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The Book of the
Thousand Nights and a Night

TRANSLATED FROM THE ARABIC BY

CAPTAIN SIR R. F. BURTON

K.C.M.G. F.R.G.S. &c. &c. &c.

REPRINTED FROM THE ORIGINAL EDITION AND EDITED BY

LEONARD C. SMITHERS



IN TWELVE VOLUMES—VOLUME II

LONDON

H. S. NICHOLS & CO. 3 SOHO SQUARE W

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(Lane—Vol II Chapt IX Story of Alee the Son of Bakkar, and Shams en-Nahár, p 1)

Now when it was the Forty-eighth Night,

She said, It hath reached me, O auspicious King, that when the Nazarene damsel said to Sharrkan (and he listening impatiently enow), "Verily if Sharrkan fell into my hands, I would go forth to him in the habit of a man and drag him from his saddle-seat and make him my captive and lay him in bilboes," pride and passion and knightly jealousy took possession of him, and he desired to discover and declare himself and to lay on load; but her loveliness restrained him, and he began repeating:—

An faulty of one fault the Beauty prove, * Her charms a thousand advocates shall move.

So she went up and Sharrkan after her; and, when he saw the maiden's back and hinder cheeks that clashed against each other, like rollers in the rolling sea, he extemporised these couplets:—

For her sins is a pleader that brow, * And all hearts its fair pleading must trow:
When I saw it I cried, "To-night * The moon at its fullest doth show;
Tho' Balkis' own Ifrit[1] try a bout, * Spite his force she would deal him a throw."

The two fared on till they reached a gate over which rose a marble archway. This she opened and ushered Sharrkan into a long vestibule, vaulted with ten connected arches, from each of which hung a crystal lamp glistening like a spark of fire. The handmaids met her at the further end bearing wax candles of goodly perfume, and wearing on their heads golden fillets crusted

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1 And Solomon said, "O nobles, which of you will bring me her throne?" A terrible genius (*i.e.*, an Ifrit of the Jinn named Dhakwan or the notorious Sakhr) said, "I will bring it unto thee before thou arise from thy seat (of justice), for I am able to perform it, and may be trusted" (Koran, xxvii 38-39) Balkis or *Bilkis*, (says the Durrat al-Ghawwás) daughter of Hozád bin Sharhabil, twenty-second in the list of the rulers of Al-Yaman, according some murdered her husband, and became, by Moslem ignorance, the Biblical "Queen of Sheba" The Abyssinians transfer her from Arabian Saba to Ethiopia, and make her the mother by Solomon of Menelek, their proto-monarch, thus claiming for their royalties an antiquity compared with which all reigning houses in the world are of yesterday The dates of the Tabábi'ah or Tobbas prove that the Bilkis of history ruled Al-Yaman in the early Christian era.

with all manner bezel-gems,[1] and went on before her (Sharrkan still following), till they reached the inner convent. There the Moslem saw couches and sofas ranged all around, one opposite the other, and all overhung with curtains flowered in gold. The monastery floor was paved with every kind of vari-coloured marbles and mosaic-work, and in the midst stood a basin that held four-and-twenty jetting fountains of gold, whence the water ran like molten silver; whilst at the upper end stood a throne spread with silks fit only for Kings. Then said the damsel, "Ascend, O my lord, this throne." So he went up to it and sat down and she withdrew to remain absent for some time. Sharrkan asked of her from one of the servants who answered him, "She hath gone to her dormitory; but we will serve thee even as she ordered." So they set before him viands of rare varieties, and he ate his sufficiency, when they brought him a basin of gold and an ewer of silver, and he washed his hands. Then his thoughts reverted to his army, knowing not what had befallen it in his absence, and calling to mind also how he had forgotten his father's injunctions: so he was troubled about his case, repenting of what he had done till the dawn broke and the day appeared; when he lamented and sighed, and became drowned in the sea of sadness, and repeated:—

I am not lost to prudence, but indeed * Here I'm bewildered, what shall be my rede?
Would any aid me in mine ails of love, * By my own might and sleight would I be free'd:
But ah! my heart is lost and passion-shent: * To none save Allah can I trust my need!

When he ended his verse behold, there came up to him a rare show and a fair, more than twenty maidens like crescents encompassing the young lady, who shone in their midst as the full moon among the constellations guarding and girding her. She was clad in brocades befitting Kings; her breasts were like twin pomegranates, a woven zone set with all kinds of jewels tightly clasped her waist which expanded below into jutting hips; and her hinder cheeks stood out as a mound of crystal supporting a silvern shaft. When Sharrkan looked at her his wits went nigh to fly away from him with delight; and he forgot army and Wazir as he gazed on her fair head decked and dight with a net-work of pearls set off by divers sorts of gems. Handmaids on her right and

1 Arab "Fass," fiss or fuss, the gem set in a ring, also applied to a nillock rounded *en cabochon*. In The Nights it is used to signify "a fine gem"

handmaids on her left bore her train, as she paced with dainty graceful gait in all the pride of seemlihead. He sprang to his feet seeing such beauty and loveliness, and cried aloud, "Beware and beware of that zone rarely fair!" and broke out into these couplets:—

With heavy back-parts, high breasts, delicate, * And lissome form that sways with swimming gait,
She deftly hides love-longing in her breast; * But I may never hide its ban and bate:
While hosts of followers her steps precede,[1] * Like pearls now necklaced and now separate.

She gazed upon him for a long time and considered him till she was assured of him, when she came up to him and said, "In very sooth the place is honoured and illumined by thee, O Sharrkan! How sped thy night, O hero, after we went away and left thee?" adding, "Verily, lying is a vile thing and a shameful, especially in great Kings! and thou art Crown-Prince Sharrkan, son and heir of King Omar bin al-Nu'uman; so henceforth make no secret of thy rank and condition, nor let me hear aught from thee but the truth; for leasing bequeatheth hate and despite. And as thou art pierced by the shaft of Fate, be resignation thine and abide content to wait." When he heard her words he saw that artifice availed him naught and he acknowledged the truth, saying, "I am Sharrkan bin Omar bin al-Nu'uman, whom Fortune hath afflicted and cast into this place; so whatso thou willest, do it in my case!" She hung her head groundwards a long while, then turned to him and said, "Be of good cheer and let thine eyes be cool and clear[2]; for thou art the guest of my hospitality, and bread-and-salt hath made a tie between me and thee; wherefore thou art in my ward and under my safeguard. Have no fear for, by the truth of the Messiah, if all on earth sought to do thee hurt they should not come at thee, till life had left my body for thy sake: indeed thou art now under the charge of the Messiah and of me." Hereat she sat her down by his side and fell to playing with him, till his alarm subsided and he knew that had she desired to slay him she would have done so during the past night. Presently she bespoke in the Grecian tongue one of her slave-girls, who went away and soon came back bringing a beaker and a tray of food; but Sharrkan abstained from eating and said to himself, "Haply she hath put somewhat in this meat." She knew what was in his thought; so she turned to him

1 The "bull" is only half mine.
2 A favourite Arab phrase, the "hot eye" is one full of tears

and said, "By the truth of the Messiah, the case is not on such wise, nor is there aught in this meat of what thou suspectest! Had my mind been set on slaying thee, I had slain thee ere now." Then she walked up to the tray and ate of every dish a mouthful; whereupon Sharrkan came forward and ate too. She was pleased at this and both ate till they were satisfied. They washed their hands, and after that she rose and ordered a handmaid to bring perfumes and herbs of sweet savour, wines of all colours and kinds, and a wine-service with vessels of gold, silver and crystal. She filled a first goblet and drank it off before offering it to him, even as she had done with the food: then she crowned a second and handed it to him. He drank and she said to him, "O Moslem, see how thou art here in all solace and delight of life!" And she ceased not to drink and ply him with drink, till he took leave of his wits.—— And Shahrazad perceived the dawn of day, and ceased saying her permitted say.

Now when it was the Forty-ninth Night,

She said, It hath reached me, O auspicious King, that the damsel ceased not to drink and ply Sharrkan with drink till he took leave of his wits, for the wine and the intoxication of love he bore her. Presently she said to the slave-girl, "O Marjánah[1]! bring us some instruments of music!" "To hear is to obey," said the handmaid, and going out returned in the twinkling of an eye with a Damascus lute,[2] a Persian harp, a Tartar pipe, and an Egyptian dulcimer. The young lady took the lute and, after tuning each several string, began in gentle undersong to sing softer than zephyr's wing and sweeter than Tasmin[3]-spring, with heart safe and secure from everything, the couplets following:—

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1 *i.e.*, "coral," coral-branch, a favourite name for a slave-girl, especially a negress. It is the older "Morgiana." I do not see why Preston, in Al-Hariri's "Makamah (Séance) of Singar," renders it pearls, because Golius gives "small pearls," when it is evidently "coral." Richardson (Dissert. xlviii.) seems to me justified in finding the Pari (fairy) Marjan of heroic Persian history reflected in the Fairy Morgain who carried off King Arthur after the battle of Camelon.

2 Arab. "'Ud Jalaki" = Jalak or Jalik, being a poetical and almost obsolete name of Damascus.

3 The fountain in Paradise whose water shall be drunk with "pure" wine mixed and sealed with musk (for clay). It is so called because it comes from the "Sanam" (Sanima, to be high), boss or highest ridge of the Moslem Heaven (Koran lv. 78 and lxxxiii. 27). Mr. Rodwell says, "it is conveyed to the highest apartments in the Pavilions of Paradise" (?).

Allah assain those eyne! What streams of blood they shed! * How many an arrowy glance those lids of thine have sped.
I love all lovers who to lovers show them dure; * 'Twere wrong to rue the love in wrong-head born and bred:
Haply fall hapless eye for thee no sleeping kens! * Heaven help the hapless heart by force of thee misled!
Thou doomest me to death who art my king, and I * Ransom with life the deemster who would doom me dead.

Thereupon each and every of the maidens rose up and, taking an instrument, played and recited couplets in the Roumi tongue: then their mistress sang also, and seeing Sharrkan in ecstasies asked him, "O Moslem, dost thou understand what I say?" and he answered, "Nay, my ecstasy cometh from the beauty of thy finger-tips." She laughed and continued, "If I sing to thee in Arabic what wouldst thou do?" "I should no longer," quoth he, "be master of my senses." Then she took an instrument and, changing the measure, began singing these verses:—

The smack of parting's myrrh to me, * How, then, bear patience' aloe?
I'm girt by ills in trinity, * Severance, distance, cruelty!
My freedom stole that fairest she, * And parting irks me bitterly.

When she ended her verse, she looked at Sharrkan and found him lost to existence, and he lay for a while stretched at full length, and prone among the maidens.[1] Then he revived and, remembering the songs, again inclined to mirth and merriment; and the twain returned to their wine and wassail, and continued their playing and toying, their pastime and pleasure, till Day ceased illuminating and Night drooped her wing. Then the damsel went off to her dormitory, and when Sharrkan asked after her they answered, "She is gone to her sleeping-chamber," whereto he rejoined, "Under Allah's ward and His good guard!" As soon as it was morning a handmaid came to him and said to him, "My mistress biddeth thee to her." So he rose and followed her and, as he drew near her lodging, the damsels welcomed him with smitten tabrets and songs of greeting, and led him through a great door of ivory studded with pearls and jewels. Thence they passed with him into a tall and spacious hall, at the upper end of which was a wide dais carpeted with all kinds of silks, and round it open lattices commanding a view of trees and streams. About the saloon were figures carved in human form, and fashioned on such

1 This "hysterical" temperament is not rare even amongst the bravest Arabs.

wise that the air passed through them and set in motion musical instruments within, so that the beholder would fancy they spoke.[1] Here sat the young lady, looking at the figures; but when she saw Sharrkan, she sprang to her feet and, taking him by the hand, made him sit down by her side, and asked him how he had passed the night. He blessed her, and the two sat talking awhile till she asked him, "Knowest thou aught touching lovers and slaves of love?" and he answered, "Yes! I wot somewhat in verse on that matter." "Let me hear it," quoth she, so he began quoting:—

Pleasure and health, good cheer, good appetite * To Azzah, freest with our name and fame!
By Allah! would I near her off she flies * At tangent, granting less the more I claim:
I dote on Azzah, but when clear I off * My rivals, clears me too that dearest dame;
Like wandering wight that chose for shade a cloud * Which, ere siesta done, thin air became.

When she heard this she said, "Verily Al-Kuthayyir[2] was conspicuous for sweet speech and chaste, and he was superlative in his praise of Azzah when he sang (and she began to recite):—

"Did Azzah deal behest to Sun o' noon, * The judge had 'judged her beauty's bestest boon;
And girls who come to me and carp at her, * God make their rosy cheeks her sandal-shoon!"

"And, indeed," quoth she, "'twas said that Azzah boasted exceeding beauty and loveliness." Then she asked Sharrkan, saying, "O Prince, dost thou know aught of Jamil's[3] verses to Buthaynah? if so repeat to us somewhat of them"; and he answered, "Yes, I know them better than any"; whereupon he began repeating these couplets:—

"Jamil, in Holy war go fight!" to me they say: * What war save fight for fair ones would I e'er essay?
To me their every word and work are mere delight, * And martyrs clepe I all they slay in fight and fray:

1 An idea evidently derived from the Æolipyla (olla animatoria) the invention of Hero Alexandrinus, which showed that the ancient Egyptians could apply the motive force of steam

2 Kuthayyir ibn Abi Jumah, a poet and far-famed Ráwí or Tale-reciter, mentioned by Ibn Khallikan he lived at Al-Madinah, and sang the attractions of one Azzah, hence his soubriquet Sáhib (lover of) Azzah As he died in A H 105 (= 726), his presence here is a gross anachronism the imaginary Sharrkan flourished before the Caliphate of Abd al-Malik bin Marwán, A H 65-86

3 Jamil bin Ma'amar, a poet and lover contemporary with Al-Kuthayyir

And ask I, "O Buthaynah! what's this love I pray, * Which eats my heart?" Quoth she, "'Twill stay for ever and aye!"
And when I cry, "Of wits return some small display * For daily use," quoth she, "Far, far 'tis fled away!"
Thou seekst my death; naught else thy will can satisfy * While I no goal espy save thee and thee alway.

"Thou hast spoken right well," said she, "O King's son, and Jamil also spoke excellently well. But what would Buthaynah have done with him that he saith in his hemistich:—

Thou seekst my death; naught else thy will can satisfy?

"O my lady," quoth Sharrkan, "she willed to do him what thou willest to do with me, and even that will not satisfy thee." She laughed at his opportune reply, and they ceased not carousing till Day put out her light and Night came in darkness dight. Then she rose and went to her dormitory and slept, while Sharrkan slept in his place till morning dawned. As soon as he awoke, the handmaids came to him with tabrets and other instruments of mirth and merriment, as wont; and, kissing the ground between his hands, said to him, "Bismillah!—in Allah's name—be so kind as to come[1]: our mistress biddeth thee to her presence!" So he rose and accompanied the slave-girls who surrounded him, playing on tabrets and other instruments of music, till they passed from that saloon into another and a yet more spacious hall, decorated with pictured likenesses and figures of birds and beasts, passing all description. Sharrkan marvelled at the art and artifice of the place, and began reciting:—

He pluckt fruits of her necklace in rivalry, * And her breast-pearls that bedded in gold-mine lie.
Pure water on silvern bars is her brow, * And her cheeks show roses with rubies vie:
Meseems in her eyne that the violet's hue * Lies purpling set in the Ithmid's[2] dye.

