

¹ "The broken (wall)" from Hatim = breaking. It fences the Híjr or space where Ishmael is buried (vol. vi. 205); and I have described it in Pilgrimage iii. 165.

² Arab. "Faráis" (plur. of farísah): the phrase has often occurred and is = our "trembled in every nerve." As often happens in Arabic, it is "horsey;" alluding to the shoulder-muscles (not shoulder-blades, Preston p. 89) between neck and flank which readily quiver in blood-horses when excited or frightened.

And she ceased not craftily to persuade her, till she called for ink-case and paper and wrote him these couplets :—

O thou who claimest to be prey of love and ecstasy ; o Thou, who for passion spendet nights in grief and saddest gree :
 Say, dost thou (haughty one !) desire enjoyment of the moon ? o Did man e'er sue the moon for grace whate'er his lunacy ?
 I verily will counsel thee with rede the best to hear : o Cut short this course ere come thou nigh sore risk, nay death, to dree !
 If thou to this request return, surely on thee shall fall o Sore punishment, for vile offence a grievous penalty.
 Be reasonable then, be wise, hark back unto thy wits ; o Behold, in very truth I speak with best advice to thee :
 By Him who did all things that be create from nothingness ; o Who dressed the face of heaven with stars in brightest radiancy :
 If in the like of this thy speech thou dare to sin again ! o I'll surely have thee crucified upon a trunk of tree.

Then she rolled up the letter and gave it to the old woman who took it and, repairing to Ardashir's shop, delivered it to him, — And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She said, It hath reached me, O auspicious King, that when the old woman took that letter from Hayat al-Nufus she fared forth till she found the youth who was sitting in his shop and gave it to him, saying, “ Read thine answer and know that when she perused thy paper she was wroth with exceeding wrath ; but I soothed her and spake her fair, till she consented to write thee a reply.” He took the letter joyfully but, when he had read it and understood its drift, he wept sore, whereat the old woman's heart ached and she cried, “ O my son, Allah never cause thine eyes to weep nor thy heart to mourn ! What can be more gracious than that she should answer thy letter when thou hast done what thou diddest ? ” He replied, “ O my mother what shall I do for a subtle device ? Behold, she writeth to me, threatening me with death and crucifixion and forbidding me from writing to her ; and I, by Allah, see my death to be better than my life ; but I beg thee of thy grace¹ to carry her another letter from me.” She

¹ Arab. “ Fazl ” = exceeding goodness as in “ Fazl wa ma'rifah ” = virtue and learning.

said, "Write and I warrant I'll bring thee an answer. By Allah, I will assuredly venture my life to win for thee thy wish, though I die to pleasure thee!" He thanked her and kissing her hands, wrote these verses:—

Do you threaten me wi' death for my loving you so well? ◦ When Death
to me were rest and all dying is by Fate?
And man's death is but a boon, when so longsome to him grows ◦ His life, and
rejected he lives in honest state:
Then visit ye a lover who hath ne'er a soul to aid; ◦ For on pious works
of men Heaven's blessing shall await.
But an ye be resolved on this deed then up and on; ◦ I'm in bonds to you,
a bondsman confined within your gate:
What path have I whose patience without you is no more? ◦ How is this, when
a lover's heart in stress of love is strait?
O my lady show me ruth, who by passion am misused; ◦ For all who love
the noble stand for evermore excused.

He then folded the scroll and gave it to the old woman, together with two purses of two hundred dinars, which she would have refused, but he conjured her by oath to accept of them. So she took them both and said, "Needs must I bring thee to thy desire, despite the noses of thy foes." Then she repaired to the palace and gave the letter to Hayat al-Nufus who said, "What is this, O my nurse? Here are we in a correspondence and thou coming and going! Indeed, I fear lest the matter get wind and we be disgraced." Rejoined the old woman, "How so, O my lady? Who dare speak such word?" So she took the letter and after reading and understanding it she smote hand on hand, saying, "Verily, this is a calamity which is fallen upon us, and I know not whence this young man came to us!" Quoth the old woman, "O my lady, Allah upon thee, write him another letter; but be rough with him this time and say to him:—An thou write me another word after this, I will have thy head struck off." Quoth the Princess, "O my nurse, I am assured that the matter will not end on such wise; 'twere better to break off this exchange of letters; and, except the puppy take warning by my previous threats, I will strike off his head." The old woman said, "Then write him a letter and give him to know this condition." So Hayat al-Nufus called for pen-case and paper and wrote these couplets:—

Ho, thou heedless of Time and his sore despight! ◦ Ho, thou heart whom
hopes of my favours excite!

Think O pride-full ! would'st win for thyself the skies ? o Would'st attain to
the moon shining clear and bright ?
I will burn thee with fire that shall ne'er be quenched, o Or will slay thee
with scymitar's sharpest bite !
Leave it, friend, and 'scape the tormenting pains, o Such as turn hair-
partings¹ from black to white.
Take my warning and fly from the road of love ; o Draw thee back
from a course nor seemly nor right !

Then she folded the scroll and gave it to the old woman, who was puzzled and perplexed by the matter. She carried it to Ardashir, and the Prince read the letter and bowed his head to the earth, making as if he wrote with his finger and speaking not a word. Quoth the old woman, "How is it I see thee silent stay and not say thy say ?" ; and quoth he, "O my mother, what shall I say, seeing that she doth but threaten me and redoubleth in hard-heartedness and aversion ?" Rejoined the nurse, "Write her a letter of what thou wilt : I will protect thee ; nor let thy heart be cast down, for needs must I bring you twain together." He thanked her for her kindness and kissing her hand, wrote these couplets :—

A heart, by Allah ! never soft to lover-wight, o Who sighs for union
only with his friends, his sprite !
Who with tear-ulcered eyelids evermore must bide, o When falleth upon
earth first darkness of the night :
Be just, be gen'rous, lend thy ruth and deign give alms o To love-molested lover,
parted, forced to flight !
He spends the length of longsome night without a doze; o Fire-brent and drent
in tear-flood flowing infinite :
Ah ; cut not off the longing of my fondest heart o Now disappointed,
wasted, flutt'ring for its blight.

Then he folded the scroll and gave it to the old woman, together with three hundred dinars, saying, "This is for the washing of thy hands." She thanked him and kissed his hands, after which she returned to the palace and gave the letter to the Princess, who took it and read it and throwing it from her fingers, sprang to her feet. Then she walked, shod as she was with pattens of gold, set with pearls and jewels, till she came to her sire's palace, whilst the vein of anger started out between her eyes, and none dared

¹ Arab. " Al-Masfárik " (plur. of Mafrak), — the pole or crown of the head, where the hair parts naturally and where baldness mostly begins.

ask her of her case. When she reached the palace, she enquired for the King, and the slave-girls and concubines replied to her, "O my lady, he is gone forth a-hunting and sporting." So she returned, as she were a rending lioness, and bespake none for the space of three hours, when her brow cleared and her wrath cooled. As soon as the old woman saw that her ire and anger were past, she went up to her and, kissing ground between her hands, asked her, "O my lady, whither went those noble steps?" The Princess answered, "To the palace of the King my sire." "And could no one do thine errand?" enquired the nurse. Replied the Princess, "No, for I went to acquaint him of that which hath befallen me with yonder cur of a merchant, so he might lay hands on him and on all the merchants of his bazar and crucify them over their shops nor suffer a single foreign merchant to tarry in our town." Quoth the old woman, "And was this thine only reason, O my lady, for going to thy sire?" ; and quoth Hayat al-Nufus, "Yes, but I found him absent a-hunting and sporting and now I await his return." Cried the old nurse, "I take refuge with Allah, the All-hearing, the All-knowing! Praised be He! O my lady, thou art the most sensible of women and how couldst thou think of telling the King these fond words, which it behoveth none to publish?" Asked the Princess, "And why so?" and the nurse answered, "Suppose thou had found the King in his palace and told him all this tale and he had sent after the merchants and commanded to hang them over their shops, the folk would have seen them hanging and asked the reason and it would have been answered them :—They sought to seduce the King's daughter.— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She continued, It hath reached me, O auspicious King, that the old woman said to the Princess, "Suppose thou had told this to the King and he had ordered the merchants to be hanged, would not folk have seen them and have asked the cause of the execution when the answer would have been :—They sought to seduce the King's daughter? Then would they have disspread divers reports concerning thee, some saying :—She abode with them ten days, away from her palace, till they had taken their fill of her; and

other some in otherguise ; for woman's honour, O my lady, is like ourded milk, the least dust souleth it ; and like glass, which, if it be cracked, may not be mended. So beware of telling thy sire or any other of this matter, lest thy fair fame be smirched, O mistress mine, for 'twill never profit thee to tell folk aught ; no, never ! Weigh what I say with thy keen wit, and if thou find it not just, do whatso thou wilt." The Princess pondered her words, and seeing them to be altogether profitable and right, said, "Thou speakest sooth, O my nurse ; but anger had blinded my judgment." Quoth the old woman, "Thy resolve to tell no one is pleasing to the Almighty ; but something remaineth to be done : we must not let the shamelessness of yonder vile dog of a merchant pass without notice. Write him a letter and say to him :— O vilest of traders, but that I found the King my father absent, I had straightway commanded to hang thee and all thy neighbours. But thou shalt gain nothing by this ; for I swear to thee, by Allah the Most High, that an thou return to the like of this talk, I will blot out the trace of thee from the face of earth ! And deal thou roughly with him in words, so shalt thou discourage him in this attempt and arouse him from his heedlessness." "And will these words cause him to abstain from his offending ?" asked the Princess ; and the old woman answered, "How should he not abstain ? Besides, I will talk with him and tell him what hath passed." So the Princess called for ink-case and paper and wrote these couplets :—

To win our favours still thy hopes are bent ;	• And still to win thy will art confident !
Naught save his pride-full aim shall slay a man ;	• And he by us shall die of his intent.
Thou art no lord of might, no chief of men,	• Nabob or Prince or Sol-dan Heaven-sent ;
And were this deed of one who is our peer,	• He had returned with hair for fear white-sprent :
Yet will I deign once more excuse thy sin	• So from this time thou prove thee penitent.

Then she gave the missive to the old woman, saying, "O my nurse, do thou admonish this puppy lest I be forced to cut off his head and sin on his account." Replied the old woman, "By Allah, O my lady, I will not leave him a side to turn on !". Then she returned to the youth and, when salams had been exchanged, she gave him the letter. He read it and shook his head, saying,

"Verily, we are Allah's and unto him shall we return!" adding, "O my mother, what shall I do? My fortitude faileth me and my patience palleth upon me!" She replied, "O my son, be long-suffering: peradventure, after this Allah shall bring somewhat to pass. Write that which is in thy mind and I will fetch thee an answer, and be of good cheer and keep thine eyes cool and clear; for needs must I bring about union between thee and her,—Inshallah!" He blessed her and wrote to the Princess a note containing these couplets:—

Since none will lend my love a helping hand, * And I by passion's bale in death low-lain,
I bear a flaming fire within my heart * By day and night nor place of rest attain,
How cease to hope in thee, my wishes' term? * Or with my longings to be glad and fain?
The Lord of highest Heaven to grant my prayer * Pray I, whom love of lady fair hath slain;
And as I'm clean o'erthrown by love and fear, * To grant me speedy union deign, oh deign!

Then he folded the scroll and gave it to the old woman, bringing out at the same time a purse of four hundred dinars. She took the whole and returning to the palace sought the Princess to whom she gave the letter; but the King's daughter refused to take it and cried, "What is this?" Replied the old woman, "O my lady, this is only the answer to the letter thou sentest to that merchant dog." Quoth Hayat al-Nufus, "Didst thou forbid him as I told thee?"; and quoth she, "Yes, and this is his reply." So the Princess took the letter and read it to the end; then she turned to the old woman and exclaimed, "Where is the result of thy promise?" "O my lady, saith he not in his letter that he repenteth and will not again offend, excusing himself for the past?" "Not so, by Allah!: on the contrary, he increaseth." "O my lady, write him a letter and thou shalt presently see what I will do with him." "There needeth nor letter nor answer." "I must have a letter that I may rebuke him roughly and cut off his hopes." "Thou canst do that without a letter." "I cannot do it without the letter." So Hayat al-Nufus called for pen-case and paper and wrote these verses:—

Long have I chid thee but my chiding hindereth thee not * How often would my verse with writ o' hand ensnare thee, ah!
Then keep thy passion hidden deep and ever unrevealed, * And if thou dare gainsay me Earth shall no more bear thee, ah!

And if, despite my warning, thou dost to such words return * Death's Messenger¹ shall go his rounds and dead declare thee, ah !
 Soon shall the wold's fierce chilling blast o'erblow that corse o' thine ; * And birds o' the wild with ravening bills and beaks shall tear thee, ah !
 Return to righteous course ; perchance that same will profit thee ; * If bent on wilful aims and lewd I fain forswear thee, ah !

When she had made an end of her writing this, she cast the writ from her hand in wrath, and the old woman picked it up and went with it to Ardashir. When he read it to the last he knew that she had not softened to him, but only redoubled in rage against him, and that he would never win to meet her, so he bethought himself to write her an answer invoking Allah's help against her. Thereupon he indited these couplets :—

O Lord, by the Five Shaykhs, I pray deliver me * From love, which gars me bear such grief and misery.
 Thou knowest what I bear for passion's fiery flame ; * What stress of sickness for that merciless maid I dree.
 She hath no pity on the pangs to me decreed * How long on weakly wight shall last her tyranny ?
 I am distraught for her with passing agonies * And find no friend, O folk ! to hear my plaint and plea.
 How long, when Night hath drooped her pinions o'er the world * Shall I lament in public as in privacy ?
 For love of you I cannot find forgetfulness ; * And how forget when Patience taketh wings to flee ?
 O thou wild parting-bird² say is she safe and sure * From shift and change of time and the world's cruelty ?

Then he folded the scroll and gave it to the old woman, adding a purse of five hundred dinars ; and she took it and carried it to the Princess, who read it to the end and learned its purport. Then, casting it from her hand, she cried, " Tell me O wicked old woman, the cause of all that hath befallen me from thee and from thy

¹ Arab. Ná'i al-maut, the person sent round to announce a death to the friends and relations of the deceased and invite them to the funeral.

² Arab. Táir al-bayn, any bird, not only the Hátim or black crow, which announces separation. Crows and ravens flock for food to the camps broken up for the springtide and autumnal marches, and thus become emblems of desertion and desolation. The same birds are also connected with Abel's burial in the Koran (v. 34), a Jewish tradition borrowed by Mohammed. Lastly, here is a paranomasia in the words " Ghuráb al-Bayn " = Raven of the Wold (the black bird with white breast and red beak and legs) : " Ghuráb " (Heb. Oreb) connects with Ghurbah = strangerhood, exile, and " Bayn " with distance, interval, disunion, the desert (between the cultivated spots). There is another and a similar pun anent the Bán-tree; the first word meaning " he fared, he left."

cunning and thine advocacy of him, so that thou hast made me write letter after letter and thou ceasest not to carry messages, going and coming between us twain, till thou hast brought about a correspondence and a connection. Thou leavest not to say:—I will ensure thee against his mischief and cut off from thee his speech; but thou speakest not thus save only to the intent that I may continue to write thee letters and thou to fetch and carry between us, evening and morning, till thou ruin my repute. Woe to thee! Ho, eunuchs, seize her! Then Hayat al-Nufus commanded them to beat her, and they lashed her till her whole body flowed with blood and she fainted away, whereupon the King's daughter caused her slave-women to drag her forth by the feet and cast her without the palace and bade one of them stand by her head till she recovered, and say to her, "The Princess hath sworn an oath that thou shalt never return to and re-enter this palace; and she hath commanded to slay thee without mercy an thou dare return hither." So, when she came to herself, the damsel told her what the King's daughter said and she answered, "Hearkening and obedience." Presently the slave-girls fetched a basket and a porter whom they caused carry her to her own house; and they sent after her a physician, bidding him tend her assiduously till she recovered. He did what he was told to do and as soon as she was whole she mounted and rode to the shop of Ardashir who was concerned with sore concern for her absence and was longing for news of her. As soon as he saw her, he sprang up and coming to meet her, saluted her; then he noticed that she was weak and ailing; so he questioned her of her case and she told him all that had befallen her from her nursling. When he heard this, he found it grievous and smote hand upon hand, saying, "By Allah, O my mother, this that hath betided thee straiteneth my heart! But, what, O my mother, is the reason of the Princess's hatred to men?" Replied the old woman, "Thou must know O my son, that she hath a beautiful garden, than which there is naught goodlier on earth's face and it chanced that she lay there one night. In the joyance of sleep, she dreamt a dream and 'twas this, that she went down into the garden, where she saw a fowler set up his net and strew corn thereabout, after which he withdrew and sat down afar off to await what game should fall into it. Ere an hour had passed the birds flocked to pick up the corn and a male pigeon¹

¹ Arab. "Tayr," any flying thing, a bird; with true Arab carelessness the writer waits till the tale is nearly ended before letting us know that the birds are pigeons (Hamám).

fell into the net and struggled in it, whereat all the others took fright and fled from him. His mate was amongst them, but she returned to him after the shortest delay ; and, coming up to the net, sought out the mesh wherein his foot was entangled and ceased not to peck at it with her bill, till she severed it and released her husband, with whom she flew away. All this while, the fowler sat dozing, and when he awoke, he looked at the net and found it spoilt. So he mended it and strewed fresh grain, then withdrew to a distance and sat down to watch it again. The birds soon returned and began to pick up the corn, and among the rest the pair of pigeons. Presently, the she-pigeon fell into the net and struggled to get free ; whereupon all the other birds flew away, and her mate, whom she had saved, fled with the rest and did not return to her. Meantime, sleep had again overcome the fowler ; and, when he awoke after long slumbering, he saw the she-pigeon caught in the net ; so he went up to her and freeing her feet from the meshes, cut her throat. The Princess startled by the dream awoke troubled, and said :—Thus do men with women, for women have pity on men and throw away their lives for them, when they are in difficulties ; but if the Lord decree against a woman and she fall into calamity, her mate deserteth her and rescueth her not, and wasted is that which she did with him of kindness. Allah curse her who putteth her trust in men, for they ill requite the fair offices which women do them ! And from that day she conceived an hatred to men.” Said the King’s son, “O my mother, doth she never go out into the highways ?”; and the old woman replied, “Nay, O my son ; but I will tell thee somewhat wherein, Allah willing, there shall be profit for thee. She hath a garden which is of the goodliest pleasaunces of the age ; and every year, at the time of the ripening of the fruits, she goeth thither and taketh her pleasure therein only one day, nor layeth the night but in her pavilion. She entereth the garden by the private wicket of the palace which leadeth thereto ; and thou must know that it wanteth now but a month to the time of her going forth. So take my advice and hie thee this very day to the keeper of that garden and make acquaintance with him and gain his good graces, for he admitteth not one of Allah’s creatures into the garth, because of its communication with the Princess’s palace. I will let thee know two days beforehand of the day fixed for her coming forth, when do thou repair to the garden, as of thy wont, and make shift to night there. When the King’s daughter cometh be thou

hidden in some place or other ;—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She pursued, It hath reached me, O auspicious King, that the old woman charged the King's son, saying, "I will let thee know two days beforehand of the King's daughter going down to the garden : do thou hide thee in some place or other ; and, when thou espiest her, come forth and show thyself to her. When she seeth thee, she will fall in love with thee ; for thou art fair to look upon and love covereth all things. So keep thine eyes cool and clear¹ and be of good cheer, O my son, for needs must I bring about union between thee and her." The young Prince kissed her hand and thanked her and gave her three pieces of Alexandrian silk and three of satin of various colours, and with each piece, linen for shifts and stuff for trousers and a kerchief for the turband and fine white cotton cloth of Ba'albak for the linings, so as to make her six complete suits, each handsomer than its sister. Moreover, he gave her a purse containing six hundred gold pieces and said to her, "This is for the tailoring." She took the whole and said to him, "O my son, art thou not pleased to acquaint me with thine abiding-place and I also will show thee the way to my lodging ?" "Yes," answered he and sent a Mameluke with her to note her home and show her his own house. Then he rose and bidding his slaves shut the shop, went back to the Wazir, to whom he related all that had passed between him and the old woman, from first to last. Quoth the Minister, "O my son, should the Princess Hayat al-Nufus come out and look upon thee and thou find no favour with her what wilt thou do ?" Quoth Ardashir, "There will be nothing left but to pass from words to deeds and risk my life with her ; for I will snatch her up from amongst her attendants and set her behind me on a swift horse and make for the wildest of the wold. If I escape, I shall have won my wish and if I perish, I shall be at rest from

¹ Arab. "Karr 'aynan." The Arabs say, "Allah cool thine eye," because tears of grief are hot and those of joy cool (Al-Asma'i) ; others say the cool eye is opposed to that heated by watching ; and Al-Hariri (Ass. xxvii.) makes a scorching afternoon "hotter than the tear of a childless mother." In the burning climate of Arabia coolth and refrigeration are equivalent to refreshment and delight.

this hateful life." Rejoined the Minister, "O my son, dost thou think to do this thing and live? How shall we make our escape, seeing that our country is far distant, and how wilt thou deal thus with a King of the Kings of the Age, who hath under his hand an hundred thousand horse, nor can we be sure but that he will despatch some of his troops to cut off our way? Verily, there is no good in this project which no wise man would attempt." Asked Ardashir, "And how then shall we do, O Wazir of good counsel? For unless I win her I am a dead man without a chance." The Minister answered, "Wait till to-morrow when we will visit this garden and note its condition and see what betideth us with the care-taker." So when the morning morrowed they took a thousand dinars in a poke and, repairing to the garden, found it compassed about with high walls and strong, rich in trees and rill-full leas and goodly fruiteries. And indeed its flowers breathed perfume and its birds warbled amid the bloom as it were a garden of the gardens of Paradise. Within the door sat a Shaykh, an old man on a stone bench and they saluted him. When he saw them and noted the fairness of their favour, he rose to his feet after returning their salute, and said, "O my lords, perchance ye have a wish which we may have the honour of satisfying?" Replied the Wazir, "Know, O elder, that we are strangers and the heat hath overcome us: our lodging is afar off at the other end of the city; so we desire of thy courtesy that thou take these two dinars and buy us somewhat of provaunt and open us meanwhile the door of this flower garden and seat us in some shaded place, where there is cold water, that we may cool ourselves there, against thou return with the provision, when we will eat, and thou with us, and then, rested and refreshed, we shall wend our ways." So saying, he pulled out of his pouch a couple of dinars and put them into the keeper's hand. Now this care-taker was a man aged three-score and ten, who had never in all his life possessed so much money: "So, when he saw the two dinars in his hand, he was like to fly for joy and rising forthwith opened the garden gate to the Prince and the Wazir, and made them enter and sit down under a wide-spreading, fruit-laden, shade-affording tree, saying, "Sit ye here and go no further into the garden, for it hath a privy door communicating with the palace of the Princess Hayat al-Nufus." They replied, "We will not stir hence." Whereupon he went out to buy what they had ordered and returned after awhile, with a porter bearing on his head a

roasted lamb and bread. They ate and drank together and talked awhile, till, presently, the Wazir, looking about him in all corners right and left, caught sight of a lofty pavilion at the farther end of the garden; but it was old and the plaster was peeled from its walls and its buttresses were broken down. So he said to the Gardener, "O Shaykh, is this garden thine own or dost thou hire it?" ; and he replied, "I am neither owner nor tenant of the garden, only its care-taker." Asked the Minister, "And what is thy wage?" whereto the old man answered, "A dinar a month," and quoth the Wazir, "Verily they wrong thee, especially an thou have a family." Quoth the elder, "By Allah, O my lord; I have eight children and I"— The Wazir broke in, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Thou makest me bear thy grief my poor fellow! What wouldst thou say of him who should do thee a good turn, on account of this family of thine?" Replied the old man, "O my lord, whatsoever good thou dost shall be garnered up for thee with God the Most High!" Thereupon said the Wazir, "O Shaykh, thou knowest this garden of thine to be a goodly place; but the pavilion yonder is old and ruinous. Now I mean to repair it and stucco it anew and paint it handsomely, so that it will be the finest thing in the garth; and when the owner comes and finds the pavilion restored and beautified, he will not fail to question thee concerning it. Then do thou say:—O my lord, at great expense I set it in repair, for that I saw it in ruins and none could make use of it nor could anyone sit therein. If he says:—Whence hadst thou the money for this? reply, I spent of my own money upon the stucco, thereby thinking to whiten my face with thee and hoping for thy bounties. And needs must he recompense thee fairly over the extent of thine expenses. Tomorrow I will bring builders and plasterers and painters to repair this pavilion and will give thee what I promised thee." Then he pulled out of his poke a purse of five hundred dinars and gave it to the Gardener, saying, "Take these gold pieces and expend them upon thy family and let them pray for me and for this my son." Thereupon the Prince asked the Wazir, "What is the meaning of all this?" and he answered, "Thou shalt presently see the issue thereof."—And Shahrazad perceived the dawn of day and ceased to say her permitted say,

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

She resumed, It hath reached me, O auspicious King, that when the Wazir gave five hundred ducats to the old Gardener, saying, "Take these gold pieces and expend them upon thy family and let them pray for this my son," the old man looked at the gold and his wits fled ; so he fell down at the Wazir's feet, kissing them and invoking blessings on him and his son ; and when they went away, he said to them, "I shall expect you to-morrow : for by Allah Almighty, there must be no parting between us, night or day." Next morning the Wazir went to the Prince's shop and sent for the syndic of the builders ; then he carried him and his men to the garth, where the Gardener rejoiced in their sight. He gave them the price of rations¹ and what was needful to the workmen for the restoration of the pavilion, and they repaired it and stucco'd it and decorated it. Then said the Minister to the painters, "Harkye, my masters, listen to my words and apprehend my wish and my aim. Know that I have a garden like this, where I was sleeping one night among the nights and saw in a dream a fowler set up nets and sprinkle corn thereabout. The birds flocked to pick up the grain, and a cock-bird fell into the net, whereupon the others took fright and flew away, and amongst the rest his mate : but, after awhile, she returned alone and picked at the mesh that held his feet, till she set him free and they flew away together. Now the fowler had fallen asleep and, when he awoke, he found the net empty ; so he mended it and strewing fresh grain sat down afar off, waiting for game to fall into that snare. Presently the birds assembled again to pick up the grains, and amongst the rest the two pigeons. By-and-by, the hen-bird fell into the net, when all the other birds took fright at her and flew away, and her husband flew with them and did not return ; whereupon the fowler came up and taking the quarry, cut her throat. Now, when her mate flew away with the others, a bird of raven seized him and slew him and ate his flesh and drank his blood, and I would have

¹ Arab. "Muunah," the "Mona" of Moroccan travellers (English not Italian who are scandalised by "Mona") meaning the provisions supplied gratis by the unhappy villagers to all who visit them with passport from the Sultan. Our cousins German have lately scored a great success by paying for all their rations which the Ministers of other nations, England included, were mean enough to accept.

you pourtray me the presentment of this my dream, even as I have related it to you, in the liveliest colours, laying the fair scene in this rare garden, with its walls and trees and rills, and dwell especially on the fowler and the falcon. If ye do this I have set forth to you and the work please me, I will give you what shall gladden your hearts, over and above your wage." The painters, hearing these words, applied themselves with all diligence to do what he required of them and wrought it out in masterly style ; and when they had made an end of the work, they showed it to the Wazir who, seeing his so-called dream set forth as it was¹ was pleased and thanked them and rewarded them munificently. Presently, the Prince came in, according to his custom, and entered the pavilion, unweeting what the Wazir had done. So when he saw the portraiture of the fowler and the birds and the net and beheld the male pigeon in the clutches of the hawk, which had slain him and was drinking his blood and eating his flesh, his understanding was confounded and he returned to the Minister and said, "O Wazir of good counsel, I have seen this day a marvel which, were it graven with needlegravers on the eye-corners would be a warner to whoso will be warned ?" Asked the Minister, " And what is that, O my lord ?"; and the Prince answered, " Did I not tell thee of the dream the Princess had and how it was the cause of her hatred for men ?" " Yes," replied the Wazir ; and Ardashir rejoined, " By Allah, O Minister, I have seen the whole dream pourtrayed in painting, as I had eyed it with mine own eyes ; but I found therein a circumstance which was hidden from the Princess, so that she saw it not, and 'tis upon this that I rely for the winning of my wish." Quoth the Wazir, " And what is that, O my son ?"; and quoth the Prince, " I saw that, when the male bird flew away ; and, leaving his mate entangled in the net, failed to return and save her, a falcon pounced on him and slaying him, ate his flesh and drank his blood. Would to Heaven the Princess had seen the whole of the dream and had beheld the cause of his failure to return and rescue her !" Replied the Wazir, " By Allah,

¹ Arab. " Kaannahu huwa "; lit. == as he (was) he. This reminds us of the great grammarian, Sibawayh, whose name the Persians derive from " Apple-flavour (Sib + bú). He was disputing, in presence of Harun al-Rashid with a rival Al-Kisá'ī, and advocated the Basrian form, " Fa-izá huwa hú " (behold, it was he) against the Kufan, " Fa-izá huwa iyyáhu " (behold, it was him). The enemy overcame him by appealing to Badawin, who spoke impurely, whereupon Sibawayh left the court, retired to Khorasan and died, it is said of a broken heart.

O auspicious King, this is indeed a rare thing and a wonderful ! ” And the King’s son ceased not to marvel at the picture and lament that the King’s daughter had not beheld the dream to its end, saying in himself, “ Would she had seen it to the last or might see the whole over again, though but in the imbroglio of sleep ! ” Then quoth the Wazir to him, “ Thou saidst to me :—Why wilt thou repair the pavilion ? ; and I replied :—Thou shalt presently see the issue thereof. And behold, now its issue thou seest ; for it was I did this deed and bade the painters pourtray the Princess’s dream thus and paint the male bird in the pounces of the falcon which eateth his flesh and drinketh his blood ; so that when she cometh to the pavilion, she will behold her dream depicted and see how the cock-pigeon was slain and excuse him and turn from her hate for men.” When the Prince heard the Wazir’s words, he kissed his hands and thanked him, saying, “ Verily, the like of thee is fit to be Minister to the most mighty King, and, by Allah, an I win my wish and return to my sire, rejoicing, I will assuredly acquaint him with this, that he may redouble in honouring thee and advance thee in dignity and hearken to thine every word.” So the Wazir kissed his hand and they both went to the old Gardener and said, “ Look at yonder pavilion and see how fine it is ! ” And he replied, “ This is all of your happy thought.” Then said they, “ O elder, when the owners of the place question thee concerning the restoration of the pavilion, say thou :—’Twas I did it of my own monies ; to the intent that there may betide thee fair favour and good fortune.” He said, “ I hear and I obey ” ; and the Prince continued to pay him frequent visits. Such was the case with the Prince and the Wazir ; but as regards Hayat al-Nufus, when she ceased to receive the Prince’s letters and messages and when the old woman was absent from her, she rejoiced with joy exceeding and concluded that the young man had returned to his own country. One day, there came to her a covered tray from her father ; so she uncovered it and finding therein fine fruits, asked her waiting-women, “ Is the season of these fruits come ? ” Answered they, “ Yes.” Thereupon she cried, “ Would we might make ready to take our pleasure in the flower-garden ! ”——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She said, It hath reached me, O auspicious King, that the Princess, after receiving the fruit from her sire, asked, "Is the season of these fruits set in ?"; and they answered, "Yes!" Thereupon she cried, "Would we might make ready to take our pleasure in the flower-garden !" "O my lady," they replied, "thou sayest well, and by Allah, we also long for the garden !" So she enquired, "How shall we do, seeing that every year it is none save my nurse who taketh us to walk in the garden and who pointeth out to us the various trees and plants ; and I have beaten her and forbidden her from me ? Indeed, I repent me of what was done by me to her, for that, in any case, she is my nurse and hath over me the right of fosterage. But there is no Majesty and there is no Might save in Allah, the Glorious, the Great!" When her handmaids heard this, they all sprang up; and, kissing the ground between her hands, exclaimed, "Allah upon thee, O my lady, do thou pardon her and bid her to the presence!"; and quoth she, "By Allah, I am resolved upon this; but which of you will go to her, for I have prepared her a splendid robe of honour?" Hereupon two damsels came forward, by name Bulbul and Siwád al-'Ayn, who were comely and graceful and the principals among the Princess's women, and her favourites. And they said, "We will go to her, O King's daughter!"; and she said, "Do what seemeth good to you." So they went to the house of the nurse and knocked at the door and entered ; and she, recognising the twain, received them with open arms and welcomed them. When they had sat awhile with her, they said to her, "O nurse, the Princess pardoneth thee and desireth to take thee back into favour." She replied, "This may never be, though I drink the cup of ruin ! Hast thou forgotten how she put me to shame before those who love me and those who hate me, when my clothes were dyed with my blood and I well nigh died for stress of beating, and after this they dragged me forth by the feet, like a dead dog, and cast me without the door ? So by Allah, I will never return to her nor fill my eyes with her sight!" Quoth the two girls, "Disappoint not our pains in coming to thee nor send us away unsuccessful. Where is thy courtesy uswards ? Think but who it is that cometh in to visit thee: canst thou wish for any higher of standing than we with the King's daughter ?" She replied, "I take refuge with

Allah: well I wot that my station is less than yours; were it not that the Princess's favour exalted me above all her women, so that, were I wroth with the greatest of them, she had died in her skin of fright." They rejoined, "All is as it was and naught is in anywise changed. Indeed, 'tis better than before, for the Princess humbleth herself to thee and seeketh a reconciliation without intermediary." Said the old woman, "By Allah, were it not for your presence and intercession with me, I had never returned to her; no, not though she had commanded to slay me!" They thanked her for this and she rose and dressing herself accompanied them to the palace. Now when the King's daughter saw her, she sprang to her feet in honour, and the old woman said, "Allah! Allah! O King's daughter, say me, whose was the fault, mine or thine?" Hayat al-Nufus replied, "The fault was mine, and 'tis thine to pardon and forgive. By Allah, O my nurse, thy rank is high with me and thou hast over me the right of fosterage; but thou knowest that Allah (extolled and exalted be He!) hath allotted to His creatures four things, disposition, life, daily bread and death; nor is it in man's power to avert that which is decreed. Verily, I was beside myself and could not recover my senses; but, O my nurse, I repent of what deed I did." With this, the crone's anger ceased from her and she rose and kissed the ground before the Princess, who called for a costly robe of honour and threw it over her, whereat she rejoiced with exceeding joy in the presence of the Princess's slaves and women. When all ended thus happily, Hayat al-Nufus said to the old woman, "O my nurse, how go the fruits and growths of our garth?"; and she replied, "O my lady, I see excellent fruits in the town; but I will enquire of this matter and return thee an answer this very day." Then she withdrew, honoured with all honour and betook herself to Ardashir, who received her with open arms and embraced her and rejoiced in her coming, for that he had expected her long and longingly. She told him all that had passed between herself and the Princess and how her mistress was minded to go down into the garden on such a day.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Twenty-eighth Night,
She continued, It hath reached me, O auspicious King, that the old woman betook herself to the Prince and told him all that had

passed between herself and the Princess Hayat al-Nufus; and how her mistress was minded to go down into the garden on such a day and said to him, "Hast thou done as I bade thee with the Warder of the garden and hast thou made him taste of thy bounties?" He replied, "Yes, and the oldster is become my good friend: my way is his way and he would well I had need of him." Then he told her all that had happened and of the dream-paintings which the Wazir had caused to be limned in the pavilion; especially of the fowler, the net and the falcon: whereat she joyed with great joy and said, "Allah upon thee, do thou set thy Minister midmost thy heart, for this that he hath done pointeth to the keenness of his wit and he hath helped thee to the winning thy wish. So rise forthright, O my son, and go to the Hammam-bath and don thy daintiest dress, wherein may be our success. Then fare thou to the Gardener and make shift to pass the night in the garden, for though he should give the earth full of gold none may win to pass into it, whilst the King's daughter is therein. When thou hast entered, hide thee where no eye may espy thee and keep concealed till thou hear me cry:—O Thou whose boons are hidden, save us from that we fear! Then come forth from thine ambush and walk among the trees and show thy beauty and loveliness which put the moons to shame, to the intent that Princess Hayat al-Nufus may see thee and that her heart and soul may be filled with love of thee; so shalt thou attain to thy wish and thy grief be gone." "To hear is to obey," replied the young Prince and gave her a purse of a thousand dinars, which she took and went away. Thereupon Ardashir fared straight for the bath and washed; after which he arrayed himself in the richest of robes of the apparel of the Kings of the Chosroës and girt his middle with a girdle wherein were conjoined all manner precious stones and donned a turband inwoven with red gold and purfled with pearls and gems. His cheeks shone rosy-red and his lips were scarlet; his eyelids like the gazelle's wantoned; like a wine-struck wight in his gait he swayed; beauty and loveliness garbed him, and his shape shamed the bowing of the bough. Then he put in his pocket a purse containing a thousand dinars and, repairing to the flower-garden, knocked at the door. The Gardener opened to him and rejoicing with great joy salamed to him in most worshipful fashion; then, observing that his face was overcast, he asked him how he did. The King's son answered, "Know, O elder, that I am dear to my father and he never laid his hand on

me till this day, when words arose between us and he abused me and smote me on the face and struck me with his staff and drove me away. Now I have no friend to turn to and I fear the perfidy of Fortune, for thou knowest that the wrath of parents is no light thing. Wherefore I come to thee, O uncle, seeing that to my father thou art known, and I desire of thy favour that thou suffer me abide in the garden till the end of the day, or pass the night there, till Allah grant good understanding between myself and my sire." When the old man heard these words he was concerned anent what had occurred and said, "O my lord, dost thou give me leave to go to thy sire and be the means of reconciliation between thee and him?" Replied Ardashir, "O uncle, thou must know that my father is of impatient nature, and irascible; so an thou proffer him reconciliation in his heat of temper he will make thee no answer; but when a day or two shall have passed, his heat will soften. Then go thou in to him and thereupon he will relent." "Hearkening and obedience," quoth the Gardener; "but, O my lord, do thou come with me to my house, where thou shalt night with my children and my family and none shall reproach this to us." Quoth Ardashir, "O uncle, I must be alone when I am angry."¹ The old man said, "It irketh me that thou shouldst lie solitary in the garden, when I have a house." But Ardashir said, "O uncle, I have an aim in this, that the trouble of my mind may be dispelled from me and I know that in this lies the means of regaining his favour and softening his heart to me." Rejoined the Gardener, "I will fetch thee a carpet to sleep on and a coverlet wherewith to cover thee;" and the Prince said, "There is no harm in that, O uncle." So the keeper rose and opened the garden to him, and brought him the carpet and coverlet, knowing not that the King's daughter was minded to visit the garth. On this wise fared it with the Prince; but as regards the nurse, she returned to the Princess and told her that the fruits were kindly ripe on the garden trees; whereupon she said, "O my nurse, go down with me to-morrow into the garden, that we may walk about in it and take our

¹ This is a sign of the *Saudáwi* or melancholic temperament in which black bile predominates. It is supposed to cause a distaste for society and a longing for solitude, an unsettled habit of mind and neglect of worldly affairs. I remarked that in Arabia students are subject to it, and that amongst philosophers and literary men of Mecca and Al-Medinah there was hardly one who was not spoken of as a "Saudawi." See Pilgrimage ii. 49, 50.

pleasure,—Inshallah ; and send meanwhile to the Gardener, to let him know what we purpose.” So she sent to the Gardener to say :—The Princess will visit the parterre to-morrow, so leave neither water-carriers nor tree-tenders therein, nor let one of Allah’s creatures enter the garth. When word came to him, he set his water-ways and channels in order and, going to Ardashir, said to him, “O my lord, the King’s daughter is mistress of this garden ; and I have only to crave thy pardon, for the place is thy place and I live only in thy favours, except that my tongue is under thy feet.¹ I must tell thee that the Princess Hayat al-Nufus hath a mind to visit it to-morrow at the first of the day and hath bidden me leave none therein who might look upon her. So I would have thee of thy favour go forth of the garden this day, for the Queen will abide only in it till the time of mid-afternoon prayer and after it shall be at thy service for se’nnights and fortnights, months and years.” Ardashir asked, “O elder, haply we have caused thee some mishap ?” ; and the other answered, “By Allah, O my lord, naught hath betided me from thee but honour !” Rejoined the Prince, “An it be so, nothing but all good shall beset thee through us ; for I will hide in the garden and none shall espy me, till the King’s daughter hath gone back to her palace.” Said the Gardener, “O my lord, an she espy the shadow of a man in the garden or any of Allah’s male creatures she will strike off my head ;”—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She continued, It hath reached me, O auspicious King, that when the Gardener said to the Prince, “An the King’s daughter espy the shadow of a man in her garden, she will strike off my head ;” the youth replied, “Have no fear, I will on no wise let any see me. But doubtless to-day thou lackest of spending-money for thy family.” Then he put his hand to his purse and pulled out five hundred ducats, which he gave to him saying, “Take this gold and lay it out on thy family, that thy heart may be at ease concerning them.” When the Shaykh looked upon the gold, his

¹ i.e. I am a servant and bound to tell thee what my orders are.

life seemed a light thing to him¹ and he suffered the Prince to tarry where he was, charging him straitly not to show himself in the garden. Then he left him loitering about. Meanwhile, when the eunuchs went in to the Princess at break of day, she bade open the private wicket leading from the palace to the parterres and donned a royal robe, embroidered with pearls and jewels and gems, over a shift of fine silk purfled with rubies. Under the whole was that which tongue refuseth to explain, whereat was confounded the brain and whose love would embrace the craven's strain. On her head she set a crown of red gold, inlaid with pearls and gems and she tripped in pattens of cloth of gold, embroidered with fresh pearls² and adorned with all manner precious stones. Then she put her hand upon the old woman's shoulder and commanded to go forth by the privy door; but the nurse looked at the garden and, seeing it full of eunuchs and handmaids walking about, eating the fruits and troubling the streams and taking their ease of sport and pleasure in the water said to the Princess, "O my lady, is this a garden or a madhouse?" Quoth the Princess, "What meaneth thy speech, O nurse?" ; and quoth the old woman, "Verily the garden is full of slave-girls and eunuchs, eating of the fruits and troubling the streams and scaring the birds and hindering us from taking our ease and sporting and laughing and what not else; and thou hast no need of them. Wert thou going forth of thy palace into the highway, this would be fitting, as an honour and a ward to thee; but, now, O my lady, thou goest forth of the wicket into the garden, where none of Almighty Allah's creatures may look on thee." Rejoined the Princess, "By Allah, O nurse mine, thou sayst sooth! But how shall we do?" ; and the old woman said, "Bid the eunuchs send them all away and keep only two of the slave-girls, that we may make merry with them. So she dismissed them all, with the exception of two of her handmaids who were most in favour with her. But when the old woman saw that her heart was light and that the season was pleasant to her, she said to her, "Now we can enjoy ourselves aright: so up and let us take our pleasance in the garden." The

¹ A touching lesson how tribes settle matters in the East.