---

1 Arab. "Tafazzal," a word of frequent use in conversation — "favour me," etc

2 The word has a long history From the Gr στίμμι or στίβι is the Lat stibium, while the Low-Latin "antimonium" and the Span. Althimod are by metathesis for Al-Ithmid The dictionaries define the substance as a stone from which antimony is prepared, but the Arabs understand a semi-mythical mineral of yellow colour which enters into the veins of the eyes and gives them lynx-like vision The famous Anz nicknamed Zarká (the blue-eyed) of Yamámah (Province) used it, and, according to some, invented Kohl When her (protohistoric) tribe Jadis had destroyed all the rival race of Tasm, except Ribáh ibn Murrah, the sole survivor fled to the Tobba of Al-Yaman, who sent a host to avenge him The king commanded his Himyarites to cut tree-boughs and use them as screens (again Birnam wood) Zarká from her Utum, or peel-tower, saw the army three marches off and

When the lady saw Sharrkan, she stood up to him in honour and, taking his hand, seated him by her side and asked, "O son of King Omar bin al-Nu'uman, hast thou any cunning in the game of chess?" "Yes," he answered, "but do not thou with me as said the poet":—

I speak, and longing love upties me and unties me; * Till with her honey-dew of inner lip she plies me:
I brought the chess-board and my liefest lover plays me * With white and black,[1] but black-cum-white ne'er satisfies me:
'Twas as if King for Castle I were fain to place me * Till wilful loss of game atwixt two queens surprise me:
And if I seek to read intent in eyes that eye me, * Oh man! that glance askance with hint of wish defies me.

Then she brought the chess-board and played with him; but Sharrkan, instead of looking at her moves, kept gazing at her fair mouth, and putting knight in place of elephant and elephant[2] in stead of knight. She laughed and said to him, "If thy play be after this fashion, thou knowest naught of the game." "This is only our first," replied he, "judge not by this bout." When she beat him he replaced the pieces in position and played again with her; but she beat him a second time, a third, a fourth, and a fifth. So she turned to him and said, "Thou art beaten in everything"; and he replied, "O my lady, how should one playing with the like of thee avoid being beaten?" Then she bade bring food, and they ate and washed their hands; after which the wine was

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cried, "O folk, either trees or Himyar are coming upon you!" adding, in Rajaz verse —

I swear by Allah that trees creep onward, or that Himyar beareth somewhat which he draweth along!

She then saw a man mending his sandal But Jadis disbelieved, Cassandra was slain and, when her eyes were cut out, the vessels were found full of Ithmid Hence Al-Mutanabbi sang —

"Sharper-sighted than Zarká of Jau" (Yamámah)

See C de Perceval, 1 101, Arab Prov 1 192, and Chenery, p 381 (The Assemblies of Al-Hariri, London, Williams and Norgate, 1867) I have made many enquiries into the true nature of Ithmid, and failed to learn anything on the Upper Nile the word is = Kohl

1 The general colour of chessmen in the East, where the game is played on a cloth more often than on a board

2 Arab "Al-fil," the elephant = the French fol or fou and our bishop I have derived "elephant" from Pil (old Persian, Sansk Pilu) and Arab Fil, with the article Al-Fil, whence the Greek ἐλέφας the suffix—as being devoted to barbarous words as Obod-as (Al-Ubayd), Aretas (Al-Háris), etc Mr Isaac Taylor (The Alphabet, 1 169), preserves the old absurdity of "eleph-ant or ox-like (!) beast of Africa" Prof Sayce finds the word al-ab (two distinct characters) in line 3, above the figure of an (Indian) elephant, on the black obelisk of Nimrod Mound, and suggests an Assyrian derivation

set before them and they drank. Presently she took the dulcimer, for her hand was cunning in smiting it, and she began repeating to an accompaniment these couplets:—

'Twixt the close-tied and open-wide no medium Fortune knoweth; * Now ebb and flow then flow and ebb this wise her likeness showeth:

Then drink her wine the syne she's thine and smiling thou dost find her; * Anon she'll fall and fare away when all thy good forth goeth.

They ceased not to carouse till nightfall, and this day was pleasanter even than the first. When darkness set in, the lady betook her to her dormitory, leaving him alone with the handmaids; so he threw himself on the ground and slept till dawn, when the damsels came to him with tambourines and other instruments according to custom. Seeing them he roused him hastily and sat up; and they carried him to their mistress, who came to meet him and, taking him by the hand, seated him by her side. Then she asked him how he had passed his night, whereat he prayed that her life be prolonged; and she took the lute and sang to it these verses which she improvised:—

Ne'er incline thee to part * Which embitters the heart;
E'en the sun when he sets * Shall in pallor depart.

While they were solacing themselves after this fashion, behold, there arose a great and sudden clamour, and a confused crowd of knights and men rushed in, holding drawn swords that glittered and gleamed in their hands, and cried aloud in the Grecian tongue, "Thou hast fallen into our hands, O Sharrkan, so make thee sure of death!" When he heard this, he said to himself, "By Allah, she hath entrapped me and held me in play till her men should come. These are the Knights with whom she threatened me; but 'tis I who have thrown myself into this strait." Then he turned towards the young lady to reproach her, but saw that she had changed colour and her face was pale; and she sprang to her feet and asked the crowd, "Who are ye?" "O most gracious Princess and peerless union-pearl," answered the leading Knight, "dost thou weet who is yon man by thy side?" "Not I," she replied; "who may he be?" Quoth the Patrician, "This is of towns the highwayman! This is he who rideth in the horseman's van! This is Sharrkan, son of King Omar bin al-Nu'uman! This is he that forceth fortalice and penetrateth every impregnable place! The news of him reached King Hardub, thy father, by report of the ancient dame Zat al-Dawahi; and thy

sire, our sovereign, hath made sure that thou hast rendered good service to the army of the Greeks by taking captive this ominous lion." When she heard this, she looked at the Knight and asked him, "What be thy name?" and he answered, "I am Másúrah, son of thy slave, Mausúrah bin Káshardah, Knight of Knights." "And how," quoth she, "durst thou enter my presence without leave?" Quoth he, "O my lady, when I came to the gate, none forbade me, neither chamberlain nor porter, but all the door-keepers rose and forewent us as of wont; although, when others come, they leave them standing at the gate while they ask permission to admit them. But this is not a time for long talking, when the King is expecting our return with this Prince, the scorpion-sting[1] of the Islamitic host, that he may kill him and drive back his men whither they came, without the bane of battling with them." "These words be ill words," rejoined the Princess, "and Dame Zat al-Dawahi lied, avouching an idle thing and a vain, whereof she weeteth not the truth; for by the virtue of the Messiah, this man who is with me is not Sharrkan, nor is he a captive, but a stranger who came to us seeking our hospitality, and I made him my guest. So even were we assured that this be Sharrkan, and were it proved to us that it is he beyond a doubt, I say it would ill befit mine honour that I should deliver into your hands one who hath entered under my protection. So make me not a traitor to my guest and a disgrace among men; but return to the King, my father, and kiss the ground before him, and inform him that the case is contrariwise to the report of the Lady Zat al-Dawahi." "O Abrízah," replied Masurah the Knight, "I cannot return to the King's majesty without his debtor and enemy." Quoth she (an indeed she had waxed very wroth), "Out on thee! Return to him with my answer, and no blame shall befall thee!" Quoth Masurah, "I will not return without him." Thereupon her colour changed and she exclaimed, "Exceed not in talk and vain words; for verily this man had not come in to us, were he not assured that he could of himself, and single-handed, make head against an hundred riders; and if I said to him:—Thou art Sharrkan, son of King Omar bin al-Nu'uman, he would answer, Yes. But 'tis not of your competence to let or hinder him; for if you so do, he will not turn back from you till he hath slain all that are in this place. Behold, here he is by my side, and

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1 Arab "Shaukat," which may also mean the "pride" or "mainstay" (of the army)

I will bring him before you sword and targe in hand.' "Albeit I were safe from thy wrath," answered Masurah the Knight; "I am not safe from that of thy father, and when I see him I shall sign to the Knights to take him captive, and we will carry him to the King bound and in abject sort." When she heard this, she said, "The matter shall not pass thus, for 'twould be blazoning mere folly. This man is but one and ye are an hundred Knights: so if you would attack him come out against him, one after one, that it may appear to the King which is the valiant amongst you." ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Fifteth Night,

She said, It hath reached me, O auspicious King, that Princess Abrizah said to the Knight, "This man is but one, and ye are an hundred: so if ye would attack him, come out against him, one after one, that it may appear to the King which is the valiant." Quoth Masurah the Knight, "By the truth of the Messiah, thou sayest sooth, and none but I shall sally out against him first." Quoth she, "Wait till I go to him and acquaint him with the case and hear what answer he will make. If he consent, 'tis well; but if he refuse, ye shall on no wise come to him, for I and my handmaids and whosoever is in the convent will be his ransom." So she went to Sharrkan and told him the news, whereat he smiled, and knew that she had not informed any of the Emirs; but that tidings of him had been bruited and blazed abroad, till the report reached the King, against her wish and intent. So he again began reproaching himself and said, "How came I to adventure and play with my life by coming to the country of the Greeks?" But hearing the young lady's proposal he said to her, "Indeed their onset, one after one, would be overburdensome to them. Will they not come out against me, ten by ten?" "That would be villeiny," said she; "let one have at one." When he heard this he sprang to his feet and made for them with his sword and battle-gear; and Masurah the Knight also sprang up and bore down upon him. Sharrkan met him like a lion and delivered a shoulder-cut[1] which clove him to the middle, and the blade came out gleaming and glittering from

1 Lit "smote him on the tendons of his neck" This is the famous shoulder-cut (Tawashshuh) which, with the leg-cut (Kalam), formed, and still forms, the staple of Eastern attack with the sword

his back and bowels. When the lady beheld that swashing blow, Sharrkan's might was magnified in her sight, and she knew that when she overthrew him in the wrestle it was not by her strength but by her beauty and loveliness. So she turned to the Knights and said, "Take wreak for your chief!" Thereupon out came the slain man's brother, a fierce and furious Knight, and rushed upon Sharrkan, who delayed not, but smote him also with the shoulder-cut, and the sword came out glittering from his vitals. Then cried the Princess, "O ye servants of the Messiah, avenge your comrade!" So they ceased not charging down upon him, one after one; and Sharrkan also ceased not playing upon them with the blade, till he had slain fifty knights, the lady looking on the while. And Allah cast a panic into the hearts of the survivors, so that they held back and dared not meet him in the duello, but fell upon him in a body; and he laid on load with heart firmer than a rock, and smote them and trod them down like straw under the threshing-sled,[1] till he had driven sense and soul out of them. Then the Princess called aloud to her damsels, saying, "Who is left in the convent?" and they replied, "None but the gate-keepers"; whereupon she went up to Sharrkan and took him to her bosom, he doing the same, and they returned to the palace, after he had made an end of the melée. Now there remained a few of the Knights hiding from him in the cells of the monastery, and when the Princess saw this she rose from Sharrkan's side and left him for a while, but presently came back clad in closely-meshed coat of ring-mail and holding in her hand a fine Indian scymitar. And she said, "Now by the truth of the Messiah, I will not be a niggard of myself for my guest; nor will I abandon him though for this I abide a reproach and a by-word in the land of the Greeks." Then she took reckoning of the dead and found that he had slain fourscore of the Knights, and other twenty had taken to flight.[2] When she

1 Arab "Darás" Easterns do not thresh with flails The material is strewed over a round and smooth floor of dried mud in the open air and threshed by different contrivances In Egypt the favourite is a chair-like machine called "Norag," running on iron plates and drawn by bulls or cows over the corn Generally, however, Moslems prefer the old classical Τρίβολον, the Tribulum of Virgil and Varro, a slipper-shaped sled of wood garnished on the sole with large-headed iron nails, or sharp fragments of flint or basalt Thus is made the "Tibn" or straw, the universal hay of the East, which our machines cannot imitate

2 These numbers appear to be grossly exaggerated, but they were possible in the days of sword and armour at the battle of Saffayn the Caliph Ali is said to have cut down five hundred and twenty-three men in a single night

saw what work he had made with them she said to him, "Allah bless thee, O Sharrkan! The Cavaliers may well glory in the like of thee." Then he rose and wiping his blade clean of the blood of the slain began reciting these couplets:—

How oft in the mellay I've cleft the array, * And given their bravest to lions a prey:
Ask of me and of them when I proved me prow * O'er creation, on days of the foray and fray:
When I left in the onslaught their lions to lie * On the sands of the lowlands[1] in fieriest day.

When he ended his verse, the Princess came up to him with smiles and kissed his hand; then she doffed her hauberk and he said to her, "O lady mine, wherefore didst thou don that coat of mail and bare thy brand?" "To guard thee against these caitiffs,[2]" she replied. Then she summoned the gate-keepers and asked them, "How came ye to admit the King's Knights into my dwelling without leave of me?" and they answered, "O Princess, it is not our custom to ask leave of thee for the King's messengers, and especially for the chief of his Knights." Quoth she, "I think ye were minded only to disgrace me and murder my guest"; and bade Sharrkan smite their necks. He did so and she cried to the rest of her servants, "Of a truth, they deserved even more than that!" Then turning to Sharrkan, she said to him, "Now that there hath become manifest to thee what was concealed, thou shalt be made acquainted with my history. Know, then, that I am the daughter of King Hardub of Roum; my name is Abrizah and the ancient dame, yclept Zat al-Dawahi, is my grandmother by the sword side. She it certainly is who told my father of thee, and as surely she will compass a sleight to slay me, more by token as thou hast slain my father's chivalry, and it is noised abroad that I have separated myself from the Nazarenes and have become no better than I should be with the Moslems. Wherefore it were wiser that I leave this dwelling while Zat al-Dawahi is on my track; but I require of thee the like kindness and courtesy I have shown thee, for enmity will presently befall between me and my father on thine account. So do not thou neglect to do aught that I shall say to thee, remembering all

1 Arab "Bika'a", hence the "Buka'ah" or Cœlesyria

2 Richardson in his excellent dictionary (note 103) which modern priggism finds "unscientific," wonderfully derives this word from Arab "Khattáf," a snatcher (*i. e.*, of women), a ravisher It is an evident corruption of "captivus" through Italian and French

this betided me not save by reason of thee." Hearing her words, Sharrkan joyed greatly; his breast broadened and his wits flew from him for delight, and he said, "By Allah, none shall come at thee, while life is in my bosom! But hast thou patience to bear parting from thy parents and thy people?" "Even so," she answered; and Sharrkan swore to her, and the two plighted their troth. Then said she, "Now is my heart at ease; but there remaineth one other condition for thee." "What is it?" asked he, and she answered, "It is that thou return with thy host to thine own country." Quoth he, "O lady mine, my father, King Omar bin al-Nu'uman, sent me to wage war upon thy sire, on account of the treasure he plundered from the King of Constantinople, and amongst the rest three great jewels, noted givers of good fortune." Quoth she, "Cheer thy heart and clear thine eyes: I will tell thee the whole of the tale and the cause of our feud with the King of Constantinople. Know that we have a yearly festival, hight the Convent-Feast, whereat Kings from all quarters and the noblest women are wont to congregate; thither also come merchants and traders with their wives and families, and the visitors abide there seven days. I was wont to be one of them; but, when there befell enmity between us, my father forbade me to be present at the festival for the space of seven years. One year, it chanced that amongst the daughters of the great who resorted to the patron, as was their custom, came a daughter of the King of Constantinople, a beautiful girl called Sophia. They tarried at the monastery six days, and on the seventh the folk went their ways[1]; but Sophia said, I will not return to Constantinople save by water. So they equipped for her a ship in which she embarked with her suite; and making sail they put out to sea; but as they were voyaging behold, a contrary wind caught them and drove the vessel from her course till, as Fate and Fortune would have it, she fell in with a Nazarene craft from the Camphor Island[2] carrying a crew of five hundred armed Franks, who had been cruising about a long time. When they sighted the sails of the ship, wherein Sophia and her women were, they gave chase in all haste, and in less than an hour they came up with her, when they laid the grappling-irons aboard her and captured her. Then taking her in tow they made all sail for their own island, and were but a little distant from it when the wind veered round

1 These periodical and fair-like visitations to convents are still customary; especially amongst the Christians of Damascus

2 Camphor being then unknown

and, splitting their sails, drove them on to a shoal which lies off our coast. Thereupon we sallied forth and, looking on them as spoil driven to us by Fate,[1] boarded and took them; and, slaying the men, made prize of the wreck, wherein we found the treasures and rarities in question and forty maidens, amongst whom was the King's daughter, Sophia. After the capture we carried the Princess and her women to my father, not knowing her to be a daughter of King Afridun of Constantinople; and he chose out for himself ten, including her; and divided the rest among his dependants. Presently he set apart five damsels, amongst whom was the King's daughter, and sent them to thy father, King Omar bin al-Nu'uman, together with other gifts, such as broadcloth[2] and woollen stuffs and Grecian silks. Thy father accepted them, and chose out from amongst the five girls Sophia, daughter of King Afridun; nor did we hear more of her till the beginning of this year, when her father wrote to my father in words unfitting for me to repeat, rebuking him with menaces and saying to him:—Two years ago, you plundered a ship of ours which had been seized by a band of Frankish pirates, in which was my daughter Sophia, attended by her maidens numbering some threescore. Yet ye informed me not thereof by messenger or otherwise; nor could I make the matter public, lest reproach befall me amongst the Kings by reason of my daughter's honour. So I concealed my case to this year, when I wrote to certain Frankish corsairs and sought news of my daughter from the Kings of the Isles. They replied:—By Allah we carried her not forth of thy realm; but we have heard that King Hardub rescued her from certain pirates. And they told me the whole tale. Then he added in the writing which he writ to my father:—Except you wish to be at feud with me and design to disgrace me and dishonour my daughter, you will, the instant my letter reacheth you, send my daughter back to me. But if you slight my letter and disobey my commandment, I will assuredly make you full return for your foul dealing and the baseness of your practices.[3] When my father read this letter and understood the contents,[4] it vexed him and he regretted not

1 The "wrecker" is known all over the world, and not only barbarians hold that ships driven ashore become the property of the shore

2 Arab "Jokh" it is not a dictionary word, but the only term in popular use for European broadcloth

3 The second person plural is used because the writer would involve the subjects of his correspondent in the matter

4 This part of the phrase, which may seem unnecessary to the European, is perfectly intelligible to all Orientalists You may read many an Eastern letter and *not* understand it. Compare Boccaccio, iv. 1.

having known that Sophia, King Afridun's daughter, was among the captured damsels, that he might have sent her back to her sire; and he was perplexed about the case because, after so long a time, he could not send to King Omar bin al-Nu'uman and demand her back from him, especially as he had lately heard that Heaven had granted him boon of babe by this Sophia. So when we pondered that truth, we knew that this letter was none other than a grievous calamity; and my father found nothing for it but to write an answer to King Afridun, making his excuses, and swearing to him by strong oaths that he knew not his daughter to be among the bevy of damsels in the ship, and setting forth how he had sent her to King Omar bin al-Nu'uman, who had gotten the blessing of issue by her. When my father's reply reached King Afridun he rose up and sat down,[1] and roared and foamed at the mouth, crying:—What! shall he take captive my daughter and even her with slave-girls, and pass her on from hand to hand, sending her for a gift to Kings, and they lie with her without marriage-contract? By the Messiah and the true Faith, said he, I will not desist till I have taken my blood-vengeance for this and have wiped out my shame; and indeed I will do a deed which the chroniclers shall chronicle after me! So he bided his time till he devised a device and laid notable toils and snares, when he sent an embassy to thy father, King Omar, to tell him that which thou hast heard: accordingly thy father equipped thee and an army with thee, and sent thee to King Afridun, whose object is to seize thee and thine army to boot. As for the three jewels whereof he told thy father when asking his aid, there was not one soothfast word in that matter, for they were with Sophia, his daughter; and my father took them from her, when he got possession of her and of her maidens, and gave them to me in free gift, and they are now with me. So go thou to thy host and turn them back ere they be led deep into, and shut in by, the land of the Franks and the country of the Greeks; for as soon as you have come far enough into their interior, they will stop the roads upon you and there will be no escape for you till the Day of retribution and retaliation. I know that thy troops are still halting where thou leftest them, because thou didst order a three days' rest; withal they have missed thee all this time and they wot not what to do." When Sharrkan heard her words, he was absent awhile in thought; then he kissed Princess Abrizah's hand and said, "Praise be to Allah who hath bestowed thee on

1 *i.e.*, he was greatly agitated.

me and appointed thee to be the cause of my salvation and the salvation of whoso is with me! But 'tis grievous to me to part from thee, and I know not what will become of thee after my departure." "Go now to thine army," she replied, "and turn them back while ye are yet near your own country. If the envoys be still with them, lay hands on them and keep them, that the case may be made manifest to you; and, after three days, I will be with you all, and we will enter Baghdad together." As he turned to depart she said, "Forget not the compact which is between me and thee"; then she rose to bid[1] him farewell and embrace him and quench the fire of desire, so she took leave of him and, throwing her arms round his neck, wept with exceeding weeping, and repeated these verses:—

I bade adieu, my right hand wiped my tears away, * The while my left hand held her in a close embrace:
"Fearest thou naught," quoth she, "of shame?" I answered "Nay, * The lover's parting day is lover's worst disgrace."

Then Sharrkan left her and walked down from the convent. They brought his steed, so he mounted and rode down-stream to the drawbridge, which he crossed, and presently threaded the woodland paths and passed into the open meadow. As soon as he was clear of the trees he was aware of horsemen, which made him stand on the alert, and he bared his brand and rode cautiously; but as they drew near and exchanged curious looks he recognized them, and behold, it was the Wazir Dandan and two of his Emirs. When they saw him and knew him, they dismounted and, saluting him, asked the reason of his absence; whereupon he told them all that had passed between him and Princess Abrizah from first to last. The Wazir returned thanks to Almighty Allah for his safety and said,[2] "Let us at once leave these lands; for the envoys who came with us are gone to inform the King of our approach, and haply he will hasten to fall on us and take us prisoners." So Sharrkan cried to his men to saddle and mount, which they did and, setting out at once, they stinted not faring till they reached the sole of the valley wherein the host lay. The Ambassadors meanwhile had reported Sharrkan's approach to their King, who forthright equipped a host to lay hold of him and those with him. But Sharrkan, escorted by the Wazir

1 In text "*Li-ajal al-Taudi'a*," for the purpose of farewelling, a low Egyptianism, emphatically a "Kalám wâti" (Pilgrimage, iii 330)

2 In the Mac Edit Sharrkan speaks, a clerical error

Dandan and the two Emirs, had no sooner sighted the army than he raised the cry, "March! March!" They took horse on the instant and fared through the first day and second and third day, nor did they cease faring for five days; at the end of which time they alighted in a well-wooded valley, where they rested awhile. Then they again set out and stayed not riding for five and twenty days, which placed them on the frontiers of their own country. Here, deeming themselves safe, they halted to rest; and the country people came out to them with guest-gifts for the men, and provender and forage for the beasts. They tarried there two days, after which, as all would be making for their homes, Sharrkan put the Wazir Dandan in command, bidding him lead the host back to Baghdad. But he himself remained behind with an hundred riders till the rest of the army had made one day's march: then he called "To horse!" and mounted with his hundred men. They rode on two parasangs'[1] space till they arrived at a gorge between two mountains, and lo! there arose before them a dark cloud of sand and dust. So they checked their steeds awhile till the dust opened and lifted, discovering beneath it an hundred cavaliers, lion-faced and in mail-coats cased. As soon as they drew within earshot of Sharrkan and his men, they cried out to them, saying, "By the virtue of John and Mary, we have won to our wish! We have been following you by forced marches, night and day, till we forewent you to this place. So dismount and lay down your arms and yield yourselves, that we may grant you your lives." When Sharrkan heard this, his eyes stood out from his head and his cheeks flushed red and he said, "How is it, O Nazarene dogs, ye dare enter our country and overmarch our land? And doth not this suffice you, but ye must adventure your selves and address us in such unseemly speech? Do you think to escape out of our hands and return to your country?" Then he shouted to his hundred horsemen, "Up and at these hounds, for they even you in number!" So saying, he bared his sabre and bore down on them, he and his, but the Franks met them with

1 The Farsakh (Germ Stunde), a measure of time rather than distance, is an hour's travel or its equivalent, a league, a meile = three English stat miles The word is still used in Persia, its true home, but not elsewhere It is very old, having been determined as a lineal measure of distance by Herodotus (ii 5 and 6, v 53), who computes it at 30 furlongs (= furrow-lengths, 8 to the stat mile) Strabo (xi) makes it range from 40 to 60 stades (each = 606 feet 9 inches), and even now it varies between 1,500 to 6,000 yards Captain Francklin (Tour to Persia) estimates it = about four miles (Pilgrimage, ii 113)

hearts firmer than rocks, and wight clashed against wight, and knight dashed upon knight, and hot waxed the fight, and sore was the affright, and nor parley nor cries of quarter helped their plight; and they stinted not to charge and to smite, right hand meeting right, nor to hack and hew with blades bright-white, till day turned to night and gloom oppressed the sight. Then they drew apart and Sharrkan mustered his men and found none wounded save four only, who showed hurts but not death-hurts. Said he to them, "By Allah, my life long have I waded in the clashing sea of fight and I have met many a gallant sprite, but none so unfrightened of the sword that smites and the shock of men that affrights like these valiant Knights!" "Know, O King," said they, "that there is among them a Frankish cavalier who is their leader, and indeed he is a man of valour and fatal is his spear-thrust: but, by Allah, he spares us great and small; for whoso falls into his hands he lets him go and forbears to slay him. By Allah, had he willed he had killed us all." Sharrkan was astounded when he heard what the Knight had done and such high report of him, so he said, "When the morn shall morrow, we will draw out and defy them, for we are an hundred to their hundred; and we will seek aid against them from the Lord of the Heavens." So they rested that night in such intent; whilst the Franks gathered round their Captain and said, "Verily this day we did not win our will of these"; and he replied, "At early dawn when the morrow shall morn, we will draw out and challenge them, one after one." They also rested in that mind, and both camps kept guard until Almighty Allah sent the light of day-dawn. Thereupon King Sharrkan and his hundred riders took horse and rode forth to the plain, where they found the Franks ranged in line of battle; and Sharrkan said to his followers, "Our foes have determined like ourselves to do their devoir; so up and at them and lay on load." Then came forth an Herald of the Franks and cried out, saying, "Let there be no general engagement betwixt us this day, save by the duello, a champion of yours against a champion of ours." Whereupon one of Sharrkan's riders dashed out from the ranks and drave between the two lines crying, "Ho! who is for smiting? Let no dastard engage me this day nor nidering!" Hardly had he made an end of his vaunt, when there sallied forth to him a Frankish cavalier, armed cap-à-pie and clad in a surcoat of gold stuff, riding on a grey-white steed,[1] and he had no hair on his cheeks.

1 Arab "Ashhab" Names of colours are few amongst semi-civilized people, but in Arabia there is a distinct word for every shade of horseflesh

He urged his charger on to the midst of the battle-plain, and the two fell to derring-do of cut and thrust, but it was not long before the Frank foined the Moslem with the lance-point; and, toppling him from his steed, took him prisoner and led him off crestfallen. His folk rejoiced in their comrade and, forbidding him to go out again into the field, sent forth another, to whom sallied out another Moslem, brother to the captive, and offered him battle. The two fell to, either against other, and fought for a little while, till the Frank bore down upon the Moslem and, falsing him with a feint, tumbled him by a thrust of the lance-heel from his destrier and took him prisoner. After this fashion the Moslems ceased not dashing forwards, one after one, and the Franks to unhorse them and take them captive, till day departed and the night with darkness upstarted. Now they had captured of the Moslems twenty cavaliers, and when Sharrkan saw this it was grievous to him, and he mustered his men and said to them, "What is this thing that hath befallen us? To-morrow I myself will go forth to the field and offer singular combat to their chief, and learn what is the cause of his entering our land, and warn him against doing battle with our band. If he persist, we will punish him with death, and if he prove peaceable we will make peace with him." They nighted on this wise till Allah Almighty caused the morn to dawn, when mounted the twain and drew up for battle fain; and Sharrkan was going forth to the plain, but behold, more than one half of the Franks dismounted and remained on foot before one of them who was mounted, till they reached the midst of the battle-plain. Sharrkan looked to that horseman and lo! he was their chief. He was clad in a surcoat of blue satin and a close-ringed mail shirt; his face was as the moon when it rises, and no hair was upon his cheeks. He hent in hand an Indian scymitar and he rode a sable steed with a white blaze on brow, like a dirham; and he smote the horse with heel till he stood almost in the midst of the field when, signing to the Moslems, he cried out in fluent Arab speech, "Ho, Sharrkan! Ho, son of Omar bin al-Nu'uman! Ho, thou who forcest fortalice and overthrowest cities and countries! Up and out to battle-bout, and blade single-handed wield with one who halves with thee the field! Thou art Prince of thy people and I am Prince of mine; and whoso overcometh his adversary, him let the other's men obey and come under his sway.' Hardly had he ended his speech, when out came Sharrkan with a heart full of fury and, urging his steed into the midst of the field, closed like a raging lion with the Frank, who encountered him

with wariness and steadfastness, and met him with the meeting of warriors. Then they fell to foining and hewing, and they stinted not of onset and offset, and give and take, as they were two mountains clashing together or two seas together dashing: nor did they cease fighting until day darkened and night starkened. Then they drew apart and each returned to his own party; but as soon as Sharrkan foregathered with his comrades, he said, "Never looked I on the like of this cavalier: he hath one quality I have not yet seen in any, and this it is that, when his foemen uncovereth a place for the death-blow, he reverseth his weapon and smiteth with the lance-heel! In very deed I know not what will be the issue 'twixt him and me; but 'tis my wish that we had in our host his like and the like of his men." Then he went to his rest for the night and, when morning dawned, the Frank came forth and rode down to the mid-field, where Sharrkan met him; and they fell to fighting and to wheeling, left and right; and necks were stretched out to see the sight, nor did they stint from strife and sword-play and lunge of lance with main and might, till the day turned to night and darkness overwhelmed the light. Then the twain drew asunder and returned each to his own camp, where both related to their comrades what had befallen them in the duello; and at last the Frank said to his men, "To-morrow shall decide the matter!" So they both passed that night restfully till dawn; and, as soon as it was day, they mounted and each bore down on other and ceased not to fight till half the day was done. Then the Frank bethought him of a ruse; first urging his steed with heel and then checking him with the rein, so that he stumbled and fell with his rider; thereupon Sharrkan threw himself on the foe, and would have smitten him with the sword fearing lest the strife be prolonged, when the Frank cried out to him, "O Sharrkan, champions are not wont to do thus! This is the act of a man accustomed to be beaten by a woman.[1]" When Sharrkan heard this, he raised his eyes to the Frank's face and, gazing steadfastly at him, recognized in him Princess Abrizah, with whom that pleasant adventure had befallen him in the convent; whereupon he cast brand from hand and, kissing the earth before her, asked her, "What moved thee to a deed like this?" and she answered, "I desired to prove thy prowess afield and test thy doughtiness in tilting and jousting. These that are with me are my handmaids, and they are all clean maids; yet they have vanquished thy horsemen in fair press and stress of plain; and

1 She had already said to him, "Thou art beaten in everything!"

had not my steed stumbled with me, thou shouldst have seen my might and prowess in combat." Sharrkan smiled at her speech and said, "Praise be to Allah for safety and for my reunion with thee, O Queen of the age!" Then she cried out to her damsels to loose the twenty captives of Sharrkan's troop and dismount. They did as she bade, and came and kissed the earth before her and Sharrkan, who said to them, "It is the like of you that Kings keep in store for the need-hour." Then he signed to his comrades to salute the Princess; so all alighted and kissed the earth before her, for they knew the story. After this, the whole two hundred took horse, and fared on night and day for six days' space, till they drew near to Baghdad, when they halted, and Sharrkan bade Abrizah and her handmaids doff the Frankish garb that was on them.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Fifty-first Night,