² i.e. fresh from water (Arab. "Rutub"), before the air can tarnish them. The pearl (margarita) in Arab is Lu'lū'; the "unio" or large pearl Durr, plur. Durar. In modern parlance Durr is the second quality of the twelve into which pearls are divided.

Princess put her hand upon her shoulder and went out by the private door. The two waiting-women walked in front and she followed them laughing at them and swaying gracefully to and fro in her ample robes ; whilst the nurse forewent her, showing her the trees and feeding her with fruits ; and so they fared on from place to place, till they came to the pavilion, which when the King's daughter beheld and saw that it had been restored, she asked the old woman, "O my nurse, seest thou yonder pavilion ? It hath been repaired and its walls whitened." She answered, "By Allah, O my lady, I heard say that the keeper of the garden had taken stuffs of a company of merchants and sold them and bought bricks and lime and plaster and stones and so forth with the price ; so I asked him what he had done with all this, and he said :—I have repaired the pavilion which lay in ruins, presently adding :—And when the merchants sought their due of me, I said to them, Wait 'till the Princess visit the garden and see the repairs and they satisfy her ; then will I take of her what she is pleased to bestow on me, and pay you what is your due. Quoth I —What moved thee to do this thing ? ; and quoth he :—I saw the pavilion in ruins, the coigns thrown down and the stucco peeled from the walls, and none had the grace to repair it ; so I borrowed the coin on my own account and restored the place ; and I trust in the King's daughter to deal with me as befitteth her dignity. I said :—The Princess is all goodness and generosity and will no doubt requite thee. And he did all this but in hopes of thy bounty." Replied the Princess, "By Allah, he hath dealt nobly in rebuilding it and hath done the deed of generous men ! Call me my purse-keeperess." The old woman accordingly fetched the purse-keeperess, whom the Princess bade give the Gardener two thousand dinars ; whereupon the nurse sent to him, bidding him to the presence of the King's daughter. But when the messenger said to him, "Obey the Queen's order," the Gardener felt feeble and, trembling in every joint, said in himself, Doubtless, the Princess hath seen the young man, and this day will be the most unlucky of days for me." So he went home and told his wife and children what had happened and gave them his last charges and farewelled them, while they wept for and with him. Then he presented himself before the Princess, with a face the colour of turmeric and ready to fall flat at full length. The old woman remarked his plight and hastened to forestall him, saying, "O Shaykh, kiss the earth in thanksgiving

to Almighty Allah and be constant in prayer to Him for the Princess. I told her what thou didst in the matter of repairing the ruined pavilion, and she rejoiceth in this and bestoweth on thee two thousand dinars in requital of thy pains; so take them from the purse-keeperess and kiss the earth before the King's daughter and bless her and wend thy way." Hearing these words he took the gold and kissed the ground before Hayat al-Nufus, calling down blessings on her. Then he returned to his house, and his family rejoiced in him and blessed him¹ who had been the prime cause of this business.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Thirtieth Night,

She pursued, It hath reached me, O auspicious King, that when the Care-taker took the two thousand ducats from the Princess and returned to his house, all his family rejoiced in him and blessed him who had been the prime cause of this business. Thus it fared with these ; but as regards the old woman, she said to the Princess, "O my lady, this is indeed become a fine place! Never saw I a purer white than its plastering nor properer than its painting! I wonder if he have also repaired it within : else hath he made the outside white and left the inside black. Come, let us enter and inspect." So they went in, the nurse preceding, and found the interior painted and gilded in the goodliest way. The Princess looked right and left, till she came to the upper end of the estrade, when she fixed her eyes upon the wall and gazed long and earnestly thereat ; whereupon the old woman knew that her glance had lighted on the presentment of her dream and took the two waiting-women away with her, that they might not divert her mind. When the King's daughter had made an end of examining the painting, she turned to the old woman, wondering and beating hand on hand, and said to her, "O my nurse, come, see a wondrous thing which were it graven with needle-gravers on the eye corners would be a warner to whoso will be warned." She replied, "And what is that, O my lady ?"; when the Princess rejoined, "Go, look at the upper end of the estrade, and tell me what thou seest there." So she went up and considered the dream-drawing : then she came down, wondering, and said, "By

¹ i.e. the Wazir, but purposely left vague.

Allah, O my lady, here is depicted the garden and the fowler and his net and the birds and all thou sawest in thy dream ; and verily, nothing but urgent need withheld the male pigeon from returning to free his mate after he had fled her, for I see him in the talons of a bird of raven which hath slaughtered him and is drinking his blood and rending his flesh and eating it ; and this, O my lady, caused his tarrying to return and rescue her from the net. But, O my mistress, the wonder is how thy dream came to be thus depicted, for, wert thou minded to set it forth in painture, thou hadst not availed to portray it. By Allah, this is a marvel which should be recorded in histories ! Surely, O my lady, the angels appointed to attend upon the sons of Adam, knew that the cock-pigeon was wronged of us, because we blamed him for deserting his mate ; so they embraced his cause and made manifest his excuse ; and now for the first time we see him in the hawk's pounces a dead bird." Quoth the Princess, "O my nurse, verily, Fate and Fortune had course against this bird, and we did him wrong." Quoth the nurse, "O my mistress, foes shall meet before Allah the Most High : but, O my lady, verily, the truth hath been made manifest and the male pigeon's excuse certified to us ; for had the hawk not seized him and drunk his blood and rent his flesh he had not held aloof from his mate, but had returned to her, and set her free from the net ; but against death there is no recourse, nor, O my lady, is there aught in the world more tenderly solicitous than the male for the female, among all creatures which Almighty Allah hath created. And especially 'tis thus with man ; for he starveth himself to feed his wife, strippeth himself to clothe her, angereth his family to please her and disobeyeth and denieth his parents to endow her. She knoweth his secrets and concealeth them and she cannot endure from him a single hour.¹ An he be absent from her one night, her eyes sleep not, nor is there a dearer to her than he : she loveth him more than her parents and they lie down to sleep in each other's arms, with his hand under her neck and her hand under his neck, even as saith the poet :—

I made my wrist her pillow and I lay with her in litter ; * And I said to Night

"Be long !" while the full moon showed glitter :

Ah me, it *was* a night, Allah never made its like ; * Whose first was sweetest sweet and whose last was bitt'rest bitter !²

¹ The whole of the nurse's speech is admirable : its naïve and striking picture of conjugal affection goes far to redeem the grossness of The Nights.

² The bitterness was the parting in the morning.

Then he kisseth her and she kisseth him ; and I have heard of a certain King that, when his wife fell sick and died, he buried himself alive with her, submitting himself to death, for the love of her and the strait companionship which was between them. Moreover, a certain King sickened and died, and when they were about to bury him, his wife said to her people : Let me bury myself alive with him : else will I slay myself and my blood shall be on your heads. So, when they saw she would not be turned from this thing, they left her, and she cast herself into the grave with her dead husband, of the greatness of her love and tenderness for him." And the old woman ceased not to ply the Princess with anecdotes of conjugal love between men and women, till there ceased that which was in her heart of hatred for the sex masculine ; and when she felt that she had succeeded in renewing in her the natural inclination of woman to man, she said to her, " 'Tis time to go and walk in the garden." So they fared forth from the pavilion and paced among the trees. Presently the Prince chanced to turn and his eyes fell on Hayat al-Nufus ; and when he saw the symmetry of her shape and the rosiclearness of her cheeks and the blackness of her eyes and her exceeding grace and her passing loveliness and her excelling beauty and her prevailing elegance and her abounding perfection, his reason was confounded and he could not take his eyes off her. Passion annihilated his right judgment and love overpassed all limits in him ; his vitals were occupied with her service and his heart was aflame with the fire of repine, so that he swooned away and fell to the ground. When he came to himself, she had passed from his sight and was hidden from him among the trees ;—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She resumed, It hath reached me, O auspicious King, that when Prince Ardashir, who lay hid in the garden, saw the Princess and her nurse walking amongst the trees, he swooned away for very love-longing. When he came to himself Hayat al-Nufus had passed from his sight and was hidden from him among the trees ; so he sighed from his heart-core and improvised these couplets :—

Whenas mine eyes behold her loveliness, • My heart is torn with love's own ecstasy.

I wake o'erthrown, castdown on face of earth o Nor can the Princess¹ my
sore torment see.
She turned and ravished this sad Love-thrall'd sprite ; o Mercy, by Allah, ruth ;
nay, sympathy !
O Lord, afford me union, deign Thou soothe o My soul, ere grave-niche house
this corse of me ;
I'll kiss her ten times ten times, and times ten o For lover's wasted cheek the
kisses be !

The old woman ceased not to lead the Princess a-pleasuring about the garden, till they reached the place where the Prince lay ambushed, when, behold she said, " O Thou whose bounties are hidden, vouchsafe us assurance from that we fear ! " The King's son hearing the signal, left his lurking-place and, surprised by the summons, walked among the trees, swaying to and fro with a proud and graceful gait and a shape that shamed the branches. His brow was crowned with pearly drops and his cheeks red as the afterglow, extolled be Allah the Almighty in that He hath created ! When the King's daughter caught sight of him, she gazed a long while on him and noticed his beauty and grace and loveliness and his eyes that wantoned like the gazelle's, and his shape that outvied the branches of the myrobalan ; wherefore her wits were confounded and her soul captivated and her heart transfixed with the arrows of his glances. Then she said to the old woman, " O my nurse, whence came yonder handsome youth ? "; and the nurse asked, " Where is he, O my lady ? " " There he is," answered Hayat al-Nufus ; " near hand, among the trees." The old woman turned right and left, as if she knew not of his presence, and cried, " And pray, who can have taught this youth the way into this garden ? " Quoth Hayat al-Nufus, " Who shall give us news of the young man ? Glory be to Him who created men ! But say me, dost thou know him, O my nurse ? " Quoth the old woman, " O my lady, he is the young merchant who wrote to thee by me." The Princess (and indeed she was drowned in the sea of her desire and the fire of her passion and love-longing) broke out, " O my nurse, how goodly is this youth ! Indeed he is fair of favour. Methinks, there is not on the face of earth a goodlier than he ! " Now when the old woman was assured that the love of him had gotten possession of the Princess, she said to her, " Did I not tell thee, O my lady, that he was a comely youth with a beaming favour ? " Replied Hayat al-Nufus, " O my nurse,

¹ English Prin'cess," too often pronounced in French fashion Princess

King's daughters know not the ways of the world nor the manners of those that be therein, for that they company with none, neither give they nor take they. O my nurse, how shall I do to bring about a meeting and present myself to him, and what shall I say to him and what will he say to me?" Said the old woman, "What device is left me? Indeed, we were confounded in this matter by thy behaviour"; and the Princess said, "O my nurse, know thou that if any ever died of passion, I shall do so, and behold, I look for nothing but death on the spot by reason of the fire of my love-longing." When the old woman heard her words and saw the transport of her desire for him, she answered, "O my lady, now as for his coming to thee, there is no way thereto; and indeed thou art excused from going to him, because of thy tender age; but rise with me and follow me. I will accost him: so shalt thou not be put to shame, and in the twinkling of an eye affection shall ensue between you." The King's daughter cried, "Go thou before me, for the decree of Allah may not be rejected." Accordingly they went up to the place where Ardashir sat, as he were the full moon at its fullest, and the old woman said to him, "See O youth, who is present before thee! 'Tis the daughter of our King of the age, Hayat al-Nufus: bethink thee of her rank and appreciate the honour she doth thee in coming to thee and rise out of respect for her and stand before her." The Prince sprang to his feet in an instant and his eyes met her eyes, whereupon they both became as they were drunken without wine. Then the love of him and desire redoubled upon the Princess and she opened her arms and he his, and they embraced; but love-longing and passion overcame them and they swooned away and fell to the ground and lay a long while without sense. The old woman, fearing scandalous exposure, carried them both into the pavilion, and, sitting down at the door, said to the two waiting-women, "Seize the occasion to take your pleasure in the garden, for the Princess sleepeth." So they returned to their diversion. Presently the lovers revived from their swoon and found themselves in the pavilion, whereat quoth the Prince, "Allah upon thee, O Princess of fair ones, is this vision or sleep-illusion?" Then the twain embraced and intoxicated themselves without wine, complaining each to other of the anguish of passion; and the Prince improvised these couplets:—

Sun riseth sheen from her brilliant brow, o And her cheek shows the rosiest afterglow :

And when both appear to the looker-on, o The skyline star ne'er for shame
will show :
An the leven flash from those smiling lips, o Morn breaks and the rays dusk
and gloom o'erthrow.
And when with her graceful shape she sways, o Droops leafiest Bán-tree¹ for
envy low :
Me her sight suffices ; naught crave I more : o Lord of Men and Morn, be her
guard from foe !
The full moon borrows a part of her charms ; o The sun would rival but fails
his lowe.
Whence could Sol aspire to that bending grace ? o Whence should Luna see
such wit and such mind-gifts know ?
Who shall blame me for being all love to her, o 'Twixt accord and discord
aye doomed to woe :
'Tis she won my heart with those forms that bend o What shall lover's heart
from such charms defend ?

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

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

She said, It hath reached me, O auspicious King, that when
the Prince had made an end of his verses, the Princess strained
him to her bosom and kissed him on the mouth and between the
eyes ; whereupon his soul returned to him and he fell to com-
plaining to her of that he had endured for stress of love and
tyranny of longing and excess of transport and distraction and all
he had suffered for the hardness of her heart. Hearing those
words she kissed his hands and feet and bared her head,² where-
upon the gloom gathered and the full moons dawned therein. Then
said she to him, "O my beloved and term of all my wishes, would
the day of estrangement had never been and Allah grant it may
never return between us !" And they embraced and wept
together, whilst she recited these couplets :—

¹ In dictionaries "Bán" (Anglice ben-tree) is the myrobalan which produces gum benzoin. It resembles the tamarisk. Mr. Lyall (p. 74 Translations of Ancient Arab Poetry, Williams and Norgate, 1885), calls it a species of *Moringa*, tall, with plentiful and intensely green foliage used for comparisons on account of its straightness and graceful shape of its branches. The nut supplies a medicinal oil.

² A sign of extreme familiarity : the glooms are the hands and the full moons are the eyes.

O who shamest the Moon and the sunny glow : o Thou whose slaught'ring
tyranny lays me low ;
With the sword of a look thou hast shorn my heart, o How escape thy sword-
glance fatal of blow ?
Thus eke are thine eyebrows a bow that shot o My bosom with shafts of
fiercest lowe :
From thy cheeks' rich crop cometh Paradise ; o How, then, shall my
heart the rich crop forego ?
Thy graceful shape is a blooming branch, o And shall pluck the
fruits who shall bear that bough.
Perforce thou drawest me, robst my sleep ; o In thy love I strip me
and shameless show :'
Allah lend thee the rays of most righteous light, o Draw the farthest near
and a tryst bestow :
Then have ruth on the vitals thy love hath seared, o And the heart that flies
to thy side the mo'!

And when she ended her recitation, passion overcame her and she was distraught for love and wept copious tears, rain-like streaming down. This burnt the Prince's heart and he in turn became troubled and distracted for love of her. So he drew nearer to her and kissed her hands and wept with sore weeping and they ceased not from lover-reproaches and converse and versifying, until the call to mid-afternoon prayer (nor was there aught between them other than this), when they bethought them of parting and she said to him, "O light of mine eyes and core of my heart, the time of severance has come between us twain : when shall we meet again ?" "By Allah," replied he (and indeed her words shot him as with shafts), "to mention of parting I am never fain !" Then she went forth of the pavilion, and he turned and saw her sighing sighs would melt the rock and weeping shower-like tears ; whereupon he for love was sunken in the sea of desolation and improvised these couplets :—

O my heart's desire ! grows my misery o From the stress of love, and what
cure for me ?
By thy face, like dawn when it lights the dark, o And thy hair whose hue
beareth night-tide's blee,
And thy form like the branch which in grace inclines o To Zephyr's² breath
blowing fain and free,
By the glance of thine eyes like the fawn's soft gaze, o When she views pursuer
of high degree,

¹ Arab. "Khal'a al-'izár": lit. == stripping off jaws or side-beard.

² Arab. "Shimál" == the north wind.

And thy waist down borne by the weight of hips, o These so heavy and that lacking gravity,
By the wine of thy lip-dew, the sweetest of drink, o Fresh water and musk in its purity,
O gazelle of the tribe, ease my soul of grief, o And grant me thy phantom in sleep to see !

Now when she heard his verses in praise of her, she turned back to him and embracing him, with a heart on fire for the anguish of severance, fire which naught save kisses and embraces might quench, cried, "Sooth the byword saith, Patience is for a lover and not the lack thereof. There is no help for it but I contrive a means for our reunion." Then she farewelled him and fared forth, knowing not where she set her feet, for stress of her love ; nor did she stay her steps till she found herself in her own chamber. When she was gone, passion and love-longing redoubled upon the young Prince and the delight of sleep was forbidden him, and the Princess in her turn tasted not food and her patience failed and she sickened for desire. As soon as dawned the day, she sent for the nurse, who came and found her condition changed and she cried, "Question me not of my case ; for all I suffer is due to thy handiwork. Where is the beloved of my heart ?" "O my lady, when didst thou leave thee ? Hath he been absent from thee more than this night ?" "Can I endure absence from him an hour ? Come, find some means to bring us together speedily, for my soul is like to flee my body." "O my lady, have patience till I contrive thee some subtle device, whereof none shall be ware." "By the Great God, except thou bring him to me this very day, I will tell the King that thou hast corrupted me, and he will cut off thy head !" "I conjure thee, by Allah, have patience with me, for this is a dangerous matter !" And the nurse humbled herself to her, till she granted her three days' delay, saying, "O my nurse, the three days will be three years to me ; and if the fourth day pass and thou bring him not, I will go about to slay thee." So the old woman left her and returned to her lodging, where she abode till the morning of the fourth day, when she summoned the tirewomen of the town and sought of them fine dyes and rouge for the painting of a virgin girl and adorning ; and they brought her cosmetics of the best. Then she sent for the Prince and, opening her chest, brought out a bundle containing a suit of woman's apparel, worth five thousand dinars, and a head-kerchief fringed with all manner gems. Then

said she to him, "O my son, hast thou a mind to foregather with Hayat al-Nufus?" ; and he replied, "Yes." So she took a pair of tweezers and pulled out the hairs of his face and pencilled his eyes with Kohl.¹ Then she stripped him and painted him with Henna² from his nails to his shoulders and from his insteps to his thighs and tattooed³ him about the body, till he was like red roses upon alabaster slabs. After a little, she washed him and dried him and bringing out a shift and a pair of petticoat-trousers made him put them on. Then she clad him in the royal suit aforesaid and, binding the kerchief about his head, veiled him and taught him how to walk, saying, "Advance thy left and draw back thy right." He did her bidding and forewent her, as he were a Houri faring abroad from Paradise. Then said she to him, "Fortify thy heart, for thou art going to the King's palace, where there will without fail be guards and eunuchs at the gate; and if thou be startled at them and show doubt or dread, they will suspect thee and examine thee, and we shall

¹ An operation well described by Juvenal—

Illa supercilium, modicâ fuligine tactum,
Obliquâ producti acu, pingitque, trementes
Attolens oculos.

Sonnini (*Travels in Egypt*, chapt. xvi.) justly remarks that this pencilling the angles of the eyes with Kohl, which the old Levant trade called *alquifoux* or *arquifoux*, makes them appear large and more oblong; and I have noted that the modern Egyptian (especially Coptic) eye, like that of the Sphinx and the old figures looks in profile as if it were seen in full (*Pilgrimage* i. 214).

² The same traveller notes a singular property in the Henna-flower that when smelt closely it exhales a "very powerful spermatic odour," hence it became a favourite with women as the tea-rose with us. He finds it on the nails of mummies, and identifies it with the Kupros of the ancient Greeks (the moderns call it Kene or Kena) and the *Bôrpus τῆς κύπρου* (*Botrus cypri*) of Solomon's Song (i. 14). The Hebr. is "Copher," a well-known word which the A. V. translates by "a cluster of camphire (?) in the vineyards of En-gedi"; and a note on iv. 13 ineptly adds, "or, cypress." The Revised Edit. amends it to "a cluster of henna-flowers." The Solomonic (?) description is very correct; the shrub affects vineyards, and about Bombay forms fine hedges which can be smelt from a distance.

³ Hardly the equivalent of the Arab. "Kataba" (which includes true tattooing with needles) and is applied to painting "patches" of blue or green colour, with sprigs and arabesques upon the arms and especially the breasts of women. "Kataba" would also be applied to striping the fingers with Henna which becomes a shining black under a paste of honey, lime and sal-ammoniac. This "patching" is alluded to by Strabo and Galen (*Lane M. E.* chapt ii.); and we may note that savages and barbarians can leave nothing of beauty unadorned; they seem to hate a plain surface like the Hindu silversmith, whose art is shown only in chasing.

both get into grievous trouble and haply lose our lives : wherefore an thou feel thyself unable to this, tell me." He answered, "In very sooth this thing hath no terrors for me, so be of good cheer and keep thine eyes cool and clear." Then she went out preceding him till the twain came to the palace-gate, which was full of eunuchs. She turned and looked at him, as much as to say, "Art thou troubled or no?" and finding him all unchanged, went on. The chief eunuch glanced at the nurse and knew her but, seeing a damsel following her, whose charms confounded the reason, he said in his mind, "As for the old woman, she is the nurse ; but as for the girl who is with her there is none in our land resembleth her in favour or approacheth her in fairness save the Princess Hayat al-Nufus, who is secluded and never goeth out. Would I knew how she came into the streets and would Heaven I wot whether or no 'twas by leave of the King!" Then he rose to learn somewhat concerning her and well nigh thirty castratos followed him ; which when the old woman saw, her reason fled for fear and she said, "Verily, we are Allah's and to Him we shall return ! Without recourse we are dead folk this time."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She continued, It hath reached me, O auspicious King, that when the old nurse saw the head of the eunuchry and his assistants making for her she was in exceeding fear and cried, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great ! Verily we are God's and unto him we shall return ; without recourse we be dead folk this time." When the head eunuch heard her speak thus, fear gat hold upon him, by reason of that which he knew of the Princess's violence and that her father was ruled by her, and he said to himself, "Belike the King hath commanded the nurse to carry his daughter forth upon some occasion of hers, whereof she would have none know ; and if I oppose her, she will be wroth with me and will say :—This eunuch fellow stopped me, that he might pry into my affairs. So she will do her best to kill me, and I have no call to meddle in this matter." So saying, he turned back, and with him the thirty assistants who drove the people from the door of the

palace ; whereupon the nurse entered and saluted the eunuchs with her head, whilst all the thirty stood to do her honour and returned her salam. She led in the Prince and he ceased not following her from door to door, and the Protector protected them, so that they passed all the guards, till they came to the seventh door : it was that of the great pavilion, wherein was the King's throne, and it communicated with the chambers of his women and the saloons of the Harim, as well as with his daughter's pavilion. So the old woman halted and said, "Here we are, O my son, and glory be to Him who hath brought us thus far in safety ! But, O my son, we cannot foregather with the Princess except by night ; for night enveileth the fearful." He replied, "True, but what is to be done ?" Quoth she, "Hide thee in this black hole," showing him behind the door a dark and deep cistern, with a cover thereto. So he entered the cistern, and she went away and left him there till ended day, when she returned and carried him into the palace, till they came to the door of Hayat al-Nufus's apartment. The old woman knocked and a little maid came out and said, "Who is at the door ?" Said the nurse, "'Tis I," whereupon the maid returned and craved permission of her lady, who said, "Open to her and let her come in with any who may accompany her." So they entered and the nurse, casting a glance around, perceived that the Princess had made ready the sitting-chamber and ranged the lamps in row and lighted candles of wax in chandeliers of gold and silver and spread the divans and estrades with carpets and cushions. Moreover, she had set on trays of food and fruits and confections and she had perfumed the place with musk and aloes-wood and ambergris. She was seated among the lamps and the tapers and the light of her face outshone the lustre of them all. When she saw the old woman, she said to her, "O nurse, where is the beloved of my heart ?"; and the other replied, "O my lady, I cannot find him nor have mine eyes espied him ; but I have brought thee his own sister ; and here she is." Cried the Princess, "Art thou Jinn-mad ? What need have I of his sister ? Say me, an a man's head irk him, doth he bind up his hand ?" The old woman answered, "No, by Allah, O my lady ! But look on her, and if she pleases thee, let her be with thee." Then she uncovered the Prince's face, whereupon Hayat al-Nufus knew him and running to him, pressed him to her bosom, and he pressed her to his breast.

Then they both fell down in a swoon and lay without sense a long while. The old woman sprinkled rose-water upon them till they came to themselves, when she kissed him on the mouth more than a thousand times and improvised these couplets :—

- | | |
|---|-----------------------------|
| Sought me this heart's dear love at gloom of night ; o I rose in honour till he sat forthright, | o In such night-visit hast |
| And said, "O aim of mine, O sole desire of guards no fright ?" | o Robbed me of all my |
| Replied he, "Yes, I fearèd much, but Love wits and rest my sprite." | o For here 'twas safe ; nor |
| We clipt with kisses and awhile clung we feared we watchman-wight : | o And shook out skirts |
| Then rose we parting without doubtful deed where none a stain could sight. | |

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

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

She pursued, It hath reached me, O auspicious King, that when her lover visited Hayat al-Nufus in her palace, the twain embraced and she improvised some happy couplets beseeming the occasion. And when she had ended her extempore lines she said, "Is it indeed true that I see thee in my abode and that thou art my cup-mate and my familiar ?" Then passion grew on her and love was grievous to her, so that her reason well-nigh fled for joy and she improvised these couplets :—

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|---|--|
| With all my soul I'll ransom him who came to me in gloom o Of night, whilst I had waited long to see his figure loom ; | |
| And naught aroused me save his weeping voice of tender tone o And whispered I, "Fair fall thy foot and welcome and well come !" | |
| His cheek I kissed a thousand times, and yet a thousand more ; * Then clipt and clung about his breast enveiled in darkling room. | |
| And cried, "Now verily I've won the aim of every wish * So praise and prayers to Allah for this grace now best become." | |
| Then slept we even as we would the goodliest of nights * Till morning came to end our night and light up earth with bloom. | |

As soon as it was day, she made him enter a place in her apartment unknown to any and he abode there till nightfall, when she brought him out and they sat in converse and carouse. Presently

he said to her, "I wish to return to my own country and tell my father what hath passed between us, that he may equip his Wazir to demand thee in marriage of thy sire." She replied, "O my love, I fear, an thou return to thy country and kingdom, thou wilt be distracted from me and forget the love of me; or that thy father will not further thy wishes in this matter and I shall die. Meseems the better rede were that thou abide with me and in my hand-grasp, I looking on thy face, and thou on mine, till I devise some plan, whereby we may escape together some night and flee to thy country; for I have cut off my hopes from my own people and I despair of them. He rejoined, "I hear and obey;" and they fell again to their carousal and conversing. He tarried with her thus for some time till, one night, the wine was pleasant to them and they lay not down nor did they sleep till break of day. Now it chanced that one of the Kings sent her father a present, and amongst other things, a necklace of union jewels, nine-and-twenty grains, to whose price a King's treasures might not suffice. Quoth Abd-al-Kadir, "This rivière besemeth none but my daughter Hayat al-Nufus;" and, turning to an eunuch, whose jaw-teeth the Princess had knocked out for reasons best known to herself,¹ he called to him and said, "Carry the necklace to thy lady and say to her:—One of the Kings hath sent thy father this, as a present, and its price may not be paid with money; put it on thy neck." The slave took the necklace, saying in himself, "Allah Almighty make it the last thing she shall put on in this world, for that she deprived me of the benefit of my grinder-teeth!"; and repairing to the Princess's apartment, found the door locked and the old woman asleep before the threshold. He shook her, and she awoke in affright and asked, "What dost thou want?"; to which he answered, "The King hath sent me on an errand to his daughter." Quoth the nurse, "The key is not here, go away, whilst I fetch it; " but quoth he, "I cannot go back to the King without having done his

¹ A violent temper, accompanied with *voies de fait* and personal violence, is by no means rare amongst Eastern princesses; and terrible tales are told in Persia concerning the daughters of Fath Ali Shah. Few men and no woman can resist the temptations of absolute command. The daughter of a certain Dictator all-powerful in the Argentine Republic was once seen on horseback with a white bridle of peculiar leather; it was made of the skin of a man who had boasted of her favours. The slave-girls suffer first from these masterful young persons and then it is the turn of the eunuchry.

commandment." So she went away, as if to fetch the key ; but fear overtook her and she sought safety in flight. Then the eunuch awaited her awhile ; then, finding she did not return, he feared that the King would be angry at his delay ; so he rattled at the door and shook it, whereupon the bolt gave way and the leaf opened. He entered and passed on, till he came to the seventh door and walking in to the Princess's chamber found the place splendidly furnished and saw candles and flagons there. At this spectacle he marvelled and going close up to the bed, which was curtained by a hanging of silk, embroidered with a net-work of jewels, drew back the curtain from before the Princess and saw her sleeping with her arms about the neck of a young man handsomer than herself ; whereat he magnified Allah Almighty, who had created such a youth of vile water, and said, " How goodly be this fashion for one who hateth men ! How came she by this fellow ? Methinks 'twas on his account that she knocked out my back teeth !" Then he drew the curtain and made for the door ; but the King's daughter awoke in affright and seeing the eunuch, whose name was Kásfir, called to him. He made her no answer : so she came down from the bed on the estrade ; and catching hold of his skirt laid it on her head and kissed his feet, saying, " Veil what Allah veileth !" Quoth he, " May Allah not veil thee nor him who would veil thee ! Thou didst knock out my grinders and saidst to me :—Let none make mention to me aught of men and their ways !" So saying, he disengaged himself from her grasp and running out, locked the door on them and set another eunuch to guard it. Then he went in to the King who said to him " Hast thou given the necklace to Hayat al-Nufus ?" The eunuch replied, " By Allah, thou deservest altogether a better fate ;" and the King asked, " What hath happened ? Tell me quickly ;" whereto he answered, " I will not tell thee, save in private and between our eyes," but the King retorted, saying, " Tell me at once and in public." Cried the eunuch, " Then grant me immunity." So the King threw him the kerchief of immunity and he said, " O King, I went into the Princess Hayat al-Nufus and found her asleep in a carpeted chamber and on her bosom was a young man. So I locked the door upon the two and came back to thee." When the King heard these words he started up and taking a sword in his hand, cried out to the Rais of the eunuchs, saying, " Take thy lads and go to the Princess's chamber and bring me her and

him who is with her as they twain lie on the bed ; but cover them both up."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She resumed, It hath reached me, O auspicious King, that when the King commanded the head eunuch to take his lads and to fetch and set before him Hayat al-Nufus and him who was with her, the chief and his men entered the Princess's apartment where he found her standing up, dissolved in railing tears, and the Prince by her side ; so he said to them, "Lie down on the bed, as thou wast and let him do likewise." The King's daughter feared for her lover¹ and said to him, "This is no time for resistance." So they both lay down and the eunuchs covered them up and carried the twain into the King's presence. Thereupon Abd al-Kadir pulled off the coverings and the Princess sprang to her feet. He looked at her and would have smitten her neck : but the Prince threw himself on the father's breast, saying, "The fault was not hers but mine only : kill me before thou killest her." The King made at him, to cut him down, but Hayat al-Nufus cast herself on her father and said, "Kill me not him ; for he is the son of a great King, lord of all the land in its length and breadth." When the King heard this, he turned to the Chief Wazir, who was a gathering-place of all that is evil, and said to him, "What sayst thou of this matter, O Minister ?" Quoth his Wazir, "What I say is that all who find themselves in such case as this have need of lying, and there is nothing for it but to cut off both their heads, after torturing them with all manner of tortures." Hereupon the King called his sworder of vengeance, who came with his lads, and said to him, "Take this gallows bird and strike off his head and after do the like with this harlot and burn their bodies, and consult me not about them a second time." So the headsmen put his hand to her back, to take her ; but the King cried out at him and cast at him somewhat he hent in hand, which had well-nigh killed him, saying, "O dog, how durst thou show ruth to those with whom I am wroth ? Put thy hand to her hair and drag her along by it, so that

¹ A neat touch ; she was too thorough-bred to care for herself first.

she may fall on her face." Accordingly he haled her by her hair and the Prince in like manner to the place of blood, where he tore off a piece of his skirt and therewith bound the Prince's eyes putting the Princess last, in the hope that some one would intercede for her. Then, having made ready the Prince he swung his sharp sword three times (whilst all the troops wept and prayed Allah to send them deliverance by some intercessor), and raised his hand to cut off Ardashir's head when, behold, there arose a cloud of dust, that spread and flew till it veiled the view. Now the cause thereof was that when the young Prince had delayed beyond measure, the King, his sire, had levied a mighty host and had marched with it in person to get tidings of his son. Such was his case; but as regards King Abd al-Kadir, when he saw this, he said, "O wights, what is the meaning of yonder dust that dimmeth sights?" The Grand Wazir sprang up and went out to reconnoitre and found behind the cloud men like locusts, of whom no count could be made nor aught avail of aid, filling the hills and plains and valleys. So he returned with the report to the King, who said to him, "Go down and learn for us what may be this host and the cause of its marching upon our country. Ask also of their commander and salute him for me and enquire the reason of his coming. An he came in quest of aught, we will aid him, and if he have a blood-feud with one of the Kings, we will ride with him; or, if he desire a gift, we will handsel him; for this is indeed a numerous host and a power uttermost, and we fear for our land from its mischief." So the Minister went forth and walked among the tents and troopers and body-guards, and ceased not faring on from the first of the day till near sundown, when he came to the warders with gilded swords in tents star-studded. Passing these, he made his way through Emirs and Wazirs and Nabobs and Chamberlains, to the pavilion of the Sultan, and found him a mighty King. When the King's officers saw him, they cried out to him, saying, "Kiss ground! Kiss ground!"¹ He did so and would have risen, but they cried out at him a second and a third time. So he kissed the earth again and again and raised his head and would have stood up, but fell down at full length for excess of awe. When at last he was set between the hands of the King he said to him, "Allah prolong thy days and increase thy sovranty and exalt thy rank, O thou auspicious King! And furthermore,

¹ Here the ground or earth is really kissed.

of a truth, King Abd al-Kadir saluteth thee and kisseth the earth before thee and asketh on what weighty business thou art come. An thou seek to avenge thee for blood on any King, he will take horse in thy service ; or, an thou come in quest of aught, wherein it is in his power to help thee, he standeth up at thy service on account thereof." So Ardashir's father replied to the Wazir, saying, "O messenger, return to thy lord and tell him that the most mighty King Sayf al-A'azam Shah, Lord of Shiraz, had a son who hath been long absent from him and news of him have not come and all traces of him have been cut off. An he be in this city, he will take him and depart from you ; but, if aught have befallen him or any mischief have ensued to him from you, his father will lay waste your land and make spoil of your goods and slay your men and seize your women. Return, therefore, to thy lord in haste and tell him this, ere evil beset him." Answered the Minister, "To hear is to obey !" and turned to go away, when the Chamberlains cried out to him, saying, "Kiss ground ! Kiss ground !" So he kissed the ground a score of times and rose not till his life-breath was in his nostrils.¹ Then he left the King's high court and returned to the city, full of anxious thought concerning the affair of this King and the multitude of his troops, and going in to King Abd al-Kadir, pale with fear and trembling in his side-muscles, acquainted him with that had befallen him ; —And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that the Wazir returned from the court of the Great King, pale with fear and with side-muscles quivering for dread exceeding ; and acquainted his lord with that had befallen him. Hereat disquietude and terror for himself and for his people laid hold upon him and he said to the Minister, "O Wazir, and who is this King's son ?" Replied the other, "'Tis even he whom thou badest put to death, but praised be Allah who hastened not his slaughter ! Else had his father wasted our lands and spoiled our good." Quoth the King "See now thy corrupt judgment, in that thou didst counsel