She said, It hath reached me, O auspicious King, that Sharrkan bade Princess Abrizah and her damsels doff the garb that was on them, and don the garments of daughters of Greece; and thus did they. Then he despatched a company of his companions to Baghdad to acquaint his father, Omar bin al-Nu'uman, with his arrival, and report that he was accompanied by Princess Abrizah, daughter of King Hardub, Lord of Græcia-land. They halted forthright in the place they had reached, and Sharrkan also halted and all nighted there; and when Almighty Allah made morning dawn, Sharrkan and his company and Abrizah and her company took horse and fared on towards the city; when lo! on the way they met the Wazir Dandan, who had come out amongst a thousand horse to honour Abrizah and Sharrkan, by especial commandment of King Omar, son of Al-Nu'uman. When the two drew near, they turned towards them and kissed ground before them; then they mounted again and escorted them into the city, and went up with them to the palace. Sharrkan walked in to his father, who rose and embraced him and questioned him of his case. So he told him all that Abrizah had told him, and what had passed between them, and said, "She hath parted from her sire and departed from her reign, and hath chosen to take part with us and to make her abode with us; and indeed (he said to his father) the King of Constantinople hath plotted to do us a mischief, because of his daughter Sophia, for that the King of Greece

had made known to him her story, and the cause of her being given to thee; and he (the Grecian King) not knowing her to be daughter of King Afridun, Lord of Constantinople; and had he known that, he would not have bestowed her upon thee, but he would have restored her to her parent. And of a verity (he continued) we were saved from these perils only by the Lady Abrizah, and never saw we a more valiant than she." And he went on to tell his father all that had passed from first to last of the wrestling and the single-fighting. When King Omar heard the story of Sharrkan, Abrizah was exalted in his eyes, and he longed to see her and question her. Thereupon Sharrkan went out to her and said, "The King calleth for thee"; she replied, "I hear and I obey"; and he took her and brought her in to his father, who was seated on his throne, and who, having dismissed his high officers, was attended only by his eunuchs. The Princess entered, and kissing ground between his hands, saluted him in choice terms. He was amazed at her eloquent speech, and thanked her for her dealing with his son Sharrkan, and bade her be seated. So she sat down and unveiled her face[1]; and when the King saw her beauty, his reason fled his head, and he made her draw near and showed her favour, appointing her an especial palace for herself and her damsels, and assigning them solde and allowances. Then began he to ask her of the three jewels aforesaid, and she answered, "Here be they with me, O King of the age!" So saying, she rose, and going to her lodging unpacked her baggage, and from it brought out a box, and from the box a casket of gold. She opened the casket, and taking out those three jewels kissed them and gave them to the King. Then she went away bearing his heart with her. After her going the King sent for his son Sharrkan and gave him one jewel of the three, and when he enquired of the other two, replied, "O my son! I mean to give one to thy brother Zau al-Makan, and the other to thy sister Nuzhat al-Zaman." But when Sharrkan heard that he had a brother (for to that time he knew only of his sister) he turned to his sire and said to him, "O King, hast thou a son other than myself?" He answered, "Yes, and he is now six years old," adding that his name was Zau al-Makan, and that he and Nuzhat al-Zaman were twins born at a birth. This news was grievous to Sharrkan, but he kept his secret and said, "The blessing of Allah Most High be upon them!" and he cast the jewel from his hand and shook the dust off his clothes. Quoth the King,

1 Showing that she was still a Christian

"How do I see thee change thy manner when hearing of this, considering that after me thou becomest heir of the kingdom. Of a truth the troops have sworn to thee, and the Emirs and Grandees have taken the oath of succession to thee; and this one of the three jewels is thine." Sharrkan bowed his head to the ground, and was ashamed to bandy words with his parent; so he accepted the jewel and went away, knowing not what to do for exceeding wrath, and stayed not walking till he had entered Abrizah's palace. As he approached, she stood up to meet him, and thanked him for what he had done, and prayed for blessings on him and his sire. Then she sat down and seated him by her side; but when he had taken his place she saw rage in his face and questioned him, whereupon he told her that Allah had blessed his father with two children by Sophia, a boy and a girl, and that he had named the boy Zau al-Makan, and the girl Nuzhat al-Zaman; adding, "He hath kept the other two jewels for them and hath given me one of thine, so I left it behind; I knew naught of Zau al-Makan's birth till this day, and the twain are now six years old. So when I learnt this, wrath possessed me; and I tell thee the reason of my rage and hide nothing from thee. But now I fear lest my father take thee to wife, for he loveth thee, and I saw in him signs of desire for thee: so what wilt thou say if he wish this?" Quoth she, "Know, O Sharrkan, that thy father hath no dominion over me, nor can he have me without my consent; and if he prevail over me by force, I will take my own life. As for the three jewels, it was not my intent that he should give any of them to either of his children, and I had no thought but that he would lay them up in his treasury with his things of price; but now I desire of thy favour that thou make me a present of the jewel which he gave thee, if thou have accepted it." "Hearkening and obedience," replied Sharrkan, and gave it to her. Then said she, "Fear nothing," and talked with him awhile and continued, "I fear lest my father hear that I am with you and sit not patiently under my loss, but do his endeavours to find me; and to that end he may ally himself with King Afridun, on account of his daughter Sophia, and both come on thee with armies, and so there befall great turmoil." When Sharrkan heard these words, he said to her, "O my lady, if it please thee to sojourn with us, take no thought of them; though there gather together against us all that be on land and on sea." "'Tis well," rejoined she; "if ye entreat me fair, I will tarry with you, and if ye deal evilly by me, I will depart from you." Then she bade her slave-maidens bring food; so they set the tables, and Sharrkan ate a little and went away to his own house, disturbed and per-

turbed. Such was his case; but regarding the affairs of his father, Omar bin al-Nu'uman, after dismissing his son Sharrkan, he arose and, taking the other two jewels, betook himself to the Lady Sophia, who stood up when she saw him and remained standing till he was seated. Presently, his two children, Zau al Makan and Nuzhat al-Zaman, came to him and he kissed them, and hung a jewel round each one's neck, at which they rejoiced and kissed his hands. Then went they to their mother, who joined in their joy and wished the King long life; so he asked her, "Why hast thou not informed me all this time that thou art the daughter of King Afridun, Lord of Constantinople, that I might have honoured thee still more and enlarged thee in dignity and raised thy rank?" "O King," answered Sophia, "and what could I desire greater or higher than this my standing with thee, overwhelmed as I am with thy favours and thy benefits? And, furthermore, Allah hath blessed me with two children by thee, a son and a daughter." Her reply pleased the King and, after leaving her, he set apart for her and her children a wondrous fine palace. Moreover, he appointed for them eunuchs and attendants and doctors of law and doctors of philosophy and astrologers and physicians and surgeons to do them service; and in every way he redoubled his favour and entreated them with the best of treatment. And presently he returned to the palace of his dominion and to his Court, where he distributed justice among the lieges. So far concerning him and Sophia and her children; but in the matter of Abrizah, the King was greatly occupied with love of her and burnt with desire of her night and day; and every night he would go in to her and converse with her and pay his court to her, but she gave him no answer, only saying, "O King of the age! I have no desire for men at this present." When he saw her withdraw from him, his passion waxed hotter, and his longing and pining increased until, when weary of this, he summoned his Wazir Dandan and, opening his very heart to him, told him of his love for Princess Abrizah, daughter of Hardub, and informed him how she refused to yield to his wishes and how desire for her was doing him to die, for that he could get no grace of her. The Wazir, hearing these words, said to the King, "As soon as it is dark night, take thou a piece of Bhang, the measure of a miskal, about an ounce, and go in to her and drink somewhat of wine with her. When the hour of ending the carousal shall draw near, fill her a last cup, and dropping therein the Bhang, give it to her to drink, and she will not reach her sleeping-chamber ere the drug take effect

on her. Then do thou go in to her and take thy will of her; and such is my advice.[1]" "Thy rede is aright," quoth the King, and seeking his treasury he took thence a piece of concentrated Bhang, if an elephant smelt it he would sleep from year to year. This he put in his bosom-pocket and waited till some little of the night went by, when he betook himself to the palace of Princess Abrizah, who, seeing him, stood up to receive him; but he bade her sit down. So she sat down, and he sat by her, and he began to talk with her of wine and wassail, whereupon she furnished the carousing-table[2] and placed it before him. Then she set on the drinking vessels and lighted the candles and ordered to bring dried fruits and sweetmeats and all that pertaineth to drinking. So they fell to tippling, and the King ceased not to pledge her till drunkenness crept into her head; and seeing this he took out the bit of Bhang from his pocket and, holding it between his fingers, filled a cup with his own hand and drank it off. Then filling a second he said, "To thy companionship!" and dropped the drug into her cup, she knowing naught of it. She took it and drank it off; then she rose and went to her sleeping-chamber. He waited for less than an hour till he was assured that the dose had taken effect on her and had robbed her of her senses, when he went in to her and found her thrown on her back: and she had doffed her petticoat-trousers and the air raised the skirt of her shift.' When the King saw the state of things and found a lighted candle at her head and another at her feet, shining upon her thighs, he took leave of his five senses for lust, and Satan seduced him and he could not master himself, but fell upon her and abated her virginity. Then he rose and went to one of her women, by name Marjánah, and said, "Go in to thy lady and speak with her." So she went in to her mistress and found her lying on her back insensible, whereupon she took a kerchief and lay by her that night. As soon as Almighty Allah brought the dawn the handmaid Marjanah washed her mistress's hands and feet, and brought rose-water and bathed her face and mouth with it, whereupon she sneezed and yawned and cast up from her inside

1 This is not Badawi sentiment the honoratioren amongst wild people would scorn such foul play, but amongst the settled Arabs honour between men and women is unknown, and such "hocussing" would be held quite fair

2 The table of wine, in our day, is mostly a japanned tray with glasses and bottles, saucers of pickles and fruits, and, perhaps, a bunch of flowers and aromatic herbs During the Caliphate the "wine-service" was on a larger scale

that bit of Bhang like a bolus.[1] Then she revived and washed her hands and mouth and said to Marjanah, "Tell me what hath befallen me." So she told her what had passed and how she had found her, wherefore she knew that King Omar bin al-Nu'uman had lain with her and had undone her, and taken his will of her. At this she grieved with exceeding grief and retired into privacy, saying to her damsels, "Deny me to whoso would come in to me and say to him that I am ill, till I see what Allah will do with me." Presently the news of her sickness came to the King; so he sent her sherbets and sugar electuaries. Some months she thus passed in solitude, during which time the King's flame cooled and his desire for her was quenched, so that he abstained from her. Now she had conceived by him, and when the months of child-breeding had gone by, her pregnancy appeared and her belly swelled, and the world was straitened upon her, so she said to her handmaid Marjanah, "Know that it is not the folk who have wronged me, but I who have sinned against my own self[2] in that I left my father and mother and country. Indeed, I abhor life, for my spirit is broken and neither courage nor strength is left me. I used, when I mounted my steed, to have the mastery of him, but now I am unable to ride. If I be brought to bed among them I shall be dishonoured before my hand-women, and every one in the palace will know that he hath taken my maidenhead in the way of shame; and if I return to my father, with what face shall I meet him, or with what face shall I have recourse to him? How well quoth the poet:—

Say, what shall solace one who hath nor home nor stable stead * Nor cup-companion, nor a cup, nor place to house his head?"

Marjanah answered her, "It is thine to command; I will obey"; and Abrizah said, "I desire at once to leave this place secretly, so that none shall know of me but thou; and return to my father and my mother, for when flesh stinketh there is naught for it but its own folk, and Allah shall do with me e'en as He will." "O Princess," Marjanah replied, "what thou wouldest do is well."

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1 Here the "Bhang" (almost a generic term applied to hellebore, etc) may be hyoscyamus or henbane Yet there are varieties of Cannabis, such as the Dakha of South Africa, capable of most violent effect I found the use of the drug well known to the negroes of the Southern United States and of the Brazil, although few of their owners had ever heard of it

2 Amongst Moslems this is a reference to Adam who first "sinned against himself," and who therefore is called "Safiyu'llah," the Pure of Allah (Pilgrimage, III 333)

Then she made matters ready and kept her secret, and waited for some days till the King went out to chase and hunt, and his son Sharrkan betook himself to certain of the fortresses to sojourn there awhile. Then said she to Marjanah, "I wish to set out this night, but how shall I do against my destiny? For already I feel the pangs of labour and child-birth, and if I abide other four or five days I shall be brought to bed here, and I shall be unable to travel to my country. But this is what was written on my forehead." Then she considered awhile, and said to Marjanah, "Look us out a man who will go with us and serve us by the way, for I have no strength to bear arms." "By Allah, O my lady," replied Marjanah, "I know none but a black slave called Al-Ghazbán,[1] who is one of the slaves of King Omar bin al-Nu'uman; he is a valiant wight, and he keepeth guard at our palace gate. The King appointed him to attend us, and indeed we have overwhelmed him with our favours; so lookye, I will go out and speak with him of this matter, and promise him some monies and tell him that, if he have a mind to tarry with us, I will marry him to whom he will. He told me before to-day that he had been a highwayman; so if he consent to us we shall win our wish and reach to our own land." She rejoined, "Call him, that I may talk with him"; whereupon Marjanah fared forth and said to the slave, "O Ghazban, Allah prosper thee, so thou fall in with what my lady saith to thee!" Then she took him by the hand and brought him to the Princess, whose hands he kissed; but as she beheld him, her heart took fright at him. "However," she said to herself, "of a truth, Need giveth the law"; and she approached to speak with him, yet her heart started away from him. Presently she said, "O Ghazban, say me, wilt thou help me against the perfidies of Fortune and conceal my secret if I discover it to thee?" When the slave saw her, his heart was taken by storm and he fell in love with her forthright and could not but reply, "O my mistress, whatsoever thou biddest me do, I will not depart therefrom." Quoth she, "I would have thee take me at this hour and take this my handmaid and saddle us two camels and two of the King's horses, and set on each horse a saddle-bag of goods and somewhat of provaunt, and go with us to our own country; where, if thou desire to abide with us, I will marry thee to her thou shalt choose of my handmaidens; or, if thou prefer return to thine own land, we will marry thee and give thee whatso thou desirest after thou hast taken of money what shall

1 Meaning an angry, violent man.

satisfy thee." When Al-Ghazban heard this, he rejoiced with great joy and replied, "O my lady, I will serve both of you with mine eyes and will go at once and saddle the horses." Then he went away gladsome and saying to himself, "I shall get my will of them; and if they will not yield to me I will kill them both and take their riches." But he kept this his intent to himself, and presently returned with two camels and three head of horses, one of which he rode, and Princess Abrizah made Marjanah mount the second, she mounting the third, albeit she was in labour pains and possessed not her soul for anguish. And the slave ceased not travelling with them night and day through the passes of the mountains, till there remained but a single march between them and their own country; when the travail pangs came upon Abrizah and she could no longer resist; so she said to Al-Ghazban, "Set me down, for the pains of labour are upon me"; and cried to Marjanah, "Do thou alight and sit by me and deliver me." Then Marjanah dismounted from her horse, and Al-Ghazban did in like sort, and they made fast the bridles and helped the Princess to dismount, for she was aswoon from excess of anguish. When Al-Ghazban saw her on the ground Satan entered into him, and he drew his falchion and, brandishing it in her face, said, "O my lady, vouchsafe me thy favours." Hearing these words she turned to him and said, "It remaineth for me only that I yield me to negro slaves, after having refused Kings and Braves!"—— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Fifty-second Night,

She said, It hath reached me, O auspicious King, that Princess Abrizah said to the black slave Al-Ghazban, "It remaineth for me only that I yield me to negro slaves, after having refused Kings and Braves!" And she was wroth with him and cried, "Woe to thee! what words are these thou sayest? Out on thee, and talk not thus in my presence, and know that I will never consent to what thou sayest, though I drink the cup of death. Wait till I have cast my burden and am delivered of the after-birth, and then, if thou be able thereto, do with me as thou wilt: but, an thou leave not lewd talk at this time, assuredly I will slay myself with my own hand and quit the world and be at peace from all this." And she began reciting extempore[1]:—

1 Arab "Inshád," which may mean reciting the verse of another or improvising one's own In Modern Egypt "Munshid" is the singer or reciter of poetry at Zikrs (Lane, M E chapt. xxiv) Here the verses are quite bad enough to be improvised by the hapless Princess

O spare me, thou Ghazban, indeed enow for me * Are heavy strokes of time, mischance and misery!
Whoredom my Lord forfends to all humanity; * Quoth He, "Who breaks My bidding Hell for home shall see!"
And if thou leave not suing me to whoredom's way, * Against th' Almighty's choicest gift, my chastity,
Upon my tribesmen I with might and main will call, * And gather all, however far or near they be;
And with Yamáni blade were I in pieces hewn, * Ne'er shall he sight my face who makes for villeiny,—
The face of free-born come of noble folk and brave; * What then can be to me the seed of whoreson slave?

When Ghazban heard these lines he was wroth exceedingly; his eyes reddened with blood, and his face became a dusty-grey[1]; his nostrils swelled, his lips protruded, and the repulsiveness of his aspect redoubled. And he repeated these couplets:—

Ho thou, Abrizah, mercy! leave me not, for I * Of thy love and Yamáni[2] glance the victim lie:
My heart is cut to pieces by thy cruelty, * My body wasted and my patience done to die:
From glances ravishing all hearts with witchery * Reason far flies, the while desire to thee draws nigh;
Though at thy call should armies fill the face of earth, * E'en now I'd win my wish and worlds in arms defy!

When Abrizah heard these words, she wept with sore weeping and said to him, "Woe to thee, O Ghazban! How dareth the like of thee to address me such demand, O base-born and obscene-bred? Dost thou deem all folk are alike?" When the vile slave heard this from her, he waxt more enraged and his eyes grew redder: and he came up to her and, smiting her with the sword on her neck, wounded her to the death. Then he drove her horse before him with the treasure and made off with himself to the mountains. Such was the case with Al-Ghazban; but as regards Abrizah, she gave birth to a son, like

1 The negro skin assumes this dust-colour in cold, fear, concupiscence, and other mental emotions

2 He compares her glance with the blade of a Yamani sword, a *lieu commun* of Eastern poetry The weapons are famous in The Nights, but the best sword-cutlery came from Persia, as the porcelain from China to Sana'á Here, however, is especial allusion as to the sword "Samsam" or "Samsamah" It belonged to the Himyarite Tobba, Amru bin Ma'ad Kurb, and came into the hands of Harun al-Rashid When the Emperor of the Greeks sent a present of superior sword-blades to him by way of a brave, the Caliph, in the presence of the Envoys, took "Samsam" in hand and cut the others in twain as if they were cabbages, without the least prejudice to the edge of "Samsam"

the moon, and Marjanah took the babe and did him the necessary offices and laid him by his mother's side; and lo and behold! the child fastened to its mother's breast, and she dying.[1] When Marjanah saw this, she cried out with a grievous cry and rent her raiment and cast dust on her head, and buffeted her cheeks till blood flowed, saying, "Alas, my mistress! Alas, the pity of it! Thou art dead by the hand of a worthless black slave, after all thy knightly prowess!" And she ceased not weeping, when suddenly a great cloud of dust arose and walled the horizon[2]; but after awhile it lifted and discovered a numerous conquering host. Now this was the army of King Hardub, Princess Abrizah's father, and the cause of his coming was that when he heard of his daughter and her handmaids having fled to Baghdad, and that they were with King Omar bin al-Nu'uman, he had come forth, leading those with him, to seek tidings of her from travellers who might have seen her with the King. When he had gone a single day's march from his capital, he espied three horsemen afar off and made towards them, intending to ask whence they came, and seek news of his daughter. Now these three whom he saw at a distance were his daughter and Marjanah and the slave Al-Ghazban; and he made for them to push enquiry. Seeing this the villain black-amoor feared for himself; so he killed Abrizah and fled for his life. When they came up, King Hardub saw his daughter lying dead and Marjanah weeping over her, and he threw himself from his steed and fell fainting to the ground. All the riders of his company, the Emirs and Wazirs, took foot and forthright pitched their tents on the mountain, and set up for the King a great pavilion, domed and circular, without which stood the grandees of the realm. When Marjanah saw her master, she at once recognized him and her tears redoubled; and when he came to himself he questioned her, and she told him all that had passed and said, "Of a truth he that hath slain thy daughter is a black

1 This touch of pathos is truly Arab So in the "Romance of Dalhamah" (Lane, M E xxiii) the infant Gundubah sucks the breast of its dead mother, and the King exclaims, "If she had committed this crime she would not be affording the child her milk after she was dead"

2 Arab Sadda'l Aktár, a term picturesque enough to be preserved in English "Sadd," I have said, is a wall or dyke, the term applied to the great dam of water-plants which obstructs the navigation of the Upper Nile, the lilies and other growths floating with the current from the (Victoria) Nyanza Lake I may note that we need no longer derive from India the lotus-lily so extensively used by the Ancient Egyptians, and so neglected by the moderns that it has well-nigh disappeared All the Central African basins abound in the Nymphæa, and thence it found its way down the Nile-Valley.

slave belonging to King Omar bin al-Nu'uman," and she informed him how Sharrkan's father had dealt with the Princess. When King Hardub heard this, the world grew black in his sight and he wept with sore weeping. Then he called for a litter and, therein laying his dead daughter, returned to Cæsarea and carried her into the palace, where he went in to his mother, Zat al-Dawahi, and said to that Lady of Calamities, "Shall the Moslems deal thus with my girl? Verily King Omar bin al-Nu'uman despoiled her of her honour by force, and after this one of his black slaves slew her. By the truth of the Messiah, I will assuredly take blood-revenge for my daughter, and clear away from mine honour the stain of shame; else will I kill myself with mine own hand!" And he wept passing sore. Quoth his mother, "None other than Marjanah killed thy daughter, for she hated her in secret"; and she continued to her son, "Fret not for taking the blood-wit of thy daughter, for, by the truth of the Messiah, I will not turn back from King Omar bin al-Nu'uman till I have slain him and his sons; and of a very truth I will do with him a deed, passing the power of Sage and Knight, whereof the chroniclers shall tell chronicles in all countries and in every place: but needs must thou do my bidding in all I shall direct, for whoso be firmly set on the object of his desire shall surely compass his desire." "By the virtue of the Messiah," replied he, "I will not cross thee in aught thou shalt say." Then quoth she, "Bring me a number of handmaids, high-bosomed virgins, and summon the wise men of the age, and let them teach them philosophy and the rules of behaviour before Kings, and the art of conversation and making verses; and let them talk with them of all manner science and edifying knowledge. And the sages must be Moslems, that they may teach them the language and traditions of the Arabs together with the history of the Caliphs [illegible] of the Kings of Al-Islam; and if we [illegible] years' space we shall gain our [illegible] patience and wait; for one of [illegible] bote after the years forty th[illegible] have taught the girls the[illegible] will with our foe, for [illegible] hundred and sixty con[illegible] of the flowers of thy [illegible] she that hath found m[illegible] their education, as [illegible] and persevere in this for four case. So possess thy soul in the Arabs saith:—If we take manthe time were short to ye. When we use things, we shall be able to work our ne doteth on women and he hath three cubines, whereto are now added an hundred andmaidens who were with thy daughter, ercy.[1] As soon as I have made an end of scribed to thee, I will take them and

1 Arab. "Al-Marhúmah" equivalent to our "late lamented"

set out with them in person." When King Hardub heard his mother's words, he rejoiced and arose and kissed her head; and at once despatched messengers and couriers to lands sundry and manifold to fetch him Moslem sages. They obeyed his commands and fared to far countries, and thence brought him the sages and the doctors he sought. When these came into presence, he honoured them with notable honours, and bestowed dresses on them and appointed to them stipends and allowances, and promised them much money whenas they should have taught the damsels. Then he committed the handmaidens to their hands.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Fifty-third Night,

She said, It hath reached me, O auspicious King, that when the sages and the doctors stood in presence of King Hardub, he honoured them with notable honours and committed the handmaidens to their hands, enjoining that these be instructed in all manner of knowledge, philosophy and polite accomplishments; and they set themselves to do his bidding. Such was the case with King Hardub; but as for King Omar bin al-Nu'uman, when he returned from coursing and hunting and entered his palace, he sought Princess Abrizah but found her not, nor any one knew of her nor could any give him news of her. This was grievous to him and he said, "How could the lady leave the palace unknown of any? Had my kingdom been at stake in this case, it were in perilous condition there being none to govern it! I will never again go to sport and hunt till I have stationed at the gates those who shall keep good guard over them!" And he was sore vexed, and his breast was straitened for the loss of Princess Abrizah. Hereupon behold, his son Sharrkan returned from his journey; and the father told him what had happened, and informed him how the lady had fled, whilst he was chasing and hunting, whereat he grieved with exceeding grief. Then King Omar took to visiting his children every day and making much of them, and brought them learned men and doctors to teach them, appointing for them stipends. When Sharrkan saw this, he raged with exceeding rage and envied thereupon his brother and sister till the signs of chagrin appeared in his face, and he ceased not to languish by reason of this matter: so one day his father said to him, "Why do I see thee grown weak

in body and yellow of face?" "O my father," replied Sharrkan, "every time I see thee fondle my brother and sister and make much of them, jealousy seizeth on me, and I fear lest it grow on me till I slay them and thou slay me in return. And this is the reason of my weakness of body and change of complexion. But now I crave of thy favour that thou give me one of thy castles outlying the rest, that I may abide there the remnant of my life, for as the sayer of bywords saith:—Absence from my friend is better and fitter for me; and, Whatso eye doth not perceive, that garreth not heart to grieve." And he bowed his head towards the ground. When King Omar bin al-Nu'uman heard his words and knew the cause of his ailment and of his being broken down, he soothed his heart and said to him, "O my son, I grant thee this and I have not in my reign a greater than the Castle of Damascus, and the government of it is thine from this time." Thereupon he forthright summoned his secretaries of state and bade them write Sharrkan's patent of investiture to the viceroyalty of Damascus of Syria. And when they had written it, he equipped him and sent with him the Wazir Dandan, and invested him with the rule and government, and gave him instructions as to policy and regulations; and took leave of him, and the grandees and officers of state did likewise, and he set out with his host. When he arrived at Damascus, the townspeople beat the drums and blew the trumpets and decorated the city, and came out to meet him in great state; whilst all the notables and grandees paced in procession, and those who stood to the right of the throne walked on his right flank, and the others to the left. Thus far concerning Sharrkan; but as regards his father, Omar bin al-Nu'uman, soon after the departure of his son, the children's tutors and governors presented themselves before him and said to him, "O our lord, thy children have now learnt knowledge and they are completely versed in the rules of manners and the etiquette of ceremony." The King rejoiced thereat with exceeding joy and conferred bountiful largesse upon the learned men, seeing Zau al-Makan grown up and flourishing and skilled in horsemanship. This Prince had reached the age of fourteen, and he occupied himself with piety and prayers, loving the poor, the Olema and the Koran-students, so that all the people of Baghdad loved him, men and women. One day, the procession of the Mahmil[1] of Irák passed round Baghdad before its departure for the pilgrimage to Meccah

1 Vulgarly pronounced "Mahmal," and by Egyptians and Turks "Mehmel" Lane (M E, xxiv) has figured this queenly litter and I have sketched and described it in my Pilgrimage (iii 12)

and visitation of the tomb of the Prophet (whom Allah bless and preserve!). When Zau al-Makan saw the Mahmil procession he was seized with longing desire to become a pilgrim,[1] so he went in to his sire and said, "I come to ask thy leave to make the pilgrimage." But his father forbade him saying, "Wait till next year and I will go and thou too." When the Prince saw that the matter was postponed, he betook himself to his sister Nuzhat al-Zaman, whom he found standing at prayer. As soon as she had ended her devotions he said to her, "I am dying with desire of pilgrimage to the Holy House of Allah at Meccah and to visit the tomb of the Prophet, upon whom be peace! I asked my father's leave, but he forbade me that; so I mean to take privily somewhat of money and set out on the pilgrimage without his knowledge." "Allah upon thee," exclaimed she, "take me with thee and deprive me not of visitation to the tomb of the Prophet, whom Allah bless and keep!" And he answered, "As soon as it is dark night, do thou come forth from this place, without telling any." Accordingly, when it was the middle of the night she arose and took somewhat of money and donned a man's habit; and she ceased not walking to the palace-gate, where she found Zau al-Makan with camels ready for marching. So he mounted and mounted her; and the two fared on till they were in the midst of the Iraki[2] pilgrim-party, and they ceased not marching and Allah wrote safety for them, till they entered Meccah the Holy and stood upon Arafát and performed the pilgrimage-rites. Then they made a visitation to the tomb of the Prophet (whom Allah bless and assain!) and thought to return with the pilgrims to their native land. But Zau al-Makan said to his sister, "O my sister, it is in my mind to visit the Holy House,[3] Jerusalem, and Abraham the Friend of Allah[4] (on whom be peace!)." "I also desire so to do," replied she. So they agreed upon this and he fared forth and took passage for himself and her, and they made ready and set

1 For such fits of religious enthusiasm, see my Pilgrimage (iii 254)

2 "Irák" (Mesopotamia) means "a level country beside the banks of a river"

3 "Al-Kuds," or "Bayt al-Mukaddas," is still the popular name of Jerusalem, from the Heb Yerushalaim ha-Kadushah (legend on shekel of Simon Maccabeus)

4 "Follow the religion of Abraham," says the Koran (chapt iii 89) Abraham, titled "Khalílu'llah," ranks next in dignity to Mohammed, preceding Isa, I need hardly say that his tomb is not in Jerusalem nor is the tomb itself at Hebron ever visited Here Moslems (soi-disant) are allowed by the jealousies of Europe to close and conceal a place which belongs to the world, especially to Jews and Christians The tombs, if they exist, lie in a vault or cave under the Mosque

out in the ship with a company of Jerusalem palmers. That very night the sister fell sick of an aguish chill, and was grievously ill, but presently recovered, after which the brother also sickened. She tended him during his malady and they ceased not wayfaring till they arrived at Jerusalem, but the fever increased on him and he grew weaker and weaker. They alighted at a Khan and there hired a lodging; but Zau al-Makan's sickness ceased not to increase on him, till he was wasted with leanness and became delirous. At this his sister was greatly afflicted, and exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! This is the decree of Allah!" They sojourned in that place awhile, his weakness ever increasing, and she attending him and buying necessaries for him and for herself, till all the money she had was expended, and she became so poor that she had not so much as a dirham left. Then she sent a servant of the Khan to the bazar with some of her clothes, and he sold them and she spent the price upon her brother; then sold she something more, and she ceased not selling all she had, piece by piece, till nothing was left but an old rug. Whereupon she wept and exclaimed, "Verily is Allah the Orderer of the past and the future!" Presently her brother said to her, "O my sister, I feel recovery drawing near, and my heart longeth for a little roast meat." "By Allah! O my brother," replied she, "I have no face to beg; but to-morrow I will enter some rich man's house and serve him and earn somewhat for our living." Then she bethought herself awhile and said, "Of a truth 'tis hard for me to leave thee and thou in this state, but I must despite myself!" He rejoined, "Allah forbid! Thou wilt be put to shame; but there is no Majesty and there is no Might save in Allah!" And he wept and she wept too. Then she said, "O my brother, we are strangers who have dwelt here a full year, but none hath yet knocked at our door. Shall we then die of hunger? I know no resource but that I go out and do service and earn somewhat to keep us alive, till thou recover from thy sickness, when we will travel back to our native land." She sat weeping awhile and he wept too, propped upon his elbow. Then Nuzhat al-Zaman arose and, veiling her head with a bit of camlet,[1] which had been of the cameleer's clothes, and which the owner had forgotten and left with them; she kissed the head of her brother and embraced him and went forth from him, weeping and knowing not whither she should wend. And she stinted not going and her

1 Abá, or Abá'ah, vulg Abáyah is a cloak of hair, goat's or camel's, too well known to require description

brother Zau al-Makan awaiting her return till the supper-time; but she came not, and he watched for her till the morning morrowed, but still she returned not; and this endured till two days went by. He was greatly troubled thereat and his heart fluttered for her, and hunger was sore upon him. At last he left the chamber and, calling the servant of the caravanserai, said, "I wish thee to bear me to the bazar." So he carried him to the market-street and laid him down there; and the people of Jerusalem gathered round him, and were moved to tears seeing his condition. He signed to them begging for somewhat to eat; so they brought him some money from certain of the merchants who were in the bazar, and bought food and fed him therewith; after which they carried him to a shop, where they spread him a mat of palm-leaves and set an ewer of water at his head. When night fell, all the folk went away, sore concerned for him and, in the middle of the night, he called to mind his sister, and his sickness redoubled on him, so that he abstained from eating and drinking and became insensible to the world around him. Then the bazar-people arose and took for him from the merchants thirty-seven dirhams, and hiring a camel said to the driver, "Carry this sick man to Damascus and leave him in the hospital; haply he may be cured and recover health." "On my head be it!" replied the camel-man; but he said to himself, "How shall I take this sick man to Damascus, and he nigh upon death?" So he carried him away to a place, and hid with him till the night, when he threw him down on the ash-heap near the fire-hole of a Hammam and went his way. When morning dawned the Stoker[1] of the bath came to his work and, finding Zau al-Makan cast on his back, exclaimed, "Why did they not throw their dead body any where but here?" So saying, he gave him a kick and he moved; whereupon quoth the Fireman, "Some one of you who hath eaten a bit of Hashish and hath thrown himself down in whatso place it be!" Then he looked at his face and saw his hairless cheeks and his grace and comeliness; so he took pity on him, and knew that he was sick and a stranger in the land. And he cried, "There is no Majesty and there is no Might save in Allah! verily, I have sinned against this youth, for indeed the Prophet (whom Allah bless and keep!) enjoineth honour to the stranger, more especially when the stranger is sick." Then he carried him home and went in with him to his wife and bade her tend him. So she spread him a sleeping-rug and set a cushion under his head, then warmed water for him and washed therewith