¹ Corresponding with our phrase, "His heart was in his mouth."

us to slay him ! Where is the young man, the son of yonder magnanimous King ? ” And quoth the Wazir, “ O mighty King, thou didst command him be put to death.” When the King heard this, he was clean distraught and cried out from his heart’s core and in-most of head, saying, “ Woe to you ! Fetch me the Headsman forthright, lest death fall on him ! ” So they fetched the Sworder and he said, “ O King of the Age, I have smitten off his head even as thou badest me.” Cried Abd al-Kadir “ O dog, an this be true, I will assuredly send thee after him.” The Headsman replied, “ O King, thou didst command me to slay him without consulting thee a second time.” Said the King, “ I was in my wrath ; but speak the truth, ere thou lose thy life ;” and said the Sworder, “ O King, he is yet in the chains of life.” At this Abd al-Kadir rejoiced and his heart was set at rest ; then he called for Ardashir, and when he came, he stood up to receive him and kissed his mouth, saying, “ O my son, I ask pardon of Allah Almighty for the wrong I have done thee, and say thou not aught that may lower my credit with thy sire, the Great King.” The Prince asked “ O King of the Age, and where is my father ? ” and the other answered, “ He is come hither on thine account.” Thereupon quoth Ardashir, “ By thy worship, I will not stir from before thee till I have cleared my honour and the honour of thy daughter from that which thou laidest to our charge ; for she is a pure virgin. Send for the midwives and let them examine her before thee. An they find her maidenhead gone, I give thee leave to shed my blood ; and if they find her a clean maid, her innocence of dishonour and mine also will be made manifest.” So he summoned the midwives, who examined the Princess and found her a pure virgin and so told the King, seeking largesse of him. He gave them what they sought, putting off his royal robes to bestow on them, and in like manner he was bountiful to all who were in the Harim. And they brought forth the scent-cups and perfumed all the Lords of estate and Grandees ; and not one but rejoiced with exceeding joy. Then the King threw his arms about Ardashir’s neck and entreated him with all worship and honour, bidding his chief eunuchs bear him to the bath. When he came out, he cast over his shoulders a costly robe and crowned him with a coronet of jewels ; he also girt him with a girdle of silk, purfled with red gold and set with pearls and gems, and mounted him on one of his noblest mares, with selle and trappings of gold inlaid with pearls and jewels. Then he bade his Grandees and Captains

mount on his service and escort him to his father's presence ; and charged him tell his sire that King Abd al-Kadir was at his disposal, hearkening to and obeying him in whatso he should bid or forbid. "I will not fail of this," answered Ardashir and farewelling him, repaired to his father who, at sight of him, was transported for delight and springing up, advanced to meet him and embraced him, whilst joy and gladness spread among all the host of the Great King. Then came the Wazirs and Chamberlains and Captains and guards and kissed the ground before the Prince and rejoiced in his coming : and it was a great day with them for enjoyment, for the King's son gave leave to those of King Abd al-Kadir's officers who had accompanied him and others of the townsfolk, to view the ordinance of his father's host, without let or stay, so they might know the multitude of the Great King's troops and the might of his empire. And all who had seen him selling stuffs in the linendrapers' bazar marvelled how his soul could have consented thereto, considering the nobility of his spirit and the lostness of his dignity ; but it was his love and inclination to the King's daughter that to this had constrained him. Meanwhile, news of the multitude of her lover's troops came to Hayat al-Nufus, who was still jailed by her sire's commandment, till they knew what he should order respecting her, whether pardon and release or death and burning ; and she looked down from the terrace-roof of the palace and, turning towards the mountains, saw even these covered with armed men. When she beheld all those warriors and knew that they were the army of Ardashir's father, she feared lest he should be diverted from her by his sire and forget her and depart from her, whereupon her father would slay her. So she called a handmaid that was with her in her apartment by way of service, and said to her, "Go to Ardashir, son of the Great King, and fear not. When thou comest into his presence, kiss the ground before him and tell him what thou art and say to him :—My lady saluteth thee and would have thee to know that she is a prisoner in her father's palace, awaiting his sentence, whether he be minded to pardon her or put her to death, and she beseecheth thee not to forget her or forsake her ; for to-day thou art all-powerful ; and, in whatso thou commandest, no man dare cross thee. Wherefore, an it seem good to thee to rescue her from her sire and take her with thee, it were of thy bounty, for indeed she endureth all these trials for thy sake. But, an this seem not good to thee, for that thy desire of her is at an end, still speak to

thy sire, so haply he may intercede for her with her father and he depart not, till he have made him set her free and taken surety from and made covenant with him, that he will not go about to put her to death nor work her aught of harm. This is her last word to thee, may Allah not desolate her of thee, and so The Peace!"¹—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She continued, It hath reached me, O auspicious King, that the bondmaid sent by Hayat al-Nufus made her way to Ardashir and delivered him her lady's message, which when he heard, he wept with sore weeping and said to her, "Know that Hayat al-Nufus is my mistress and that I am her slave and the captive of her love. I have not forgotten what was between us nor the bitterness of the parting day ; so do thou say to her, after thou hast kissed her feet, that I will speak with my father of her, and he shall send his Wazir, who sought her aforetime in marriage for me, to demand her hand once more of her sire, for he dare not refuse. So, if he send to her to consult her, let her make no opposition ; for I will not return to my country without her." Then the handmaid returned to Hayat al-Nufus ; and, kissing her hands, delivered to her the message, which when she heard, she wept for very joy and returned thanks to Almighty Allah. Such was her case ; but as regards Ardashir, he was alone with his father that night and the Great King questioned him of his case, whereupon he told him all that had befallen him, first and last. Then quoth the King, "What wilt thou have me do for thee, O my son ? An thou desire Abd al-Kadir's ruin, I will lay waste his lands and spoil his hoards and dishonour his house." Replied Ardashir, "I do not desire that, O my father, for he hath done nothing to me deserving thereof ; but I wish for union with her ; wherefore I beseech thee of thy favour to make ready a present for her father, (but let it be a magnificent gift !) and send it to him by thy Minister, the man of just judgment." Quoth the King, "I hear and consent ;" and sending for the treasures he had laid up from

¹ Very artful is the contrast of the love-lorn Princess's humility with her furious behaviour, in the pride of her purity, while she was yet a virginette and fancy free.

time past, brought out all manner precious things and showed them to his son, who was pleased with them. Then he called his Wazir and bade him bear the present with him¹ to King Abd al-Kadir and demand his daughter in marriage for Ardashir, saying, "Accept the present and return him a reply." Now from the time of Ardashir's departure, King Abd al-Kadir had been troubled and ceased not to be heavy at heart, fearing the laying waste of his reign and the spoiling of his realm; when behold, the Wazir came in to him and saluting him, kissed ground before him. He rose up standing and received him with honour; but the Minister made haste to fall at his feet and kissing them cried, "Pardon, O King of the Age! The like of thee should not rise to the like of me, for I am the least of servants' slaves. Know, O King, that Prince Ardashir hath acquainted his father with some of the favours and kindnesses thou hast done him, wherefore he thanketh thee and sendeth thee in company of thy servant who standeth before thee, a present, saluting thee and wishing thee especial blessings and prosperities." Abd al-Kadir could not believe what he heard of the excess of his fear, till the Wazir laid the present before him, when he saw it to be such gift as no money could purchase nor could one of the Kings of the earth avail to the like thereof; wherefore he was belittled in his own eyes and springing to his feet, praised Almighty Allah and glorified Him and thanked the Prince. Then said the Minister to him, "O noble King, give ear to my word and know that the Great King sendeth to thee, desiring thine alliance, and I come to thee seeking and craving the hand of thy daughter, the chaste dame and treasured gem Hayat al-Nufus, in wedlock for his son Ardashir, wherefore, if thou consent to this proposal and accept of him, do thou agree with me for her marriage-portion." Abd al-Kadir hearing these words replied, "I hear and obey. For my part, I make no objection, and nothing can be more pleasurable to me; but the girl is of full age and reason and her affair is in her own hand. So be assured that I will refer it to her and she shall chose for herself." Then he turned to the chief eunuch and bade him go and acquaint the Princess with the event. So he repaired to the Harim and, kissing the Princess's hands, acquainted her with the Great King's offer adding, "What

¹ Arab. "Subbat-hu" lit. = in company with him, a popular idiom in Egypt and Syria. It often occurs in the Bresl. Edit.

sayest thou in answer?" "I hear and I obey," replied she.— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She pursued, It hath reached me, O auspicious King, that the chief eunuch of the Harim having informed the Princess how she had been demanded in marriage by the Great King and having heard her reply, "I hear and I obey," returned therewith to the King and gave him this answer, whereat he rejoiced with exceeding joy and, calling for a costly robe of honour, threw it over the Wazir's shoulders. Furthermore, he ordered him ten thousand dinars and bade him carry the answer to the Great King and crave leave for him to pay him a visit. "Hearing and obeying," answered the Minister; and, returning to his master, delivered him the reply and Abd al-Kadir's message, and repeated all their talk, whereat he rejoiced greatly and Ardashir was transported for delight and his breast broadened and he was a most happy man. King Sayf al-A'azam also gave King Abd al-Kadir leave to come forth to visit him; so, on the morrow, he took horse and rode to the camp of the Great King, who came to meet him and saluting him, seated him in the place of honour, and gave him welcome; and they two sat whilst Ardashir stood before them. Then arose an orator of the King Abd al-Kadir's court and pronounced an eloquent discourse, giving the Prince joy of the attainment of his desire and of his marriage with the Princess, a Queen among King's daughters. When he sat down the Great King caused bring a chest full of pearls and gēms, together with fifty thousand dinars, and said to King Abd al-Kadir, "I am my son's deputy in all that concerneth this matter." So Abd al-Kadir acknowledged receipt of the marriage-portion and amongst the rest, fifty thousand dinars for the nuptial festivities; after which they fetched the Kazis and the witnesses, who wrote out the contract of marriage between the Prince and Princess, and it was a notable day, wherein all lovers made merry and all haters and enviers were mortified. They spread the marriage-feasts and banquets and lastly Ardashir went in unto the Princess and found her a jewel which had been hidden, an union pearl unthritten and a filly that none but he had ridden, so he notified this to his sire. Then King Sayf al-

A'azam asked his son, "Hast thou any wish thou wouldest have fulfilled ere we depart?" ; and he answered, "Yes, O King, know that I would fain take my wreak of the Wazir who entreated us on evil wise and the eunuch who forged a lie against us." So the King sent forthright to Abd al-Kadir, demanding of him the Minister and the castrato, whereupon he despatched them both to him and he commanded to hang them over the city gate. After this, they abode a little while and then sought of Abd al-Kadir leave for his daughter to equip her for departure. So he equipped her and mounted her in a Takhtrawán, a travelling litter of red gold, inlaid with pearls and gems and drawn by noble steeds. She carried with her all her waiting-women and eunuchs, as well as the nurse, who had returned, after her flight, and resumed her office. Then King Sayf al-A'azam and his son mounted and Abd al-Kadir mounted also with all the lords of his land, to take leave of his son-in-law and daughter; and it was a day to be reckoned of the goodliest of days. After they had gone some distance, the Great King conjured Abd al-Kadir to turn back; so he farewelled him and his son, after he had strained him to his breast and kissed him between the eyes and thanked him for his grace and favours and commended his daughter to his care. Then he went in to the Princess and embraced her; and she kissed his hands and they wept in the standing-place of parting. After this he returned to his capital and Ardashir and his company fared on, till they reached Shiraz, where they celebrated the marriage-festivities anew. And they abode in all comfort and solace and joyance of life, till there came to them the Destroyer of delights and Severer of societies; the Depopulator of palaces and the Garnerer of graveyards. And men also relate the tale of

JULNAR THE SEA-BORN AND HER SON KING BADR BASIM OF PERSIA.

THERE was once in days of yore and in ages and times long gone before, in Ajam-land, a King Shahrimán¹ hight, whose abiding-place was Khorásán. He owned an hundred concubines, but by

¹ In the Mac. Edit. "Shahzamán," a corruption of Sháh Zamán = King of the Age. (See vol. i. 2.)

none of them had he been blessed with boon of child, male or female, all the days of his life. One day, among the days, he bethought him of this and fell lamenting for that the most part of his existence was past and he had not been vouchsafed a son, to inherit the kingdom after him, even as he had inherited it from his fathers and forebears ; by reason whereof there betided him sore cark and care and chagrin exceeding. As he sat thus one of his Mamelukes came in to him and said, "O my lord, at the door is a slave-girl with her merchant, and fairer than she eye hath never seen." Quoth the King, "Hither to me with merchant and maid!" ; and both came in to him. Now when Shahriman beheld the girl, he saw that she was like a Rudaynian lance,¹ and she was wrapped in a veil of gold-purpled silk. The merchant uncovered her face, whereupon the place was illumined by her beauty and her seven tresses hung down to her anklets like horses' tails. She had Nature-kohl'd eyes, heavy hips and thighs and waist of slenderest guise ; her sight healed all maladies and quenched the fire of sighs, for she was even as the poet cries :—

I love her madly for she is perfect fair, • Complete in gravity and
gracious way ;
Nor overtall nor overshort, the while • Too full for trousers are
those hips that sway :
Her shape is midmost 'twixt o'er small and tall ; • Nor long to blame nor little
to gainsay :
O'erfall her anklets tresses black as night • Yet in her face resplends
eternal day.

The King seeing her marvelled at her beauty and loveliness, her symmetry and perfect grace and said to the merchant, "O Shaykh, how much for this maiden ?" Replied the merchant, "O my lord, I bought her for two thousand dinars of the merchant who owned her before myself, since when I have travelled with her three years and she hath cost me, up to the time of my coming hither, other three thousand gold pieces ; but she is a gift from me to thee." The King robed him with a splendid robe of honour and ordered him ten thousand ducats, whereupon he kissed his hands, thanking him for his bounty and beneficence, and went his ways. Then the King committed the damsel to the tire-women,

¹ For a note on this subject see vol. ii. 1.

saying, "Amend ye the case of this maiden¹ and adorn her and furnish her a bower and set her therein." And he bade his chamberlains carry her everything she needed and shut all the doors upon her. Now his capital wherein he dwelt, was called the White City and was seated on the sea-shore; so they lodged her in a chamber, whose latticed casements overlooked the main.— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She said, It hath reached me, O auspicious King, that the King after taking the maiden, committed her to the tire-women bidding them amend her case and set her in a bower, and ordered his chamberlains to shut all the doors upon her when they had lodged her in a chamber whose latticed casements overlooked the main. Then Shahriman went in to her; but she spake not to him neither took any note of him.² Quoth he, "Twould seem she hath been with folk who have not taught her manners." Then he looked at the damsel and saw her surpassing beauty and loveliness and symmetry and perfect grace, with a face like the rondure of the moon at its full or the sun shining in the sheeny sky. So he marvelled at her charms of favour and figure and he praised Allah the Creator (magnified be His might!), after which he walked up to her and sat him down by her side; then he pressed her to his bosom and seating her on his thighs, sucked the dew of her lips, which he found sweeter than honey. Presently he called for trays spread with richest viands of all kinds and ate and fed her by mouthfuls, till she had enough; yet she spoke not one word. The King began to talk to her and asked her of her name; but she abode still silent and uttered not a syllable nor made him any answer, neither ceased to hang down her head groundwards; and it was but the excess of her beauty and loveliness and the amorous

¹ i.e. bathe her and apply cosmetics to remove all traces of travel.

² These pretentious and curious displays of coquetry are not uncommon in handsome slave-girls when newly bought; and it is a kind of pundonor to humour them. They may also refuse their favours and a master who took possession of their persons by brute force would be blamed by his friends, men and women. Even the most despotic of despots, Fath Ali Shah of Persia, put up with refusals from his slave-girls and did not, as would the mean-minded, marry them to the grooms or cooks of the palace.

grace that saved her from the royal wrath. Quoth he to himself, "Glory be to God, the Creator of this girl! How charming she is, save that she speaketh not! But perfection belongeth only to Allah the Most High." And he asked the slave-girls whether she had spoken, and they said, "From the time of her coming until now she hath not uttered a word nor have we heard her address us." Then he summoned some of his women and concubines and bade them sing to her and make merry with her, so haply she might speak. Accordingly they played before her all manner instruments of music and sports and what not and sang, till the whole company was moved to mirth, except the damsel, who looked at them in silence, but neither laughed nor spoke. The King's breast was straitened ; thereupon he dismissed the women and abode alone with that damsel : after which he doffed his clothes and disrobing her with his own hand, looked upon her body and saw it as it were a silvern ingot. So he loved her with exceeding love and falling upon her, took her maidenhead and found her a pure virgin ; whereat he rejoiced with excessive joy and said in himself, "By Allah, 'tis a wonder that a girl so fair of form and face should have been left by the merchants a clean maid as she is!"¹ Then he devoted himself altogether to her, heeding none other and forsaking all his concubines and favourites, and tarried with her a whole year as it were a single day. Still she spoke not till, one morning he said to her (and indeed the love of her and longing waxed upon him), "O desire of souls, verily passion for thee is great with me, and I have forsaken for thy sake all my slave-girls and concubines and women and favourites and I have made thee my portion of the world and had patience with thee a whole year ; and now I beseech Almighty Allah, of His favour, to soften thy heart to me, so thou mayst speak to me. Or, an thou be dumb, tell me by a sign, that I may give up hope of thy speech. I pray the Lord (extolled be He!) to vouchsafe me by thee a son child, who shall inherit the kingdom after me ; for I am old and lone and have none to be my heir. Wherefore, Allah upon thee, an thou love me, return me a reply." The damsel bowed her head awhile in thought, and presently raising it, smiled in his face ; whereat it seemed to him as if lightning filled the chamber. Then she said, "O magnanimous liege lord, and

¹ Such continence is rarely shown by the young Jallabs or slave-traders ; when older they learn how much money is lost with the chattel's virginity.

valorous lion, Allah hath answered thy prayer, for I am with child by thee and the time of my delivery is near at hand, though I know not if the unborn babe be male or female.¹ But, had I not conceived by thee, I had not spoken to thee one word." When the King heard her speech, his face shone with joy and gladness and he kissed her head and hands for excess of delight, saying, " Alhamdolillah—laud to Lord—who hath vouchsafed me the things I desired ! ; first, thy speech, and secondly, thy tidings that thou art with child by me." Then he rose up and went forth from her and, seating himself on the throne of his kingship, in an ecstasy of happiness, bade his Wazir distribute to the poor and needy and widows and others an hundred thousand dinars, by way of thank-offering to Allah Most High and alms on his own account. The Minister did as bidden by the King who, returning to the damsel, sat with her and embraced and pressed her to his breast, saying, " O my lady, my queen, whose slave I am, prithee what was the cause of this thy silence ? Thou hast been with me a whole year, night and day, waking and sleeping, yet hast not spoken to me till this day." She replied, " Hearken, O King of the Age, and know that I am a wretched exile, broken-hearted and far-parted from my mother and my family and my brother." When the King heard her words, he knew her desire and said, " As for thy saying that thou art wretched, there is for such speech no ground, inasmuch as my kingdom and good and all I possess are at thy service and I also am become thy bondman ; but, as for thy saying :—I am parted from my mother and brother and family, tell me where they are and I will send and fetch them to thee." Thereupon she answered, " Know, then, O auspicious King, that I am called Julnár² the Sea-born and that my father was of the Kings of the

¹ Midwives in the East, as in the less civilised parts of the West, have many nostrums for divining the sex of the unborn child.

² Arabic (which has no written " g ") from Pers. Gulnár (Gul-i-anár) pomegranate-flower, the " Gulnare " of Byron who learnt his Orientalism at the Mekhitarist (Armenian) Convent, Venice. I regret to see the little honour now paid to the gallant poet in the land where he should be honoured the most. The systematic depreciation was begun by the late Mr. Thackeray, perhaps the last man to value the noble independence of Byron's spirit ; and it has been perpetuated, I regret to see, by better judges. These critics seem wholly to ignore the fact that Byron founded a school which covered Europe from Russia to Spain, from Norway to Sicily, and which from England passed over to the two Americas. This exceptional success, which has not yet fallen even to Shakespeare's lot, was due to genius only, for the poet almost ignored study and poetic art. His great misfortune was being born in England under the Georgium Sidus. Any Continental people would have regarded him as one of the prime glories of his race.

Main. He died and left us his reign, but while we were yet unsettled, behold, one of the other Kings arose against us and took the realm from our hands. I have a brother called Sálih, and my mother also is a woman of the sea ; but I fell out with my brother "The Pious" and swore that I would throw myself into the hands of a man of the folk of the land. So I came forth of the sea and sat down on the edge of an island in the moonshine,¹ where a passer-by found me and, carrying me to his house, besought me of love-liesse ; but I smote him on the head, so that he all but died ; whereupon he carried me forth and sold me to the merchant from whom thou hadst me, and this was a good man and a virtuous ; pious, loyal and generous. Were it not that thy heart loved me and that thou promotedest me over all thy concubines, I had not remained with thee a single hour, but had cast myself from this window into the sea and gone to my mother and family ; but I was ashamed to fare themwards, being with child by thee ; for they would have deemed evilly of me and would not have credited me, even although I swore to them, an I told them that a King had bought me with his gold and made me his portion of the world and preferred me over all his wives and every thing that his right hand possessed. This then is my story and—the Peace!"—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seben Hundred and Fortieth Night,

She resumed, It hath reached me, O auspicious King, that when Julnar² the Sea-born, answering the question of King Shahrain, told him her past from first to last, the King thanked her and kissed her between the eyes, saying, "By Allah, O my lady and light of mine eyes, I cannot bear to be parted from thee one hour ; and given thou leave me, I shall die forthright. What then is to be done?" Replied she, "O my lord, the time of my delivery

¹ Arab. "Fí al-Kamar," which Lane renders "in the moonlight." It seems to me that the allusion is to the Comorin Islands ; but the sequel speaks simply of an island.

² The Mac.Edit.misprints Julnár as Julnáz (so the Bul. Edit. ii. 233), and Lane's Julianár is an Egyptian vulgarism. He is right in suspecting the "White City" to be imaginary ; but its sea has no apparent conneaction with the Caspian. The mermen and mermaids appear to him to be of an inferior order of the Jinn, termed Al-Ghawwásah, the Divers, who fly through air and are made of fire which at times issues from their mouths.

is at hand and my family needs must be present, that they may tend me; for the women of the land know not the manner of child-bearing of the women of the sea, nor do the daughters of the ocean know the manner of the daughters of the earth; and when my people come, I shall be reconciled to them and they will be reconciled to me." Quoth the King, "How do the people of the sea walk therein, without being wetted?"; and quoth she, "O King of the Age, we walk in the waters with our eyes open, as do ye on the ground, by the blessing of the names graven upon the seal-ring of Solomon David-son (on whom be peace!). But, O King, when my kith and kin come, I will tell them how thou boughtest me with thy gold, and hast entreated me with kindness and benevolence. It behoveth that thou confirm my words to them and that they witness thine estate with their own eyes and they learn that thou art a King, son of a King." He rejoined, "O my lady, do what seemeth good to thee and what pleaseth thee; and I will consent to thee in all thou wouldest do." The damsels continued, "Yes, we walk in the sea and see what is therein and behold the sun, moon, stars and sky, as it were on the surface of earth; and this irketh us naught. Know also that there be many peoples in the main and various forms and creatures of all kinds that are on the land, and that all that is on the land compared with that which is in the main is but a very small matter." And the King marvelled at her words. Then she pulled out from her bosom two bits of Comorin lign-aloes and, kindling fire in a chafing-dish, chose somewhat of them and threw it in, then she whistled a loud whistle and spake words none understood. Thereupon arose a great smoke and she said to the King, who was looking on, "O my lord, arise and hide thyself in a closet, that I may show thee my brother and mother and family, whilst they see thee not; for I design to bring them hither, and thou shalt presently espy a wondrous thing and shalt marvel at the several creatures and strange shapes which Almighty Allah hath created." So he arose without stay or delay and entering a closet, fell a-watching what she should do. She continued her fumigations and conjurations till the sea foamed and frothed turbid and there rose from it a handsome young man of a bright favour, as he were the moon at its full, with brow flower-white, cheeks of ruddy light and teeth like the marguerite. He was the likest of all creatures to his sister and the tongue of the case spoke in his praise these two couplets:—

The full moon groweth perfect once a month o But thy face each day we see
perfected.

And the full moon dwelleth in single sign, o But to thee all hearts be a
dwelling stead.

After him there came forth of the sea an ancient dame with hair speckled gray and five maidens, as they were moons, bearing a likeness to the damsel hight Julnar. The King looked upon them as they all walked upon the face of the water, till they drew near the window and saw Julnar, whereupon they knew her and went in to her. She rose to them and met them with joy and gladness, and they embraced her and wept with sore weeping. Then said they to her, "O Julnar, how couldst thou leave us four years, and we unknowing of thine abiding place? By Allah the world hath been straitened upon us for stress of severance from thee, and we have had no delight of food or drink; no, not for one day, but have wept with sore weeping night and day for the excess of our longing after thee!" Then she fell to kissing the hands of the youth her brother and her mother and cousins, and they sat with her awhile, questioning her of her case and of what had betided her, as well as of her present estate. "Know," replied she, "that, when I left you, I issued from the sea and sat down on the shore of an island, where a man found me and sold me to a merchant, who brought me to this city and sold me for ten thousand dinars to the King of the country, who entreated me with honour and forsook all his concubines and women and favourites for my sake and was distracted by me from all he had and all that was in his city." Quoth her brother, "Praised be Allah, who hath reunited us with thee! But now, O my sister, 'tis my purpose that thou arise and go with us to our country and people" When the King heard these words, his wits fled him for fear lest the damsel accept her brother's words and he himself avail not to stay her, albeit he loved her passionately, and he became distracted with fear of losing her. But Julnar answered, "By Allah, O my brother, the mortal who bought me is lord of this city and he is a mighty King and a wise man, good and generous with extreme generosity. Moreover, he is a personage of great worth and wealth and hath neither son nor daughter. He hath entreated me with honour and done me all manner of favour and kindness; nor, from the day of his buying me to this time have I heard from him an ill word to hurt my heart; but he hath never ceased to use me courteously; doing nothing save with my counsel, and I am in the best of case

with him and in the perfection of fair fortune. Furthermore, were I to leave him, he would perish ; for he cannot endure to be parted from me an hour ; and if I left him, I also should die, for the excess of the love I bear him, by reason of his great goodness to me during the time of my sojourn with him ; for, were my father alive, my estate with him would not be like my estate with this great and glorious and puissant potentate. And verily, ye see me with child by him and praise be to Allah, who hath made me a daughter of the Kings of the sea, and my husband the mightest of the Kings of the land, and Allah, in very sooth, he hath compensated me for whatso I lost.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She said, It hath reached me, O auspicious King, that Julnar the Sea-born told her brother all her tale, adding “Allah hath not cut me off, but hath compensated me for whatso I lost. Now this King hath no issue, male or female, so I pray the Almighty to vouchsafe me a son who shall inherit of this mighty sovran that which the Lord hath bestowed upon him of lands and palaces and possessions.” Now when her brother and the daughters of her uncle heard this her speech, their eyes were cooled thereby and they said, “O Julnar, thou knowest thy value with us and thou wottest the affection we bear thee and thou art certified that thou art to us the dearest of all creatures and thou art assured that we seek but ease for thee, without travail or trouble. Wherefore, an thou be in unease, arise and go with us to our land and our folk ; but, an thou be at thine ease here, in honour and happiness, this is our wish and our will ; for we desire naught save thy welfare in any case.”¹ Quoth she, “By Allah, I am here in the utmost ease and solace and honour and grace !” When the King heard what she said, he joyed with a heart set at rest and thanked her silently for this ; the love of her redoubled on him and entered his heart-core and he knew that she loved him as he loved her and that she desired to abide with him, that she might see his child by her. Then Julnar bade her women lay the tables and set on all sorts of viands, which had been cooked in kitchen under her own eyes,

¹ Arab. “‘Alà Kulli hál,” a popular phrase, like the Anglo-American “anyhow.”

and fruits and sweetmeats, whereof she ate, she and her kinsfolk. But, presently, they said to her, "O Julnar, thy lord is a stranger to us, and we have entered his house, without his leave or weeting. Thou hast extolled to us his excellence and eke thou hast set before us of his victual whereof we have eaten ; yet have we not companied with him nor seen him, neither hath he seen us nor come to our presence and eaten with us, so there might be between us bread and salt." And they all left eating and were wroth with her, and fire issued from their mouths, as from cressets ; which when the King saw, his wits fled for excess of fear of them. But Julnar arose and soothed them and going to the closet where was the King her lord, said to him, "O my lord, hast thou seen and heard how I praised thee and extolled thee to my people and hast thou noted what they said to me of their desire to carry me away with them ?" Quoth he, "I both heard and saw : May the Almighty abundantly requite thee for me ! By Allah, I knew not the full measure of thy fondness until this blessed hour, and now I doubt not of thy love to me !" Quoth she, "O my lord, is the reward of kindness aught but kindness ? Verily, thou hast dealt generously with me and hast entreated me with worship and I have seen that thou lovest me with the utmost love, and thou hast done me all manner of honour and kindness and preferred me above all thou lovest and desirest. So how should my heart be content to leave thee and depart from thee, and how should I do thus after all thy goodness to me ? But now I desire of thy courtesy that thou come and salute my family, so thou mayst see them and they thee and pure love and friendship may be between you ; for know, O King of the Age, that my brother and mother and cousins love thee with exceeding love, by reason of my praises of thee to them, and they say :—We will not depart from thee nor go to our homes till we have foregathered with the King and saluted him. For indeed they desire to see thee and make acquaintance with thee." The King replied, "To hear is to obey, for this is my very own wish." So saying, he rose and went in to them and saluted them with the goodliest salutation ; and they sprang up to him and received him with the utmost worship, after which he sat down in the palace and ate with them ; and he entertained them thus for the space of thirty days. Then, being desirous of returning home, they took leave of the King and Queen and departed with due permission to their own land, after he had done them all possible honour. Awhile after this, Julnar completed the days of her

pregnancy and the time of her delivery being come, she bore a boy, as he were the moon at its full ; whereat the utmost joy betided the King, for that he had never in his life been vouchsafed son or daughter. So they held high festival and decorated the city seven days, in the extreme of joy and jollity : and on the seventh day came Queen Julnar's mother, Faráshah Hight,¹ and brother and cousins, whenas they knew of her delivery.—And Shahrazad perceived the light of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that when Julnar was brought to bed and was visited by her people, the King received them with joy at their coming and said to them, "I said that I would not give my son a name till you should come and name him of your knowledge." So they named him Badr Básim,² and all agreed upon this name. Then they showed the child to his uncle Salih, who took him in his arms and arising began to walk about the chamber with him in all directions right and left. Presently he carried him forth of the palace and going down to the salt sea, fared on with him, till he was hidden from the King's sight. Now when Shahriman saw him take his son and disappear with him in the depth of the sea, he gave the child up for lost and fel to weeping and wailing ; but Julnar said to him, "O King of the Age, fear not, neither grieve for thy son, for I love my child more than thou and he is with my brother ; so reck thou not of the sea neither fear for him drowning. Had my brother known that aught of harm would betide the little one, he had not done this deed ; and he will presently bring thee thy son safe, Inshallah —an it please the Almighty." Nor was an hour past before the sea became turbid and troubled and King Salih came forth and flew from the sea till he came up to them with the child lying quiet and showing a face like the moon on the night of fulness. Then, looking at the King he said, "Haply thou fearedst harm for thy son, whenas I plunged into the sea with him ?" Replied the father, "Yes, O my lord, I did indeed fear for him and thought he

¹ In the text the name does not appear till near the end of the tale.

² i.e. Full moon smiling.



would never be saved therefrom." Rejoined Salih, "O King of the land, we pencilled his eyes with an eye-powder we know of and recited over him the names graven upon the seal-ring of Solomon David-son (on whom be the Peace !), for this is what we use to do with children newly born among us ; and now thou needst not fear for him drowning or suffocation in all the oceans of the world, if he should go down into them ; for, even as ye walk on the land, so walk we in the sea." Then he pulled out of his pocket a casket, graven and sealed and, breaking open the seals, emptied it ; whereupon there fell from it strings of all manner jacinths and other jewels, besides three hundred bugles of emerald and other three hundred hollow gems, as big as ostrich eggs, whose light dimmed that of sun and moon. Quoth Salih, "O King of the Age, these jewels and jacinths are a present from me to thee. We never yet brought thee a gift, for that we knew not Julnar's abiding-place neither had we of her any tidings or trace ; but now that we see thee to be united with her and we are all become one thing, we have brought thee this present ; and every little while we will bring thee the like thereof, Inshallah ! for that these jewels and jacinths are more plentiful with us than pebbles on the beach and we know the good and the bad of them and their whereabouts and the way to them, and they are easy to us." When the King saw the jewels, his wits were bewildered and his sense was astounded and he said, "By Allah, one single gem of these jewels is worth my realm !" Then he thanked for his bounty Salih the Sea-born and, looking towards Queen Julnar, said, "I am abashed before thy brother, for that he hath dealt munificently by me and bestowed on me this splendid gift, which the folk of the land were unable to present." So she thanked her brother for his deed and he said, "O King of the Age, thou hast the prior claim on us and it behoves us to thank thee, for thou hast entreated our sister with kindness and we have entered thy dwelling and eaten of thy victual ; and the poet saith¹ :—

Had *I* wept before *she* did in my passion for Saada, I had healed my soul
before repentance came.
But *she* wept before *I* did : her tears drew mine ; and I said, The merit
belongs to the precedent.

"And" (resumed Salih the Pious) "if we stood on our faces in thy

¹ These lines have occurred in vol. iii. 264, so I quote Lane ii. 499.

service, O King of the Age, a thousand years, yet had we not the might to requite thee, and this were but a scantling of thy due." The King thanked him with heartiest thanks and the Merman and Merwomen abode with him forty days' space, at the end of which Salih arose and kissed the ground before his brother-in-law, who asked "What wantest thou, O Salih?" He answered, "O King of the Age, indeed thou hast done us overabundant favours, and we crave of thy bounties that thou deal charitably with us and grant us permission to depart; for we yearn after our people and country and kinsfolk and our homes; so will we never forsake thy service nor that of my sister and my nephew; and by Allah, O King of the Age, 'tis not pleasant to my heart to part from thee; but how shall we do, seeing that we have been reared in the sea and that the sojourn of the shore liketh us not?" When the King heard these words he rose to his feet and farewelled Salih the Sea-born and his mother and his cousins, and all wept together, because of parting and presently they said to him, "Anon we will be with thee again, nor will we forsake thee, but will visit thee every few days." Then they flew off and descending into the sea, disappeared from sight.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She continued, It hath reached me, O auspicious King, that the relations of Julnar the Sea-born farewelled the King and her, weeping together because of parting; then they flew off and descending into the depths disappeared from sight. After this King Shahriman showed the more kindness to Julnar and honoured her with increase of honour; and the little one grew up and flourished, whilst his maternal uncle and grandam and cousins visited the King every few days and abode with him a month or two months at a time. The boy ceased not to increase in beauty and loveliness with increase of years, till he attained the age of fifteen and was unique in his perfection and symmetry. He learnt writing and Koran-reading; history, syntax and lexicography; archery, spearplay and horsemanship and what not else behoveth the sons of Kings; nor was there one of the children of the folk of the city, men or women, but would talk of the youth's charms, for he

was of surpassing beauty and perfection, even such an one as is praised in the saying of the poet :¹—

The whiskers write upon his cheek, with ambergris on pearl, Two lines, as
'twere with jet upon an apple, line for line.

Death harbours in his languid eye and slays with every glance, And in his
cheek is drunkenness, and not in any wine.

And in that of another :—

Upsprings from table of his lovely cheek ² * A growth like broidery my
wonder is :

As 'twere a lamp that burns through night hung up * Beneath the gloom ³ in
chains of ambergris.

And indeed the King loved him with exceeding love, and summoning his Wazir and Emirs and the Chief Officers of state and Grandees of his realm, required of them a binding oath that they would make Badr Basim King over them after his sire ; and they sware the oath gladly, for the sovran was liberal to the lieges pleasant in parley and a very compend of goodness, saying naught but that wherein was advantage for the people. On the morrow Shahriman mounted, with all his troops and Emirs and Lords, and went forth into the city and returned. When they drew near the palace, the King dismounted, to wait upon his son who abode on horseback, and he and all the Emirs and Grandees bore the saddle-cloth of honour before him, each and every of them bearing it in his turn, till they came to the vestibule of the palace, where the Prince alighted and his father and the Emirs embraced him and seated him on the throne of Kingship, whilst they (including his sire) stood before him. Then Badr Basim judged the people, deposing the unjust and promoting the just and continued so doing till near upon noon, when he descended from the throne and went in to his mother, Julnar the Sea-born, with the crown upon his head, as he were the moon. When she saw him, with the King standing before him, she rose and kissing him, gave him joy of the Sultanate and wished him and his sire length of life and victory over their foes. He sat with her and rested till the hour of mid-afternoon prayer, when he took horse and repaired,

¹ These lines occurred in vol. ii. 301. I quote Mr. Payne.

² Arab. "Khadd" — cheek from the eye-orbit to the place where the beard grows ; also applied to the side of a rough higland, the side-planks of a litter, etc. etc.

³ The black hair of youth.

with the Emirs before him, to the Maydán-plain, where he played at arms with his father and his lords, till night-fall, when he returned to the palace, preceded by all the folk. He rode forth thus every day to the tilting-ground, returning to sit and judge the people and do justice between carl and churl ; and thus he continued doing a whole year, at the end of which he began to ride out a-hunting and a-chasing and to go round about in the cities and countries under his rule, proclaiming security and satisfaction and doing after the fashion of Kings ; and he was unique among the people of his day for glory and valour and just dealing among the subjects. And it chanced that one day the old King fell sick and his fluttering heart forebode him of translation to the Mansion of Eternity. His sickness grew upon him till he was nigh upon death, when he called his son and commended his mother and subjects to his care and caused all the Emirs and Grandees once more swear allegiance to the Prince and assured himself of them by strongest oaths ; after which he lingered a few days and departed to the mercy of Almighty Allah. His son and widow and all the Emirs and Wazirs and Lords mourned over him, and they built him a tomb and buried him therein. They ceased not ceremonially to mourn for him a whole month, till Salih and his mother and cousins arrived and condoled with their grieving for the King and said, " O Julnar, though the King be dead, yet hath he left this noble and peerless youth, and not dead is whoso leaveth the like of him, the rending lion and the shining moon ;" —And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She pursued, It hath reached me, O auspicious King, that Salih brother of Julnar and her mother and cousins said to her, " Albeit the King be dead, yet hath he left behind him as successor this noble and peerless youth, the rending lion and the shining moon." Thereupon the Grandees and notables of the Empire went in to King Badr Basim and said to him, " O King, there is no harm in mourning for the late sovran : but over-mourning beseemeth none save women ; wherefore occupy thou not thy heart and our hearts with mourning for thy sire; inasmuch as he hath left thee behind him, and whoso leaveth the like of thee is not dead." Then they comforted him and diverted him and lastly carried him to the bath.