1 Arab "Al-Wakkád", the man who lights and keeps up the bath-fires.

his hands and feet and face. Meanwhile, the Stoker went to the market and bought some rose-water and sugar, and sprinkled Zau al-Makan's face with the water and gave him to drink of the sherbet. Then he fetched a clean shirt and put it on him. With this, Zau al-Makan sniffed the zephyr of health, and recovery returned to him; and he sat up and leant against the pillow. Hereat the Fireman rejoiced and exclaimed, "Praise be to Allah for the welfare of this youth! O Allah, I beseech Thee by Thy knowledge of hidden things, that Thou make the salvation of this youth to be at my hands!"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Fifty-fourth Night,

She said, It hath reached me, O auspicious King, that the Fireman exclaimed, "O Allah, I beseech Thee of Thy knowledge of hidden things, that Thou make this young man's life the work of my hands!" And he ceased not to nurse him for three days, giving him to drink of sherbet of sugar and willow-flower water and rose-water; and doing him all manner of service and kindness, till health began to return to his body and Zau al-Makan opened his eyes. Presently came in the Fireman and, seeing him sitting up and showing signs of amendment, said to him, "What is now thy state, O my son?" "Praise be to Allah," replied Zau al-Makan, "I am well and like to recover, if such be the will of Allah Almighty at this time." The Stoker praised the Lord of All for this and, wending fast to the market, bought ten chickens, which he carried to his wife and said, "Kill two of these for him every day, one at dawn of day and the other at fall of day." So she rose up and killed a fowl and brought it to him boiled, and fed him with the flesh and made him drink its broth. When he had done eating, she fetched hot water and he washed his hands and lay back upon the pillow, whereupon she covered him up with the coverlet, and he slept till the time of the mid-afternoon prayer. Then she arose and killed another fowl and boiled it; after which she cut it up and, bringing it to Zau al-Makan, said, "Eat, O my son!" While he was eating, behold, her husband entered and seeing her feeding him sat down at his head, and said to him, "How is it with thee now, O my son?" "Thanks be to Allah for recovery!" he replied: "may the Almighty requite thee thy kindness to me." At this the Fireman rejoiced and going out, bought sherbet of violets and rose-water and made him drink it.

Now the Stoker used to work at the Hammam all day for a wage of five dirhams, whereof he spent every day, for Zau al-Makan, one dirham upon sugar and sherbet of rose-water and willow-flower water,[1] and another dirham for fowls; and he ceased not to entreat him thus kindly during a whole month, till the traces of illness ceased from him and he was once more sound and whole. Thereupon the Fireman and his wife rejoiced and asked him, "O my son, wilt thou go with me to the bath?" whereto he answered, "Yes!" So the Stoker went to the bazar and fetched a donkey-boy, and he mounted Zau al-Makan on the ass, and supported him in the saddle till they came to the bath. Then he made him sit down and seated the donkey-boy in the furnace-room, and went forth to the market and bought lote-leaves and lupin-flour,[2] with which he returned to the bath and said to Zau al-Makan, "O my master, in Allah's name, walk in and I will wash thy body." So they entered the inner room of the bath, and the Fireman took to rubbing Zau al-Makan's legs, and began to wash his body with the leaves and meal, when there came to them a bathman, whom the bath-keeper had sent to Zau al-Makan; and he, seeing the Stoker washing and rubbing him, said, "This is doing injury to the keeper's rights." Replied the Fireman, "The master overwhelmeth us with his favours!" Then the bathman proceeded to shave Zau al-Makan's head, after which he and the Stoker washed themselves and returned to the house, where he clad Zau al-Makan in a shirt of fine stuff and a robe of his own; and gave him a handsome turband and girdle and a light kerchief which he wound about his neck. Meanwhile the Fireman's wife had killed and cooked two chickens: so, as soon as Zau al-Makan entered and seated himself on the carpet, the husband arose and, dissolving sugar in willow-flower water, made him drink of it. Then he brought the food-tray and, cutting up the chickens, fed him with the flesh and gave him the broth to drink till he was satisfied; when he washed his hands and praised Allah for recovery, and said to the Fireman, "Thou art he whom the Almighty vouchsafed to me and made the cause of my cure!" "Leave this talk," replied the other, "and tell us the cause of thy coming to this city and whence thou art. Thy face showeth signs of gentle breeding." "Tell me first how thou camest to fall in with me," said Zau al-Makan; "and after I will

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1 Arab "Má al-Khaláf" (or "Khiláf"), a sickly perfume but much prized, made from the flowers of the Salix Ægyptiaca

2 Used by way of soap, like glasswort and other plants

tell thee my story." Rejoined the Fireman, "As for that, I found thee lying on the rubbish-heap by the door of the fire-house, as I went to my work near the morning, and knew not who had thrown thee there. So I carried thee home with me; and this is all my tale." Quoth Zau al-Makan, "Glory to Him who quickeneth the bones, though they be rotten! Indeed, O my brother, thou hast not done good save to one worthy of it, and thou shalt presently gather its fruitage." And he added, "But where am I now?" "Thou art in the city of Jerusalem," replied the Stoker; whereupon Zau al-Makan called to mind his strangerhood and remembered his separation from his sister and wept. Then he discovered his secret to the Fireman and told him his story and began repeating:—

In love they bore me further than my force would go, * And for them made me suffer resurrection-throe:
Oh, have compassion, cruel! on this soul of mine * Which, since ye fared, is pitied by each envious foe;
Nor grudge the tender mercy of one passing glance * My case to lighten, easing this excess of woe:
Quoth I, "Heart, bear this loss in patience!" Patience cried, * "Take heed! no patience in such plight I'm wont to show."

Then he redoubled his weeping, and the Fireman said to him, "Weep not, but rather praise Allah for safety and recovery." Asked Zau al-Makan, "How far is it hence to Damascus?" Answered the other, "Six days' journey." Then quoth Zau al-Makan, "Wilt thou send me thither?" "O my lord," quoth the Stoker, "how can I allow thee to go alone, and thou a youth and a stranger to boot? If thou would journey to Damascus, I am one who will go with thee; and if my wife will listen to and obey me and accompany me, I will take up my abode there; for it is no light matter to part with thee." Then said he to his wife, "Wilt thou travel with me to Damascus of Syria or wilt thou abide here, whilst I lead this my lord thither and return to thee? For he is bent upon going to Damascus of Syria and, by Allah, it is hard to me to part with him, and I fear for him from highwaymen." Replied she, "I will go with you both"; and he rejoined, "Praised be Allah for accord, and we have said the last word!" Then he rose and selling all his own goods and his wife's gear.—— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Five-and-Fiftieth Night,

She said, It hath reached me, O auspicious King, that the Fireman and his wife agreed with Zau al-Makan to travel with him Damascus-wards. Then the Stoker sold his goods and his wife's gear, and bought a camel and hired an ass for Zau al-Makan; and they set out, and ceased not wayfaring for six days till they reached Damascus. And they arrived there towards eventide; when the Fireman went forth and, as was his wont, bought some meat and drink. They had dwelt but five days in Damascus when his wife sickened, and, after a short illness, was translated to the mercy of Almighty Allah. Her death was a heavy matter to Zau al-Makan, for he was grown used to her as she had tended him assiduously; and the Fireman grieved for her with excessive grief. Presently the Prince turned to the Stoker and, finding him mourning, said to him, "Grieve not, for at this gate we must all go in." Replied he, "Allah make weal thy lot, O my son! Surely He will compensate us with His favours and cause our mourning to cease. What sayst thou, O my son, about our walking abroad to view Damascus and cheer thy spirits?" Replied Zau al-Makan, "Thy will is mine." So the Fireman arose and placed his hand in that of Zau al-Makan, and the two walked on till they came to the stables of the Viceroy of Damascus, where they found camels laden with chests and carpets and brocaded stuffs, and horses ready saddled and Bactrian dromedaries, while Mamelukes and negro slaves and folk in a hubbub were running to and fro. Quoth Zau al-Makan, "I wonder to whom belong all these chattels and camels and stuffs!" So he asked one of the eunuchs, "Whither this despatching?" and he answered, "These are presents sent by the Emir of Damascus to King Omar bin al-Nu'uman, with the tribute of Syria." Now when Zau al-Makan heard his father's name, his eyes brimmed over with tears, and he began repeating:—

Oh ye gone from the gaze of these lidded eyne, * Ye whose sight in my spirit shall ever dwell!
Your charms are gone, but this heart of me * Hath no sweet, and no pleasures its sour dispel;
If Allah's grace make us meet again, * In long-drawn love-tale my love I'll tell.

And when he had ended his verse, he wept and the Fireman said to him, "O my son, we hardly believed that thy health had

returned[1]; so take heart and do not weep, for I fear a relapse for thee." And he ceased not comforting and cheering him, whilst Zau al-Makan sighed and moaned over his strangerhood and separation from his sister and his family; and tears streamed from his eyes and he recited these couplets:—

Get thee provaunt in this world ere thou wend upon thy way; * And know how surely Death descends thy life-lot to waylay:
All thy worldly goods are pride and the painfullest repine; * All thy worldly life is vexing of thy soul in vain display:
Say, is not worldly wone like a wanderer's place of rest, * Where at night he "nakhs[2]" his camels and moves off at dawn of day?

And he continued to weep and wail over his separation; whilst the Fireman also bewept the loss of his wife, yet ceased not to comfort Zau al-Makan till morning dawned. When the sun rose, he said to him, "Meseemeth thou yearnest for thy native land?" "Yes," replied Zau al-Makan, "and I can no longer tarry here; so I will commend thee to Allah's care, and set out with these folk and journey with them, little by little, till I come to my mother-land." Said the Stoker, "And I with thee; for of a truth I cannot bear to part with thee. I have done thee kindly service and I mean to complete it by tending thee on thy travel." At this, Zau al-Makan rejoiced and said, "Allah abundantly requite thee for me!" and was pleased with the idea of their travelling together. The Fireman at once went forth and bought another ass, selling the camel; and laid in his provaunt and said to Zau al-Makan, "This is for thee to ride by the way; and when thou art weary of riding thou canst dismount and walk." Said Zau al-Makan, "May Allah bless thee and aid me to requite thee! for verily thou hast dealt with me more lovingly than one with his brother." Then he waited till it was dark night, when he laid the provisions and baggage on that ass and set forth upon their journey. This much befell Zau al-Makan and the Fireman; but as regards what happened to his sister Nuzhat al-Zaman, when she left her brother in the Khan where they abode and, wrapped in the old camlet, went out to seek service with some one, that she might earn wherewithal to buy him the roast meat he longed for, she fared on, weeping and knowing not whither to go, whilst her mind was occupied with thoughts of her brother and of her

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1 *i.e.*, "thou art only just recovered"

2 To "Nakh" is to gurgle "Ikh! Ikh!" till the camel kneels Hence the space called "Barr al-Manákhah" in Al-Madinah (Pilgrimage, i 222, ii 91) There is a regular camel-vocabulary amongst the Arabs, made up like our "Gee" (go ye!), etc., of significant words worn down

family and her native land. So she implored Allah Almighty to do away with these calamities from them and began versifying:—

Dark falls the night and Passion comes sore pains to gar me dree, ⁎
And pine upstirs those ceaseless pangs which work my torment ȝ ;
And cease not separation-flames my vitals to consume, ⁎ And drives
me on destruction-way this sorrow's ecstacy :
And longing breeds me restlessness ; desire for ever fires, ⁎ And tears
to all proclaim what I would keep in secrecy :
No cunning shift is known to me a meeting to secure ⁎ That I may
quit this sickly state, may cure my malady.
The love which blazeth in my heart is fed with fuel-fuel, ⁎ The lover
from its hell of fire must bear Hell's agony[1] !
O thou who blamest me for all befell me, 'tis enough : ⁎ Patient I bear
whatever wrote the Reed of Doom for me :
By Love I swear I'll never be consoled, no, never more ; ⁎ I swear the
oath of Love's own slaves who know no perjury :
O Night, to chroniclers of Love the news of me declare, ⁎ That sleep
hath fed mine eyelids of thy knowledge witness bear !

Then she walked on, weeping and turning right and left as she went, when behold, there espied her an old Badawi[2] who had come into the town from the desert with wild Arabs other five. The old man took note of her and saw that she was lovely, but she had nothing on her head save a piece of camlet, and, marvelling at her beauty, he said to himself, "This charmer dazzleth men's wits but she is in squalid condition, and whether she be of the people of this city or she be a stranger, I needs must have her." So he followed her, little by little, till he met her face to face, and stopped the way before her in a narrow lane, and called out to her asking her case, and said, "Tell me, O my little daughter! art thou a free-woman or a slave?" When she heard this she said to him, "By thy life, do not add to my sorrows!" Quoth he,

1 Arab "Lazá," the Second Hell provided for Jews

2 The word has been explained (vol i night xii) It is trivial, not occurring in the Koran, which uses "Arabs of the desert", "Arabs who dwell in tents," etc (chapt ix and xxxiii) "A'arábi" is the classical word, and the origin of "Arab" is disputed According to Pocock (Notæ Spec Hist Arab) "Diverse are the opinions concerning the denomination of the Arabs, but the most certain of all is that which draws it from Arabah, which is part of the region of Tehama (belonging to Al-Madinah, Pilgrimage, ii 118), which their father Ismail afterwards inhabited" Tehamah (tierra caliente) is the maritime region of Al-Hijaz, the Moslem's Holy Land, and its "Arabah," a very small tract which named a very large tract, must not be confounded, as some have done, with the Wady Arabah, the ancient outlet of the Dead Sea The derivation of 'Arab" from "Ya'arab," a fancied son of Joktan, is mythological In Heb Arabia may be called "Eretz Ereb" (or "Arab")=land of the West, but in Arabic "Gharb" (not Ereb) is the Occident and the Arab dates long before the Hebrew

"Allah hath blessed me with six daughters, of whom five died and only one is left me, the youngest of all; and I came to ask thee if thou be of the folk of this city or a stranger; that I might take thee and carry thee to her, to bear her company so as to divert her from pining for her sisters. If thou have no kith and kin, I will make thee as one of them, and thou and she shall be as my two children." Nuzhat al-Zaman bowed her head in bashfulness when she heard what he said, and communed with herself, "Haply I may trust myself to this old man." Then she said to him, "O nuncle, I am a maiden of the Arabs and a stranger, and I have a sick brother; but I will go with thee to thy daughter on one condition; which is, that I may spend only the day with her and at night may return to my brother. If thou strike this bargain I will fare with thee; for I am a stranger and I was high in honour among my tribe, and I awoke one morning to find myself vile and abject. I came with my brother from the land of Al-Hijaz, and I fear lest he know not where I am." When the Badawi heard this, he said to himself, "By Allah, I have got my desire!" Then he turned to her and replied, "There shall none be dearer to me than thou; I wish thee only to bear my daughter company by day, and thou shalt go to thy brother at earliest nightfall. Or, if thou wilt, bring him over to dwell with us." And the Badawi ceased not to console her heart and coax her, till she trusted in him and agreed to serve him. Then he walked on before her and, when she followed him, he winked to his men to go in advance and harness the dromedaries and load them with their packs and place upon them water and provisions, ready for setting out as soon as he should come up with the camels. Now this Badawi was a base-born churl, a highway thief and a traitor to the friend he held most lief, a rogue in grain, past master of plots and chicane. He had no daughter and no son, and was only passing through the town when, by the decree of the Decreer, he fell in with this unhappy one. And he ceased not to hold her in converse on the highway till they came without the city of Jerusalem and when outside he joined his companions and found they had made ready the dromedaries. So the Badawi mounted a camel, having seated Nuzhat al-Zaman behind him, and they rode on all night. Then she knew that the Badawi's proposal was a snare and that he had tricked her; and she continued weeping and crying out the whole night long, while they journeyed on making for the mountains, in fear any should see them. Now when it was near dawn they dismounted from their dromedaries, and the Badawi came up to Nuzhat al-Zaman, and said to her, "O city-strumpet,

what is this weeping? By Allah, an thou hold not thy peace, I will beat thee to death, O thou town-filth!" When she heard this she loathed life and longed for death; so she turned to him and said, "O accursed old man, O gray-beard of hell, how have I trusted thee and thou hast played me false, and now thou wouldst torture me?" When he heard her reply he cried out, "O lazy baggage, dost thou dare to bandy words with me?" And he stood up to her and beat her with a whip, saying, "An thou hold not thy peace, I will kill thee!" So she was silent awhile, then she called to mind her brother and the happy estate she had been in and she shed tears secretly. Next day she turned to the Badawi and said to him, "How couldst thou play me this trick and lure me into these bald and stony mountains, and what is thy design with me?" When he heard her words he hardened his heart and said to her, "O lazy baggage of ill-omen and insolent! wilt thou bandy words with me?" and he took the whip and came down with it on her back till she felt faint. Then she bowed down over his feet and kissed[1] them, and he left beating her and began reviling her and said, "By the rights of my bonnet,[2] if I see or hear thee weeping, I will cut out thy tongue, O thou city filth!" So she was silent and made him no reply, for the beating pained her; but sat down with her arms round her knees and, bowing her head upon her collar, began to look into her case and her abasement after her lot of high honour, and the beating she had endured; and she called to mind her brother and his sickness and forlorn condition, and how they were both strangers in a far country, which drave her tears down her cheeks and she wept silently and began repeating:—

Time hath for his wont to upraise and debase, * Nor is lasting condition for human race:
In this world each thing hath appointed turn * Nor may man transgress his determined place:
How long these perils and woes? Ah woe * For a life, all woeful in parlous case!

1 "When thine enemy extends his hand to thee, cut it off if thou can, or kiss it," wisely said Caliph al-Mansur

2 The Tartur is a peculiar turband worn by the Northern Arabs and shown in old prints In modern Egypt the term is applied to the tall sugar-loaf caps of felt affected mostly by regular Dervishes Burckhardt (Proverbs 194 and 398) makes it the high cap of felt or fur proper to the irregular cavalry called Dely or Delaty In Dar-For (Darfour) "Tartur" is a conical cap adorned with beads and cowries worn by the Manghwah or buffoon, who corresponds with the Egyptian "Khalbús" or "Maskharah" and the Turkish "Sutari" For an illustration see Plate IV fig 10 of Voyage au Darfour par Mohammed El Tounsy (The Tunisian), Paris, Duprat, 1845

Allah bless not the days which have laid me low * I' the world, with disgrace after so much grace!
My wish is baffled, my hopes cast down, * And distance forbids me to greet his face:
O thou who passeth that dear one's door, * Say for me, these tears shall flow evermore.

When she had finished her verses, the Badawi came up to her and, taking compassion on her, bespoke her kindly and wiped away her tears. Then he gave her a barley-scone and said, "I love not one who answereth at times when I am in wrath: so henceforth give me no more of these impertinent words and I will sell thee to a good man like myself, who will do well with thee, even as I have done." "Yes; whatso thou doest is right," answered she; and when the night was longsome upon her and hunger burnt her, she ate a very little of that barley bread. In the middle of the night the Badawi gave orders for departure. ——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Sixty-and-Fiftieth Night,

She said, It hath reached me, O auspicious King, that when the Badawi gave the barley-scone to Nuzhat al-Zaman and promised he would sell her to a good man like himself, she replied, "Whatso thou doest is right!" and about midnight, when hunger burned her,[1] she ate a very little of that barley bread and the Badawi ordered his party to set out; so they loaded their loads and he mounted a camel setting Nuzhat al-Zaman behind him. Then they journeyed, and ceased not journeying for three days, till they entered the city of Damascus, and alighted at the Sultan's Khan hard by the Viceroy's Gate. Now she had lost her colour by grief and the fatigue of such travelling, and she ceased not to weep over her misfortunes. So the Badawi came up to her and said, "O thou city-filth, by the right of my bonnet, if thou leave not this weeping, I will sell thee to none but a Jew!" Then he arose and took her by the hand and carried her to a chamber, and walked off to the bazar; and he went round to the merchants who dealt in slave-girls, and began to parley with them, saying, "I have brought a slave-girl whose brother fell ill, and I sent him to my people about Jerusalem, that they

1 The term is picturesque and true, we say "gnaw," which is not so good.

might tend him till he is cured. As for her I want to sell her, but after the dog her brother fell sick, the separation from him was grievous to her, and since then she doth nothing but weep; and now I wish that whoso is minded to buy her of me speak softly to her and say:—Thy brother is with me in Jerusalem ill; and I will be easy with him about her price." Then one of the merchants came up to him and asked, "How old is she?" He answered, "She is a virgin, just come to marriageable age, and she is endowed with sense and breeding and wit and beauty and loveliness. But from the day I sent her brother to Jerusalem, her heart hath been yearning for him, so that her beauty is fallen away and her value lessened." Now when the merchant heard this, he set forth with the Badawi and said, "O Shaykh[1] of the Arabs, I will go with thee and buy of thee this girl whom thou praisest so highly for wit and manners and beauty and loveliness; and I will pay thee her price, but it must be upon conditions which if thou accept I will give thee ready money, and if thou accept not I will return her to thee." Quoth the Badawi, "An thou wilt, take her up to the Sultan Sharrkan, son of Omar bin al-Nu'uman, Lord of Baghdad and of the land of Khorasan, and condition me any conditions thou likest, for when thou hast brought her before King Sharrkan, haply she will please him, and he will pay thee her price and a good profit for thyself to boot." Rejoined the merchant, "It happens that I have just now something to ask from him, and it is this that he write me an order upon the office, exempting me from custom dues, and also that he write me a letter of recommendation to his father, King Omar bin al-Nu'uman. So if he take the girl, I will weigh[2] thee out her price at once." "I agree with thee to this condition," answered the Badawi. So they returned together to the place where Nuzhat al-Zaman was, and the wild Arab stood at the chamber door and called out, saying, "O Nájy ah[3]!" which was the name wherewith he had named her. When she heard him, she wept and made no answer. Then he turned to the merchant and said to him, "There she sitteth; go to her and look at her and speak to her kindly as I enjoined thee." So the trader went up to her in courteous wise and saw that she was wondrous beautiful and loveable, especially as she knew the Arabic tongue; and he

1 Here meaning an Elder, Chief, etc., the word has been almost naturalized in English. I have noticed that Abraham was the first "Shaykh."

2 This mention of weighing suggests the dust of Dean Swift and the money of the Gold Coast. It was done, I have said, because the gold coin, besides being "sweated" was soft and was soon worn down.

3 Fem. of Náji (a deliverer, a saviour) = Salvadora

said to the Badawi, "If she be even as thou saidest, I shall get of the Sultan what I will for her." Then he bespake her, "Peace be on thee, my little maid! How art thou?" She turned to him and replied, "This also was registered in the Book of Destiny." Then she looked at him and, seeing him to be a man of respectable semblance with a handsome face, she said to herself, "I believe this one cometh to buy me"; and she continued, "If I hold aloof from him, I shall abide with my tyrant and he will do me to death with beating. In any case, this person is handsome of face and maketh me hope for better treatment from him than from my brute of a Badawi. May be he cometh only to hear me talk; so I will give him a fair answer." All this while her eyes were fixed on the ground; then she raised them to him and said in a sweet voice, "And upon thee be peace, O my lord, and Allah's mercy and His benediction[1]! This is what is commanded of the Prophet, whom Allah bless and preserve! As for thine enquiry how I am, if thou wouldst know my case, it is such as thou wouldst not wish but to thy foe." And she held her peace. When the merchant heard what she said, his fancy took wings for delight in her and, turning to the Badawi, he asked him, "What is her price, for indeed she is noble?" Thereupon the Badawi waxed angry and answered, "Thou wilt turn me the girl's head with this talk! Why dost thou say that she is noble,[2] while she is of the scum of slave-girls and of the refuse of folk? I will not sell her to thee!" When the merchant heard this, he knew the man to be weak of wits, and said to him, "Calm thyself, for I will buy her of thee with these blemishes thou mentionest." "And how much wilt thou give me for her?" enquired the Badawi. Replied the merchant, "Name thy price for her: none should name the son save his sire." Rejoined the Badawi, "None shall name it but thou thyself." Quoth the merchant to himself, "This wildling is a rudesby and a maggotty head. By Allah, I cannot tell her price, for she hath won my heart with her fair speech and good looks; and, if she can read and write, it will be complete fair luck to her and to her purchaser. But this Badawi does not know her worth." Then he turned and said to him, "O Shaykh of the Arabs, I will give thee in ready money, clear of the tax and the Sultan's dues, two hundred gold pieces."

1 This, I have noted, is according to Koranic command (chapt iv 88). "When you are saluted with a salutation, salute the person with a better salutation" The longer answer to "Peace be with (or upon) thee!" is still universally the custom The "Salam" is so differently pronounced by every Eastern nation that the observant traveller will easily make of it a Shibboleth

2 The Badawi, who was fool as well as rogue, begins to fear that he has kidnapped a girl of family

Now when the Badawi heard this, he flew into a violent rage and cried at the merchant, saying, "Get up and go thy ways! By Allah, wert thou to offer me two hundred dinars for the bit of camlet she weareth, I would not sell it to thee. And now I will not sell her, but will keep her by me, to pasture the camels and grind my grist." And he cried out to her, saying, "Come here, thou stinkard! I will not sell thee." Then he turned to the merchant and said to him, "I used to think thee a man of judgment; but, by the right of my bonnet, if thou begone not from me, I will let thee hear what shall not please thee!" Quoth the merchant to himself, "Of a truth this Badawi is mad and knoweth not her value, and I will say no more to him about her price at the present time; for by Allah, were he a man of sense, he would not say,—By the rights of my bonnet! By the Almighty, she is worth the kingdom of the Chosroes and I have not her price by me, but if he ask even more, I will give him what he will, though it be all my goods." Then he turned and said to him, "O Shaykh of the Arabs, take patience and calm thyself, and tell me what clothes she hath with thee?" Cried the Badawi, "And what hath the baggage to do with clothes? By Allah, this camlet in which she is wrapped is ample for her." "With thy leave," said the merchant, "I will unveil her face and examine her even as folk examine slave-girls whom they think of buying.[1]" Replied the other, "Up and do what thou wilt, and Allah keep thy youth! Examine her outside and inside and, if thou wilt, strip off her clothes and look at her when she is naked." Quoth the trader, "Allah forfend! I will look at naught save her face.[2]" Then he went up to her and was put to shame by her beauty and loveliness.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Fifty-seventh Night,

She said, It hath reached me, O auspicious King, that the merchant went up to Nuzhat al-Zaman and was put to shame by her beauty and loveliness, so he sat by her side and asked her, "O my mistress, what is thy name?" She answered, "Dost thou ask what is my name this day, or what it was before this day?" There-

1 These examinations being very indecent are usually done in strictest privacy The great point is to make sure of virginity

2 This is according to strict Moslem law the purchaser may not look at the girl's nakedness till she is his, and he ought to manage matters through an old woman

upon the merchant enquired, "Hast thou then two names: to-day's and yesterday's?" "Yes," replied she, "my name in the past was Nuzhat al-Zaman, the Delight of the Age; but my name at this present is Ghussat[1] al-Zaman, the Despite of the Age." When the merchant heard this his eyes brimmed over with tears, and quoth he to her, "Hast thou not a sick brother?" "Ay, by Allah, O my lord, I have," quoth she, "but Fortune hath parted me and him, and he lieth sick in Jerusalem." The merchant's head was confounded at the sweetness of her speech and he said to himself, "Verily, the Badawi spake the truth of her." Then she called to mind her brother, and his sickness and his strangerhood, and her separation from him in his hour of weakness and her not knowing what had befallen him; and she thought of all that had happened to her with the Badawi, and of her severance from her mother and father and native land; and the tears coursed down her cheeks and fast as they started they dropped; and she began reciting:—

Allah, where'er thou be, His aid impart * To thee, who distant dwellest in my heart!
Allah be near thee how so far thou fare; * Ward off all shifts of Time, all dangers thwart!
Mine eyes are desolate for thy vanisht sight, * And start my tears—ah me, how fast they start!
Would Heaven I kenned what quarter or what land * Homes thee, and in what house and tribe thou art;
An fount of life thou drain in greenth of rose, * While drink I tear-drops for my sole desart?
An thou 'joy slumber in those hours when I * Feel 'twixt my side and couch coals' burning smart?
All things were easy save to part from thee, * For my sad heart this grief is hard to dree.

When the merchant heard her verses, he wept and put out his hand to wipe away the tears from her cheeks; but she let down her veil over her face, saying, "Heaven forbid, O my Lord[2]!" Then the Badawi, who was sitting at a little distance watching them, saw her cover her face from the merchant while about to wipe the tears from her cheeks; and he concluded that she would have hindered him from handling her: so he rose and running to her, dealt her, with a camel's halter he had in his hand, such a blow on the shoulders that she fell to the ground on her face.

1 Lit. wrath, affliction which chokes, in Hindustani it means simply anger.

2 *i e*, Heaven forbid I be touched by a strange man

Her eyebrow struck a stone which cut it open, and the blood streamed down her cheeks; whereupon she screamed a loud scream and felt faint and wept bitterly. The merchant was moved to tears for her and said in himself, "There is no help for it but that I buy this damsel, though at her weight in gold, and free her from this tyrant." And he began to revile the Badawi whilst Nuzhat al-Zaman lay insensible. When she came to herself, she wiped away the tears and blood from her face; and she bound up her head: then, raising her glance to heaven, she besought her Lord with a sorrowful heart and began repeating:—

And pity one who erst in honour throve, * And now is fallen into sore disgrace.
She weeps and bathes her cheeks with railing tears, * And asks, "What cure can meet this fatal case?"