When he came out of the Hammam, he donned a rich robe, purfled with gold and embroidered with jewels and jacinths ; and, setting the royal crown on his head, sat down on his throne of kingship and ordered the affairs of the folk, doing equal justice between strong and weak, and exacting from the prince the dues of the pauper ; wherefore the people loved him with exceeding love. Thus he continued doing for a full year, whilst, every now and then, his kinsfolk of the sea visited him, and his life was pleasant and his eye was cooled. Now it came to pass that his uncle Salih went in one night of the nights to Julnar and saluted her ; whereupon she rose and embracing him seated him by her side and asked him, "O my brother, how art thou and my mother and my cousins." He answered, "O my sister, they are well and glad and in good case, lacking naught save a sight of thy face." Then she set somewhat of food before him and he ate, after which talk ensued between the twain and they spake of King Badr Basim and his beauty and loveliness, his symmetry and skill in cavalarice and cleverness and good breeding. Now Badr was propped upon his elbow hard by them ; and, hearing his mother and uncle speak of him, he feigned sleep and listened to their talk.¹ Presently Salih said to his sister, "Thy son is now seventeen years old and is unmarried, and I fear least mishap besal him and he have no son ; wherefore it is my desire to marry him to a Princess of the princesses of the sea, who shall be a match for him in beauty and loveliness." Quoth Julnar, "Name them to me for I know them all." So Salih proceeded to enumerate them to her, one by one, but to each she said, "I like not this one for my son ; I will not marry him but to one who is his equal in beauty and loveliness and wit and piety and good breeding and magnanimity and dominion and rank and lineage."² Quoth Salih, "I know none other of the daughters of the Kings of the sea, for I have numbered to thee more than an hundred girls and not one of them pleaseth thee : but see, O my sister, whether thy son be asleep or no." So she felt Badr and finding on him the signs of slumber said to Salih, "He is asleep ; what hast thou to say and

¹ This manner of listening is not held dishonourable amongst Arabs or Easterns generally ; who, however, hear as little good of themselves as westerns declare in proverb.

² Arab. "Hasab wa nasab," before explained as inherited degree and acquired dignity. See vol. iv. 171

what is thine object in making sure his sleeping?" Replied he, "O my sister, know that I have bethought me of a Mermaid of the mermaids who befitte thy son; but I fear to name her, lest he be awake and his heart be taken with her love and maybe we shall be unable to win to her; so should he and we and the Grandees of the realm be wearied in vain and trouble betide us through this; for, as saith the poet:—

Love, at first sight, is a spurt of spray;¹ * But a spreading sea when it gaineth sway.

When she heard these words, she cried, "Tell me the condition of this girl, and her name for I know all the damsels of the sea, Kings' daughters and others; and, if I judge her worthy of him, I will demand her in marriage for him of her father, though I spend on her whatso my hand possesseth. So recount to me all anent her and fear naught, for my son sleepeth." Quoth Salih, "I fear lest he be awake; and the poet saith:—

I loved him, soon as his praise I heard; o For ear oft loveth ere eye survey

But Julnar said, "Speak out and be brief and fear not, O my brother." So he said, "By Allah, O my sister, none is worthy of thy son save the Princess Jauharah, daughter of King Al-Samandal,² for that she is like unto him in beauty and loveliness and brilliancy and perfection; nor is there found, in sea or on land, a sweeter or pleasanter of gifts than she; for she is prime in comeliness and seemlihead of face and symmetrical shape of perfect grace; her cheek is ruddy digit, her brow flower white, her teeth gem-bright, her eyes blackest black and whitest white, her hips of heavy weight, her waist slight and her favour exquisite. When she turneth she shameth the wild cattle³ and the gazelles and when she walketh, she breedeth envy in the willow branch: when she unveileth her face outshineth sun and moon and all who look upon her she enslaveth soon: sweet-lipped and soft-sided indeed is she."

¹ Arab. Mujájat = spittle running from the mouth: hence Lane, "is like running saliva," which, in poetry is not pretty.

² Arab. and Heb. Salmandra from Pers. Samandal (—dar—duk—dun, etc), a Salamander, a mouse which lives in fire, some say a bird in India and China and others confuse with the chameleon (Bochart Hiero. Part ii. chapt. vi).

³ Arab. "Mahá" one of the four kinds of wild cows or bovine antelopes, bubalus, Antelope defassa, A. leucoryx, etc.

Now when Julnar heard what Salih said, she replied, "Thou sayest sooth, O my brother! By Allah, I have seen her many and many a time and she was my companion, when we were little ones; but now we have no knowledge of each other, for constraint of distance; nor have I set eyes on her for eighteen years. By Allah, none is worthy of my son but she!" Now Badr heard all they said and mastered what had passed, first and last, of these praises bestowed on Jauharah daughter of King Al-Samandal; so he fell in love with her on hearsay, pretending sleep the while, wherefore fire was kindled in his heart on her account full sore and he was drowned in a sea without bottom or shore.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She resumed, It hath reached me, O auspicious King, that when King Badr Basim heard the words of his uncle Salih and his mother Julnar, praising the daughter of King Al-Samandal, a flame of fire burnt in his heart full sore and he was drowned in a sea which hath nor bottom nor shore. Then Salih, looking at his sister, exclaimed, "By Allah, O my sister, there is no greater fool among the Kings of the sea than her father nor one more violent of temper than he! So name thou not the girl to thy son, till we demand her in marriage of her father. If he favour us with his assent, we will praise Allah Almighty; and if he refuse us and will not give her to thy son to wife, we will say no more about it and seek another match." Answered Julnar, "Right is thy rede;" and they parleyed no more; but Badr passed the night with a heart on fire with passion for Princess Jauharah. However he concealed his case and spake not of her to his mother or his uncle, albeit he was on coals of fire for love of her. Now when it was morning, the King and his uncle went to the Hammam-bath and washed, after which they came forth and drank wine and the servants set food before them, whereof they and Julnar ate their sufficiency, and washed their hands. Then Salih rose and said to his nephew and sister, "With your leave, I would fain go to my mother and my folk for I have been with you some days and their hearts are troubled with awaiting me." But Badr Basim said to him, "Tarry with us this day;" and he consented. Then quoth the King, "Come, O my uncle, let us go forth to the garden." So

they sallied forth and promenaded about the pastures and took their solace awhile, after which King Badr lay down under a shady tree, thinking to rest and sleep ; but he remembered his uncle's description of the maiden and her beauty and loveliness and shed railing tears, reciting these two couplets¹ :—

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

Then he sighed and wept and lamented, reciting these verses also :—

Who shall save me from love of a lovely gazelle, o Brighter browed than the
sunshine, my bonnibel !
My heart, erst free from her love, now burns o With fire for the maid of
Al-Samandal.

When Salih heard what his nephew said, he smote hand upon hand and said, “There is no god but *the* God ! Mohammed is the Apostle of God and there is no Majesty and there is no Might save in Allah, the Glorious, the Great !” adding, “O my son, heardest thou what passed between me and thy mother respecting Princess Jauharah ?” Replied Badr Basim, “Yes, O my uncle, and I fell in love with her by hearsay through what I heard you say. Indeed, my heart cleaveth to her and I cannot live without her.” Rejoined his uncle, “O King, let us return to thy mother and tell her how the case standeth and crave her leave that I may take thee with me and seek the Princess in marriage of her sire ; after which we will farewell her and I and thou will return. Indeed, I fear to take thee and go without her leave, lest she be wroth with me ; and verily the right would be on her side, for I should be the cause of her separation from us. Moreover, the city would be left without king and there would be none to govern the citizens and look to their affairs ; so should the realm be disordered against thee and the kingship depart from thy hands.” But Badr Basim, hearing these words, cried, “O my uncle, if I return to my mother and consult her on such matter, she will not suffer me to do this ; wherefore I will not return to

¹ These lines have occurred in vol. iii. 279 ; so I quote Lane (iii. 274) by way of variety ; although I do not like his “bowels.”

my mother nor consult her." And he wept before him and presently added, "I will go with thee and tell her not and after will return." When Salih heard what his nephew said, he was confused anent his case and said, "I crave help of the Almighty in any event." Then, seeing that Badr Basim was resolved to go with him, whether his mother would let him or no, he drew from his finger a seal-ring, whereon were graven certain of the names of Allah the Most High, and gave it to him, saying, "Put this on thy finger, and thou shalt be safe from drowning and other perils and from the mischief of sea-beasts and great fishes." So King Badr Basim took the ring and set it on his finger. Then they drove into the deep—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that Badr Basim and his uncle, after diving into the deep, fared on till they came to Salih's palace, where they found Badr Basim's grandmother, the mother of his mother, seated with her kinsfolk ; and, going in to them, kissed their hands. When the old Queen saw Badr, she rose to him and embracing him, kissed him between the eyes and said to him, "A blessed coming, O my son ! How didst thou leave thy mother Julnar ?" He replied, "She is well in health and fortune, and saluteth thee and her uncle's daughters. Then Salih related to his mother what had occurred between him and his sister and how King Badr Basim had fallen in love with the Princess Jauharah daughter of Al-Samandal by report and told her the whole tale from beginning to end adding, "He hath not come save to demand her in wedlock of her sire ;" which when the old Queen heard, she was wroth against her son with exceeding wrath and sore troubled and concerned and said, "O Salih, O my son, in very sooth thou diddest wrong to name the Princess before thy nephew, knowing, as thou dost, that her father is stupid and violent, little of wit and tyrannical of temper, grudging his daughter to every suitor ; for all the Monarchs of the Main have sought her hand, but he rejected them all ; nay, he would none of them, saying :—Ye are no match for her in beauty or in loveliness or in aught else. Wherefore we fear to demand her in wedlock of him, lest he reject us, even as he hath rejected

others ; and we are a folk of high spirit and should return broken-hearted." Hearing these words Salih answered, "O my mother, what is to do ? For King Badr Basim saith :—There is no help but that I seek her in marriage of her sire, though I expend my whole kingdom ; and he avoucheth that, an he take her not to wife, he will die of love for her and longing." And Salih continued, "He is handsomer and goodlier than she ; his father was King of all the Persians, whose King he now is, and none is worthy of Jauharah save Badr Basim. Wherefore I purpose to carry her father a gift of jacinths and jewels befitting his dignity, and demand her of him in marriage. An he object to us that he is a King, behold, our man also is a King and the son of a King ; or, if he object to us her beauty, behold our man is more beautiful than she ; or, again, if he object to us the vastness of his dominion, behold our man's dominion is vaster than hers and her father's and numbereth more troops and guards, for that his kingdom is greater than that of Al-Samandal. Needs must I do my endeavour to further the desire of my sister's son, though it relieve me of my life ; because I was the cause of whatso hath betided ; and, even as I plunged him into the ocean of her love, so will I go about to marry him to her, and may Almighty Allah help me thereto !" Rejoined his mother, "Do as thou wilt, but beware of giving her father rough words, whenas thou speakest with him ; for thou knowest his stupidity and violence and I fear lest he do thee a mischief, for he knoweth not respect for any." And Salih answered, "Hearkening and obedience." Then he sprang up and taking two bags full of gems such as rubies and bugles of emerald, noble ores and all manner jewels gave them to his servants to carry and set out with his nephew for the palace of Al-Samandal. When they came thither, he sought audience of the King and being admitted to his presence, kissed ground before him and saluted him with the goodliest Salam. The King rose to him and honouring him with the utmost honour, bade him be seated. So he sat down and presently the King said to him, "A blessed coming : indeed thou has desolated us, O Salih ! But what bringeth thee to us ? Tell me thine errand that we may fulfil it to thee." Whereupon Salih arose and, kissing the ground a second time, said, "O King of the age, my errand is to Allah and the magnanimous liege lord and the valiant lion, the report of whose good qualities the caravans far and near have disspread and whose renown for benefits and beneficence and

clemency and graciousness and liberality to all climes and countries hath sped." Thereupon he opened the two bags and, displaying their contents before Al-Samandal, said to him, "O King of the Age, haply wilt thou accept my gift and by showing favour to me heal my heart."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She continued, It hath reached me, O auspicious King, that when Salih offered his gift to the King, saying, "My aim and end is that the Sovran show favour to me and heal my heart by accepting my present," King Al-Samandal asked, "With what object dost thou gift me with this gift? Tell me thy tale and acquaint me with thy requirement. An its accomplishment be in my power I will straightway accomplish it to thee and spare thee toil and trouble; and if I be unable thereunto, Allah compelleth not any soul aught beyond its power"¹ So Salih rose and kissing ground three times, said, "O King of the Age, that which I desire thou art indeed able to do; it is in thy power and thou art master thereof; and I impose not on the King a difficulty, nor am I Jinn-demented, that I should crave of the King a thing whereto he availeth not; for one of the sages saith:—An thou wouldest be complied with ask that which can be readily supplied. Wherefore, that of which I am come in quest, the King (whom Allah preserve!) is able to grant." The King replied, "Ask what thou wouldest have, and state thy case and seek thy need." Then said Salih,² "O King of the Age, know that I come as a suitor, seeking the unique pearl and the hoarded jewel, the Princess Jauharah, daughter of our lord the King; wherefore, O King disappoint thou not thy suitor." Now when the King heard this, he laughed till he fell backwards, in mockery of him and said, "O Salih, I had thought thee a man of worth and a youth of sense, seeking naught save what was reasonable and speaking not save advisedly. What then hath befallen thy reason and urged thee to this monstrous matter and mighty hazard,

¹ The last verse (286) of chapt. ii. The Cow: "compelleth" in the sense of "burdeneth."

² Salih's speeches are euphuistic.

that thou seekest in marriage daughters of Kings, lords of cities and climates ? Say me, art thou of a rank to aspire to this great eminence and hath thy wit failed thee to this extreme pass that thou affrontest me with this demand ? ” Replied Salih, “ Allah amend the King ! I seek her not for myself (albeit, an I did, I am her match and more than her match, for thou knowest that my father was King of the Kings of the sea, for all thou art this day our King), but I seek her for King Badr Basim, lord of the lands of the Persians and son of King Shahriman, whose puissance thou knowest. An thou object that thou art a mighty great King, King Badr is a greater ; and if thou object thy daughter’s beauty, King Badr is more beautiful than she and fairer of form and more excellent of rank and lineage ; and he is the champion of the people of his day. Wherefore, if thou grant my request, O King of the Age thou wilt have set the thing in its stead ; but, if thou deal arrogantly with us, thou wilt not use us justly nor travel with us the ‘ road which is straight ! ’ Moreover, O King, thou knowest that the Princess Jauharah, the daughter of our lord the King, must needs be wedded and bedded, for the sage saith, a girl’s lot is either grace of marriage or the grave.” Wherefore, an thou mean to marry her, my sister’s son is worthier of her than any other man.” Now when King Al-Samandal heard Salih’s words, he was wroth with exceeding wrath ; his reason well nigh fled and his soul was like to depart his body for rage, and he cried, “ O dog, shall the like of thee dare to bespeak me thus and name my daughter in the assemblies,³ saying that the son of thy sister Julnar is a match for her ? Who art thou and who is this sister of thine and who is her son and who was his father,⁴ that thou durst say to me such say and address me with such address ? What are ye all, in comparison with my daughter, but dogs ? ” And he cried out to his pages, saying, “ Take yonder gallows-bird’s head ? ” So they drew their swords and made for Salih, but he fled and for the palace-gate sped ; and reaching the entrance, he found of his cousins and kinsfolk and servants, more than a thousand horse armed cap-à-pie in iron and close knitted

¹ From the Fátihah.

² A truly Eastern saying, which ignores the “ old maids ” of the West.

³ i.e. naming her before the lieges as if the speaker were her and his superior. It would have been more polite not to have gone beyond “ the unique pearl and the hoarded jewel : ” the offensive part of the speech was using the girl’s name.

⁴ Meaning emphatically that one and all were nobodies.

mail-coats, hending in hand spears and naked swords glittering white. And these when they saw Salih come running out of the palace (they having been sent by his mother to his succour,) questioned him and he told them what was to do; whereupon they knew that the King was a fool and violent-tempered to boot. So they dismounted and baring their blades, went in to the King Al-Samandal, whom they found seated upon the throne of his Kingship, unaware of their coming and enraged against Salih with furious rage; and they beheld his eunuchs and pages and officers unprepared. When the King saw them enter, drawn brand in hand, he cried out to his people, saying "Woe to you! Take me the heads of these hounds!" But ere an hour had sped Al-Samandal's party were put to the route and relied upon flight, and Salih and his kinsfolk seized upon the King and pinioned him.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She pursued, It hath reached me, O auspicious King, that when Salih and his kingfolk pinioned the King, Princess Jauharah awoke and knew that her father was a captive and his guards slain. So she fled forth the palace to a certain island, and climbing up into a high tree, hid herself in its summit. Now when the two parties came to blows, some of King Al-Samandal's pages fled and Badr Basim meeting them, questioned them of their case and they told him what had happened. But when he heard that the King was a prisoner, Badr feared for himself and fled, saying in his heart, "Verily, all this turmoil is on my account and none is wanted but I." So he sought safety in flight, security to sight, knowing not whither he went; but destiny from Eternity fore-ordained drove him to the very island where the Princess had taken refuge, and he came to the very tree whereon she sat and threw himself down, like a dead man, thinking to lie and repose himself and knowing not there is no rest for the pursued, for none knoweth what Fate hideth for him in the future. As he lay down, he raised his eyes to the tree and they met the eyes of the Princess. So he looked at her and seeing her to be like the moon rising in the East, cried, "Glory to Him who fashioned yonder perfect form, Him who is the Creator of all

things and who over all things is Almighty ! Glory to the Great God, the Maker, the Shaper and Fashioner ! By Allah, if my presentiments be true, this is Jauharah, daughter of King Al-Samandal ! Methinks that, when she heard of our coming to blows with her father, she fled to this island and, happening upon this tree, hid herself on its head ; but, if this be not the Princess herself, 'tis one yet goodlier than she." Then he bethought himself of her case and said in himself, " I will arise and lay hands on her and question her of her condition ; and, if she be indeed the she, I will demand her in wedlock of herself and so win my wish." So he stood up and said to her, " O end of all desire, who art thou and who brought thee hither ? " She looked at Badr Basim and seeing him to be as the full moon,¹ when it shineth from under the black cloud, slender of shape and sweet of smile, answered, " O fair of fashion, I am Princess Jauharah, daughter of King Al-Samandal, and I took refuge in this place, because Salih and his host came to blows with my sire and slew his troops and took him prisoner, with some of his men ; wherefore I fled, fearing for my very life," presently adding, " And I weet not what fortune hath done with my father." When King Badr Basim heard these words he marvelled with exceeding marvel at this strange chance and thought. " Doubtless I have won my wish by the capture of her sire." Then he looked at Jauharah and said to her, " Come down, O my lady ; for I am slain for love of thee and thine eyes have captivated me. On my account and thine are all these broils and battles ; for thou must know that I am King Badr Basim, Lord of the Persians and Salih is my mother's brother and he it is who came to thy sire to demand thee of him in marriage. As for me, I have quited my kingdom for thy sake, and our meeting here is the rarest coincidence. So come down to me and let us twain fare for thy father's palace, that I may beseech uncle Salih to release him and I may make thee my lawful wife. When Jauharah heard his words, she said in herself, " Twas on this miserable gallows bird's account, then, that all this hath befallen and that my father hath fallen prisoner and his chamberlains and suite have been slain and I have been departed from my palace, a miserable exile and have fled for refuge to this island. But, an I devise not against him some device to defend myself from him, he will

¹ Arab. Badr, the usual pun.

possess himself of me and take his will of me ; for he is in love and for aught that he doeth a lover is not blamed." Then she beguiled him with winning words and soft speeches, whilst he knew not the perfidy against him she purposed, and asked him, "O my lord and light of my eyes, say me, art thou indeed King Badr Basim, son of Queen Julnar ?" And he answered, "Yes, O my lady."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She resumed, It hath reached me, O auspicious King, that Jauharah, daughter of King Al-Samandal, asked the youth, "Art thou in very sooth King Badr Basim, son of Queen Julnar ?" And he answered, "Yes, O my lady!" Then she, "May Allah cut off my father and gar his kingdom cease from him and heal not his heart neither avert from him strangerhood, if he could desire a comelier than thou or aught goodlier than these fair qualities of thine ! By Allah, he is of little wit and judgment !" presently adding, "But, O King of the Age, punish him not for that he hath done ; more by token that an thou love me a span, verily I love thee a cubit. Indeed, I have fallen into the net of thy love and am become of the number of thy slain. The love that was with thee hath transferred itself to me and there is left thereof with thee but a tithe of that which is with me." So saying, she came down from the tree and drawing near him strained him to her bosom and fell to kissing him ; whereat passion and desire for her redoubled on him and doubting not but she loved him, he trusted in her, and returned her kisses and caresses. Presently he said to her, "By Allah, O Princess, my uncle Salih set forth to me not a fortieth part of thy charms ; no, nor a quarter-carat¹ of the four-and-twenty." Then Jauharah pressed him to her bosom and pronounced some unintelligible words ; then spat on his face, saying, "Quit this form of man and take shape of bird, the handsomest of birds, white of robe, with red bill and legs." Hardly had she spoken, when

¹ Arab. Kirát (*κεράτιον*) the bean of the *Abrus precatorius*, used as a weight in Arabia and India and as a bead for decoration in Africa. It is equal to four Kamhahs or wheat-grains and about 3 grs. avoir. ; and being the twenty-fourth of a miskal, it is applied to that proportion of everything. Thus the Arabs say of a perfect man, "He is of four-and-twenty Kirát" i.e. pure gold. See vol. iii. 239.

King Badr Basim found himself transformed into a bird, the handsomest of birds, who shook himself and stood looking at her. Now Jauharah had with her one of her slave-girls, by name Marsinah ;¹ so she called her and said to her, "By Allah, but that I fear for the life of my father, who is his uncle's prisoner, I would kill him ! Allah never requite him with good ! How unlucky was his coming to us; for all this trouble is due to his hard-headedness ! But do thou, O slave-girl, bear him to the Thirsty Island and leave him there to die of thirst." So Marsinah carried him to the island in question and would have returned and left him there; but she said in herself, "By Allah, the lord of such beauty and loveliness deserveth not to die of thirst !" So she went forth from that island and brought him to another abounding in trees and fruits and rills and, setting him down there, returned to her mistress and told her, "I have left him on the Thirsty Island." Such was the case with Badr Basim ; but as regards King Salih, he sought for Jauharah after capturing the King and killing his folk ; but, finding her not, returned to his palace and said to his mother, "Where is my sister's son, King Badr Basim ?" "By Allah, O my son," replied she, "I know nothing of him ! For when it reached him that you and King Al-Samandal had come to blows and that strife and slaughter had betided between you, he was affrighted and fled." When Salih heard this, he grieved for his nephew and said, "O my mother, by Allah, we have dealt negligently by King Badr and I fear lest he perish or lest one of King Al-Samandal's soldiers or his daughter Jauharah fall in with him. So should we come to shame with his mother and no good betide us from her, for that I took him without her leave." Then he despatched guards and scouts throughout the sea and elsewhere to seek for Badr ; but they could learn no tidings of him ; so they returned and told King Salih, wherefore care and care redoubled on him and his breast was straitened for King Badr Basim. So far concerning nephew and uncle, but as for Julnar the Sea-born, after their departure she abode in expectation of them, but her son returned not and she heard no report of him. So when many days of fruitless waiting had gone by, she arose and going down into the sea, repaired to her mother, who sighting her rose to her and kissed her and embraced her, as did the Mermaids her cousins.

¹ The (she) myrtle : Kazimirski (A. de Biberstein) Dictionnaire Arabe-Francais (Paris Maisonneuve 1867) gives Marsinah = Rose de Jericho : myrtle.

Then she questioned her mother of King Badr Basim, and she answered, saying, "O my daughter, of a truth he came hither with his uncle, who took jacinths and jewels and carrying them to King Al-Samandal, demanded his daughter in marriage for thy son ; but he consented not and was violent against thy brother in words. Now I had sent Salih nigh upon a thousand horse and a battle befel between him and King Al-Samandal ; but Allah aided thy brother against him, and he slew his guards and troops and took himself prisoner. Meanwhile, tidings of this reached thy son, and it would seem as if he feared for himself ; wherefore he fled forth from us, without our will, and returned not to us, nor have we heard any news of him." Then Julnar enquired for King Salih, and his mother said, " He is seated on the throne of his kingship, in the stead of King Al-Samandal, and hath sent in all directions to seek thy son and Princess Jauharah." When Julnar heard the maternal words, she mourned for her son with sad mourning and was highly incensed against her brother Salih for that he had taken him and gone down with him into the sea without her leave ; and she said, " O my mother, I fear for our realm ; as I came to thee without letting any know ; and I dread tarrying with thee, lest the state fall into disorder and the kingdom pass from our hands. Wherefore I deem best to return and govern the reign till it please Allah to order our son's affair for us. But look ye forget him not neither neglect his case ; for should he come to any harm, it would infallibly kill me, since I see not the world save in him and delight but in his life." She replied, " With love and gladness, O my daughter. Ask not what we suffer by reason of his loss and absence." Then she sent to seek for her grandson, whilst Julnar returned to her kingdom, weeping-eyed and heavy-hearted, and indeed the gladness of the world was straitened upon her.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Fiftieth Night,

She said, It hath reached me, O auspicious King, that when Queen Julnar returned from her mother to her own realm, her breast was straitened and she was in ill-case. So fared it with her ; but as regards King Badr Basim, after Princess Jauharah had ensorcelled him and had sent him with her handmaid to the Thirsty Island,

saying, "Leave him there to die of thirst," and Marsinah had set him down in a green islet, he abode days and nights in the semblance of a bird eating of its fruits and drinking of its waters and knowing not whither to go nor how to fly ; till, one day, there came a certain fowler to the island to catch somewhat wherewithal to get his living. He espied King Badr Basim in his form of a white-robed bird, with red bill and legs, captivating the sight and bewildering the thought ; and, looking thereat, said in himself, "Verily, yonder is a beautiful bird : never saw I its like in fairness or form." So he cast his net over Badr and taking him, carried him to the town, mentally resolved to sell him for a high price. On his way one of the townsfolk accosted him and said, "For how much this fowl, O fowler ?" Quoth the fowler, "What wilt thou do with him an thou buy him ?" Answered the other, "I will cut his throat and eat him ;" whereupon said the birder, "Who could have the heart to kill this bird and eat him ? Verily, I mean to present him to our King, who will give me more than thou wouldest give me and will not kill him, but will divert himself by gazing upon his beauty and grace, for in all my life, since I have been a fowler, I never saw his like among land game or water fowl. The utmost thou wouldest give me for him, however much thou covet him, would be a dirham, and, by Allah Almighty, I will not sell him !" Then he carried the bird up to the King's palace and when the King saw it, its beauty and grace pleased him and the red colour of its beak and legs. So he sent an eunuch to buy it, who accosted the fowler and said to him, "Wilt thou sell this bird ?" Answered he, "Nay, 'tis a gift from me to the King" ¹ So the eunuch carried the bird to the King and told him what the man had said ; and he took it and gave the fowler ten dinars, whereupon he kissed ground and fared forth. Then the eunuch carried the bird to the palace and placing him in a fine cage, hung him up after setting meat and drink by him. When the King came down from the Divan, he said to the eunuch, "Where is the bird ? Bring it to me, that I may look upon it ; for, by Allah, 'tis beautiful !" So the eunuch brought the cage and set it between the hands of the King, who looked and seeing the food untouched, said, "By Allah, I wis not what it will eat, that I may nourish it !"

¹ Needless to note that the fowler had a right to expect a return present worth double or treble the price of his gift. Such is the universal practice of the East : in the West the extortioner says, "I leave it to you, sir!"

Then he called for food and they laid the tables and the King ate. Now when the bird saw the flesh and meats and fruits and sweet-meats, he ate of all that was upon the trays before the King, whereat the Sovran and all the bystanders marvelled and the King said to his attendants, eunuchs and Mamelukes, "In all my life I never saw a bird eat as doth this bird!" Then he sent an eunuch to fetch his wife that she might enjoy looking upon the bird, and he went in to summon her and said, "O my lady, the King desireth thy presence, that thou mayst divert thyself with the sight of a bird he hath bought. When we set on the food, it flew down from its cage and perching on the table, ate of all that was thereon. So arise, O my lady, and solace thee with the sight for it is goodly of aspect and is a wonder of the wonders of the age." Hearing these words she came in haste; but, when she noted the bird, she veiled her face and turned to fare away. The King rose up and looking at her, asked, "Why dost thou veil thy face when there is none in presence save the women and eunuchs who wait on thee and thy husband?" Answered she, "O King, this bird is no bird, but a man like thyself." He rejoined, "Thou liest, this is too much of a jest. How should he be other than a bird?"; and she "O King, by Allah, I do not jest with thee nor do I tell thee aught but the truth; for verily this bird is King Badr Basim, son of King Shahriman, Lord of the land of the Persians, and his mother is Julnar the Sea-born."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She continued, It hath reached me, O auspicious King, that when the King's wife said to the King, "Verily, this is no bird but a man like thyself: he is King Badr Basim son of King Shariman and his mother is Julnar the Sea-born," quoth the King, "And how came he in this shape?"; and quoth she, "Princess Jauharah, daughter of King Al-Samandal, hath enchanted him:" and told him all that had passed with King Badr Basim from first to last.¹ The King marvelled exceedingly at his wife's words and conjured her, on his life, to free Badr from his enchantment (for she was the notablest enchantress of her age), and not leave him in torment,

¹ And she does tell him all that the reader well knows.

saying, " May Almighty Allah cut off Jauharah's hand, for a foul witch as she is! How little is her faith and how great her craft and perfidy!" Said the Queen, " Do thou say to him :—O Badr Basim, enter yonder closet!" So the King bade him enter the closet and he went in obediently. Then the Queen veiled her face and taking in her hand a cup of water,¹ entered the closet, where she pronounced over the water certain incomprehensible words ending with, " By the virtue of these mighty names and holy verses and by the majesty of Allah Almighty, Creator of heaven and earth, the Quicken of the dead and Appointer of the means of daily bread and the terms determined, quit this thy form wherein thou art and return to the shape in which the Lord created thee!" Hardly had she made an end of her words, when the bird trembled once and became a man; and the King saw before him a handsome youth, than whom on earth's face was none goodlier. But when King Badr Basim found himself thus restored to his own form he cried, " There is no god but *the* God and Mohammed is the Apostle of God! Glory be to the Creator of all creatures and Provider of their provision, and Ordainer of their life-terms preordained!" Then he kissed the King's hand and wished him long life, and the King kissed his head and said to him, " O Badr Basim, tell me thy history from commencement to conclusion." So he told him his whole tale, concealing naught; and the King marvelled thereat and said to him, " O Badr Basim, Allah hath saved thee from the spell: but what hath thy judgment decided and what thinkest thou to do?" Replied he, " O King of the Age, I desire of thy bounty that thou equip me a ship with a company of thy servants and all that is needful; for 'tis long since I have been absent and I dread lest the kingdom depart from me. And I misdoubt me my mother is dead of grief for my loss; and this doubt is the stronger for that she knoweth not what is come of me nor whether I am alive or dead. Wherefore, I beseech thee, O King, to crown thy favours to me by granting me what I seek." The King, after beholding the beauty and grace of Badr Basim and listening to his sweet speech, said, " I hear and obey." So he fitted him out a ship, to which he transported all that was needful

¹ This was for sprinkling him, but the texts omit that operation. Arabic has distinct terms for various forms of metamorphosis. " Naskh" is change from a lower to a higher, as beast to man; " Maskh" (the common expression) is the reverse; " Raskh" is from animate to inanimate (man to stone) and " Faskh" is absolute wasting away to corruption.

and which he manned with a company of his servants; and Badr Basim set sail in it, after having taken leave of the King. They sailed over the sea ten successive days with a favouring wind; but, on the eleventh day, the ocean became troubled with exceeding trouble, the ship rose and fell and the sailors were powerless to govern her. So they drifted at the mercy of the waves, till the craft neared a rock in mid-sea which fell upon her¹ and broke her up and all on board were drowned, save King Badr Basim who got astride one of the planks of the vessel, after having been nigh upon destruction. The plank ceased not to be borne by the set of the sea, whilst he knew not whither he went and had no means of directing its motion, as the wind and waves wrought for three whole days. But on the fourth the plank grounded with him on the sea-shore where he sighted a white city, as it were a dove passing white, builded upon a tongue of land that jutted out into the deep and it was goodly of ordinance, with high towers and lofty walls against which the waves beat. When Badr Basim saw this, he rejoiced with exceeding joy, for he was well-nigh dead of hunger and thirst, and dismounting from the plank, would have gone up the beach to the city; but there came down to him mules and asses and horses, in number as the sea-sands and fell to striking at him and staying him from landing. So he swam round to the back of the city, where he waded to shore and entering the place, found none therein and marvelled at this, saying, "Would I knew to whom doth this city belong, wherein is no lord nor any liege, and whence came these mules and asses and horses that hindered me from landing?" And he mused over his case. Then he walked on at hazard till he espied an old man, a grocer.² So he saluted him and the other returned his salam and seeing him to be a handsome young man, said to him, "O youth, whence comest thou and what brought thee to this city?" Badr told him his story; at which the old man marvelled and said, "O my son, didst thou see any on thy way?" He replied, "Indeed, O my father, I wondered in good sooth to sight a city void of folk." Quoth the

¹ I render this improbable detail literally: it can only mean that the ship was dashed against a rock.

² Who was probably squatting on his shop-counter. The "Bakkál" (who must not be confounded with the *épicier*), lit "vender of herbs" = greengrocer, and according to Richardson used incorrectly for Baddál (?) vendor of provisions. Popularly it is applied to a seller of oil, honey, butter and fruit, like the Ital. "Pizzicagnolo" = Salsamentarius, and in N. West Africa to an inn-keeper.

Shaykh, "O my son, come up into the shop, lest thou perish." So Badr Basim went up into the shop and sat down ; whereupon the old man set before him somewhat of food, saying, "O my son, enter the inner shop ; glory be to Him who hath preserved thee from yonder she-Sathanas!" King Badr Basim was sore affrighted at the grocer's words ; but he ate his fill and washed his hands ; then glanced at his host and said to him, "O my lord, what is the meaning of these words? Verily thou hast made me fearful of this city and its folk." Replied the old man, "Know, O my son, that this is the City of the Magicians and its Queen is as she were a she-Satan, a sorceress and a mighty enchantress, passing crafty and perfidious exceedingly. All thou sawest of horses and mules and asses were once sons of Adam like thee and me ; they were also strangers, for whoever entereth this city, being a young man like thyself, this miscreant witch taketh him and hometh him for forty days, after which she enchanteth him, and he becometh a mule or a horse or an ass, of those animals thou sawest on the sea-shore.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She pursued, It hath reached me, O auspicious King, that the old grocer related to King Badr Basim the history of the enchantress ending with, "All these people hath she spelled ; and, when it was thy intent to land they feared lest thou be transmewed like themselves ; so they counselled thee by signs that said :—Land not, of their solicitude for thee, fearing that haply she should do with thee like as she had done with them. She possessed herself of this city and seized it from its citizens by sorcery and her name is Queen Láb, which being interpreted, meaneth in Arabic 'Almanac of the Sun.'"¹ When Badr Basim heard what the old man said, he was affrighted with sore affright and trembled like reed in wind saying in himself, "Hardly do I feel me free from the affliction wherein I was by reason of sorcery, when Destiny casteth me into yet sorrier

¹ Here the Shaykh is mistaken : he should have said, "The Sun in old Persian." "Almanac" simply makes nonsense of the Arabian Circe's name. In Arab. it is "Takwím," whence the Span. and Port. "Taciuno :" in Heb. Hakamatá-Takunah = sapientia dispositionis astrorum (Asiat. Research. iii. 120).

case!" And he fell a-musing over his condition and that which had betided him. When the Shaykh looked at him and saw the violence of his terror, he said to him, "O my son, come, sit at the threshold of the shop and look upon yonder creatures and upon their dress and complexion and that wherein they are by reason of gramarye and dread not; for the Queen and all in the city love and tender me and will not vex my heart or trouble my mind." So King Badr Basim came out and sat at the shop-door, looking out upon the folk; and there passed by him a world of creatures without number. But when the people saw him, they accosted the grocer and said to him, "O elder, is this thy captive and thy prey gotten in these days?" The old man replied, "He is my brother's son, I heard that his father was dead; so I sent for him and brought him here that I might quench with him the fire of my home-sickness." Quoth they, "Verily, he is a comely youth; but we fear for him from Queen Lab, lest she turn on thee with treachery and take him from thee, for she loveth handsome young men." Quoth the Shaykh, "The Queen will not gainsay my commandment, for she loveth and tendereth me; and when she shall know that he is my brother's son, she will not molest him or afflict me in him neither trouble my heart on his account." Then King Badr Basim abode some months with the grocer, eating and drinking, and the old man loved him with exceeding love. One day, as he sat in the shop according to his custom, behold, there came up a thousand eunuchs, with drawn swords and clad in various kinds of raiment and girt with jewelled girdles: all rode Arabian steeds and bore in baldric Indian blades. They saluted the grocer, as they passed his shop and were followed by a thousand damsels like moons, clad in various raiments of silks and satins fringed with gold and embroidered with jewels of sorts, and spears were slung to their shoulders. In their midst rode a damsel mounted on a Rabite mare, saddled with a saddle of gold set with various kinds of jewels and jacinths; and they reached in a body the Shaykh's shop. The damsels saluted him and passed on, till, lo and behold! up came Queen Lab, in great state, and seeing King Badr Basim sitting in the shop, as he were the moon at its full, was amazed at his beauty and loveliness and became passionately enamoured of him, and distraught with desire of him. So she alighted and sitting down by King Badr Basim said to the old man, "Whence hadst thou this handsome one?"; and the Shaykh replied, "He is my brother's son, and is lately come to

me." Quoth Lab, "Let him be with me this night, that I may talk with him;" and quoth the old man, "Wilt thou take him from me and not enchant him?" Said she, "Yes," and said he, "Swear to me." So she sware to him that she would not do him any hurt or ensorcell him, and bidding bring him a fine horse, saddled and bridled with a golden bridle and decked with trappings all of gold set with jewels, gave the old man a thousand dinars, saying, "Use this."¹ Then she took Badr Basim and carried him off, as he were the full moon on its fourteenth night, whilst all the folk, seeing his beauty, were grieved for him and said, "By Allah, verily, this youth deserveth not to be bewitched by yonder sorceress, the accursed!" Now King Badr Basim heard all they said, but was silent, committing his case to Allah Almighty, till they came to—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She resumed, It hath reached me, O auspicious King, that King Badr Basim ceased not faring with Queen Lab and her suite till they came to her palace-gate, where the Emirs and eunuchs and Lords of the realm took foot and she bade the Chamberlains dismiss her Officers and Grandees, who kissed ground and went away, whilst she entered the palace with Badr Basim and her eunuchs and women. Here he found a place, whose like he had never seen at all, for it was builded of gold and in its midst was a great basin brimfull of water midmost a vast flower-garden, He looked at the garden and saw it abounding in birds of various kinds and colours, warbling in all manner tongues and voices, pleasurable and plaintive. And everywhere he beheld great state and dominion and said, "Glory be to God, who of His bounty and long-suffering providest those who serve other than Himself!" The Queen sat down at a latticed window overlooking the garden on a couch of ivory, whereon was a high bed, and King Badr Basim seated himself by her side. She kissed him and pressing him to her breast, bade her women bring a tray of food. So they brought a tray of red gold, inlaid with pearls and jewels and spread with all manner of viands and he and she ate, till they

¹ i.e. for thy daily expenses.

were satisfied, and washed their hands ; after which the waiting-women set on flagons of gold and silver and glass, together with all kinds of flowers and dishes of dried fruits. Then the Queen summoned the singing-women and there came ten maidens, as they were moons, hending all manner of musical instruments. Queen Lab crowned a cup and drinking it off, filled another and passed it to King Badr Basim, who took it and drank ; and they ceased not to drink till they had their sufficiency. Then she bade the damsels sing, and they sang all manner modes till it seemed to Badr Basim as if the palace danced with him for joy. His sense was ecstasied and his breast broadened, and he forgot his strangerhood and said in himself, "Verily, this Queen is young and beautiful¹ and I will never leave her ; for her kingdom is vaster than my kingdom and she is fairer than Princess Jauharah." So he ceased not to drink with her till even-tide came, when they lighted the lamps and waxen candles and diffused censer-perfumes ; nor did they leave drinking, till they were both drunken, and the singing-women sang the while. Then Queen Lab, being in liquor, rose from her seat and lay down on a bed and dismissing her women called to Badr Basim to come and sleep by her side. So he lay with her, in all delight of life till the morning.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that when the Queen awoke she repaired to the Hammam-bath in the palace, King Badr Basim being with her, and they bathed and were purified ; after which she clad him in the finest of raiment and called for the service of wine. So the waiting women brought the drinking-gear and they drank. Presently, the Queen arose and taking Badr Basim by the hand, sat down with him on chairs and bade bring food, whereof they ate, and washed their hands. Then the damsels fetched the drinking-gear and fruits and flowers

¹ *Un adolescent aime toutes les femmes.* Man is by nature polygamic whereas woman as a rule is monogamic and polyandrous only when tired of her lover. For the man, as has been truly said, loves the woman, but the love of the woman is for the love of the man.

and confections, and they ceased not to eat and drink,¹ whilst the singing-girls sang various airs till the evening. They gave not over eating and drinking and merry-making for a space of forty days, when the Queen said to him, "O Badr Basim, say me whether is the more pleasant, this place or the shop of thine uncle the grocer?" He replied, "By Allah, O Queen, this is the pleasanter, for my uncle is but a beggarly man, who vendeth pot-herbs." She laughed at his words and the twain lay together in the pleasantest of case till the morning, when King Badr Basim awoke from sleep and found not Queen Lab by his side, so he said, "Would Heaven I knew where can she have gone!" And indeed he was troubled at her absence and perplexed about the case, for she stayed away from him a great while and did not return; so he donned his dress and went seeking her but not finding her, and he said to himself, "Haply, she is gone to the flower-garden." Thereupon he went out into the garden and came to a running rill beside which he saw a white she-bird and on the stream-bank a tree full of birds of various colours, and he stood and watched the birds without their seeing him. And behold, a black bird flew down upon that white she-bird and fell to billing her pigeon-fashion, then he leapt on her and trod her three consecutive times, after which the bird changed and became a woman. Badr looked at her and lo! it was Queen Lab. So he knew that the black bird was a man transmewed and that she was enamoured of him and had transformed herself into a bird, that he might enjoy her; wherefore jealousy got hold upon him and he was wroth with the Queen because of the black bird. Then he returned to his place and lay down on the carpet-bed and after an hour or so she came back to him and fell to kissing him and jesting with him; but being sore incensed against her he answered her not a word. She saw what was to do with him and was assured that he had witnessed what befel her when she was a white bird and was trodden by the black bird; yet she discovered naught to him but concealed what ailed her. When he had done her need, he said to her, "O Queen, I would have thee give me leave to go to my uncle's shop, for I long after him and have not

¹ I have already noted that the heroes and heroines of Eastern love-tales are always *bonnes fourchettes*: they eat and drink hard enough to scandalise the sentimental amourist of the West; but it is understood that this abundant diet is necessary to qualify them for the Herculean labours of the love night.

seen him these forty days." She replied, "Go to him but tarry not from me, for I cannot brook to be parted from thee, nor can I endure without thee an hour." He said, "I hear and I obey," and mounting, rode to the shop of the Shaykh, the grocer, who welcomed him and rose to him and embracing him said to him, "How hast thou fared with yonder idolatress?" He replied, "I was well in health and happiness till this last night," and told him what had passed in the garden with the black bird. Now when the old man heard his words, he said, "Beware of her, for know that the birds upon the trees were all young men and strangers, whom she loved and enchanted and turned into birds. That black bird thou sawest was one of her Mamelukes whom she loved with exceeding love, till he cast his eyes upon one of her women, wherefore she changed him into a black bird;—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She continued, It hath reached me, O auspicious King, that when Badr Basim acquainted the old grocer with all the doings of Queen Lab and what he had seen of her proceedings, the Shaykh gave him to know that all the birds upon the tree were young men and strangers whom she had enchanted, and that the black bird was one of her Mamelukes whom she had transmewed. "And," continued the Shaykh, "whenas she lusteth after him she transformeth herself into a she-bird that he may enjoy her, for she still loveth him with passionate love. When she found that thou knewest of her case, she plotted evil against thee, for she loveth thee not wholly. But no harm shall betide thee from her, so long as I protect thee; therefore fear nothing; for I am a Moslem, by name Abdallah, and there is none in my day more magical than I; yet do I not make use of gramarye save upon constraint. Many a time have I put to naught the sorceries of yonder accursed and delivered folk from her, and I care not for her, because she can do me no hurt: nay, she feareth me with exceeding fear, as do all in the city who, like her, are magicians and serve the fire, not the Omnipotent Sire. So to-morrow, come

¹ Here again a little excision is necessary; the reader already knows all about it.

thou to me and tell me what she doth with thee ; for this very night she will cast about to destroy thee, and I will tell thee how thou shalt do with her, that thou mayst save thyself from her malice." Then King Badr Basim farewelled the Shaykh and returned to the Queen whom he found awaiting him. When she saw him, she rose and seating him and welcoming him brought him meat and drink and the two ate till they had enough and washed their hands ; after which she called for wine and they drank till the night was well nigh half spent, when she plied him with cup after cup till he was drunken and lost sense¹ and wit. When she saw him thus, she said to him, "I conjure thee by Allah and by whatso thou worshippest, if I ask thee a question wilt thou inform me rightly and answer me truly?" And he being drunken, answered, "Yes, O my lady." Quoth she, "O my lord and light of mine eyes, when thou awokest last night and foundest me not, thou soughtest me, till thou sawest me in the garden, under the guise of a white she-bird, and also thou sawest the black bird leap on me and tread me. Now I will tell the truth of this matter. That black bird was one of my Mamelukes, whom I loved with exceeding love ; but one day he cast his eyes upon a certain of my slave-girls, wherefore jealousy gat hold upon me and I transformed him by my spells into a black bird and her I slew. But now I cannot endure without him a single hour ; so, whenever I lust after him, I change myself into a she-bird and go to him, that he may leap me and enjoy me, even as thou hast seen. Art thou not therefore incensed against me, because of this, albeit, by the virtue of Fire and Light, Shade and Heat, I love thee more than ever and have made thee my portion of the world?" He answered (being drunken), "Thy conjecture of the cause of my rage is correct, and it had no reason other than this." With this she embraced him and kissed him and made great show of love to him ; then she lay down to sleep and he by her side. Presently, about midnight she rose from the carpet-bed and King Badr Basim was awake ; but he feigned sleep and watched stealthily to see what she would do. She took out of a red bag a something red, which she planted a-middlemost the chamber, and it became a stream, running like the sea ; after which she took a handful of barley and strewing it on the ground, watered it with water from

¹ Arab. "Hiss," prop. speaking a perception (as of sound or motion) as opposed to "Hadas," a surmise or opinion without proof.

the river ; whereupon it became wheat in the ear, and she gathered it and ground it into flour. Then she set it aside and returning to bed, lay down by Badr Basim till morning when he arose and washed his face and asked her leave to visit the Shaykh his uncle. She gave him permission and he repaired to Abdallah and told him what had passed. The old man laughed and said, "By Allah, this miscreant witch plotteth mischief against thee ; but reck thou not of her ever !" Then he gave him a pound of parched corn¹ and said to him, "Take this with thee and know that, when she seeth it, she will ask thee :—What is this and what wilt thou do with it ? Do thou answer :—Abundance of good things is good ; and eat of it. Then will she bring forth to thee parched grain of her own and say to thee :—Eat of this Sawik ; and do thou feign to her that thou eatest thereof, but eat of this instead, and beware and have a care lest thou eat of hers even a grain ; for, an thou eat so much as a grain thereof, her spells will have power over thee and she will enchant thee and say to thee :—Leave this form of a man. Whereupon thou wilt quit thine own shape for what shape she will. But, an thou eat not thereof, her enchantments will be null and void and no harm will betide thee therefrom ; whereat she will be shamed with shame exceeding and say to thee :—I did but jest with thee ! Then will she make a show of love and fondness to thee ; but this will all be but hypocrisy in her and craft. And do thou also make a show of love to her and say to her :—O my lady and light of mine eyes, eat of this parched barley and see how delicious it is. And if she eat thereof, though it be but a grain, take water in thy hand and throw it in her face, saying :—Quit this human form (for what form soever thou wilt have her take). Then leave her and come to me and I will counsel thee what to do." So Badr Basim took leave of him and returning to the palace, went in to the Queen, who said to him, "Welcome and well come and good cheer to thee !" And she rose and kissed him, saying, "Thou hast tarried long from me, O my lord," He replied, "I have been with my uncle, and he gave me to eat of this Sawik." Quoth she, "We have better than that." Then she

¹ "Arab. "Sawik," the old and modern name for native frumenty, green grain (mostly barley) toasted, pounded, mixed with dates or sugar and eaten on journeys when cooking is impracticable. M. C. de Perceval (iii. 54), gives it a different and now unknown name ; and Mr. Lane also applies it to "plisane." It named the "Day of Sawaykah" (for which see Pilgrimage ii. 19), called by our popular authors the "War of the Meal-sacks."

laid his parched Sawik in one plate and hers in another and said to him, " Eat of this, for 'tis better than thine." So he feigned to eat of it and when she thought he had done so, she took water in her hand and sprinkled him therewith, saying, " Quit this form, O thou gallows-bird, thou miserable, and take that of a mule one-eyed and foul of favour." But he changed not; which when she saw, she arose and went up to him and kissed him between the eyes, saying, " O my beloved, I did but jest with thee; bear me no malice because of this." Quoth he, " O my lady, I bear thee no whit of malice; nay, I am assured that thou lovest me: but eat of this my parched barley." So she eat a mouthful of Abdallah's Sawik; but no sooner had it settled in her stomach than she was convulsed; and King Badr Basim took water in his palm and threw it in her face, saying, " Quit this human form and take that of a dapple mule." No sooner had he spoken than she found herself changed into a she-mule, whereupon the tears rolled down her cheeks and she fell to rubbing her muzzle against his feet. Then he would have bridled her, but she would not take the bit; so he left her and, going to the grocer, told him what had passed. Abdallah brought out for him a bridle and bade him rein her forthwith. So he took it to the palace, and when she saw him, she came up to him and he set the bit in her mouth and mounting her, rode forth to find the Shaykh. But when the old man saw her, he rose and said to her, " Almighty Allah confound thee, O accursed woman!" Then quoth he to Badr, " O my son, there is no more tarrying for thee in this city; so ride her and fare with her whither thou wilt and beware lest thou commit the bridle¹ to any." King Badr thanked him and farewelling him, fared on three days, without ceasing, till he drew near another city and there met him an old man, gray-headed and comely, who said to him, " Whence comest thou, O my son?" Badr replied, " From the city of this witch"; and the old man said, " Thou art my guest to-night." He consented and went with him; but by the way behold, they met an old woman, who wept when she saw the mule,

¹ Mr. Keightley (H. 122-24 Tales and Popular Fictions, a book now somewhat obsolete) remarks, "There is nothing said about the bridle in the account of the sale (*infra*), but I am sure that in the original tale, Badr's misfortunes must have been owing to his having parted with it. In Chaucer's Squier's Tale the bridle would also appear to have been of some importance." He quotes a story from the Notti Piacevoli of Straparola, the Milanese, published at Venice in 1550. And there is a popular story of the kind in Germany.

and said, "There is no god but *the God!* Verily, this mule resembleth my son's she-mule, which is dead, and my heart acheth for her; so, Allah upon thee, O my lord, do thou sell her to me!" He replied, "By Allah, O my mother, I cannot sell her. But she cried, "Allah upon thee, do not refuse my request, for my son will surely be a dead man except I buy him this mule." And she importuned him, till he exclaimed, "I will not sell her save for a thousand dinars," saying in himself, "Whence should this old woman get a thousand gold pieces?" Thereupon she brought out from her girdle a purse containing a thousand ducats, which when King Badr Basim saw, he said, "O my mother, I did but jest with thee; I cannot sell her." But the old man looked at him and said, "O my son, in this city none may lie, for whoso lieth they put to death." So King Badr Basim lighted down from the mule. —And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She pursued, It hath reached me, O auspicious King, that when Badr Basim dismounted from and delivered the mule to the old woman, she drew the bit from her mouth and, taking water in her hand, sprinkled the mule therewith, saying, "O my daughter, quit this shape for that form wherein thou wast aforetime!" Upon this she was straightway restored to her original semblance and the two women embraced and kissed each other. So King Badr Basim knew that the old woman was Queen Lab's mother and that he had been tricked and would have fled; when, lo! the old woman whistled a loud whistle and her call was obeyed by an Ifrit as he were a great mountain, whereat Badr was affrighted and stood still. Then the old woman mounted on the Ifrit's back, taking her daughter behind her and King Badr Basim before her, and the Ifrit flew off with them; nor was it a full hour ere they were in the palace of Queen Lab, who sat down on the throne of kingship and said to Badr, "Gallows-bird that thou art, now am I come hither and have attained to that I desired and soon will I show thee how I will do with thee and with yonder old man the grocer! How many favours have I shown him! Yet he doth me frowardness; for thou hast not attained thine end but by means of him." Then she took water and sprinkled him therewith, saying,

"Quit the shape wherein thou art for the form of a foul-favoured fowl, the foulest of all fowls; and she set him in a cage and cut off from him meat and drink; but one of her women seeing this cruelty, took compassion on him and gave him food and water without her knowledge. One day, the damsels took her mistress at unawares and going forth the palace, repaired to the old grocer, to whom she told the whole case, saying, "Queen Lab is minded to make an end of thy brother's son." The Shaykh thanked her and said, "There is no help but that I take the city from her and make thee Queen thereof in her stead." Then he whistled a loud whistle and there came forth to him an Ifrit with four wings, to whom he said, "Take up this damsels and carry her to the city of Julnar the Sea-born and her mother Faráshah¹ for they twain are the most powerful magicians on face of earth." And he said to the damsels, "When thou comest thither, tell them that King Badr Basim is Queen Lab's captive." Then the Ifrit took up his load and, flying off with her, in a little while set her down upon the terrace roof of Queen Julnar's palace. So she descended and going in to the Queen, kissed the earth and told her what had passed to her son, first and last, whereupon Julnar rose to her and entreated her with honour and thanked her. Then she let beat the drums in the city and acquainted her lieges and the lords of her realm with the good news that King Badr Basim was found; after which she and her mother Farashah and her brother Salih assembled all the tribes of the Jinn and the troops of the main; for the Kings of the Jinn obeyed them since the taking of King Al-Samandal. Presently they all flew up into the air and lighting down on the city of the sorceress, sacked the town and the palace and slew all the Unbelievers therein in the twinkling of an eye. Then said Julnar to the damsels, "Where is my son?" And the slave-girl brought her the cage and signing to the bird within, cried, "This is thy son." So Julnar took him forth of the cage and sprinkled him with water, saying "Quit this shape for the form wherein thou wast aforetime;" nor had she made an end of her speech ere he shook and became a man as before: whereupon his mother, seeing him restored to human shape, embraced him and he wept with sore weeping. On like wise did his uncle Salih

¹ Here, for the first time we find the name of the mother who has often been mentioned in the story. Faráshah is the fem. or singular form of "Farásh," a butterfly, a moth. Lane notes that his Shaykh gives it the very unusual sense of "a locust."

and his grandmother and the daughters of his uncle and fell to kissing his hands and feet. Then Julnar sent for Shaykh Abdallah and thanking him for his kind dealing with her son, married him to the damsel, whom he had despatched to her with news of him, and made him King of the city. Moreover, she summoned those who survived of the citizens (and they were Moslems), and made them swear fealty to him and take the oath of loyalty, whereto they replied, "Hearkening and obedience!" Then she and her company farewelled him and returned to their own capital. The townsfolk came out to meet them, with drums beating, and decorated the place three days and held high festival, of the greatness of their joy for the return of their King Badr Basim. After this Badr said to his mother, "O my mother, naught remains but that I marry and we be all united." She replied, "Right is thy rede, O my son, but wait till we ask who befitteh thee among the daughters of the Kings." And his grandmother Farashah, and the daughters of both his uncles said, "O Badr Basim, we will help thee to win thy wish forthright." Then each of them arose and fared forth questing in the lands, whilst Julnar sent out her waiting women on the necks of Ifrits, bidding them leave not a city nor a King's palace without noting all the handsome girls that were therein. But, when King Badr Basim saw the trouble they were taking in this matter, he said to Julnar, "O my mother, leave this thing, for none will content me save Jauharah, daughter of King Al-Samandal; for that she is indeed a jewel,¹ according to her name." Replied Julnar, "I know that which thou seekest;" and bade forthright bring Al-Samandal the King. As soon as he was present, she sent for Badr Basim and acquainted him with the King's coming, whereupon he went in to him. Now when Al-Samandal was aware of his presence, he rose to him and saluted him and bade him welcome; and King Badr Basim demanded of him his daughter Jauharah in marriage. Quoth he, "She is thine handmaid and at thy service and disposition," and despatched some of his suite bidding them seek her abode and, after telling her that her sire was in the hands of King Badr Basim, to bring her forthright. So they flew up into the air and disappeared and they returned after a while, with the Princess who, as soon as she saw her father, went up to him and threw her arms round his neck. Then looking at her he said, "O my

¹ Punning upon Jauharah = "a jewel" a name which has an Hibernian smack.

daughter, know that I have given thee in wedlock to this magnanimous Sovran, and valiant lion King Badr Basim, son of Queen Julnar the Sea-born, for that he is the goodliest of the folk of his day and most powerful and the most exalted of them in degree and the noblest in rank ; he befitteh none but thee and thou none but him." Answered she, " I may not gainsay thee, O my sire ; do as thou wilt, for indeed chagrin and despite are at an end, and I am one of his handmaids." So they summoned the Kazi and the witnesses who drew up the marriage-contract between King Badr Basim and the Princess Jauharah, and the citizens decorated the city and beat the drums of rejoicing, and they released all who were in the jails, whilst the King clothed the widows and the orphans and bestowed robes of honour upon the Lords of the Realm and Emirs and Grandees : and they made bride-feasts and held high festival night and morn ten days, at the end of which time they displayed the bride, in nine different dresses, before King Badr Basim who bestowed an honourable robe upon King Al-Samandal and sent him back to his country and people and kinsfolk. And they ceased not from living the most delectable of life and the most solaceful of days, eating and drinking and enjoying every luxury, till there came to them the Destroyer of delights and the Sunderer of Societies ; and this is the end of their story,¹ may Allah have mercy on them all ! Moreover, O auspicious King, a tale is also told anent

KING MOHAMMED BIN SABAIK AND THE MERCHANT HASAN.

THERE was once, in days of yore and in ages and times long gone before, a King of the Kings of the Persians, by name Mohammed bin Sabáik, who ruled over Khorásán-land and used every year to go on razzia into the countries of the Miscreants in Hind and Sind and China and the lands of Máwarannahr beyond the Oxus and other regions of the barbarians and what not else. He was a

¹ In the old version " All the lovers of the Magic Queen resumed their pristine forms as soon as she ceased to live ; " moreover, they were all sons of kings, princes, or persons of high degree.

just King, a valiant and a generous, and loved table-talk¹ and tales and verses and anecdotes and histories and entertaining stories and legends of the ancients. Whoso knew a rare recital and related it to him in such fashion as to please him he would bestow on him a sumptuous robe of honour and clothe him from head to foot and give him a thousand dinars, and mount him on a horse saddled and bridled besides other great gifts ; and the man would take all this and wend his way. Now it chanced that one day there came an old man before him and related to him a rare story, which pleased the King and made him marvel, so he ordered him a magnificent present, amongst other things a thousand dinars of Khorasan and a horse with its housings and trappings. After this, the bruit of the King's munificence was blazed abroad in all countries and there heard of him a man, Hasan the Merchant hight, who was generous, open-handed and learned, a scholar and an accomplished poet. Now that King had an envious Wazir, a multum-in-parvo of ill, loving no man, rich nor poor, and whoso came before the King and he gave him aught he envied him and said, "Verily, this fashion annihilateth wealth and ruineth the land ; and such is the custom of the King." But this was naught save envy and despite in that Minister. Presently the King heard talk of Hasan the Merchant and sending for him, said to him as soon as he came into the presence, "O Merchant Hasan, this Wazir of mine vexeth and thwarteth me concerning the money I give to poets and boon-companions and story-tellers and glee-men, and I would have thee tell me a goodly history and a rare story, such as I have never before heard. An it please me, I will give thee lands galore, with their forts, in free tenure, in addition to thy fiefs and untaxed lands ; besides which I will put my whole kingdom in thy hands and make thee my Chief Wazir ; so shalt thou sit on my right hand and rule my subjects. But, an thou bring me not that which I bid thee, I will take all that is in thy hand and banish thee my realm." Replied Hasan, "Hearkening and obedience to our lord the King ! But thy slave beseecheth thee to have patience with him a year ; than will he tell thee a tale, such as thou hast never in thy life heard, neither hath other than thou heard its like, not to say a better than it." Quoth the King, "I grant thee a

¹ Arab. "Munádamah," — conversation over the cup (Lane), used somewhat in the sense of "Musámarah" — talks by moonlight.

whole year's delay." And he called for a costly robe of honour wherein he robed Hasan, saying, "Keep thy house and mount not horse, neither go nor come for a year's time, till thou bring me that I seek of thee. An thou bring it, especial favour awaiteth thee and thou mayst count upon that which I have promised thee; but, an thou bring it not, thou art not of us nor are we of thee."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She said, It hath reached me, O auspicious King, that when King Mohammed son of Sabaik said to Hasan the Merchant, "An thou bring me that I seek of thee, especial favour awaiteth thee and thou mayest now rejoice in that which I have promised thee; but, an thou bring it not, thou art not of us nor are we of thee." Hasan kissed ground before the King and went out from the presence. Then he chose five of the best of his Mamelukes, who could all write and read and were learned, intelligent, accomplished; and he gave each of them five thousand dinars, saying, 'I reared you not save for the like of this day; so do ye help me to further the King's desire and deliver me from his hand.' Quoth they, "What wilt thou have us do? Our lives be thy ransom!" Quoth he, "I wish you to go each to a different country and seek out diligently the learned and erudite and literate and the tellers of wondrous stories and marvellous histories and do your endeavour to procure me the story of Sayf al-Mulük. If ye find it with any one, pay him what price soever he asketh for it although he demand a thousand dinars; give him what ye may and promise him the rest and bring me the story; for whoso happeneth on it and bringeth it to me, I will bestow on him a costly robe of honour and largesse galore, and there shall be to me none more worshipped than he." Then said he to one of them, "Hie thou to Al-Hind and Al-Sind and all their provinces and dependencies." To another, "Hie thou to the home of the Persians and to China and her climates." To the third, "Hie thou to the land of Khorasan with its districts." To the fourth, "Hie thou to Mauritania and all its regions, districts, provinces and quarters." And to the fifth, "Hie thou to Syria and Egypt and their outliers." Moreover, he chose them out an

auspicious day and said to them, "Fare ye forth this day and be diligent in the accomplishment of my need and be not slothful, though the case cost you your lives." So they farewelled him and departed, each taking the direction prescribed to him. Now, four of them were absent four months, and searched but found nothing ; so they returned and told their master, whose breast was straitened, that they had ransacked towns and cities and countries for the thing he sought, but had happened upon naught thereof. Meanwhile, the fifth servant journeyed till he came to the land of Syria and entered Damascus, which he found a pleasant city and a secure, abounding in trees and rills, leas and fruiteries and birds chanting the praises of Allah the One, the All-powerful of sway, Creator of Night and Day. Here he tarried some time, asking for his master's desire, but none answered him wherefore he was on the point of departing thence to another place, when he met a young man running and stumbling over his skirts. So he asked to him, "Wherefore runnest thou in such eagerness and whither dost thou press ?" And he answered, "There is an elder here, a man of learning, who every day at this time taketh his seat on a stool¹ and relateth tales and stories and delectable anecdotes, whereof never heard any the like ; and I am running to get me a place near him and fear I shall find no room, because of the much folk." Quoth the Mameluke, "Take me with thee ;" and quoth the youth, "Make haste in thy walking." So he shut his door and hastened with him to the place of recitation, where he saw an old man of bright favour seated on a stool holding forth to the folk. He sat down near him and addressed himself to hear his story, till the going down of the sun, when the old man made an end of his tale and the people, having heard it all, dispersed from about him ; whereupon the Mamaluke accosted him and saluted him, and he returned his salam and greeted him with the utmost worship and courtesy. Then said the messenger to him, "O my lord Shaykh, thou art a comely and reverend man, and thy discourse is goodly ; but I would fain ask thee of somewhat." Replied the old man, "Ask of what thou wilt !" Then said the Mameluke, "Hast thou the story of Sayf al-Muluk and Badí'a al-Jamál ?" Rejoined the

¹ Arab. "Kursi," a word of many meanings ; here it would allude to the square crate-like seat of palm-fronds used by the Ráwi or public reciter of tales when he is not pacing about the coffee-house.

elder, "And who told thee of this story and informed thee thereof?" Answered the messenger, "None told me of it, but I am come from a far country, in quest of this tale, and I will pay thee whatever thou askest for its price if thou have it and wilt, of thy bounty and charity, impart it to me and make it an alms to me, of the generosity of thy nature for, had I my life in my hand and lavished it upon thee for this thing, yet were it pleasing to my heart." Replied the old man, "Be of good cheer and keep thine eye cool and clear: thou shalt have it; but this is no story that one telleth in the beaten highway, nor do I give it to every one." Cried the other, "By Allah, O my lord, do not grudge it me, but ask of me what price thou wilt." And the old man, "If thou wish for the history give me an hundred dinars and thou shalt have it; but upon five conditions." Now when the Mameluke knew that the old man had the story and was willing to sell it to him, he joyed with exceeding joy and said, "I will give thee the hundred dinars by way of price and ten to boot as a gratuity and take it on the conditions of which thou speakest." Said the old man, "Then go and fetch the gold pieces, and take that thou seekest." So the messenger kissed his hands and joyful and happy returned to his lodging, where he laid an hundred and ten dinars¹ in a purse he had by him. As soon as morning morrowed, he donned his clothes and taking the dinars, repaired to the story-teller, whom he found seated at the door of his house. So he saluted him and the other returned his salam. Then he gave him the gold and the old man took it and carrying the messenger into his house made him sit down in a convenient place, when he set before him inkcase and reed-pen and paper and giving him a book, said to him, "Write out what thou seekest of the night-story² of Sayf al-Muluk from this book." Accordingly the Mameluke fell to work and wrote till he had made an end of his copy, when he read it to the old man, and he corrected it and presently said to him, "Know, O my son, that my five conditions are as follows; firstly, that thou tell not this story in the beaten high road nor before women and slave-girls nor to black slaves nor feather-heads; nor again to boys; but read it only before Kings and Emirs and Wazirs and men of learning, such as expounders of the Koran

¹ Von Hammer remarks that this is precisely the sum paid in Egypt for a MS. copy of *The Nights*.

² Arab. "Samar," the origin of *Musámarah*, which see, vol. iv. 237.

and others." Thereupon the messenger accepted the conditions and kissing the old man's hand, took leave of him, and fared forth. — And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She continued, It hath reached me, O auspicious King, that when the Mameluke of Hasan the Merchant had copied the tale out of the book belonging to the old man of Damascus, and had accepted his conditions and farewelled him, he fared forth on the same day, glad and joyful, and journeyed on diligently, of the excess of his contentment, for that he had gotten the story of Sayf al-Muluk, till he came to his own country, when he despatched his servant to bear the good news to his master and say to him, "Thy Mameluke is come back in safety and hath won his will and his aim." (Now of the term appointed between Hasan and the King there wanted but ten days.) Then, after taking rest in his own quarters he himself went in to the Merchant and told him all that had befallen him and gave him the book containing the story of Sayf al-Muluk and Badi'a al-Jamal, when Hasan joyed with exceeding joy at the sight and bestowed on him all the clothes he had on and gave him ten thoroughbred horses and the like number of camels and mules and three negro chattels and two white slaves. Then Hasan took the book and copied out the story plainly in his own hand; after which he presented himself before the King and said to him, "O thou auspicious King, I have brought thee a night-story and a rarely pleasant relation, whose like none ever heard at all." When these words reached the King's ear, he sent forthright for all the Emirs, who were men of understanding, and all the learned doctors and folk of erudition and culture and poets and wits; and Hasan sat down and read the history before the King, who marvelled thereat and approved it, as did all who were present, and they showered gold and silver and jewels upon the Merchant. Moreover, the King bestowed on him a costly robe of honour of the richest of his raiment and gave him a great city with its castles and outliers; and he appointed him one of his Chief Wazirs and seated him on his right hand. Then he caused the scribes write the story in letters of gold and lay it up in his privy treasures; and whenever his breast was

straitened, he would summon Hasan and he would read him the story,¹ which was as follows :—

**STORY OF PRINCE SAYF AL-MULUK AND THE
PRINCESS BADI'A AL-JAMAL.**

THERE was once, in days of old and in ages and times long told, a King in Egypt called Asim bin Safwán,² who was a liberal and beneficent sovran, venerable and majestic. He owned many cities and sconces and fortresses and troops and warriors and had a Wazir named Fáris bin Sálih,³ and he and all his subjects worshipped the sun and the fire, instead of the All-powerful Sire, the Glorious, the Victorious. Now this King was become a very old man, weakened and wasted with age and sickness and decrepitude ; for he had lived an hundred and fourscore years and had no child, male or female, by reason whereof he was ever in care and care from morning to night and from night to morn. It so happened that one day of the days, he was sitting on the throne of his Kingship, with his Emirs and Wazirs and Captains and Grandees in attendance on him, according to their custom, in their several stations, and whenever there came in an Emir, who had with him a son or two sons, or haply three who stood at the sides of their sires the King envied him and said in himself, "Every one of these is happy and rejoiceth in his children, whilst I, I have no child, and to-morrow I die and leave my reign and throne and lands and hoards, and strangers will take them and none will bear me in memory nor will there remain any mention of me in the world." Then he became drowned in the sea of thought and for the much thronging of griefs and anxieties upon his heart, like travellers faring for the well, he shed tears and descending from his throne, sat down upon the floor,⁴ weeping and humbling himself before the Lord. Now when the Wazir and

¹ The pomp and circumstance, with which the tale is introduced to the reader showing the importance attached to it. Lane, most injudiciously I think, transfers the Proemium to a note in chapt. xxiv., thus converting an Arabian Night into an Arabian Note.

² 'Asim = defending (honour) or defended, son of Safwán = clear, cold (dry). Trébutien ii. 126, has Safran.

³ Fáris = the rider, the Knight, son of Sálih = the righteous, the pious, the just.

⁴ In sign of the deepest dejection, when a man would signify that he can fall no lower.

notables of the realm and others who were present in the assembly saw him do thus with his royal person, they feared for their lives and let the poursuivants cry aloud to the lieges, saying, "Hie ye to your homes and rest till the King recover from what aileth him." So they went away, leaving none in the presence save the Minister who, as soon as the King came to himself, kissed ground between his hands and said, "O King of the Age and the time, wherefore this weeping and wailing? Tell me who hath transgressed against thee of the Kings or Castellans or Emirs or Grandees, and inform me who hath thwarted thee, O my liege lord, that we may all fall on him and tear his soul from his two sides." But he spake not neither raised his head; whereupon the Minister kissed ground before him a second time and said to him, "O Master,¹ I am even as thy son and thy slave, nay, I have reared thee; yet know I not the cause of thy cark and chagrin and of this thy case; and who should know but I who should stand in my stead between thy hands? Tell me therefore why this weeping and wherefore thine affliction." Nevertheless, the King neither opened his mouth nor raised his head, but ceased not to weep and cry with a loud crying and lament with exceeding lamentation and ejaculate, "Alas!" The Wazir took patience with him awhile, after which he said to him, "Except thou tell me the cause of this thine affliction, I will set this sword to my heart and will slay myself before thine eyes, rather than see thee thus distressed." Then King Asim raised his head and, wiping away his tears, said, "O Minister of good counsel and experience, leave me to my care and my chagrin, for that which is in my heart of sorrow sufficeth me." But Faris said, "Tell me, O King, the cause of this thy weeping, haply Allah will appoint thee relief at my hands.— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She pursued, It hath reached me, O auspicious King, that the Wazir said to King Asim, "Tell me the cause of this thy weeping:

¹ Arab. Yá Khawand (in Bresl. Edit. vol. iv. 191) and fem. form Khawandah (p. 20) from Pers. Kháwand or Kháwandagár = superior, lord, master; Khudáwand is still used in popular as in classical Persian, and is universally understood in Hindostan.

haply Allah shall appoint thee relief at my hands.” Replied the King, “O Wazir, I weep not for monies nor horses nor kingdoms nor aught else, but that I am become an old man, yea, very old nigh upon an hundred and fourscore years of age, and I have not been blessed with a child, male or female: so, when I die, they will bury me and my trace will be effaced and my name cut off; the stranger will take my throne and reign and none will ever make mention of my being.” Rejoined the Minister Faris, “O King of the Age, I am older than thou by an hundred years yet have I never been blest with boon of child and cease not day and night from care and concern; so how shall we do, I and thou?” Quoth Asim, “O Wazir, hast thou no device or shift in this matter?” and quoth the Minister, “Know, O King that I have heard of a Sovran in the land of Sabá¹ by name Solomon David-son (upon the twain be the Peace!),² who pretendeth to prophetship and avoucheth that he hath a mighty Lord who can do all things and whose kingdom is in the Heavens and who hath dominion over all mankind and birds and beasts and over the wind and the Jinn. Moreover, he kenneth the speech of birds and the language of every other created thing; and withal, he calleth all creatures to the worship of his Lord and discourses to them of their service. So let us send him a messenger in the King’s name and seek of him our need, beseeching him to put up prayer to his Lord, that He vouchsafe each of us boon of issue. If his Faith be soothfast and his Lord Omnipotent, He will assuredly bless each of us with a child male or female, and if the thing thus fall out, we will enter his faith and worship his Lord; else will we take patience and devise us another device.” The King cried, “This is well seen, and my breast is broadened by this thy speech; but where shall we find a messenger befitting this grave matter, for that this Solomon is no Kinglet and the approaching him is no light affair? Indeed, I will send him none, on the like of this matter, save thyself; for thou art ancient and versed in all manner affairs and the like of thee is the like of myself; wherefore I desire that thou weary thyself and journey to him and occupy thyself sedulously with accomplishing this

¹ The Biblical Sheba, whence came the Queen of many Hebrew fables.

² These would be the interjections of the writer or story-teller. The Mac. Edit. is here a sketch which must be filled up by the Bresl. Edit. vol. iv 189-318: “Tale of King Asim and his son Sayf al-Mulúk with Badi'a al-Jamál.”

matter, so haply solace may be at thy hand." The Minister said, "I hear and I obey; but rise thou forthwith and seat thee upon the throne, so the Emirs and Lords of the realm and officers and the lieges may enter applying themselves to thy service, according to their custom; for they all went away from thee, troubled at heart on thine account. Then will I go out and set forth on the Sovran's errand." So the King arose forthright and sat down on the throne of his kingship, whilst the Wazir went out and said to the Chamberlain, "Bid the folk procced to their service, as of their wont." Accordingly the troops and Captains and Lords of the land entered, after they had spread the tables and ate and drank and withdrew as was their wont, after which the Wazir Faris went forth from King Asim and, repairing to his own house, equipped himself for travel and returned to the King, who opened to him the treasures and provided him with rarities and things of price and rich stuffs and gear without compare, such as nor Emir nor Wazir hath power to possess. Moreover, King Asim charged him to accost Solomon with reverence, foregoing him with the salam but not exceeding in speech; "and (continued he) then do thou ask of him thy need, and if he say 'tis granted, return to us in haste, for I shall be awaiting thee." Accordingly, the Minister kissed hands and took the presents and setting out, fared on night and day, till he came within fifteen days' journey of Saba. Meanwhile Allah (extolled and exalted be He!) inspired Solomon the son of David (the Peace be upon both!) and said to him, "O Solomon, the King of Egypt sendeth unto thee his Chief Wazir, with a present of rarities and such and such things of price; so do thou also despatch thy Counsellor Asaf bin Barkhiyá to meet him with honour and with victual at the halting-places; and when he cometh to thy presence, say unto him:—Verily, thy King hath sent thee in quest of this and that and thy business is thus and thus. Then do thou propound to him The Saving Faith."¹ Whereupon Solomon bade his Wazir make ready a company of his retainers and go forth to meet the

¹ The oath by the Seal-ring of Solomon was the Stygian "swear" in Fairy-land. The signet consisted of four jewels, presented by as many angels, representing the Winds, the Birds, Earth (including sea) and Spirits, and the gems were inscribed with as many sentences (1) To Allah belong Majesty and Might: (2) All created things praise the Lord; (3) Heaven and Earth are Allah's slaves and (4) There is no god but the God and Mohammed is His messenger. For Sakhr and his theft of the signet see Dr. Weil's, "The Bible, the Koran, and the Talmud."

Minister of Egypt with honour and sumptuous provision at the halting-places. So Asaf made ready all that was needed for their entertainment and setting out, fared on till he fell in with Faris and accosted him with the salam, honouring him and his company with exceeding honour. Moreover, he brought them provaunt and provender at the halting-places and said to them, "Well come and welcome and fair welcome to the coming guests! Rejoice in the certain winning of your wish! Be your souls of good cheer and your eyes cool and clear and your breasts be broadened!" Quoth Faris in himself, "Who acquainted him with this?"; and he said to Asaf,¹ "O my lord, and who gave thee to know of us and our need?" "It was Solomon son of David (on whom be the Peace!), told us of this!" "And who told our lord Solomon?" "The Lord of the heaven and the earth told him, the God of all creatures!" "This is none other than a mighty God!" "And do ye not worship him?" "We worship the Sun, and prostrate ourselves thereto." "O Wazir Faris, the sun is but a star of the stars created by Allah (extolled and exalted be He!), and Allah forbid that it should be a Lord! Because whiles it riseth and whiles it setteth, but our Lord is ever present and never absent and He over all things is Omnipotent!" Then they journeyed on a little while till they came to the land Saba and drew near the throne of Solomon David-son, (upon the twain be peace!), who commanded his hosts of men and Jinn and others² to form line on their road. So the beasts of the sea and the elephants and leopards and lynxes and all beasts of the land ranged themselves in espalier on either side of the way, after their several kinds, and similarly the Jinn drew out in two ranks, appearing all to mortal eyes without concealment, in divers forms grisly and gruesome. So they lined the road on either hand, and the birds bespread their wings over the host of creatures to shade them, warbling one to other in all manner of voices and tongues. Now when the people of Egypt came to this terrible array, they dreaded it and durst not proceed; but Asaf said to them, "Pass on amidst them and walk forward and fear them not: for they are slaves of Solomon son of David, and none of them will harm you." So saying, he

¹ Trébutien (ii. 128) remarks, "Cet Assaf peut être celui auquel David adresse plusieurs de ses psaumes, et que nos interprètes disent avoir été son maître de chapelle (from Biblioth. Orient).

² Mermen, monsters, beasts, etc.

entered between the ranks, followed by all the folk and amongst them the Wazir of Egypt and his company, fearful: and they ceased not faring forwards till they reached the city, where they lodged the embassy in the guest-house and for the space of three days entertained them sumptuously entreating them with the utmost honour. Then they carried them before Solomon, prophet of Allah (on whom be the Peace !), and when entering they would have kissed the earth before him; but he forbade them, saying, "It besitteth not a man prostrate himself to earth save before Allah (to whom belong Might and Majesty !), Creator of Earth and Heaven and all other things; wherefore, whosoever of you hath a mind to sit let him be seated in my service, or to stand, let him stand, but let none stand to do me worship." So they obeyed him and the Wazir Faris and some of his intimates sat down, whilst certain of the lesser sort remained afoot to wait on him. When they had sat awhile, the servants spread the tables and they all, men and beasts, ate their sufficiency.¹ Then Solomon bade Faris expound his errand, that it might be accomplished, saying, "Speak and hide naught of that wherefor thou art come; for I know why ye come and what is your errand, which is thus and thus. The King of Egypt who despatched thee, Asim hight, hath become a very old man, infirm, decrepit; and Allah (whose name be exalted !) hath not blessed him with offspring, male or female. So he abode in care and chagrin from morn to night and from night to morn. It so happened that one day of the days as he sat upon the throne of his kingship with his Emirs and Wazirs, and Captains and Grandees in attendance on him, he saw some of them with two sons others with one and others with even three who came with their sire to do him service. So he said in himself, of the excess of his sorrow, "Who shall get my kingdom after my death? Will any save a stranger take it? And thus shall I pass out of being as though I had never been!" On this account he became drowned in the sea of thought, until his eyes were flooded with tears and he covered his face with his kerchief and wept with sore weeping. Then he rose from off his

¹ This is in accordance with Eastern etiquette; the guest must be fed before his errand is asked. The Porte, in the days of its pride, managed in this way sorely to insult the Ambassadors of the most powerful European kingdoms and the first French Republic had the honour of abating the barbarians' nuisance. So the old Scottish Highlanders never asked the name or clan of a chance guest, lest he prove a foe before he had eaten their food.

throne and sat down upon the floor wailing and lamenting and none knew what was in heart as he grovelled in the ground save Allah Almighty.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Sixtieth Night.

She resumed, It hath reached me, O auspicious King, that Solomon David-son (upon both of whom be peace !) after disclosing to the Wazir Faris that which had passed between himself and his master, King Asim, said to him, “Is this that I have told thee the truth, O Wazir ?” Replied Faris, “O prophet of Allah, this thou hast said is indeed sooth and verity ; but when we discoursed of this matter, none was with the King and myself, nor was any ware of our case ; who, then told thee of all these things ?” Answered Solomon, “They were told to me by my Lord who knoweth whatso is concealed¹ from the eye and what is hidden in the breasts.” Quoth Faris, “O Prophet of Allah, verily this is none other than a mighty Lord and an omnipotent God !” And he Islamized with all his many. Then said Solomon to him, “Thou hast with thee such and such presents and rarities ;” and Faris replied “Yes.” The prophet continued, “I accept them all and give them in free gift unto thee. So do ye rest, thou and thy company, in the place where you have been lodging, till the fatigue of the journey shall cease from you ; and to-morrow, Inshallah ! thine errand shall be accomplished to the uttermost, if it be the will of Allah the Most High, Lord of heaven and earth and the light which followeth the gloom ; Creator of all creatures.” So Faris returned to his quarters and passed the night in deep thought. But when morning morrowed he presented himself before the Lord Solomon, who said to him, “When thou returnest to King Asim bin Safwan and you twain are re-united, do ye both go forth some day armed with bow, bolts and brand, and fare to such a place, where ye shall find a certain tree. Mount upon it and sit silent until the mid-hour between noon-prayer and that of mid-afternoon, when the noontide heat hath cooled ; then descend and look at the foot of the tree, whence ye will see two serpents come forth, one with a head like an ape’s and the other with a head like an

¹ In Bresl. Edit. (301) Kháfiyah : in Mac. Kháinah, the perfidy.

Ifrit's. Shoot them ye twain with bolts and kill them both ; then cut off a span's length from their heads and the like from their tails and throw it away. The rest of the flesh cook and cook well and give it to your wives to eat : then lie with them that night and, by Allah's leave, they shall conceive and bear male children." Moreover, he gave him a seal-ring a sword and a wrapper containing two tunics¹ embroidered with gold and jewels, saying, "O Wazir Faris, when your sons grow up to man's estate, give to each of them one of these tunics." Then said he, "In the name of Allah ! May the Almighty accomplish your desire ! And now nothing remaineth for thee but to depart, relying on the blessing of the Lord the Most High, for the King looketh for thy return night and day and his eye is ever gazing on the road." So the Wazir advanced to the prophet Solomon son of David (upon both of whom be the Peace !) and farewelled him and fared forth from him after kissing his hands. Rejoicing in the accomplishment of his errand he travelled on with all diligence night and day, and ceased not wayfaring till he drew near to Cairo, when he despatched one of his servants to acquaint King Asim with his approach and the successful issue of his journey ; which when the King heard he joyed with exceeding joy, he and his Grandees and Officers and troops especially in the Wazir's safe return. When they met, the Minister dismounted and, kissing ground before the King, gave him the glad news anent the winning of his wish in fullest fashion ; after which he expounded the True Faith to him, and the King and all his people embraced Al-Islam with much joy and gladness. Then said Asim to his Wazir, "Go home and rest this night and a week to boot ; then go to the Hammam-bath and come to me, that I may inform thee of what we shall have to consider." So Faris kissed ground and withdrew, with his suite, pages and eunuchs, to his house, where he rested eight days ; after which he repaired to the King and related to him all that had passed between Solomon and himself, adding, "Do thou rise and go forth with me alone." Then the King and the Minister took two bows and two bolts and repairing to the tree indicated by Solomon, clomb up into it and there sat in silence till the mid-day heat had passed away and it was near upon the

¹ So in the Mac. Edit., in the Bresl. only one "Kabá" or Kaftan ; but from the sequel it seems to be a clerical error.

hour of mid-afternoon prayer, when they descended and looking about them saw a serpent-couple¹ issue from the roots of the tree. The King gazed at them, marvelling to see them ringed with collars of gold about their necks, and said to Faris, "O Wazir, verily these snakes have golden torques! By Allah, this is forsooth a rare thing! Let us catch them and set them in a cage and keep them to look upon." But the Minister said, "These hath Allah created for profitable use;² so do thou shoot one and I will shoot the other with these our shafts." Accordingly they shot at them with arrows and slew them; after which they cut off a span's length of their heads and tails and threw it away. Then they carried the rest to the King's palace, where they called the kitchener and giving him that flesh said, "Dress this meat daintily, with onion-sauce³ and spices, and ladle it out into two saucers and bring them hither at such an hour, without delay!"—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She said, It hath reached me, O auspicious King, that when the King and the Wazir gave the serpents' flesh to the kitchener, saying, "Cook it and ladle it out into two saucers and bring them hither without delay!"; the cook took the meat and went with it to the kitchen, where he cooked it and dressed it in skilful fashion with a mighty fine onion-sauce and hot spices; after which he ladled it out into two saucers and set them before the King and the Wazir, who took each a dish and gave their wives to eat of the meat. Then they went in that night unto them and knew them carnally, and by the good pleasure of Allah (extolled and exalted be He!) and His all-might and furtherance, they both conceived on one and the same night. The King abode three

¹ Arab. "Su'ubán" (Thu'ubán) popularly translated "basilisk." The Egyptians suppose that when this serpent forms ring round the Ibn 'Irs (weasel or ichneumon) the latter emits a peculiar air which causes the reptile to burst.

² i.e. that prophesied by Solomon.

³ Arab. "Takliyah" from kaly, a fry: Lane's Shaykh explained it as "onions cooked in clarified butter, after which they are put upon other cooked food." The mention of onions points to Egypt as the origin of this tale and certainly not to Arabia, where the strong-smelling root is hated.

months, troubled in mind and saying in himself, "I wonder whether this thing will prove true or untrue"; till one day, as the lady his Queen was sitting, the child stirred in her womb and she felt a pain and her colour changed. So she knew that she was with child and calling the chief of her eunuchs, gave him this command, "Go to the King, wherever he may be and congratulate him saying :—O King of the Age, I bring thee the glad tidings that our lady's pregnancy is become manifest, for the child stirreth in her womb." So the eunuch went out in haste, rejoicing, and finding the King alone, with cheek on palm, pondering this thing, kissed ground between his hands and acquainted him with his wife's pregnancy. When the King heard his words, he sprang to his feet and in the excess of his joy, he kissed¹ the eunuch's hands and head and doffing the clothes he had on, gave them to him. Moreover, he said to those who were present in his assembly, "Whoso loveth me, let him bestow largesse upon this man."² And they gave him of coin and jewels and jacinths and horses and mules and estates and gardens what was beyond count or calculation. At that moment in came the Wazir Faris and said to Asim, "O my master, but now I was sitting alone at home and absorbed in thought, pondering the matter of the pregnancy and saying to myself:—Would I wot an this thing be true and whether my wife Khátún³ have conceived or not! when, behold, an eunuch came in to me and brought me the glad tidings that his lady was indeed pregnant, for that her colour was changed and the child stirred in her womb; whereupon, in my joy, I doffed all the clothes I had on and gave them to him, together with a thousand dinars, and made him Chief of the Eunuchs." Rejoined the King, "O Minister, Allah (extolled and exalted be He!) hath, of His grace and bounty and goodness, and beneficence, made gift to us of the True Faith and brought us out of night into light, and hath been bountiful to us, of His

¹ Von Hammer quotes the case of the Grand Vizier Yúsuf throwing his own pelisse over the shoulders of the Aleppine Merchant who brought him the news of the death of his enemy, Jazzár Pasha.

² This peculiar style of generosity was also the custom in contemporary Europe.

³ Khátún, which follows the name (*e.g.* Hurmat Khatun), in India corresponds with the male title Khan, taken by the Pathán Moslems (*e.g.* Pír Khán). Khánúm is the affix to the Moghul or Tartar nobility, the men assuming a double designation *e.g.* Mirza Abdallah Beg. See Oriental collections (Ouseley's) vol. i. 97.

favour and benevolence ; wherefore I am minded to solace the folk and cause them to rejoice." Quoth Faris, "Do what thou wilt,¹" and quoth the King, "O Wazir, go down without stay or delay and set free all who are in the prisons, both criminals and debtors, and whoso transgresseth after this, we will requite as he deserveth even to the striking off of his head. Moreover, we forgive the people three years' taxes, and do thou set up kitchens all around about the city walls² and bid the kitcheners hang over the fire all kinds of cooking pots and cook all manner of meats, continuing their cooking night and day, and let all comers, both of our citizens and of the neighbouring countries, far and near, eat and drink and carry to their houses. And do thou command the people to make holiday and decorate the city seven days and shut not the taverns night nor day³ ; and if thou delay I will behead thee⁴!" So he did as the King bade him and the folk decorated the city and citadel and bulwarks after the goodliest fashion and, donning their richest attire, passed their time in feasting and sporting and making merry, till the days of the Queen's pregnancy were accomplished and she was taken, one night, with labour pains hard before dawn. Then the King bade summon all the Olema and astronomers, mathematicians and men of learning, astrologers, scientists and scribes in the city, and they assembled and sat awaiting the throwing of a bead into the cup⁵ which was to be the signal to the Astrophils, as well as to the nurses and attendants, that the child was born. Presently, as they sat in expectation, the Queen gave birth to a boy like a slice of the moon when fullest and the astrologers fell to calculating and noted his star and nativity and drew his horoscope. Then, on being summoned they rose and, kissing the earth before the King, gave him the glad tidings, saying, "In very sooth the new-born child is of happy augury and born under an auspicious aspect, but" they

¹ Lit. "Whatso thou wouldest do that do !" a contrast with our European laconism.

² These are booths built against and outside the walls, made of palm-fronds and lig materials.

³ Von Hammer in Trébutien (ii. 135) says, "Such rejoicings are still customary at Constantinople, under the name of *Donánmá*, not only when the Sultaness are *enceintes*, but also when they are brought to bed. In 1803 the rumour of the pregnancy of a Sultaness, being falsely spread, involved all the Ministers in useless expenses to prepare for a *Donánmá* which never took place." Lane justly remarks upon this passage that the title Sultán precedes while the feminine Sultánah follows the name.

⁴ These words (Bresl. Edit.) would be spoken in jest, a grim joke enough, but showing the elation of the King's spirits.

⁵ A signal like a gong : the Mac. Edit. reads "Tákah," = in at the window.

added, "in the first of his life there will befall him a thing which we fear to name before the King." Quoth Asim, "Speak and fear not;" so quoth they, "O King, this boy will fare forth from this land and journey in strangerhood and suffer shipwreck and hardship and prisonment and distress, and indeed he hath before him the sorest of sufferings; but he shall free him of them in the end, and win to his wish and live the happiest of lives the rest of his days, ruling over subjects with a strong hand and having dominion in the land, despite enemies and enviers." Now when the King heard the astrologers' words, he said, "The matter is a mystery; but all that Allah Almighty hath written for the creature of good and bad cometh to pass and needs must betide him from this day to that a thousand solaces." So he paid no heed to their words or attention to their speeches but bestowed on them robes of honour, as well upon all who were present, and dismissed them; when, behold, in came Faris the Wazir and kissed the earth before the King in huge joy, saying, "Good tidings, O King! My wife hath but now given birth to a son, as he were a slice of the moon." Replied Asim, "O Wazir, go, bring thy wife and child hither, that she may abide with my wife in my palace, and they shall bring up the two boys together." So Faris fetched his wife and son and they committed the two children to the nurses wet and dry. And after seven days had passed over them, they brought them before the King and said to him, "What wilt thou name the twain?" Quoth he, "Do ye name them;" but quoth they, "None nameth the son save his sire." So he said, "Name my son Sayf al-Muluk, after my grandfather, and the Minister's son Sái'd"¹" Then he bestowed robes of honour on the nurses wet and dry and said to them, "Be ye Ruthful over them and rear them after the goodliest fashion." So they brought up the two boys diligently till they reached the age of five, when the King committed them to a doctor of Sciences² who taught them to read the Koran and write. When they were ten years old, King Asim gave them in charge to masters,

¹ Sayf al-Mulúk = "Sword (Egyptian Sif, Arab. Sayf, Gr. ξίφος) of the Kings"; and he must not be called tout bonnement Sayf. Sái'd = the forearm.

² Arab. Fakíh = a divine, from Fíkh = theology, a man versed in law and divinity i.e. (1) the Koran and its interpretation comprehending the sacred ancient history of the creation and prophets (Chapters iii, iv, v and vi); (2) the traditions and legends connected with early Moslem History and (3) some auxiliary sciences as grammar, syntax and prosody; logic, rhetoric and philosophy. See p. 18 of "El-Mas'údî's Historical

who instructed them in cavalarice and shooting with shafts and lunging with lance and play of Polo and the like till, by the time they were fifteen years old, they were clever in all manner of martial exercises, nor was there one to vie with them in horsemanship, for each of them would do battle with a thousand men and make head against them single handed. So when they came to years of discretion, whenever King Asim looked on them he joyed in them with exceeding joy ; and when they attained their twenty-fifth year, he took Faris his Minister apart one day and said to him, "O Wazir, I am minded to consult with thee concerning a thing I desire to do." Replied he, "Whatever thou hast a mind to do, do it ; for thy judgment is blessed." Quoth the King, "O Wazir, I am become a very old and decrepit man, sore stricken in years, and I desire to take up my abode in an oratory, that I may worship Allah Almighty and give my kingdom and Sultanate to my son Sayf al-Muluk for that he is grown a goodly youth, perfect in knightly exercises and intellectual attainments, polite letters and gravity, dignity and the art of government. What sayst thou, O Minister, of this project ?" And quoth the counsellor, " Right indeed is thy rede : the idea is a blessed and a fortunate, and if thou do this, I will do the like and my son Sa'id shall be the Prince's Wazir, for he is a comely young man and complete in knowledge and judgment. Thus will the two youths be together, and we will order their affair and neglect not their case, but guide them to goodness and in the way that is straight." Quoth the King, " Write letters and send them by couriers to all the countries and cities and sconces and fortresses that be under our hands, bidding their chiefs be present on such a day at the Horse-course of the Elephant."¹ So the Wazir

Encyclopædia etc.," by my friend Prof. Aloys Springer, London 1841. This fine fragment printed by the Oriental Translation Fund has been left unfinished when the Asiatic Society of Paris has printed in Eight Vols. 8vo the text and translation of MM. Barbier de Meynard and Pavet de Courteille. What a national disgrace ! And the same with the mere abridgment of Ibn Batutah by Prof. Lee (Orient. Tr. Fund 1820) when the French have the fine Edition and translation by Defrémy and Sanguinetti with index etc. in 4 vols. 8vo 1858-59. But England is now content to rank in such matters as encouragement of learning, endowment of research etc., into the basest of kingdoms, and the contrast of status between the learned Societies of London and of Paris, Berlin, Vienna or Rome is mortifying to an Englishman—a national opprobrium.

¹ Arab. Maydán al-Fil prob. for Birkat al-Fil, the Tank of the Elephant before-mentioned. Lane quotes Al-Makrizi who in his Khitat informs us that the lakelet was made about the end of the seventh century (A. H.), and in the seventeenth year of the eighth century became the site of stables. The Bresl. Edit. (iv. 214) reads "Maydan al-'Adl," prob. for Al-'Ádil the name of the King who laid out the Maydán.

went out without stay or delay and despatched letters of this purport to all the deputies and governors of fortresses and others under King Asim ; and he commanded also that all in the city should be present far and near, high and low. When the appointed time drew nigh, King Asim bade the tent-pitchers plant pavilions in the midst of the Champ-de-Mars and decorate them after the most sumptuous fashion and set up the great throne whereon he sat not but on festivals. And they at once did his bidding. Then he and all his Nabobs and Chamberlains and Emirs sallied forth, and he commanded proclamation be made to the people, saying, "In the name of Allah, come forth to the Maydán!" So all the Emirs and Wazirs and Governors of provinces and Feudatories¹ came forth to the place of assembly and, entering the royal pavilion, addressed themselves to the service of the King as was their wont, and abode in their several stations some sitting and others standing, till all the people were gathered together, when the King bade spread the tables and they ate and drank and prayed for him. Then he commanded the Chamberlains² to proclaim to the people that they should not depart: so they made proclamation to them, saying, "Let none of you fare hence till he have heard the King's words!" So they withdrew the curtains of the royal pavilion and the King said, "Whoso loveth me, let him remain till he have heard my speech!" Whereupon all the folk sat down in mind tranquil after they had been fearful, saying, "Wherefore have we been summoned by the King?" Then the Sovran rose to his feet, and making them swear that none would stir from his stead, said to them, "O ye Emirs and Wazirs and Lords of the land ; the great and the small of you, and all ye who are present of the people; say me, wot ye not that this kingdom was an inheritance to me from my fathers and forefathers?" Answered they, "Yes, O King we all know that." And he continued, "I and you, we all worshipped the sun and moon, till Allah (extolled and exalted be He!) vouchsafed us the knowledge of the True Faith and brought us out of darkness unto light, and directed us to the religion of Al-Islam. Know that I am become

¹ Arab. *Asháb al-Ziyá'*, the latter word mostly signifies estates consisting, strictly speaking, of land under artificial irrigation.

² The Bresl. Edit. iv. 215 has "Chawáshiyah" = Chiaush, the Turkish word, written with the Pers. "ch," a letter which in Arabic is supplanted by "sh," everywhere except in Morocco.

a very old man, feeble and decrepit, and I desire to take up my abode in a hermitage¹ there to worship Allah Almighty and crave His pardon for past offences and make this my son Sayf al-Muluk ruler. Ye know full well that he is a comely youth, eloquent, liberal, learned, versed in affairs, intelligent, equitable ; wherefore I am minded presently to resign to him my realm and to make him ruler over you and seat him as Sultan in my stead, whilst I give myself to solitude and to the worship of Allah in an oratory and my son and heir shall judge between you. What say ye then, all of you ? ” Thereupon they all rose and kissing ground before him, made answer with “ Hearing and obedience,” saying, “ O our King and our defender an thou should set over us one of thy blackamoor slaves we would obey him and hearken to thy word and accept thy command : how much more then with thy son Sayf al-Muluk ? Indeed, we accept of him and approve him on our eyes and heads ! ” So King Asim bin Safwan arose and came down from his seat and seating his son on the great throne,² took the crown from his own head and set it on the head of Sayf al-Muluk and girt his middle with the royal girdle.³ Then he sat down beside his son on the throne of his kingship, whilst the Emirs and Wazirs and Lords of the land and all the rest of the folk rose and kissed ground before him, saying, “ Indeed, he is worthy of the kingship and hath better right to it than any other.” Then the Chamberlains made proclamation crying, “ Amán ! Amán ! Safety ! Safety ! ” and offered up prayers for his victory and prosperity. And Sayf al-Muluk scattered gold and silver on the heads of the lieges one and all.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that when King Asim seated his son, Sayf al-Muluk, upon the throne and all the

¹ Arab. “ Záwiyah ” lit. a corner, a cell. Lane (M. E. chapt. xxiv.) renders it “ a small kiosque,” and translates the famous Zawiyat al-Umyán (Blind Men’s Angle) near the south-eastern corner of the Azhar or great Collegiate Mosque of Cairo, “ Chapel of the Blind ” (chapt. ix.). In popular parlance it suggests a hermitage.

² Arab. “ Takht,” a Pers. word used as more emphatic than the Arab. Sarfr.

³ This girding the sovereign is found in the hieroglyphs as a peculiarity of the ancient Kings of Egypt, says Von Hammer referring readers to Denon.

people prayed for his victory and prosperity, the youth scattered gold and silver on the heads of the lieges, one and all, and conferred robes of honour and gave gifts and largesse. Then, after a moment, the Wazir Faris arose and kissing ground said, "O Emirs, O Grandees, ye ken that I am Wazir and that my Wazirate dateth from old, before the accession of King Asim bin Safwan, who hath now divested himself of the Kingship and made his son King in his stead?" Answered they, "Yes, we know that thy Wazirate is from sire after grandsire." He continued, "And now in my turn I divest myself of office and invest this my son Sa'id, for he is intelligent, quick-witted, sagacious. What say ye all?" And they replied, "None is worthy to be Wazir to King Sayf al-Muluk but thy son Sa'id, and they befit each other." With this Faris arose and taking off his Wazirial turband, set it on his son's head and eke laid his ink-case of office before him, whilst the Chamberlains and the Emirs said, "Indeed, he is deserving of the Wazirship" and the Heralds cried aloud, "Mubárik! Mubarak!—Felix sit et faustus!" After this, King Asim and Faris the Minister arose and, opening the royal treasures, conferred magnificent robes of honour on all the Viceroys and Emirs and Wazirs and Lords of the land and other folk and gave salaries and benefactions and wrote them new mandates and diplomas with the signatures of King Sayf al-Muluk and his Wazir Sa'id. Moreover, he made distribution of money to the men-at-arms and gave guerdons, and the provincials abode in the city a full week ere they departed each to his own country and place. Then King Asim carried his son and his Wazir Sa'id back to the palace which was in the city and bade the treasurer bring the seal-ring and signet,¹ sword and wrapper; which being done, he said to the two young men, "O my sons, come hither and let each of you choose two of these things and take them." The first to make choice was Sayf al-Muluk, who put out his hand and took the ring and the wrapper, whilst Sa'id took the sword and the signet; after which they both kissed the King's hands and went away to their lodging. Now Sayf al-Muluk opened not the wrapper to see what was therein, but threw it on the couch where he and Sa'id slept by night, for it was their habit to lie together. Presently they spread them the bed and the two lay down with a pair of wax candles burning over

¹ Arab. "Mohr," which was not amongst the gifts of Solomon in Night dcix. The Bresl. Edit. (p. 220) adds "and the bow," which is also de trop.

them, and slept till midnight, when Sayf al-Muluk awoke and, seeing the bundle at his head, said in his mind, "I wonder what thing of price is in this wrapper my father gave me!" So he took it together with a candle and descended from the couch leaving Sa'id sleeping and carried the bundle into a closet, where he opened it and found within a tunic of the fabric of the Jánn. He spread it out and saw on the lining¹ of the back, the portraiture wroughten in gold of a girl and marvellous was her loveliness; and no sooner had he set eyes on the figure than his reason fled his head and he became Jinn-mad for love thereof, so that he fell down in a swoon and presently recovering, began to weep and lament, beating his face and breast and kissing her. And he recited these verses:—

Love, at the first, is a spurt of spray² * Which Doom disposes and Fates display;
 Till, when deep diveth youth in passion-sea * Unbearable sorrows his soul waylay.

And also these two couplets:—

Had I known of love in what fashion he * Robbeth heart and soul I had guarded me:
 But of malice prepense I threw self away, * Unwitting of Love what his nature be.

And Sayf al-Muluk ceased not to weep and wail and beat face and breast, till Sa'id awoke and missing him from the bed and seeing but a single candle, said to himself, "Whither is Sayf al-Muluk gone?" Then he took the other candle and went round about the palace, till he came upon the closet where he saw the Prince lying at full length, weeping with sore weeping and lamenting aloud. So he said to him, "O my brother, for what cause are these tears and what hath befallen thee? Speak to me and tell me the reason thereof." But Sayf al-Muluk spoke not neither raised his head and continued to weep and wail and beat hand on breast. Seeing him in this case quoth Sa'id, "I am thy Wazir and thy brother, and we were reared together, I and thou; so an thou do not unburden thy breast and discover thy secret to me, to whom shalt thou reveal it and disclose its cause?" And he went on to

¹ Arab. "Batánah," the ordinary lining opp. to Tazrib, or quilting with a layer of cotton between two folds of cloth. The idea in the text is that the unhappy wearer would have to carry his cross (the girl) on his back.

² This line has occurred in Night cccliv. supra p. 280.

humble himself and kiss the ground before him a full hour, whilst Sayf al-Muluk paid no heed to him nor answered him a word, but gave not over weeping. At last, being affrighted at his case and weary of striving with him, he went out and fetched a sword, with which he returned to the closet, and setting the point to his own breast, said to the Prince, "Rouse thee, O my brother! An thou tell me not what aileth thee, I will slay myself and see thee no longer in this case." Whereupon Sayf al-Muluk raised his head towards the Wazir and answered him, "O my brother, I am ashamed to tell thee what hath betided me;" but Sa'id said, "I conjure thee by Allah, Lord of Lords, Liberator of Necks,¹ Causier of causes, the One, the Ruthful, the Gift-full, the Bountiful, that thou tell me what aileth thee and be not abashed at me, for I am thy slave and thy Minister and counsellor in all thine affairs!" Quoth Sayf al-Muluk, "Come and look at this likeness." So Sa'id looked at it awhile and considering it straitly, behold, he saw written, as a crown over its head, in letters of pearl, these words, "This is the counterfeit presentment of Badi'a al-Jamal, daughter of Shahyál bin Shárukh, a King of the Kings of the true-believing Jann who have taken up their abode in the city of Babel and sojourn in the garden of Iram, Son of 'Ad the Greater²" —— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She continued, It hath reached me, O auspicious King, that when Sa'id, son of the Wazir Faris, had read to Sayf al-Muluk son of King Asim the writ on the tunic, which showed the portraiture of Badi'a al-Jamal, daughter of Shahyál bin Sharukh, a King of the Kings of the Moslem Jinns dwelling in Babel-city and in the Garden of Iram, son of 'Ad the Greater, he cried, "O my brother, knowest thou of what woman this is the presentment, that we may seek for her?" Sayf al-Muluk replied, "No, by Allah, O my brother, I know her not!" and Sa'id rejoined, "Come, read this

¹ Arab. "Mu'attik al-Rikáb" i.e. who frees those in bondage from the yoke.

² In the Mac. Edit. and in Trébutien (ii. 143) the King is here called Schimakh son of Scharoukh, but elsewhere, Schohiali = Shahyál, in the Bresl. Edit. Shahál. What the author means by "Son of 'Ád the Greater," I cannot divine.

writing on the crown." So Sayf al-Muluk read it and cried out from his heart's core and very vitals, saying, "Alas ! Alas ! Alas !" Quoth Sa'id, " O my brother, an the original of the portrait exist and her name be Badi'a al-Jamal, and she abide in the world, I will hasten to seek her, that thou mayst win thy will without delay. But, Allah upon thee, O my brother, leave this weeping and ascend thy throne, that the Officers of the State may come in to do their service to thee, and in the undurn, do thou summon the merchants and fakirs and travellers and pilgrims and paupers and ask of them concerning this city and the garden of Iram ; haply by the help and blessing of Allah (extolled and exalted be He !), some one of them shall direct us thither." So, when it was day, Sayf al-Muluk went forth and mounted the throne, clasping the tunic in his arms, for he could neither stand nor sit without it, nor would sleep visit him save it were with him ; and the Emirs and Wazirs and Lords and Officers came in to him. When the Divan was complete all being assembled in their places he said to his Minister, " Go forth to them and tell them that the King hath been suddenly struck by sickness and he, by Allah, hath passed the night in ill case." So Sa'id fared forth and told the folk what he said ; which when old King Asim heard, he was concerned for his son and, summoning the physicians and astrologers, carried them in to Sayf al-Muluk. They looked at him and prescribed him ptisanes and diet-drinks, simples and medicinal waters and wrote him characts and incensed him with Nadd and aloes-wood and ambergris three days' space ; but his malady persisted three months, till King Asim was wroth with the leaches and said to them, " Woe to you, O dogs ! What ? Are all of you impotent to cure my son ? Except ye heal him forthright, I will put the whole of you to death." The Archiater replied, " O King of the Age, in very sooth we know that this is thy son and thou wottest that we fail not of diligence in tending a stranger ; so how much more with medicining thy son ? But thy son is afflicted with a malady hard to heal, which, if thou desire to know, we will discover it to thee." Quoth Asim, " What then find ye to be the malady of my son ?"; and quoth the leach, " O King of the Age, thy son is in love and he loveth one to whose enjoyment he hath no way of access." At this the King was wroth and asked, " How know ye that my son is in love and how came love to him ?"; they answered, " Enquire of his Wazir and brother Sa'id, for he knoweth his case." The King rose and repaired to his

private closet and summoning Sa'id said to him, "Tell me the truth of thy brother's malady." But Sa'id replied, "I know it not." So King Asim said to the Sworder, "Take Sa'id and bind his eyes and strike his neck." Whereupon Sa'id feared for himself and cried, "O King of the Age, grant me immunity." Replied the King, "Speak and thou shalt have it." "They son is in love." "With whom is he in love?" "With a King's daughter of the Jann." "And where could he have espied a daughter of the Jinns?" "Her portrait was wroughten on the tunic that was in the bundle given thee by Solomon, prophet of Allah!" When the King heard this, he rose, and going in to Sayf al-Muluk, said to him, "O my son, what hath afflicted thee? What is this portrait whereof thou art enamoured? And why didst thou not tell me?" He replied, "O my sire, I was ashamed to name this to thee and could not bring myself to discover aught thereof to any one at all; but now thou knowest my case, look how thou mayest do to cure me." Rejoined his father, "What is to be done? Were this one of the daughters of men we might devise a device for coming at her; but she is a King's daughter of the Jinns and who can woo and win her, save it be Solomon David-son, and hardly he?¹ However, O my son, do thou arise forthright and hearten thy heart and take horse and ride out a-hunting or to weapon-play in the Maydan. Divert thyself with eating and drinking and put away care and care from thy heart, and I will bring thee an hundred maids of the daughters of Kings; for thou hast no need to the daughters of the Jann, over whom we lack controul and of kind other than ours." But he said, "I cannot renounce her nor will I seek other than her." Asked King Asim, "How then shall we do, O my son?"; and Sayf al-Muluk answered, "Bring us all the merchants and travellers and wanderers in the city, that we may question them thereof. Peradventure, Allah will lead us to the city of Babel and the garden of Iram." So King Asim bade summon all the merchants in the city and strangers and sea-captains and, as each came, enquired of him anent the city of Babel and its peninsula² and the garden of Iram; but none of them knew these places nor could any give him tidings thereof. However, when the séance broke up, one of them said, "O King

¹ Lit. "For he is the man who can avail thereto," with the meaning given in the text.

² Arab. *Jazirat, insula* or peninsula, vol. i. 2.

of the Age, an thou be minded to ken this thing, up and hie thee to the land of China ; for it hath a vast city¹ and a safe wherein are store of rarities and things of price and folk of all kinds ; and thou shalt not come to the knowledge of this city and garden but from its folk ; it may be one of them will direct thee to that thou seekest.” Wheresoever quoth Sayf al-Muluk, “O my sire, equip me a ship, that I may fare to the China-land ; and do thou rule the reign in my stead.” Replied the old King, “O my son, abide thou on the throne of thy kingship and govern thy commons, and I myself will make the voyage to China and ask for thee of the city of Babel and the garden of Iram.” But Sayf al-Muluk rejoined, “O my sire, in very sooth this affair concerneth me and none can search after it like myself : so, come what will, an thou give me leave to make the voyage, I will depart and wander awhile. If I find trace or tidings of her, my wish will be won, and if not, belike the voyage will broaden my breast and recruit my courage ; and haply by foreign travel my case will be made easy to me, and if I live, I shall return to thee safe and sound.”— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seven Hundred and Sixty-fourth Night,

She pursued, It hath reached me, O auspicious King, that Sayf al-Muluk said to his sire King Asim, “Equip me a ship that I may fare therein to the China-land and search for the object of my desire. If I live I shall return to thee safe and sound.” The old King looked at his son and saw nothing for it but to do what he desired ; so he gave him the leave he wanted and fitted him forty ships, manned with twenty thousand armed Mamelukes, besides servants, and presented him with great plenty of money and necessaries and warlike gear, as much as he required. When the ships were laden with water and victual, weapons and troops, Sayf al-Muluk’s father and mother farewelled him and King Asim said, “Depart, O my son, and travel in weal and health and safety. I commend thee to Him with Whom deposits are not lost.”² So the Prince bade adieu to his parents and embarked, with his brother

¹ Probably Canton with which the Arabs were familiar.

² i.e. “Who disappointeth not those who put their trust in Him.”

Sa'id, and they weighed anchor and sailed till they came to the City of China. When the Chinamen heard of the coming of forty ships, full of armed men and stores, weapons and hoards, they made sure that these were enemies come to battle with them and seize them; so they bolted the gates of the town and made ready the mangonels.¹ But Sayf al-Muluk, hearing of this, sent two of his Chief Mamelukes to the King of China, bidding them say to him, "This is Sayf al-Muluk, son of King Asim of Egypt, who is come to thy city as a guest, to divert himself by viewing thy country awhile, and not for conquest or contention; wherefore, an thou wilt receive him, he will come ashore to thee; and if not he will return and will not disquiet thee nor the people of thy capital." They presented themselves at the city gates and said, "We are messengers from King Sayf al-Muluk." Whereupon the townsfolk opened the gates and carried them to their King, whose name was Faghfúr² Sháh and between whom and King Asim there had erst been acquaintance. So, when he heard that the new-comer Prince was the son of King Asim, he bestowed robes of honour on the messengers and, bidding open the gates, made ready guest-gifts and went forth in person with the chief officers of his realm, to meet Sayf al-Muluk, and the two Kings embraced. Then Faghfur said to his guest, "Well come and welcome and fair cheer to him who cometh to us! I am thy slave and the slave of thy sire: my city is between thy hands to command and whatso thou seekest shall be brought before thee." Then he presented him with the guest-gifts and victual for the folk at their stations; and they took horse, with the Wazir Sa'id and the chiefs of their officers and the rest of their troops, and rode from the sea-shore to the city, which they entered with cymbals clashing and drums

¹ Arab. "Al-Manjaníkát" plur. of manjaník, from Gr. Μάγγανον, Lat. Manganum (Engl. Mangonel from the dim. Mangonella). Ducange Glossarium, s.v. The Greek is applied originally to defensive weapons, then to the artillery of the day, Ballista, catapults, etc. The kindred Arab. form "Manjanin" is applied chiefly to the Noria or Persian water-wheel.

² Faghfúr is the common Moslem title for the Emperors of China; in the Kamus the first syllable is Zammated (Fugh); in Al-Mas'udi (chapt. xiv.) we find Baghfúr and in Al-Idrisi Baghbúgh, or Baghbún. In Al-Asma'i Bagh = god or idol (Pehlevi and Persian); hence according to some Baghdád (?) and Bághistán a pagoda (?). Sprenger (Al-Mas'údi, p. 327) remarks that Baghfúr is a literal translation of Tien-tse and quotes Visdelou, "pour mieux faire comprendre de quel ciel ils veulent parler, ils poussent la généalogie (of the Emperor) plus loin. Ils lui donnent le ciel pour père, la terre pour mère, le soleil pour frère aîné et la lune pour sœur aînée."

beating in token of rejoicing. There they abode in the enjoyment of fair entertainment for forty days, at the end of which quoth the King of China to Sayf al-Muluk, "O son of my brother, how is thy case¹? Doth my country please thee?"; and quoth Sayf al-Muluk, "May Allah Almighty long honour it with thee, O King!" Said Faghfur, "Naught hath brought thee hither save some need which hath occurred to thee; and whatso thou desirest of my country I will accomplish it to thee." Replied Sayf al-Muluk, "O King, my case is a wondrous," and told him how he had fallen in love with the portrait of Badi'a al-Jamal, and wept bitter tears. When the King of China heard his story, he wept for pity and solicitude for him and cried, "And what wouldest thou have now, O Sayf al-Muluk?"; and he rejoined, "I would have thee bring me all the wanderers and travellers, the seafarers and sea-captains, that I may question them of the original of this portrait; perhaps one of them may give me tidings of her." So Faghfur Shah sent out his Nabobs and Chamberlains and body-guards to fetch all the wanderers and travellers in the land, and they brought them before the two Kings, and they were a numerous company. Then Sayf al-Muluk questioned them of the City of Babel and the Garden of Iram, but none of them returned him a reply, whereupon he was bewildered and wist not what to do; but one of the sea-captains said to him, "O auspicious King, an thou wouldest know of this city and that garden up and hie thee to the Islands of the Indian realm."² Thereupon Sayf al-Muluk bade bring the ships; which being done, they freighted them with vivars and water and all that they needed, and the Prince and his Wazir re-embarked, with all their men, after they had farewelled King Faghfur Shah. They sailed the seas four months with a fair wind, in safety and satisfaction till it chanced that one day of the days there came out upon them a wind and the billows buffeted them from all quarters. The rain and hail³ descended on them and during twenty days the sea was troubled for the violence of the wind; wherefor the ships drove one against other and brake up, as did the carracks⁴ and all on board were drowned, except

¹ Arab. "Kayf hálak" = how de doo? the salutation of a Fellah.

² i.e. subject to the Maharajah of Hind.

³ This is not a mistake: I have seen heavy hail in Africa, N. Lat. 4°; within sight of the Equator.

⁴ Arab. "Harrákat," here used in the sense of smaller craft, and presently for a cock-boat.

Sayf al-Muluk and some of his servants, who saved themselves in a little cock-boat. Then the wind fell by the decree of Allah Almighty and the sun shone out; whereupon Sayf al-Muluk opened his eyes and seeing no sign of the ships nor aught but sky and sea, said to the Mamelukes who were with him, "Where are the carracks and cock-boats and where is my brother Sa'id?" They replied, "O King of the Age, there remain nor ships nor boats nor those who were therein; for they are all drowned and become food for fishes." Now when he heard this, he cried aloud and repeated the saying which whoso saith shall not be confounded, and it is, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great!" Then he fell to buffeting his face and would have cast himself into the sea, but his Mamelukes withheld him, saying, "O King, what will this profit thee? Thou hast brought all this on thyself; for, hadst thou hearkened to thy father's words, naught thereof had betided thee. But this was written from all eternity by the will of the Creator of Souls.— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She resumed, It hath reached me, O auspicious King, that when Sayf al-Muluk would have cast himself into the main, his Mamelukes withheld him saying, "What will this profit thee? Thou hast done this deed by thyself, yet was it written from all eternity by the will of the Creator of Souls, that the creature might accomplish that which Allah hath decreed unto him. And indeed, at the time of thy birth, the astrologers assured thy sire that all manner troubles should beset thee. So there is naught for it but patience till Allah deliver us from this our strait." Replied the Prince, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Neither is there refuge nor fleeing from that which He decreeth!" And he sighed and recited these couplets:—

By the Compassionate, I'm dazed about my case, for lo! Troubles and griefs beset me sore; I know not whence they grow.

I will be patient, so the folk, that I against a thing Bitt'rer than very aloes' self,¹ endurèd have, may know.

¹ See vol. i. 138: here by way of variety I quote Mr. Payne.

Less bitter than my patience is the taste of aloes-juice ; I've borne with patience what's more hot than coals with fire aglow.

In this my trouble what resource have I, save to commit My case to Him who orders all that is, for weal or woe ?

Then he became drowned in the depth of thoughts and his tears ran down upon his cheeks like torrent-rain ; and he slept a while of the day, after which he awoke and sought of food somewhat. So they set meat before him and he ate his sufficiency, till they removed the food from before him, whilst the boat drove on with them they knew not whither it was wandering. It drifted with them at the will of the winds and the waves, night and day a great while, till their victual was spent and they saw themselves shent and were reduced to extreme hunger and thirst and exhaustion, when behold, suddenly they sighted an island from afar and the breezes wafted them on, till they came thither. Then, making the cock-boat fast to the coast and leaving one therein to guard it, they fared on into the island, where they found abundance of fruits of all colours and ate of them till they were satisfied. Presently, they saw a person sitting among those trees and he was long-faced, of strange favour and white of beard and body. He called to one of the Mamelukes by his name, saying, " Eat not of these fruits, for they are unripe ; but come hither to me, that I may give thee to eat of the best and the ripest." The slave looked at him and thought that he was one of the shipwrecked, who had made his way to that island ; so he joyed with exceeding joy at sight of him and went close up to him, knowing not what was decreed to him in the Secret Purpose nor what was writ upon his brow. But, when he drew near, the stranger in human shape leapt upon him, for he was a Marid,¹ and riding upon his shoulder-blades and twisting one of his legs about his neck, let the other hang down upon his back, saying, " Walk on, fellow ; for there is no escape for thee from me and thou art become mine ass." Thereupon the Mameluke fell a-weeping and cried out to his comrades, " Alas, my lord ! Flee ye forth of this wood and save yourselves, for one of the dwellers therein hath mounted on my shoulders, and the rest seek you, desiring to ride you like me." When they heard these words, all fled down to the boat and

¹ This explains the Arab idea of the "Old Man of the Sea" in Sindbad the Seaman (vol. vi. 50). He was not a monkey nor an unknown monster ; but an evil Jinni of the most powerful class, yet subject to defeat and death.

'pushed off to sea; whilst the islanders followed them into the water, saying, "Whither wend ye? Come, tarry with us and we will mount on your backs and give you meat and drink, and you shall be our donkeys." Hearing this they hastened the more seawards till they left them in the distance and fared on, trusting in Allah Almighty; nor did they leave faring for a month, till another island rose before them and thereon they landed. Here they found fruits of various kinds and busied themselves with eating of them, when behold, they saw from afar, somewhat lying in the road, a hideous creature as it were a column of silver. So they went up to it and one of the men gave it a kick, when lo! it was a thing of human semblance, long of eyes and cloven of head and hidden under one of his ears, for he was wont, whenas he lay down to sleep, to spread one ear under his head and cover his face with the other ear.¹ He snatched up the Mameluke who had kicked him and carried him off into the middle of the island, and behold, it was all full of Ghuls who eat the sons of Adam. The man cried out to his fellows, "Save yourselves, for this is the island of the man-eating Ghuls, and they mean to tear me to bits and devour me." When they heard these words they fled back to the boat, without gathering any store of the fruits and, putting out to sea, fared on some days till it so happened that they came to another island, where they found a high mountain. So they climbed to the top and there saw a thick copse. Now they were sore anhungered; so they took to eating of the fruits; but, before they were aware, there came upon them from among the trees black men of terrible aspect, each fifty cubits high with eye-teeth² protruding from their mouths like elephants' tusks; and, laying hands on Sayf al-Muluk and his company, carried them to their King, whom they found seated on a piece of black felt laid on a rock, and about him a great company of Zanzibar-blacks, standing in his service. The blackamoors who had captured the Prince and his Mamelukes set them before the King and said to him, "We found these birds among the trees"; and the King was sharp-set; so he took two of the servants and cut their throats and ate them;—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ These Plinian monsters abound in Persian literature. For a specimen see Richardson Dissert. p. xlvi.

² Arab. "Anyáb," plur. of "Náb" = canine tooth (eye-tooth of man), tusks of horse and camel etc.

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

She said, It hath reached me, O auspicious King, that the Zanzibar-blacks took Sayf al-Muluk and his Mamelukes and set them before the King, saying, "O King, we came upon these birds among the trees." Thereupon the King seized two of the Mamelukes and cut their throats and ate them; which, when Sayf al-Muluk saw, he feared for himself and wept and repeated these verses :—

Familiar with my heart are woes and with them I o Who shunned them ; for familiar are great hearts and high.

The woes I suffer are not all of single kind o I have, thank Allah, varied thousands to aby !

Then he sighed and repeated these also :—

The World hath shot me with its sorrows till o My heart is coverèd with shafts galore ;

And now, when strike me other shafts, must break o Against th' old points the points that latest pour.

When the King heard his weeping and wailing, he said, "Verily these birds have sweet voices and their song pleaseth me: put them in cages." So they set them each in his own cage and hung them up at the King's head that he might listen to their warbling. On this wise Sayf al-Muluk and his Mamelukes abode and the blackamoors gave them to eat and drink: and now they wept and now laughed, now spake and now were hushed, whilst the King of the blacks delighted in the sound of their voices. And so they continued for a long time. Now this King had a daughter married in another island who, hearing that her father had birds with sweet voices, sent a messenger to him seeking of him some of them. So he sent her, by her Cossid,¹ Sayf al-Muluk and three of his men in four cages; and, when she saw them,

¹ Arab. "Kásid," the Anglo-Indian Cossid. The post is called Baríd from the Persian "burídah" (cut) because the mules used for the purpose were dock-tailed. Barid applies equally to the post-mule, the rider and the distance from one station (*Sikkah*) to another which varied from two to six parasangs. The letter-carrier was termed Al-Faráník from the Pers. Parwínah, a servant. In the *Diwán al-Baríd* (Post-office) every letter was entered in a Madraj or list called in Arabic Al-Askidár from the Persian "Az Kih dári" = from whom hast thou it?

they pleased her and she bade hang them up in a place over her head. The Prince fell to marvelling at that which had befallen him and calling to mind his former high and honourable estate and weeping for himself ; and the three servants wept for themselves ; and the King's daughter deemed that they sang. Now it was her wont, whenever any one from the land of Egypt or elsewhere fell into her hands and he pleased her, to advance him to great favour with her ; and by the decree of Allah Almighty it befel that, when she saw Sayf al-Muluk she was charmed by his beauty and loveliness and symmetry and perfect grace, and she commanded to entreat him and his companions with honour and to loose them from their cages. Now one day she took the Prince apart and would have him enjoy her ; but he refused, saying, "O my lady, I am a banisht wight and with passion for a beloved one in piteous plight, nor with other will I consent to love-delight." Then she coaxed him and importuned him, but he held aloof from her, and she could not approach him nor get her desire of him by any ways and means. At last, when she was weary of courting him in vain, she waxed wroth with him and his Mamelukes, and commanded that they should serve her and fetch her wood and water. In such condition they abode four years till Sayf al-Muluk became weary of his life and sent to intercede with the Princess, so haply she might release them and let them wend their ways and be at rest from that their hard labour. So she sent for him and said to him, " If thou wilt do my desire, I will free thee from this thy durance vile and thou shalt go to thy country, safe and sound." And she wept and ceased not to humble herself to him and wheedle him, but he would not hearken to her words ; whereupon she turned from him, in anger, and he and his companions abode on the island in the same plight. The islanders knew them for "The Princess's birds" and durst not work them any wrong ; and her heart was at ease concerning them, being assured that they could not escape from the island. So they used to absent themselves from her two and three days at a time and go round about the desert parts in all directions, gathering firewood, which they brought to the Princess's kitchen ; and thus they abode five¹ years. Now one day it so chanced that the Prince and his men were sitting on the sea-shore, devising of what had befallen, and Sayf al-Muluk, seeing himself and his men in such case, bethought

¹ "Ten years" in the Bresl. Edit. iv. 244.

him of his mother and father and his brother Sa'id and, calling to mind what high degree he had been in, fell a-weeping and lamenting passing sore, whilst his slaves wept likewise. Then said they to him, "O King of the Age, how long shall we weep? Weeping availeth not; for this thing was written on our brows by the ordinance of Allah, to whom belong Might and Majesty. Indeed, the Pen runneth with that He decreeth and nought will serve us but patience: haply Allah (extolled and exalted be He !) who hath saddened us shall gladden us!" Quoth he, "O my brothers, how shall we win free from this accursed woman? I see no way of escape for us, save Allah of his grace deliver us from her; but methinks we may flee and be at rest from this hard labour." And quoth they, "O King of the Age, whither shall we flee? For the whole island is full of Ghuls which devour the Sons of Adam, and whithersoever we go, they will find us there and either eat us or capture and carry us back to that accursed, the King's daughter, who will be wroth with us." Sayf al-Muluk rejoined, "I will contrive you somewhat, whereby peradventure Allah Almighty shall deliver us and help us to escape from this island." They asked, "And how wilt thou do?"; and he answered, "Let us cut some of these long pieces of wood, and twist ropes of their bark and bind them one with another, and make of them a raft¹ which we will launch and load with these fruits: then we will fashion us paddles and embark on the raft after breaking our bonds with the axe. It may be that Almighty Allah will make it the means of our deliverance from this accursed woman and vouchsafe us a fair wind to bring us to the land of Hind, for He over all things is Almighty!" Said they, "Right is thy rede," and rejoiced thereat with exceeding joy. So they arose without stay or delay and cut with their axes wood for the raft and twisted ropes to bind the logs and at this they worked a whole month. Every day about evening they gathered somewhat of fuel and bore it to the Princess's kitchen, and employed the rest of the twenty-four hours working at the raft.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

¹ In the Bresl. Edit. (iv. 245) we find "Kalak," a raft, like those used upon the Euphrates, and better than the "Fulk," or ship, of the Mac. Edit.

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

She continued, It hath reached me, O auspicious King, that Sayf al-Muluk and his Mamelukes, having cut the wood and twisted the ropes for their raft, made an end of it and launched it upon the sea ; then, after breaking their bonds with the axe, and loading the craft with fruits plucked from the island-trees, they embarked at close of day ; nor did any wot of their intent. They put out to sea in their raft and paddled on four months, knowing not whither the craft carried them, till their proavaunt failed them and they were suffering the severest extreme of hunger and thirst, when behold, the sea waxed troubled and foamed and rose in high waves, and there came forth upon them a frightful crocodile,¹ which put out its claw and catching up one of the Mamelukes swallowed him. At the sight of this horror Sayf al-Muluk wept bitterly and he and the two men² that remained to him pushed off from the place where they had seen the crocodile, sore affrighted. After this they continued drifting on till one day they espied a mountain terrible tall and spiring high in air, whereat they rejoiced, when presently an island appeared. They made towards it with all their might congratulating one another on the prospect of making land ; but hardly had they sighted the island on which was the mountain, when the sea changed face and boiled and rose in big waves and a second crocodile raised its head and putting out its claw caught up the two remaining Mamelukes and swallowed them. So Sayf al-Muluk abode alone, and making his way to the island, toiled till he reached the mountain-top, where he looked about and found a copse, and walking among the trees fell to eating of the fruits. Presently, he saw among the branches more than twenty great apes, each bigger than a he-mule, whereat he was seized with exceeding fear. The apes came down and surrounded him ;³ then

¹ Arab. Timsah from Coptic (Old Egypt) Emsuh or Msuh. The animal cannot live in salt-water, a fact which proves that the Crocodile Lakes on the Suez Canal were in old days fed by Nile-water ; and this was necessarily a Canal.

² So in the Bresl. Edit. (iv. 245). In the Mac. text "one man," which better suits the second crocodile, for the animal can hardly be expected to take two at a time.

³ He had ample reason to be frightened. The large Cynocephalus is exceedingly dangerous. When travelling on the Gold Coast with my late friend Colonel De Ruvignes, we suddenly came in the grey of the morning upon a herd of these beasts. We dismounted, hobbled our nags and sat down, sword and revolver in hand. Luckily it was

they forewent him, signing to him to follow them, and walked on, and he too, till he came to a castle, tall of base and strong of build whose ordinance was one brick of gold and one of silver. The apes entered and he after them, and he saw in the castle all manner of rarities, jewels and precious metals such as tongue faileth to describe. Here also he found a young man, passing tall of stature with no hair on his cheeks, and Sayf al-Muluk was cheered by the sight for there was no human being but he in the castle. The stranger marvelled exceedingly at sight of the Prince and asked him, "What is thy name and of what land art thou and how camest thou hither? Tell me thy tale and hide from me naught thereof." Answered the Prince, "By Allah, I came not hither of my own consent nor is this place of my intent; yet I cannot but go from place to place till I win my wish." Quoth the youth, "And what is thy object?" ; and quoth the other, "I am of the land of Egypt and my name is Sayf al-Muluk son of King Asim bin Safwan"; and told him all that had passed with him, from first to last. Whereupon the youth arose and stood in his service, saying, "O King of the Age, I was erst in Egypt and heard that thou hadst gone to the land of China; but where is this land and where lies China-land?¹ Verily, this is a wondrous thing and marvellous matter!" Answered the Prince, "Sooth thou speakest but, when I left China-land, I set out, intending for the land of Hind and a stormy wind arose and the sea boiled and broke all my ships"; brief, he told him all that had befallen him till he came thither; whereupon quoth the other, "O King's son, thou hast had enough of strangerhood and its sufferings; Alhamdolillah,—praised be Allah who hath brought thee hither! So now do thou abide with me, that I may enjoy thy company till I die, when thou shalt become King over this island, to which no bound is known, and these apes thou seest are indeed skilled in all manner of crafts; and whatso thou seekest here shalt thou find." Replied Sayf al-Muluk, "O my brother, I may not tarry in any place till my wish be won, albeit I compass the whole world in pursuit thereof and make quest of every one so peradventure

feeding time for the vicious brutes, which scowled at us but did not attack us. During my four years' service on the West African Coast I heard enough to satisfy me that these powerful beasts often kill men and rape women; but I could not convince myself that they ever kept the women as concubines.

¹ As we should say in English it is a far cry to Loch Awe: the Hindu by-word is, "Dihli (Delhi) is a long way off." See vol. i. 37.

Allah may bring me to my desire or my course lead me to the place wherein is the appointed term of my days, and I shall die my death." Then the youth turned with a sign to one of the apes, and he went out and was absent awhile, after which he returned with other apes girt with silken zones.¹ They brought the trays and set on near² an hundred chargers of gold and saucers of silver, containing all manner of meats. Then they stood, after the manner of servants between the hands of Kings, till the youth signalled to the Chamberlains, who sat down, and he whose wont it was to serve stood, whilst the two Princes ate their sufficiency. Then the apes cleared the table and brought basins and ewers of gold, and they washed their hands in rose water; after which they set on fine sugar and nigh forty flagons, in each a different kind of wine, and they drank and took their pleasure and made merry and had a fine time. And all the apes danced and gambolled before them, what while the eaters sat at meat; which when Sayf al-Muluk saw, he marvelled at them and forgot that which had befallen him of sufferings.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She pursued, It hath reached me, O auspicious King, that when Sayf al-Muluk saw the gestures and gambols of the apes, he marvelled thereat and forgot that which had betided him of strangerhood and its sufferings. At nightfall they lighted waxen candles in candlesticks of gold studded with gems and set on dishes of confections and fruits of sugar-candy. So they ate; and when the hour of rest was come, the apes spread them bedding and they slept. And when morning morrowed, the young man arose, as was his wont, before sunrise and waking Sayf al-Muluk said to him, "Put thy head forth of this lattice and see what standeth beneath it." So he put out his head and saw the wide waste and all the wold filled with apes, whose number none knew save Allah Almighty. Quoth he, "Here be great plenty of apes, for they cover the whole country: but why are they assembled

¹ Arab. Fútah, a napkin, a waistcloth, the Indian Zones alluded to by the old Greek travellers.

² Arab. "Yaji (it comes) miat khwánjah"—quite Fellah talk.

at this hour?" Quoth the youth, "This is their custom. Every Sabbath,¹ all the apes in the island come hither, some from two and three days' distance, and stand here till I awake from sleep and put forth my head from this lattice, when they kiss ground before me and go about their business." So saying, he put his head out of the window; and when the apes saw him, they kissed the earth before him and went their way. Sayf al-Muluk abode with the young man a whole month when he farewelled him and departed, escorted by a party of nigh a hundred apes, which the young man bade escort him. They journeyed with him seven days, till they came to the limits of their islands,² when they took leave of him and returned to their places, while Sayf al-Muluk fared on alone over mount and hill, desert and plain, four months' journey, one day anhungered and the next satiated, now eating of the herbs of the earth and then of the fruits of the trees, till he repented him of the harm he had done himself by leaving the young man; and he was about to retrace his steps to him, when he saw a something black afar off and said to himself, "Is this a city or trees? But I will not turn back till I see what it is." So he made towards it and when he drew near, he saw that it was a palace tall of base. Now he who built it was Japhet son of Noah (on whom be peace!) and it is of this palace that God the Most High speaketh in His precious Book, whenas He saith, "And an abandoned well and a high-builded palace."³ Sayf al-Muluk sat

¹ As Trébutien shows (ii. 155) these apes were a remnant of some ancient tribe possibly those of Ád who had gone to Meccah to pray for rain and thus escaped the general destruction. See vol. i. 65. Perhaps they were the Jews of Aylah who in David's day were transformed into monkeys for fishing on the Sabbath (Saturday) Koran ii. 61.

² I can see no reason why Lane purposely changes this to "the extremity of their country."

³ Koran xxii. 44, Mr. Payne remarks:—This absurd addition is probably due to some copyist, who thought to show his knowledge of the Koran, but did not understand the meaning of the verse from which the quotation is taken and which runs thus, "How many cities have We destroyed, whilst yet they transgressed, and they are laid low on their own foundations and wells abandoned and high-builded palaces!" Mr. Lane observes that the words are either misunderstood or purposely misapplied by the author of the tale." Purposeful perversions of Holy Writ are very popular amongst Moslems and form part of their rhetoric; but such is not the case here. According to Von Hammer (Trébutien ii. 154), "Eastern geographers place the Bir al-Mu'tallal (Ruined Well) and the Kasr al-Mashid (High-builded Castle) in the province of Hadramaut, and we wait for a new Niebuhr to inform us what are the monuments or the ruins so called." His text translates *puits arides et palais de plâtre* (not likely!).

down at the gate and said in his mind, "Would I knew what is within yonder palace and what King dwelleth there and who shall acquaint me whether its folk are men or Jinn? Who will tell me the truth of the case?" He sat considering awhile, but, seeing none go in or come out, he rose and committing himself to Allah Almighty entered the palace and walked on, till he had counted seven vestibules; yet saw no one. Presently looking to his right he beheld three doors, while before him was a fourth, over which hung a curtain. So he went up to this and raising the curtain, found himself in a great hall¹ spread with silken carpets. At the upper end rose a throne of gold whereon sat a damsels, whose face was like the moon, arrayed in royal raiment and beautified as she were a bride on the night of her displaying; and at the foot of the throne was a table of forty trays spread with golden and silv'rn dishes full of dainty viands. The Prince went up and saluted her, and she returned his salam, saying, "Art thou of mankind or of the Jinn?" Replied he, "I am a man of the best of mankind;² for I am a King, son of a King." She rejoined, "What seekest thou? Up with thee and eat of yonder food, and after tell me thy past from first to last and how thou camest hither." So he sat down at the table and removing the cover from a tray of meats (he being hungry) and ate till he was full; then washed his right hand and going up to the throne, sat down by the damsels who asked him, "Who art thou and what is thy name and whence comest thou and who brought thee hither?" He answered, "Indeed my story is a long but do thou first tell me who and what and whence thou art and why thou dwellest in this place alone." She rejoined, "My name is Daulat Khátún³ and I am the daughter of the King of Hind. My father dwelleth in the Capital-city of Sarandib and hath a great and goodly garden, there is no goodlier in all the land of Hind or its dependencies;

Lane remarks that Mashíd mostly means "plastered," but here = Mushayyad, lofty, explained in the Jalálayn Commentary as = raf'a, high-raised. The two places are also mentioned by Al-Mas'údi; and they occur in Al-Kazwini (see Night ccclviii.): both of these authors making the Koran directly allude to them.

¹ Arab. (from Pers.) Aywán which here corresponds with the Egyptian "línán" a tall saloon with estrades.

² This naive style of "renowning it" is customary in the East, contrasting with the servile address of the subject—"thy slave" etc.

³ Daulat (not Dawlah) the Anglo-Indian Dowlat; prop. meaning the shifts of affairs, hence, fortune, empire, kingdom. Khátún = "lady," I have noted, follows the name after Turkish fashion.

and in this garden is a great tank. One day, I went out into the garden with my slave-women and I stripped me naked and they likewise and, entering the tank, fell to sporting and solacing ourselves therein. Presently, before I could be ware, a something as it were a cloud swooped down on me and snatching me up from amongst my handmaids, soared aloft with me betwixt heaven and earth, saying, "Fear not, O Daulat Khatun, but be of good heart." Then he flew on with me a little while, after which he set me down in this palace and straightway without stay or delay became a handsome young man daintily apparelled, who said to me :—Now dost thou know me? Replied I :—No, O my lord; and he said, :—I am the Blue King, Sovran of the Jann ; my father dwelleth in the Castle Al-Kulzum¹ hight, and hath under his hand six hundred thousand Jinn, flyers and divers. It chanced that while passing on my way I saw thee and fell in love with thee for thy lovely form : so I swooped down on thee and snatched thee up from among the slave-girls and brought thee to this the High-builded Castle, which is my dwelling-place. None may fare hither be he man or be he Jinni, and from Hind hither is a journey of an hundred and twenty years : wherefore do thou hold that thou wilt never again behold the land of thy father and thy mother ; so abide with me here, in contentment of heart and peace, and I will bring to thy hands whatso thou seekest." Then he embraced me and kissed me,—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She resumed, It hath reached me, O auspicious King, that the damsel said to Sayf al-Muluk, "Then the King of the Jann, after he had acquainted me with his case, embraced me and kissed me, saying :—Abide here and fear nothing ; whereupon he went away from me for an hour and presently returned with these

¹ The old name of Suez-town from the Greek Clyisma (the shutting), which named the Gulf of Suez "Sea of Kulzum." The ruins in the shape of a huge mound, upon which Sá'id Pasha built a Kiosk-palace, lie to the north of the modern town and have been noticed by me, (Pilgrimage, Midian etc.) The Rev. Prof. Sayce examined the mound and from the Roman remains found in it determined it to be a fort guarding the old mouth of the Old Egyptian Sweet-water Canal which then debouched near the town.

tables and carpets and furniture. He comes to me every Third¹ and abideth with me three days and on Friday, at the time of mid-afternoon prayer, he departeth and is absent till the following Third. When he is here, he eateth and drinketh and kisseth and huggeth me, but doth naught else with me, and I am a pure virgin, even as Allah Almighty created me. My father's name is Táj al-Mulúk, and he wotteth not what is come of me nor hath he hit upon any trace of me. This is my story: now tell me thy tale." Answered the Prince, "My story is a long and I fear lest while I am telling it to thee the Ifrit come." Quoth she "He went out from me but an hour before thy entering and will not return till Third: so sit thee down and take thine ease and hearten thy heart and tell me what hath betided thee, from beginning to end." And quoth he, "I hear and I obey." So he fell to telling her all that had befallen him from commencement to conclusion but, when she heard speak of Badi'a al-Jamal, her eyes ran over with railing tears and she cried, "O Badi'a al-Jamal, I had not thought this of thee! Alack for our luck! O Badi'a al-Jamal, dost thou not remember me nor say:—My sister Daulat Khatun whither is she gone?" And her weeping redoubled, lamenting for that Badi'a al-Jamal had forgotten her.² Then said Sayf al-Muluk, "O Daulat Khatun, thou art a mortal and she is a Jinniyah: how then can she be thy sister?" Replied the Princess, "She is my sister by fosterage and this is how it came about. My mother went out to solace herself in the garden, when labour-pangs seized her and she bare me. Now the mother of Badi'a al-Jamal chanced to be passing with her guards, when she also was taken with travail-pains; so she alighted in a side of the garden and there brought forth Badi'a al-Jamal. She despatched one of her women to seek food and childbirth-gear of my mother, who sent her what she sought and invited her to visit her. So she came to her with Badi'a al-Jamal and my mother suckled the child, who with her mother tarried with us in the garden two months. And before wending her ways the mother of Badi'a al-Jamal gave my mother somewhat,³ saying:—When thou hast need of me, I will come to thee a middlemost the

¹ i.e. Tuesday. See vol. iii, 249.

² Because being a Jinniyah the foster-sister could have come to her and saved her from old maidenhood.

³ Arab. "Hájah" properly a needful thing. This consisted according to the Bresl. Edit. of certain perfumes, by burning which she could summon the Queen of the Jinn.

garden, and departed to her own land ; but she and her daughter used to visit us every year and abide with us awhile before returning home. Wherefore an I were with my mother, O Sayf al-Muluk, and if thou wert with me in my own country and Badi'a al-Jamal and I were together as of wont, I would devise some device with her to bring thee to thy desire of her : but I am here and they know naught of me ; for that an they kenned what is become of me, they have power to deliver me from this place ; however, the matter is in Allah's hands (extolled and exalteth be He !) and what can I do ?" Quoth Sayf al-Muluk, " Rise and let us flee and go whither the Almighty willeth ;" but, quoth she, " We cannot do that : for, by Allah, though we fled hence a year's journey that accursed would overtake us in an hour and slaughter us." Then said the Prince, " I will hide myself in his way, and when he passeth by I will smite him with the sword and slay him." Daulat Khatun replied, " Thou canst not succeed in slaying him save thou slay his soul." Asked he, " And where is his soul ?" ; and she answered, " Many a time have I questioned him thereof but he would not tell me, till one day I pressed him and he waxed wroth with me and said to me :—How often wilt thou ask me of my soul ? What hast thou to do with my soul ? I rejoined :—O Hátim,¹ there remaineth none to me but thou, except Allah ; and my life dependeth on thy life and whilst thou livest, all is well for me ; so, except I care for thy soul and set it in the apple of this mine eye, how shall I live in thine absence ? An I knew where thy soul abideth, I would never cease whilst I live, to hold it in mine embrace and would keep it as my right eye. Whereupon said he to me :—What time I was born, the astrologers predicted that I should lose my soul at the hands of the son of a king of mankind. So I took it and set it in the crop of a sparrow, and shut up the bird in a box. The box I set in a casket, and enclosing this in seven other caskets and seven chests, laid the whole in a alabastrine coffer,² which I buried within the marge of yon earth-circling sea ; for that these parts are far from the world of men and none of them can win hither. So now see I have told thee what thou wouldest know, and do thou tell none thereof, for it is a secret between me and thee." —And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ Probably used in its sense of a "black crow." The Bresl. Edit. (iv. 261). has "Khátim" (seal-ring) which is but one of its almost innumerable misprints.

² Here it is called "Tábik" and afterwards "Tábút."



Now when it was the Seven Hundred and Seventieth Night,

She said, It hath reached me, O auspicious King, that when Daulat Khatun acquainted Sayf al-Muluk with the whereabouts of the soul of the Jinni who had carried her off and repeated to him his speech ending with, "And this is a secret between me and thee!" "I rejoined," quoth she:—To whom should I tell it, seeing that none but thou cometh hither with whom I may talk thereof?" adding, "By Allah, thou hast indeed set thy soul in the strongest of strongholds to which none may gain access! How should a man win to it, unless the impossible be fore-ordained and Allah decree like as the astrologers predicted?" Thereupon the Jinni:—Peradventure one may come, having on his finger the seal-ring of Solomon son of David (on the twain be peace!) and lay his hand with the ring on the face of the water, saying:—By the virtue of the names engraven upon this ring, let the soul of such an one come forth! Whereupon the coffer will rise to the surface and he will break it open and do the like with the chests and caskets, till he come to the little box, when he will take out the sparrow and strangle it, and I shall die." Then said Sayf al-Muluk, "I am the King's son of whom he spake, and this is the ring of Solomon David-son on my finger: so rise, let us go down to the sea-shore and see if his words be leal or leasing!" Thereupon the two walked down to the sea-shore and the Princess stood on the beach, whilst the Prince waded into the water to his waist and laying his hand with the ring on the surface of the sea, said, "By the virtue of the names and talismans engraven on this ring, and by the might of Sulayman bin Dáud (on whom be the Peace!), let the soul of Hatim the Jinni, son of the Blue King, come forth!" Whereat the sea boiled in billows and the coffer of alabaster rose to the surface. Sayf al-Muluk took it and shattered it against the rock and broke open the chests and caskets, till he came to the little box and drew thereout the sparrow. Then the twain returned to the castle and sat down on the throne; but hardly had they done this, when lo and behold! there arose a dust-cloud terrifying and some huge thing came flying and crying, "Spare me, O King's son, and slay me not; but make me thy freedman, and I will bring thee to thy desire!" Quoth Daulat Khatun, "The Jinni cometh; slay the sparrow, lest this accursed enter the palace and take it from thee and

slaughter me and slaughter thee after me." So the Prince wrung the sparrow's neck and it died, whereupon the Jinni fell down at the palace-door and became a heap of black ashes. Then said Daulat Khatun, "We are delivered from the hand of yonder accursed ; what shall we do now ?"; and Sayf al-Muluk replied, "It behoveth us to ask aid of Allah Almighty who hath afflicted us ; belike He will direct us and help us to escape from this our strait." So saying, he arose and pulling up¹ half a score of the doors of the palace, which were of sandal-wood and lign-aloes with nails of gold and silver, bound them together with ropes of silk and floss²-silk and fine linen and wrought of them a raft, which he and the Princess aided each other to hale down to the sea-shore. They launched it upon the water till it floated and, making it fast to the beach, returned to the palace, whence they removed all the chargers of gold and saucers of silver and jewels and precious stones and metals and what else was light of load and weighty of worth and freighted the raft therewith. Then they embarked after fashioning two pieces of wood into the likeness of paddles and casting off the rope-moorings, let the raft drift out to sea with them, committing themselves to Allah the Most High, who contenteth those that put their trust in Him and disappointeth not them who rely upon Him. They ceased not faring on thus four months until their victual was exhausted and their sufferings waxed severe and their souls were straitened ; so they prayed Allah to vouchsafe them deliverance from that danger. But all this time when they lay down to sleep, Sayf al-Muluk set Daulat Khatun behind him and laid a naked brand at his back, so that, when he turned in sleep the sword was between them.³ At last it chanced one night,

¹ i.e. raising from the lower hinge-pins. See vol. ii 214.

² Arab. Abrksam or Ibrksam (from Persian Abrisham or Ibrisham) = raw silk or floss, i.e. untwisted silk.

³ This knightly practice, evidently borrowed from the East, appears in many romances of chivalry e.g. When Sir Tristran is found by King Mark asleep beside Ysonde (Isent) with drawn sword between them, the former cried :—

Gif they weren in sinne
Nought so they no lay.

And we are told :—

Sir Amys and the lady bright
To bed gan they go ;
And when they weren in bed laid,
Sir Amys his sword out-brayed
And held it between them two.

This occurs in the old French romance of Amys and Amyloun which is taken into the

when Sayf al-Muluk was asleep and Daulat Khatun awake, that behold, the raft drifted landwards and entered a port wherein were ships. The Princess saw the ships and heard a man, he being the chief and head of the captains, talking with the sailors; whereby she knew that this was the port of some city and that they were come to an inhabited country. So she joyed with exceeding joy and waking the Prince said to him, "Ask the captain the name of the city and harbour." Thereupon Sayf al-Muluk arose and said to the captain, "O my brother, how is this harbour hight and what be the names of yonder city and its King?" Replied the Captain, "O false face! O frosty beard! an thou knew not the name of this port and city, how camest thou hither?" Quoth Sayf al-Muluk, "I am a stranger and had taken passage in a merchant ship which was wrecked and sank with all on board; but I saved myself on a plank and made my way hither; wherefore I asked thee the name of the place, and in asking is no offence." Then said the captain, "This is the city of 'Amáriyah and this harbour is called Kamín al-Bahrayn."² When the Princess heard this she rejoiced with exceeding joy and said, "Praised be Allah!" He asked, "What is to do?"; and she answered, "O Sayf al-Muluk, rejoice in succour near hand; for the King of this city is my uncle, my father's brother.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seven Hundred and Seventy-first Night,

She continued, It hath reached me, O auspicious King, that Daulat Khatun said to Sayf al-Muluk, "Rejoice in safety near hand; for the King of this city is my uncle, my father's brother

tale of the Ravens in the Seven Wise Masters where Ludovic personates his friend Alexander in marrying the King of Egypt's daughter and sleeps every night with a bare blade between him and the bride. See also Aladdin and his lamp. An Englishman remarked, "The drawn sword would be little hindrance to a man and maid coming together." The drawn sword represented *only* the Prince's honour.

¹ Arab. "Ya Sáki' al-Wajh," which Lane translates by "lying" or "liar."

² Kamín (in Bresl. Edit. "bayn" == between) Al-Bahrayn == Ambuscade or lurking-place of the two seas. The name of the city in Lane is "'Emareeych" imaginary but derived from Emarch ('imárah) == being populous. Trébutien (ii. 161) takes from Bresl. Edit. "Amar" and translates the port-name, "le lieu de refuge des deux mers."

and his name is 'Áli al-Mulúk,'¹ adding, "Say thou then to the captain:—Is the Sultan of the city, Ali al-Muluk, well?" He asked but the captain was wroth with him and cried, "Thou sayest:—I am a stranger and never in my life came hither. Who then told thee the name of the lord of the city?" When Daulat Khatun heard this, she rejoiced and knew him for Mu'in al-Dín,² one of her father's captains. Now he had fared forth in search of her, after she was lost and finding her not, he never ceased cruising till he came to her uncle's city. Then she bade Sayf al-Muluk say to him, "O Captain Mu'in al-Din, come and speak with thy mistress!" So he called out to him as she bade, whereat he was wroth with exceeding wrath and answered, "O dog, O thief, O spy, who art thou and how knowest thou me?" Then he said to one of the sailors, "Give me an ash³-stave, that I may go to yonder plaguing Arab and break his head." So he took the stick and made for Sayf al-Muluk, but, when he came to the raft, he saw a something, wondrous, beauteous, which confounded his wits and considering it straitly he made sure that it was Daulat Khatun sitting there, as she were a slice of the moon; whereat he said to the Prince, "Who is that with thee?" Replied he, "A damsel by name Daulat Khatun."⁴ When the captain heard the Princess's name and knew that she was his mistress and the daughter of his King, he fell down in a fainting-fit, and when he came to himself, he left the raft and whatso was thereon and riding up to the palace, craved an audience of the King; whereupon the chamberlain went in to the presence and said, "Captain Mu'in al-Din is come to bring thee good news; so bid he be brought in." The King bade admit him; accordingly he entered and kissing ground⁴ said to him, "O King, thou owest me a gift for glad tidings; for thy brother's daughter Daulat Khatun hath reached our city safe and sound, and is now on a raft in the harbour, in company with a young man like the moon on the night of its full." When the King heard this, he rejoiced and conferred a costly robe of honour on the captain. Then he

¹ i.e. "High of (among) the Kings." Lane proposes to read 'Ali al-Mulk = high in dominion.

² Pronounce Mu'inuddeen = Aider of the Faith. The Bresl. Edit. (iv. 266) also reads "Mu'in al-Riyásah" = Mu'in of the Captaincies.

³ Arab. Shúm = a tough wood used for the staves with which donkeys are driven Sir Gardner Wilkinson informed Lane that it is the ash.

⁴ In Persian we find the fuller metaphorical form, "kissing the ground of obedience."

straightway bade decorate the city in honour of the safe return of his brother's daughter, and sending for her and Sayf al-Muluk, saluted the twain and gave them joy of their safety ; after which he despatched a messenger to his brother, to let him know that his daughter was found and was with him. As soon as the news reached Taj al-Muluk he gat him ready and assembling his troops set out for his brother's capital, where he found his daughter and they rejoiced with exceeding joy. He sojourned with his brother a week, after which he took his daughter and Sayf al-Muluk and returned to Sarandib, where the Princess foregathered with her mother and they rejoiced at her safe return ; and held high festival and that day was a great day, never was seen its like. As for Sayf al-Muluk, the King entreated him with honour and said to him, "O Sayf al-Muluk, thou hast done me and my daughter all this good for which I cannot requite thee nor can any requite thee, save the Lord of the three Worlds ; but I wish thee to sit upon the throne in my stead and rule the land of Hind, for I offer thee of my throne and kingdom and treasures and servants, all this in free gift to thee." Whereupon Sayf al-Muluk rose and kissing the ground before the King, thanked him and answered, "O King of the Age, I accept all thou givest me and return it to thee in freest gift : for I, O King of the Age, covet not sovranity nor sultanate nor desire aught but that Allah the Most High bring me to my desire." Rejoined the King, "O Sayf al-Muluk these my treasures are at thy disposal : take of them what thou wilt, without consulting me, and Allah requite thee for me with all weal !" Quoth the Prince, "Allah advance the King ! There is no delight for me in money or in dominion till I win my wish : but now I have a mind to solace myself in the city and view its thoroughfares and market-streets." So the King bade bring him a mare of the thoroughbreds, saddled and bridled ; and Sayf al-Muluk mounted her and rode through the streets and markets of the city. As he looked about him right and left, lo ! his eyes fell on a young man, who was carrying a tunic and crying it for sale at fifteen dinars : so he considered him and saw him to be like his brother Sa'id ; and indeed it was his very self, but he was wan of blee and changed for long strangerhood and the travails of travel, so that he knew him not. However, he said to his attendants, "Take yonder youth and carry him to the palace where I lodge, and keep him with you till my return from the ride when I will question him." But they understood him

to say, "Carry him to the prison," and said in themselves "Haply this is some runaway Mameluke of his." So they took him and bore him to the bridewell, where they laid him in irons and left him seated in solitude, unremembered by any. Presently Sayf al-Muluk returned to the palace, but he forgot his brother Sa'id, and none made mention of him. So he abode in prison, and when they brought out the prisoners, to cut ashlar from the quarries they took Sa'id with them, and he wrought with the rest. He abode a month's space, in this squalor and sore sorrow, pondering his case and saying in himself, "What is the cause of my imprisonment?"; while Sayf al-Muluk's mind was diverted from him by rejoicing and other things; but one day, as he sat, he bethought him of Sa'id and said to his Mamelukes, "Where is the white slave I gave into your charge on such a day?" Quoth they, "Didst thou not bid us bear him to the bridewell?"; and quoth he, "Nay I said not so; I bade you carry him to my palace after the ride." Then he sent his Chamberlains and Emirs for Sa'id and they fetched him in fetters, and loosing him from his irons set him before the Prince, who asked him, "O young man, what countryman art thou?"; and he answered, "I am from Egypt and my name is Sa'id, son of Faris the Wazir." Now hearing these words Sayf al-Muluk sprang to his feet and throwing himself off the throne and upon his friend, hung on his neck, weeping aloud for very joy and saying, "O my brother, O Sa'id, praise be Allah for that I see thee alive! I am thy brother Sayf al-Muluk, son of King Asim." Then they embraced and shed tears together and all who were present marvelled at them. After this Sayf al-Muluk bade his people bear Sa'id to the Hammam-bath: and they did so. When he came out, they clad him in costly clothing and carried him back to Sayf al-Muluk who seated him on the throne beside himself. When King Taj al-Muluk heard of the reunion of Sayf al-Muluk and his brother Sa'id, he joyed with joy exceeding and came to them, and the three sat devising of all that had befallen them in the past from first to last. Then said Sa'id:—O my brother, O Sayf al-Muluk, when the ship sank with all on board I saved myself on a plank with a company of Mamelukes and it drifted with us a whole month, when the wind cast us, by the ordinance of Allah Almighty, upon an island. So we landed and entering among the trees took to eating of the fruits, for we were anhungred. Whilst we were busy eating, there fell on us unawares,

folk like Ifrits¹ and springing on our shoulders rode us² and said to us, "Go on with us; for ye are become our asses." So I said to him who had mounted me, "What art thou and why mountest thou me?" At this he twisted one of his legs about my neck, till I was all but dead, and beat upon my back the while with the other leg, till I thought he had broken my backbone. So I fell to the ground on my face, having no strength left in me for famine and thirst. From my fall he knew that I was hungry and taking me by the hand, led me to a tree laden with fruit which was a pear-tree³ and said to me, "Eat thy fill of this tree." So I ate till I had enough and rose to walk against my will; but, ere I had fared afar the creature turned and leaping on my shoulders again drove me on, now walking, now running and now trotting, and he the while mounted on me, laughing and saying, "Never in my life saw I a donkey like unto thee!" We abode thus for years till, one day of the days, it chanced that we saw there great plenty of vines, covered with ripe fruit; so we gathered a quantity of grape-bunches and throwing them into a pit, trod them with our feet, till the pit became a great water-pool. Then we waited awhile and presently returning thither, found that the sun had wroughten on the grape-juice and it was become wine. So we used to drink it till we were drunken and our faces flushed and we fell to singing and dancing and running about in the merriment of drunkenness⁴; whereupon our masters said to us, 'What is it that reddenth your faces and maketh you dance and sing?' We replied, "Ask us not, what is your quest in questioning us hereof?" But they insisted, saying, "You must tell us so that we may know the truth of the case," till we told them how we

¹ For the Shaykh of the Sea(-board) in Sindbad the Seaman see vol. vi. 50.

² That this riding is a facetious exaggeration of the African practice I find was guessed by Mr. Keightley.

³ Arab. "Kummasra": the root seems to be "Kamsara" = being slender or compact.

⁴ Lane translates, "by reason of the exhilaration produced by intoxication." But the Arabic here has no assonance. The passage also alludes to the drunken habits of those blameless Ethiopians, the races of Central Africa where, after midday a chief is rarely if ever found sober. We hear much about drink in England but Englishmen are mere babes compared with these stalwart Negroes. In Unyamwezi I found all the standing bedsteads of pole-sleepers and bark-slabs disposed at an angle of about 20 degrees for the purpose of draining off the huge pottle-fulls of Pombe (Osirian beer) drained by the occupants; and, comminxit lectum potus might be said of the whole male population.

had pressed grapes and made wine. Quoth they, "Give us to drink thereof"; but quoth we, "The grapes are spent." So they brought us to a Wady, whose length we knew not from its breadth nor its beginning from its end wherein were vines each bunch of grapes on them weighing twenty pounds¹ by the scale and all within easy reach, and they said, "Gather of these." So we gathered a mighty great store of grapes and finding there a big trench bigger than the great tank in the King's garden we filled it full of fruit. This we trod with our feet and did with the juice as before till it became strong wine, which it did after a month; whereupon we said to them, "'Tis come to perfection; but in what will ye drink it?" And they replied, "We had asses like unto you; but we ate them and kept their heads: so give us to drink in their skulls." We went to their caves which we found full of heads and bones of the Sons of Adam, and we gave them to drink, when they became drunken and lay down, nigh two hundred of them. Then we said to one another, "Is 't not enough that they should ride us, but they must eat us also? There is no Majesty and there is no Might save in Allah, the Glorious, the Great! But we will ply them with wine, till they are overcome by drunkenness, when we will slay them and be at rest from them." Accordingly, we awoke them and fell to filling the skulls and gave them to drink, but they said, "This is bitter." We replied, "Why say ye 'tis bitter? Whoso saith thus, except he drink of it ten times, he dieth the same day." When they heard this, they feared death and cried to us, "Give us to drink the whole ten times." So we gave them to drink, and when they had swallowed the rest of the ten draughts they waxed drunken exceedingly and their strength failed them and they availed not to mount us. Thereupon we dragged them together by their hands and laying them one upon another, collected great plenty of dry vine-stalks and branches and heaped it about and upon them: then we set fire to the pile and stood afar off, to see what became of them.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

¹ This is not exaggerated. When at Hebron I saw the biblical spectacle of two men carrying a huge bunch slung to a pole, not so much for the weight as to keep the grapes from injury.

Now when it was the Seben Hundred and Sebenty-second Night,

She pursued, It hath reached me, O auspicious King, that Sa'íd continued :—When we set fire to the pile wherein were the Ghuls, I with the Mamelukes stood afar off to see what became of them ; and, as soon the fire was burnt out, we came back and found them a heap of ashes, wherefore we praised Allah Almighty who had delivered us from them. Then we went forth about the island and sought the sea-shore, where we parted and I and two of the Mamelukes fared on till we came to a thick copse full of fruit and there busied ourselves with eating, and behold, presently up came a man tall of stature long of beard and lengthy of ear, with eyes like cressets driving before him and feeding a great flock of sheep:¹ When he saw us he rejoiced and said to us, "Well come, and fair welcome to you ! Draw near me that I may slaughter you an ewe of these sheep and roast it and give you to eat." Quoth we, "Where is thine abode ?" And quoth he, "Hard by yonder mountain ; go on towards it till ye come to a cave and enter therein, for you will see many guests like yourselves ; and do ye sit with them, whilst we make ready for you the guest-meal." We believed him so fared on, as he bade us, till we came to the cavern, where we found many guests, Sons of Adam like ourselves, but they were all blinded² ; and when we entered, one said, "I'm sick" ; and another, "I'm weak." So we cried to them, "What is this you say and what is the cause of your sickness and weakness ?" They asked, "Who are ye ?" ; and we answered, "We are guests." Then said they, "What hath made you fall into the hands of yonder accursed ? But there is no Majesty and there is no Might save in Allah, the Glorious, the Great ? This is a Ghul who devoureth the Sons of Adam and he hath blinded us and meaneth to eat us." Said

¹ The Mac. and Bul. Edits. add, "and with him a host of others after his kind" ; but these words are omitted by the Bresl. Edit. and apparently from the sequel there was only one Ghul-giant.

² Probably alluding to the most barbarous Persian practice of plucking or tearing out the eyes from their sockets. See Sir John Malcolm's description of the capture of Kirmán and Morier (in Zohrab, the hostage) for the wholesale blinding of the Asterabadian by the Eunuch-King Agha Mohammed Shah. I may note that the mediæval Italian practice called *bacinari*, or scorching with red-hot basins, came from Persia.

we, "And how did he blind you ?" and they replied, "Even as he will blind yourselves anon." Quoth we, "And how so ?" And quoth they, "He will bring you bowls of soured milk¹ and will say to you :—Ye are weary with wayfare : take this milk and drink it. And when ye have drunken thereof, ye will become blind like us." Said I to myself, "There is no escape for us but by contrivance." So I dug a hole in the ground and sat over it. After an hour or so in came the accursed Ghul with bowls of milk, whereof he gave to each of us, saying, "Ye come from the desert and are athirst : so take this milk and drink it, whilst I roast you the flesh." I took the cup and carried it to my mouth but emptied it into the hole ; then I cried out, "Alas ! my sight is gone and I am blind !" and clapping my hand to my eyes, fell a-weeping and a-wailing, whilst the accursed laughed and said, "Fear not, thou art now become like mine other guests." But, as for my two comrades, they drank the milk and became blind. Thereupon the Ghul arose and stopping up the mouth of the cavern came to me and felt my ribs, but found me lean and with no flesh on my bones : so he tried another and finding him fat, rejoiced. Then he slaughtered three sheep and skinned them and fetching iron spits, spitted the flesh thereon and set them over the fire to roast. When the meat was done, he placed it before my comrades, who ate and he with them ; after which he brought a leather-bag full of wine and drank thereof and lay down prone and snored. Said I to myself, "He's drowned in sleep : how shall I slay him ?" Then I bethought me of the spits and thrusting two of them into the fire, waited till they were as red-hot coals : whereupon I arose and girded myself and taking a spit in each hand went up to the accursed Ghul and thrust them into his eyes, pressing upon them with all my might. He sprang to his feet for sweet life and would have laid hold of me ; but he was blind. So I fled from him into the inner cavern, whilst he ran after me ; but I found no place of refuge from him nor whence I might escape into the open country, for the cave was stopped up with stones ; wherefore I was bewildered and said to the blind men, "How shall I do with this accursed ?" Replied one of them, "O Sa'id,

¹ Arab. "Laban" as opposed to "Halib" : in Night ccclxxiv (infra p. 365) the former is used for sweet milk, and other passages could be cited. I have noted that all galaktophagi, or milk-drinking races, prefer the artificially soured to the sweet, choosing the fermentation to take place outside rather than inside their stomachs. Amongst the Somal I never saw man, woman or child drink a drop of fresh milk ; and they offered considerable opposition to our heating it for coffee.

with a run and a spring mount up to yonder niche¹ and thou wilt find there a sharpened scymitar of copper : bring it to me and I will tell thee what to do." So I clombed to the niche and taking the blade, returned to the blind man, who said to me, "Smite him with the sword in his middle, and he will die forthright." So I rushed after the Ghul, who was weary with running after me and felt for the blind men that he might kill them and, coming up to him smote him with the sword a single stroke across his waist and he fell in twain. Then he screamed and cried out to me, "O man, an thou desire to slay me, strike me a second stroke." Accordingly, I was about to smite him another cut ; but he who had directed me to the niche and the scymitar said, "Smite him not a second time, for then he will not die, but will live and destroy us."—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She resumed, It hath reached me, O auspicious King, that Sa'id continued :—Now when I struck the Ghul with the sword he cried out to me, "O man, an thou desire to slay me, strike me a second stroke !" I was about so to do when he who had directed me to the scymitar said, "Smite him not a second time, for then he will not die but will live and destroy us !" So I held my hand as he bade me, and the Ghul died. Then said the blind man to me, "Open the mouth of the cave and let us fare forth ; so haply Allah may help us and bring us to rest from this place." And I said, "No harm can come to us now ; let us rather abide here and repose and eat of these sheep and drink of this wine, for long is the land. Accordingly we tarried there two months, eating of the sheep and of the fruits of the island and drinking the generous grape-juice till it so chanced one day, as we sat upon the beach, we caught sight of a ship looming large in the distance ; so we made signs for the crew and holla'd to them. They feared to draw near, knowing that the island was inhabited by a Ghul² who ate Adamites, and would have sheered off ; but

¹ Arab. Tákah not "an aperture" as Lane has it, but an arched hollow in the wall.

² In Trébutien (ii. 168) the cannibal is called "Goul Eli-Fenioun" and Von Hammer remarks, "There is no need of such likeness of name to prove that all this episode is a manifest imitation of the adventures of Ulysses in Polyphemus' cave ; * * * and this induces the belief that the Arabs have been acquainted with the poems of Homer."

we ran down to the marge of the sea and made signs to them, with our turband-ends and shouted to them, whereupon one of the sailors, who was sharp of sight, said to the rest, "Harkye, comrades, I see these men formed like ourselves, for they have not the fashion of Ghuls." So they made for us, little by little, till they drew near us in the dinghy¹ and were certified that we were indeed human beings, when they saluted us and we returned their salam and gave them the glad tidings of the slaying of the accursed, wherefore they thanked us. Then we carried to the ship all that was in the cave of stuffs and sheep and treasure, together with a viaticum of the island-fruits, such as should serve us days and months, and embarking, sailed on with a fair breeze three days ; at the end of which the wind veered round against us and the air became exceeding dark ; nor had an hour passed before the wind drove the craft on to a rock, where it broke up and its planks were torn asunder.² However, the Great God decreed that I should lay hold of one of the planks, which I bestrode, and it bore me along two days, for the wind had fallen fair again, and I paddled with my feet awhile, till Allah the Most High brought me safe ashore and I landed and came to this city, where I found myself a stranger, solitary, friendless, not knowing what to do ; for hunger was sore upon me and I was in great tribulation. Thereupon I, O my brother, hid myself and pulling off this my tunic, carried it to the market, saying in my mind, "I will sell it and live on its price, till Allah accomplish to me whatso he will accomplish." Then I took the tunic in my hand and cried it for sale, and the folk were looking at it and bidding for it, when, O my brother, thou camest by and seeing me commandedst me to the palace ; but thy pages arrested and thrust me into the prison and there I abode till thou bethoughtest thee of me and badst bring me before thee. So now I have told thee what befel me, and Alhamdolillah—Glorified be God—for reunion ! Much marvelled the two Kings at Sa'id's tale and Taj al-Muluk

Living intimately with the Greeks they could not have ignored the Iliad and the Odyssey : indeed we know by tradition that they had translations, now apparently lost. I cannot however, accept Lane's conjecture that "the story of Ulysses and Polyphemus may have been of Eastern origin." Possibly the myth came from Egypt, for I have shown that the opening of the Iliad bears a suspicious likeness to the poem of Pentaur's Epic.

¹ Arab. Shakhtúr.

² In the Bresl. Edit. the ship is not wrecked but lands Sa'id in safety.

having made ready a goodly dwelling for Sayf al-Muluk and his Wazir, Daulat Khatun used to visit the Prince there and thank him for his favours and talk with him. One day, he met her and said to her, "O my lady, where is the promise thou madest me, in the palace of Japhet son of Noah, saying :—Were I with my people, I would make shift to bring thee to thy desire?" And Sa'id said to her, "O Princess, I crave thine aid to enable him to win his will." Answered she, "Yea, verily; I will do my endeavour for him, that he may attain his aim, if it please Allah Almighty." And she turned to Sayf al-Muluk and said to him, "Be of good cheer and keep thine eyes cool and clear." Then she rose and going in to her mother, said to her, "Come with me forthright and let us purify ourselves and make fumigations¹ that Badi'a al-Jamal and her mother may come and see me and rejoice in me." Answered the Queen, "With love and goodly gree;" and rising, betook herself to the garden and burnt off these perfumes which she always had by her; nor was it long before Badi'a al-Jamal and her mother made their appearance. The Queen of Hind foregathered with the other Queen and acquainted her with her daughter's safe return, whereat she rejoiced; and Badi'a al-Jamal and Daulat Khatun foregathered likewise and rejoiced in each other. Then they pitched the pavilions² and dressed dainty viands and made ready the place of entertainment; whilst the two Princesses withdrew to a tent apart and ate together and drank and made merry; after which they sat down to converse, and Badi'a al-Jamal said, "What hath befallen thee in thy strangerhood?" Replied Daulat Khatun, "O my sister how sad is severance and how gladsome is reunion; ask me not what hath befallen me! Oh, what hardships mortals suffer!" cried she, "How so?" and the other said to her, "O my sister, I was inmured in the High-builded Castle of Japhet son of Noah, whither the son of the Blue King carried me off till Sayf al-Muluk slew the Jinni and brought me back to my sire;" and she told her to boot all that the Prince had undergone of hardships and horrors before he came to the Castle.³ Badi'a al-Jamal marvelled at her tale and said, "By Allah, O my sister, this is the most wondrous of wonders! This

¹ So in the Shah-nameh the Símurgh-bird gives one of her feathers to her protégé Zál which he will throw into the fire when she is wanted.

² Bresl. Edit. Al-Zardakhánát Arab. plur. of Zarad-Khánah, a bastard word=armoury, from Arab. Zarad (hauberk) and Pers. Khánah=house etc.

³ Some retrenchment was here found necessary to avoid "damnable iteration."

Sayf al-Muluk is indeed a man! But why did he leave his father and mother and betake himself to travel and expose himself to these perils?" Quoth Daulat Khatun, "I have a mind to tell thee the first part of his history; but shame of thee hindereth me therefrom." Quoth Badi'a al-Jamal, "Why shouldst thou have shame of me, seeing that thou art my sister and my bosom-friend and there is muchel a matter between thee and me and I know thou willest me naught but well? Tell me then what thou hast to say and be not abashed at me and hide nothing from me and have no fear of consequences." Answered Daulat Khatun, "By Allah, all the calamities that have betided this unfortunate have been on thine account and because of thee!" Asked Badi'a al-Jamal, "How so, O my sister?" ; and the other answered, "Know that he saw thy portrait wrought on a tunic which thy father sent to Solomon son of David (on the twain be peace!) and he opened it not neither looked at it, but despatched it, with other presents and rarities to Asim bin Safwan, King of Egypt, who gave it, still unopened, to his son Sayf al-Muluk. The Prince unfolded the tunic, thinking to put it on, and seeing thy portrait, became enamoured of it; wherefore he came forth in quest of thee, and left his folk and reign and suffered all these terrors and hardships on thine account."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seben Hundred and Sebenty-fourth Night,

She said, It hath reached me, O auspicious King, that Daulat Khatun related to Badi'a al-Jamal the first part of Sayf al-Muluk's history; how his love for her was caused by the tunic whereon her presentment was wrought; how he went forth, passion-distraught, in quest of her; how he forsook his people and his kingdom for her sake and how he had suffered all these terrors and hardships on her account. When Badi'a al-Jamal heard this, she blushed rosy red and was confounded at Daulat Khatun and said, "Verily this may never, never be; for man accordeth not with the Jann." Then Daulat Khatun went on to praise Sayf al-Muluk and extol his comeliness and courage and cavalarice, and ceased not repeating her memories of his prowess and his excellent qualities till she ended with saying, "For the sake of Almighty Allah and of me, O sister mine, come and speak with

him, though but one word!" But Badi'a al-Jamal cried, "By Allah, O sister mine, this that thou sayest I will not hear, neither will I assent to thee therein;" and it was as if she heard naught of what the other said and as if no love of Sayf al-Muluk and his beauty and bearing and bravery had gotten hold upon her heart. Then Daulat Khatun humbled herself and said, "O Badi'a al-Jamal, by the milk we have sucked, I and thou, and by that which is graven on the seal-ring of Solomon (on whom be peace!) hearken to these my words for I pledged myself in the High-builded Castle of Japhet, to show him thy face. So Allah upon thee, show it to him once, for the love of me, and look thyself on him!" And she ceased not to weep and implore her and kiss her hands and feet, till she consented and said, "For thy sake I will show him my face once and he shall have a single glance." With that Daulat Khatun's heart was gladdened and she kissed her hands and feet. Then she went forth and fared to the great pavilion in the garden and bade her slave-women spread it with carpets and set up a couch of gold and place the wine-vessels in order; after which she went into Sayf al-Muluk and to his Wazir Sa'id, whom she found seated in their lodging, and gave the Prince the glad tidings of the winning of his wish, saying, "Go to the pavilion in the garden, thou and thy brother, and hide yourselves there from the eyes of men so none in the palace may espy you, till I come to you with Badi'a al-Jamal." So they rose and repaired to the appointed pavilion, where they found the couch of gold set and furnished with cushions, and meat and wine ready served. So they sat awhile, whilst Sayf al-Muluk bethought him of his beloved and his breast was straitened and love and longing assailed him: wherefore he rose and walked forth from the vestibule of the pavilion. Sa'id would have followed him, but he said to him, "O my brother, follow me not, but sit in thy stead till I return to thee." So Sa'id abode seated, whilst Sayf al-Muluk went down into the garden, drunken with the wine of desire and distracted for excess of love-longing and passion-fire: yearning agitated him and transport overcame him and he recited these couplets:—

O passing Fair¹ I have none else but thee; o Pity this slave in thy
love's slavery!
Thou art my search, my joy and my desire! o None save thyself shall
love this heart of me:

¹ i.e. Badi'a al-Jamal.

Would Heaven I knew thou knewest of my wails o Night-long and eyelids
oped by memory.
Bid sleep to sojourn on these eyen-lids o Haply in vision I thy sight
shall see.
Show favour then to one thus love-distraught : o Save him from ruin by thy
cruelty !
Allah increase thy beauty and thy weal ; o And be thy ransom every
enemy !
So shall on Doomsday lovers range beneath o Thy flag, and beauties
'neath thy banner be.

Then he wept and recited these also :—

That rarest beauty ever bides my foe o Who holds my heart and
lurks in secresy :
Speaking, I speak of nothing save her charms o And when I'm dumb in
heart-core woneth she.

Then he wept sore and recited the following :—

And in my liver higher flames the fire ; o You are my wish and long-
some still I yearn :
To you (none other !) bend I and I hope o (Lovers long-suffering are !)
your grace to earn ;
And that you pity me whose frame by Love o Is waste and weak his
heart with sore concern :
Relent, be gen'rous, tender-hearted, kind : o From you I'll ne'er remove,
from you ne'er turn !

Then he wept and recited these also :—

Came to me care when came the love of thee, o Cruel sleep fled me like
thy cruelty :
Tells me the messenger that thou art wroth : o Allah forend what evils
told me he !

Presently Sa'id waxed weary of awaiting him and going forth in
quest of him, found him walking in the garden, distraught 'and
reciting these two couplets :—

By Allah, by th' Almighty, by his right¹ o Who read the Koran-
Chapter "Fátir"² hight ;
Ne'er roam my glances o'er the charms I see ; o Thy grace, rare beauty, is
my talk by night.

¹ Mohammed.

² Koran xxxv. "The Creator" (Fátir) or the Angels, so called from the first verse.

So he joined him and the twain walked about the garden together solacing themselves and ate of its fruits. Such was their case ;¹ but as regards the two Princesses, they came to the pavilion and entering therein after the eunuchs had richly furnished it, according to command, sat down on the couch of gold, beside which was a window that gave upon the garden. The castratos then set before them all manner rich meats and they ate, Daulat Khatun feeding her foster-sister by mouthfuls,² till she was satisfied ; when she called for divers kinds of sweetmeats, and when the neutrals brought them, they ate what they woudl of them and washed their hands. After this Daulat Khatun made ready wine and its service, setting on the ewers and bowls and she proceeded to crown the cups and give Badi'a al-Jamal to drink, filling for herself after and drinking in turn. Then Badi'a al-Jamal looked from the window into the garden and gazed upon the fruits and branches that were therein, till her glance fell on Sayf al-Muluk, and she saw him wandering about the parterres, followed by Sa'id, and she heard him recite verses, raining the while railing tears. And that glance of eyes cost her a thousand sighs,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seben Hundred and Sebenty-fifth Night,

She continued, It hath reached me, O auspicious King, that when Badi'a al-Jamal caught sight of Sayf al-Muluk as he wandered about the garden, that glance of eyes cost her a thousand sighs, and she turned to Daulat Khatun and said to her (and indeed the wine sported with her senses), "O my sister, who is that young man I see in the garden, distraught, love-abying, disappointed, sighing ?" Quoth the other, "Dost thou give me leave to bring him hither, that we may look on him ?"; and quoth the other, "An thou can avail to bring him, bring him." So Daulat Khatun called to him, saying, "O King's son, come up to us and bring us thy beauty and thy loveliness !" Sayf al-Muluk recognised her

¹ In the Bresl. Edit. (p. 263) Sayf al-Muluk drops asleep under a tree to the lulling sound of a Sákiyah or water-wheel, and is seen by Badi'a al-Jamal, who falls in love with him and drops tears upon his cheeks, etc. The scene, containing much recitation is long and well told.

² Arab. "Lukmah" = a *bouchée* of bread, meat, fruit or pastry, and especially applied to the rice balled with the hand and delicately inserted into a friend's mouth.

voice and came up into the pavilion ; but no sooner had he set eyes on Badi'a al-Jamal, than he fell down in a swoon ; whereupon Daulat Khatun sprinkled on him a little rose-water and he revived. Then he rose and kissed ground before Badi'a al-Jamal who was amazed at his beauty and loveliness ; and Daulat Khatun said to her, "Know, O Princess, that this is Sayf al-Muluk, whose hand saved me by the ordinance of Allah Almighty and he it is who hath borne all manner burthens on thine account : wherefore I would have thee look upon him with favour." Hearing this Badi'a al-Jamal laughed and said, "And who keepeth faith, that this youth should do so ? For there is no true love in men." Cried Sayf al-Muluk, "O Princess, never shall lack of faith be in me, and all men are not created alike." And he wept before her and recited these verses :—

O thou, Badī'a 'l-Jamāl, show thou some clemency • To one those lovely eyes
opprest with witchery !
By rights of beautēous hues and tints thy cheeks combine • Of snowy white
and glowing red anemone,
Punish not with disdain one who is sorely sick • By long, long parting waste
hath waxed this frame of me :
This is my wish, my will, the end of my desire, • And Union is my hope an
haply this may be !

Then he wept with violent weeping ; and love and longing got
the mastery over him and he greeted her with these couplets :—

Peace be to you from lover's wasted love, • All noble hearts to noble favour
show :
Peace be to you ! Ne'er fail your form my dreams ; • Nor hall nor chamber
the fair sight forego !
Of you I'm jealous : none may name your name : • Lovers to lovers aye should
bend thee low :
So cut not off your grace from him who loves • While sickness wastes and
sorrows overthrow.
I watch the flowery stars which frighten me ; • While care and care mine
every night foreslow.
Nor Patience bides with me nor plan appears : • What shall I say when
questioned of my foe ?
God's peace be with you in the hour of need, • Peace sent by lover patient
bearing woe !

- Then for the excess of his desire and ecstasy he repeated these couplets also :—

If I to aught save you, O lords of me, incline ; • Ne'er may I win of you
my wish, my sole design !
Who doth comprise all loveliness save only you ? • Who makes the Doomsday
dawn e'en now before these eyne ?
Far be it Love find any rest, for I am one • Who lost for love of you
this heart, these vitals mine.

When he had made an end of his verses, he wept with sore weeping and she said to him, "O Prince, I fear to grant myself wholly to thee lest I find in thee nor fondness nor affection ; for oftentimes man's fidelity is small and his perfidy is great and thou knowest how the lord Solomon, son of David (on whom be the Peace !), took Bilquis to his love but, whenas he saw another fairer than she, turned from her thereto." Sayf al-Muluk replied, "O my eye and O my soul, Allah hath not made all men alike, and I, Inshallah, will keep my troth and die beneath thy feet. Soon shalt thou see what I will do in accordance with my words, and for whatso I say Allah is my warrant." Quoth Badi'a al-Jamal, "Sit and be of good heart and swear to me by the right of thy Faith and let us covenant together that each will not be false to other ; and whichever of us breaketh faith may Almighty Allah punish !" At these words he sat down and set his hand in her hand and they sware each to other that neither of them would ever prefer to the other any one, either of man or of the Jann. Then they embraced for a whole hour and wept for excess of their joy, whilst passion overcame Sayf al-Muluk and he recited these couplets —

I weep for longing love's own ardency • To her who claims the heart and
soul of me.
And sore's my sorrow parted long from you, • And short's my arm to reach
the prize I see ;
And mourning grief for what my patience marred • To blamer's eye unveiled
my secrecy ;
And waxed strait that whilome was so wide • Patience nor force remains nor
power to dree.
Would Heaven I knew if God will ever deign to join • Our lives, and from our
cark and care and grief set free !

After this mutual troth-plighting, Sayf al-Muluk arose and walked in the garden and Badi'a al-Jamal arose also and went forth also afoot followed by a slave-girl bearing somewhat of food and a

flask¹ of wine. The Princess sat down and the damsels set the meat and wine before her: nor remained they long ere they were joined by Sayf al-Muluk, who was received with greeting and the two embraced and sat them down.—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She pursued, It hath reached me, O auspicious King, that having provided food and wine, Badi'a al-Jamal met Sayf al-Muluk with greetings, and the twain having embraced and kissed sat them down awhile to eat and drink. Then said she to him, "O King's son, thou must now go to the garden of Iram, where dwelleth my grandmother, and seek her consent to our marriage. My slave-girl Marjánah will convey thee thither and as thou fairest therein thou wilt see a great pavilion of red satin, lined with green silk. Enter the pavilion heartening thyself and thou wilt see inside it an ancient dame sitting on a couch of red gold set with pearls and jewels. Salute her with respect and courtesy; then look at the foot of the couch, where thou wilt descry a pair of sandals² of cloth interwoven with bars of gold, embroidered with jewels. Take them and kiss them and lay them on thy head³; then put them under thy right armpit and stand before the old woman, in silence and with thy head bowed down. If she ask thee, Who art thou and how camest thou hither and who led thee to this land? And why hast thou taken up the sandals? make her no answer, but abide silent till Marjanah enter, when she will speak with her and seek to win her a proof for thee and cause her look on thee with consent; so haply Allah Almighty may incline her heart to thee and she may grant thee thy wish." Then she called the handmaid Marjanah hight and said to her, "As thou lovest me, do my errand this day and be not neglectful therein! An thou accomplish it, thou shalt be a free woman for the sake of Allah Almighty, and I will deal honourably by thee

¹ Arab. "Saláhiyah," also written Saráhiyah: it means an ewer-shaped glass-bottle.

² Arab "Sarmújah," of which Von Hammer remarks that the dictionaries ignore it: Dozy gives the forms Sarmúj, Sarmúz and Sarmúzah and explains them by "espèce de guêtre, de sandale ou de mule, qu'on chausse par-dessus la botte."

³ In token of profound submission.

with gifts and there shall be none dearer to me than thou, nor will I discover my secrets to any save thee. So, by my love for thee, fulfil this my need and be not slothful therein." Replied Marjanah, "O my lady and light of mine eyes, tell me what is it thou requirest of me, that I may accomplish it with both mine eyes." Badi'a rejoined, "Take this mortal on thy shoulders and bear him to the bloom-garden of Iram and the pavilion of my grandmother, my father's mother, and be careful of his safety. When thou hast brought him into her presence and seest him take the slippers and do them homage, and hearest her ask him, saying :—Whence art thou and by what road art come and who led thee to this land, and why hast thou taken up the sandals and what is thy need that I give heed to it? do thou come forward in haste and salute her with the salam and say to her :—O my lady, I am she who brought him hither and he is the King's son of Egypt.¹ 'Tis he who went to the High-builded Castle and slew the son of the Blue King and delivered the Princess Daulat Khatun from the Castle of Japhet son of Noah and brought her back safe to her father: and I have brought him to thee, that he may give thee the glad tidings of her safety: so deign thou be gracious to him. Then do thou say to her :—Allah upon thee! is not this young man handsome, O my lady? She will reply, Yes; and do rejoin :—O my lady, indeed he is complete in honour and manhood and valour and he is lord and King of Egypt and compriseth all praiseworthy qualities. An she ask thee, What is his need? do thou make answer, My lady saluteth thee and saith to thee,

¹ Arab. "Misr" in Ibn Khaldún is a land whose people are settled and civilised hence "Namsur" = we settle; and "Amsár" = settled provinces. Al-Misrayn was the title of Basrah and Kufah the two military cantonments founded by Caliph Omar on the frontier of conquering Arabia and conquered Persia. Hence "Tamsír" = founding such posts, which were planted in Mesopotamia, Syria and Egypt. In these camps were stationed the veterans who had fought under Mohammed; but the spoils of the East soon changed them to splendid cities where luxury and learning flourished side by side. Sprenger (Al-Mas'udi pp. 19, 177) compares them ecclesiastically with the primitive Christian Churches such as Jerusalem, Alexandria and Antioch. But the Moslems were animated with an ardent love of liberty and Kufah under Al-Hajjaj the masterful, lost 100,000 of her turbulent sons without the thirst for independence being quenched. This can hardly be said of the Early Christians who, with the exception of a few staunch-hearted martyrs, appear in history as pauvres diables and poules mouillées, ever oppressed by their own most ignorant and harmful fancy that the world was about to end.

how long shall she sit at home, a maid and unmarried? Indeed, the time is longsome upon her for she is as a magazine wherein wheat is heaped up.¹ What then is thine intent in leaving her without a mate and why dost thou not marry her in thy lifetide and that of her mother, like other girls? If she say, How shall we do to marry her? An she have any one in mind, let her tell us of him, and we will do her will as far as may be! do thou make answer, O my lady, thy daughter saith to thee, "Ye were minded aforetime to marry me to Solomon (on whom be peace!) and portrayed him my portrait on a tunic. But he had no lot in me; so he sent the tunic to the King of Egypt and he gave it to his son, who saw my portrait figured thereon and fell in love with me; wherefore he left his father and mother's realm and turning away from the world and whatso is therein, went forth at a venture, a wanderer, love-distraught, and hath borne the utmost hardships and honors for my sake of me." Now thou seest his beauty and loveliness, and thy daughter's heart is enamoured of him; so, if ye have a mind to marry her, marry her to this young man and forbid her not from him for he is young and passing comely and King of Egypt, nor wilt thou find a goodlier than he; and if ye will not give her to him, she will slay herself and marry none neither man nor Jinn." "And," continued Badi'a al-Jamal, "Look thou, O Marjanah, *ma mie*,² how thou mayst do with my grandmother, to win her consent, and beguile her with soft words, so haply she may do my desire." Quoth the damsle, "O my lady, upon my head and eyes will I serve thee and do what shall content thee." Then she took Sayf al-Muluk on her shoulders and said to him, "O King's son, shut thine eyes." He did so and she flew up with him into the welkin; and after awhile she said to him, "O King's son, open thine eyes." He opened them and found himself in a garden, which was none other than the garden of Iram; and she showed him the pavilion and said, "O Sayf al-Muluk, enter therein!" Thereupon he pronounced the name of Allah Almighty and entering cast a look upon the garden,

¹ i.e. Waiting to be sold and wasting away in single cursedness.

² Arab. "Yá dádati": dádat is an old servant-woman or slave, often applied to a nurse, like its conjurer the Pers. Dádá, the latter often pronounced Daddeh, as Daddeh Bazm-árá in the Kusum-nameh (Atkinson's "Customs of the Women of Persia," London, 8vo. 1832).

when he saw the old Queen sitting on the couch, attended by her waiting women. So he drew near her with courtesy and reverence and taking the sandals bussed them and did as Badi'a al-Jamal had enjoined him. Quoth the ancient dame, "Who art thou and what is thy country ; whence comest thou and who brought thee hither and what may be thy wish ? Wherefore dost thou take the sandals and kiss them and when didst thou ask of me a favour which I did not grant ?" With this in came Marjanah¹ and saluting her reverently and worshipfully, repeated to her what Badi'a al-Jamal had told her ; which when the old Queen heard, she cried out at her and was wroth with her and said, "How shall there be accord between man and Jinn ?"—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

¹ Marjánah has been already explained. D'Herbelot derives from it the Romance name *Morgante la Déconvenue*, here confounding Morgana with Urganda ; and Keltic scholars make Morgain = Mor Gwynn—the white maid (p. 10, Keightley's *Fairy Mythology*, London, Whittaker, 1833).

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