When she had ended her verse, she turned to the merchant and said in an undertone, "By the Almighty, do not leave me with a tyrant who knoweth not Allah the Most High! If I pass this night in his place, I shall kill myself with my own hand: save me from him, so Allah save thee from Gehenna-fire." Then quoth the merchant to the Badawi, "O Shaykh of the Arabs, this slave is none of thine affair; so do thou sell her to me for what thou wilt." "Take her," quoth the Badawi, "and pay me down her price, or I will carry her back to the camp and there set her to feed the camels and gather their dung.[1]" Said the merchant, "I will give thee fifty thousand dinars for her." "Allah will open[2]!" replied the Badawi. "Seventy thousand," said the merchant. "Allah will open!" repeated the Badawi: "this is not the capital spent upon her, for she hath eaten with me barley bread to the value of ninety thousand gold pieces." The merchant rejoined, "Thou and thine and all thy tribe in the length of your lives have not eaten a thousand ducats' worth of barley; but I will say thee one word, wherewith, if thou be not satisfied, I will set the Viceroy of Damascus on thee and he will take her from thee by force." The Badawi continued, "Say on!" "An hundred thousand," quoth the merchant. "I have sold her to thee at that price," answered the Badawi; "I shall be able to buy salt with her." The merchant laughed and, going to his lodgings, brought the money and put it into the hand of the Badawi, who took it and made off, saying to himself, "Needs must I go to

1 Used for fuel and other purposes, such as making "Joss stick"
2 Arab "Yaftah'Allah," the offer being insufficient. The rascal is greedy as a Badawi, and moreover he is a liar, which the Badawi is not

Jerusalem where, haply, I shall happen on her brother, and I will bring him here and sell him also." So he mounted and journeyed till he arrived at Jerusalem, where he went to the Khan and asked for Zau al-Makan, but could not find him. Such was the case with him; but for what regards the merchant and Nuzhat al-Zaman, when he took her he threw some of his clothes over her, and carried her to his lodgings."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eight-and-Fiftieth Night,

She said, It hath reached me, O auspicious King, that when the trader saved Nuzhat al-Zaman from the Badawi, and bore her to his lodgings and robed her in the richest raiment, he went down with her to the bazar, where he bought her what ornaments she chose and put them in a satin bag, which he set before her, saying, "All is for thee, and I ask nothing of thee in return but that, when I lead thee to the Sultan, Viceroy of Damascus, thou acquaint him with the price I paid for thee, albeit it was little compared with thy value: and if, seeing thee he buy thee of me, thou tell him how I have dealt with thee and ask of him for me a royal patent, and a written recommendation wherewith I can repair to his father, King Omar bin al-Nu'uman, Lord of Baghdad, to the intent that he may forbid the tax on my stuffs or any other goods in which I traffic." When she heard his words she wept and sobbed, and the merchant said to her, "O my lady, I observe that every time I mention Baghdad thine eyes are tearful: is there any one there whom thou lovest? If it be a trader or the like, tell me; for I know all the merchants and so forth there, and if thou wouldst send him a message I will bear it for thee." Replied she, "By Allah, I have no acquaintance among merchant-folk and the like! I know none there but King Omar bin Nu'uman, Lord of Baghdad." When the merchant heard her words, he laughed and rejoiced with exceeding joy and said in himself, "By Allah, I have won my wish!" Then he said to her, "Hast thou been shown to him in time past?" She answered, "No, but I was brought up with his daughter and he holdeth me dear, and I have high honour with him; so if thou wouldst have the King grant thee thy desire, give me ink-case and paper and I will write thee a letter; and when thou reachest the city of Baghdad, do thou deliver it into

the hand of King Omar bin al-Nu'uman and say to him:— Thy handmaid, Nuzhat al-Zaman, would have thee to know that the chances and changes of the nights and days have struck her as with a hammer, and have smitten her so that she hath been sold from place to place; and she sendeth thee her salams. And, if he ask further of her, say that I am now with the Viceroy at Damascus." The merchant wondered at her eloquence, and his affection for her increased and he said to her, "I cannot but think that men have played upon thine understanding and sold thee for money. Tell me, dost thou know the Koran by heart?" "Yes," answered she; "and I am also acquainted with philosophy and medicine and the prolegomena of science and the commentaries of Galen, the physician, on the canons of Hippocrates; and I have commented him, and I have read the Tazkirah and have commented the Burhán: and I have studied the Simples of Ibn Baytár, and I have something to say of the canon of Meccah, by Avicenna. I can ree riddles and can solve ambiguities, and discourse upon geometry and am skilled in anatomy. I have read the books of the Sháfi'i[1] school and the Traditions of the Prophet and syntax; and I can argue with the Olema and discourse of all manner learning. Moreover, I am skilled in logic and rhetoric and arithmetic, and the making of talismans and almanacs, and I know thoroughly the Spiritual Sciences[2] and the times appointed for religious duties, and I understand all these branches of knowledge." Then quoth she to the merchant, "Bring me ink-case and paper, that I write thee a letter which shall aid thee on thy journey to Baghdad, and enable thee to do without passports." Now when the merchant heard this he cried out, "Brava! Brava[3]! Then O happy he in whose palace thou shalt be!" Thereupon he brought her paper and ink-case and a pen of brass and bussed the earth before her face to do her honour. She took a sheet and handled the reed and wrote therewith these verses:—

I see all power of sleep from eyes of me hath flown; * Say, did thy parting teach these eyne on wake to wone?
What makes thy memory light such burnings in my heart? * Hath every lover strength such memories to own?

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1 The third of the four great Moslem schools of Theology, taking its name from the Iman al-Sháfi'i (Mohammed ibn Idrís) who died in Egypt A.H 204, and lies buried near Cairo (Sale's Prel. Disc., sect viii)

2 The Moslem form of Cabbala, or transcendental philosophy of the Hebrews

3 Arab "Bakh", the word used by the Apostle to Ali his son-in-law It is the Latin "Euge."

How sweet the big-dropped cloud which rained on summer-day; * 'Tis gone; and ere I taste its sweets afar 'tis flown:
I pray the wind with windy breath to bring some news * From thee, to lover-wight wi' love so woe-begone:
Complains to thee a lover of all hope forlorn, * For parting-pangs can break not only heart but stone.

And when she had ended writing the verses she continued, "These words are from her who saith that melancholy destroyeth her and that watching wasteth her; in the murk of whose night is found no light, and darkness and day are the same in her sight. She tosseth on the couch of separation, and her eyes are blackened with the pencils of sleeplessness; she watcheth the stars arise and into the gloom she strains her eyes: verily, sadness and leanness have consumed her strength, and the setting forth of her case would run to length. No helper hath she but tears and she reciteth these verses:—

No ring-dove moans from home on branch in morning light, * But shakes my very frame with sorrow's killing might:
No lover sigheth for his love or gladdeth heart * To meet his mate, but breeds in me redoubled blight,
I bear my plaint to one who has no ruth for me; * Ah me, how Love can part man's mortal frame and sprite!"

Then her eyes welled over with tears, and she wrote also these two couplets:—

"Love smote my frame so sore on parting day, * That severance severed sleep and eyes for aye:
I waxt so lean that I am still a man, * But for my speaking, thou wouldst never say."

Then she shed tears and wrote at the foot of the sheet, "This cometh from her who is far from her folk and her native land, the sorrowful-hearted woman Nuzhat al-Zaman." In fine, she folded the sheet and gave it to the merchant, who took it and kissed it and understood its contents, and exclaimed, "Glory to Him who fashioned thee!" —— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Nine-and-Fiftieth Night,

She said, It reached me, O auspicious King, that Nuzhat al-Zaman wrote the letter and gave it to the merchant; and he took it and read it and understood the contents and exclaimed, "Glory to Him who fashioned thee!" Then he redoubled his kindness

made himself pleasant to her all that day; and when night came he sallied out to the bazar and bought some food, wherewith he fed her; after which he carried her to the Hammam and said to the bath-woman, "As soon as thou hast made an end of washing her head, dress her and send and let me know of it." And he replied, "Hearing is obeying." Meanwhile he fetched food and fruit and wax-candles, and set them on the bench in the outer room of the bath; and when the tire-woman had done washing her, she dressed her and led her out of the bath and seated her on the bench. Then she sent to tell the merchant, and Nuzhat al-Zaman went forth to the outer room, where she found the tray spread with food and fruit. So she ate and the tire-woman with her, and gave the rest to the people and keeper of the bath. Then she slept till the morning, and the merchant lay the night in a place apart from her. When he aroused himself from sleep he came to her and waking her, presented her with a shift of fine stuff and a head-kerchief worth a thousand dinars, a suit of Turkish embroidery and walking boots purfled with red gold and set with pearls and gems. Moreover, he hung in each of her ears a circlet of gold with a fine pearl therein, worth a thousand dinars, and threw round her neck a collar of gold with bosses of garnet and a chain of amber beads that hung down between her breasts over her navel. Now to this chain were attached ten balls and nine crescents, and each crescent had in its midst a bezel of ruby, and each ball a bezel of balass: the value of the chain was three thousand dinars, and each of the balls was priced at twenty thousand dirhams, so that the dress she wore was worth in all a great sum of money. When she had put these on, the merchant bade her adorn herself, and she adorned herself to the utmost beauty; then she let fall her fillet over her eyes and she fared forth with the merchant preceding her. But when folk saw her, all wondered at her beauty and exclaimed, "Blessed be Allah, the most excellent Creator! O lucky the man in whose house she shall be!" And the trader ceased not walking (and she behind him) till they entered the palace of Sultan Sharrkan; when he sought an audience and, kissing the earth between his hands, said, "O auspicious King, I have brought thee a rare gift, unmatched in this time and richly gifted with beauty and with good qualities." Quoth the King, "Let me see it." So the merchant went out and brought her, she following him till he made her stand before King Sharrkan. When he beheld her, blood yearned to blood, though she had been parted from him in childhood and though is the lad never seen her, having only heard a long time after her

birth that he had a sister called Nuzhat al-Zaman and a brother Zau al-Makan, he having been jealous of them, because of the succession. And such was the cause of his knowing little about them. Then, having placed her before the presence, the merchant said, "O King of the age, besides being peerless in her time for beauty and loveliness, she is also versed in all learning, sacred and profane, including the art of government and the abstract sciences." Quoth the King to the trader, "Take her price, according as thou boughtest her, and go thy ways." "I hear and I obey," replied the merchant; "but first write me a patent exempting me for ever from paying tithe on my merchandise." Said the King, "I will do this, but first tell me what price thou paidest for her." Said the merchant, "I bought her for an hundred thousand dinars, and her clothes cost me another hundred thousand." When the Sultan heard these words, he declared, "I will give thee a higher price than this for her"; and, calling his treasurer, said to him, "Pay this merchant three hundred and twenty thousand ducats; so will he have an hundred and twenty thousand dinars profit." Thereupon the Sultan summoned the four Kazis and paid him the money in their presence, and then he said, "I call you to witness that I free this my slave-girl and purpose to marry her." So the Kazis wrote out the deed of emancipation and the contract of marriage, when the Sultan scattered much gold on the heads of those present; and the pages and the eunuchs picked up this largesse. Then, after paying him his moneys, Sharrkan bade them write for the merchant a perpetual patent, exempting him from toll, tax, or tithe upon his merchandise, and forbidding each and every in all his government to molest him, and lastly bestowed on him a splendid dress of honour.——And Shahrazad perceived the dawn of day, and ceased saying her permitted say.

Now when it was the full Sixtieth Night,

She said, It hath reached me, O auspicious King, that King Sharrkan bade them write for the merchant a mandate, after paying him his moneys; and they wrote a perpetual patent, exempting him from the tithe upon his merchandise, and forbidding any in his government to molest him; and lastly bestowed upon him a splendid dress of honour. Then all about him retired, and none remained save the Kazis and the merchant, whereupon said he to the judges, "I wish you to hear such discourse from

this damsel as may prove her knowledge and accomplishments in all claimed for her by this trader, that we ascertain the truth of his assertions." They answered, "There is no evil in that!" and he commanded the curtain to be let down between him and those with him, and the maiden and those with her; and the women about the damsel behind the curtains began to wish her joy and kiss her hands and feet, when they learned that she was become the King's wife. Then they came round her and took off her dresses, easing her of the weight of her clothes, and began to look upon her beauty and loveliness. Presently the wives of the Emirs and Wazirs heard that King Sharrkan had bought a handmaiden unmatched for her beauty and learning and philosophy and account-keeping, and versed in all branches of knowledge; that he had paid for her three hundred and twenty thousand dinars, and that he had set her free and had written a marriage-contract with her, and had summoned the four Kazis to make trial of her, how she would answer all their questions and hold disputation with them. So they asked leave of their husbands and repaired to the palace wherein was Nuzhat al-Zaman. When they came in to her, they found the eunuchs standing before her; and, as soon as she saw the wives of the Emirs and Wazirs and Grandees of the realm coming to call upon her, she arose to them on her feet and met them with courtesy, her handmaidens standing behind her, and she received them saying, "Ye be welcome!" The while she smiled in their faces so as to win their hearts; and she promised them all manner of good and seated them in their proper stations, as if she had been brought up with them; so all wondered at her beauty and loveliness, and said to one another, "This damsel is none other than a Queen, the daughter of a King." Then they sat down, magnifying her worth, and said to her, "O our lady, this our city is illumined by thee, and our country and abode and birth-place and reign are honoured by thy presence. The kingdom indeed is thy kingdom and the palace is thy palace, and we all are thy handmaids; so, by Allah, do not shut us out from thy favours and from the sight of thy beauty." And she thanked them for this. All this while the curtains were let down between Nuzhat al-Zaman and the women with her, on the one side, and King Sharrkan and the four Kazis and the merchant seated by him on the other. Presently King Sharrkan called to her and said, "O Queen, the glory of thine age, this merchant hath described thee as being learned and accomplished; and he claimeth that thou art skilled in all branches of knowledge, even to astrology: so let us hear

something of all this he hath mentioned, and favour us with a short discourse on such subjects." She replied, saying:—"O King, to hear is to obey.[1] The first subjects whereof I will treat are the art of government and the duties of Kings, and what behoveth governors of commandments according to religious law, and what is incumbent on them in respect of satisfactory speech and manners. Know then, O King, that all men's works tend either to religious or to laical life, for none attaineth to religion save through this world, because it is the best road to futurity. Now the works of this world are not ordered save by the doings of its people, and men's doings are divided into four divisions, government, commerce, husbandry and craftsmanship. Now government requireth perfect administration with just and true judgment; for government is the pivot of the edifice of the world, which world is the road to futurity; since Allah Almighty hath made the world for His servants as viaticum to the traveller for the attainment of his goal; and it befitteth each man that he receive of it such measure as shall bring him to Allah, and that he follow not herein his own mind and his individual lust. If folk would take of worldly goods with justice and equity, all cause of contention would be cut off; but they take thereof with violence and after their own desires, and their persistence therein giveth rise to contentions; so they have need of the Sultan that he do justice between them and order their affairs; and, if the King restrain not his folk from one another, the strong will drive the weak to the wall. Hence Ardeshir[2] saith, Religion and Kingship be twins; religion is a hidden treasure and the King is its keeper; and the Divine Ordinances and men's intelligence point out that it behoveth the people to adopt a Sultan who shall withhold oppressor from oppressed, and do the weak justice against the strong, and restrain the violence of the proud and the rebels against rule. For know, O King, that according to the measure of the Sultan's good morals, even so will be the time; as saith the Apostle of Allah (on whom be peace and salvation!), There be two classes who, if they be good, the people will be good; and if they be bad, the people will be bad, even the Olema and the Emirs. And it is said by a certain sage:—There be three kinds of Kings, the

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1 Readers, who read for amusement, will do well to "skip" the fadaises of this highly educated young woman

2 There are three Persian Kings of this name (Artaxerxes) which means "flour and milk," or "high lion" The text alludes to Ardeshir Babegan, so called because he married the daughter of Babak the shepherd, founder of the Sassanides in A.D 202. See D'Herbelot, and the Dabistan

King of the Faith, the King who protecteth things to which reverence is due, and the King of his own lusts. The King of the Faith obligeth his subjects to follow their faith, and it behoveth he be the most faithful,[1] for it is by him that they take pattern in the things of the Faith; and it becometh the folk to obey him in whatso he commandeth according to Divine Ordinance; but he shall hold the discontented in the same esteem as the contented, because of submission to the decrees of Destiny. As for the King who protecteth things to be reverenced, he upholdeth the things of the Faith and of the World, and compelleth his folk to follow the Divine Law and to preserve the rights of humanity; and it fitteth him to unite Pen and Sword; for whoso declineth from what Pen hath written, his feet slip and the King shall rectify his error with the sharp Sword and dispread his justice over all mankind. As for the King of his own lusts, he hath no religion but the following his desire and, as he feareth not the wrath of his Lord, who set him on the throne, so his Kingdom inclineth to deposition, and the end of his pride is in the house of perdition. And sages say, The King hath need of many people, but the people have need of but one King; wherefore it beseemeth that he be well acquainted with their natures, that he reduce their discord to concord, that with his justice he encompass them all and with his bounties overwhelm them all. And know, O King, that Ardeshir, styled Jamr Shadíd, or the Live Coal, third of the Kings of Persia, conquered the whole world and divided it into four divisions, and for this purpose gat for himself four seal-rings, one for each division. The first seal was that of the sea and the police of prohibition, and on it was written, Alternatives. The second was the seal of tribute and of the receipt of moneys, and on it was written, Building up. The third was the seal of the provisioning department, and on it was written, Plenty. The fourth was the seal of the oppressed, and on it was written, Justice. And these usages remained valid in Persia until the revelation of Al-Islam. Chosroes also wrote his son, who was with the army:—Be not thou too open-handed with thy troops, or they will be too rich to need thee."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

1 Alluding to the proverb, "Folk follow their King's faith," "Cujus regio ejus religio," etc

Now when it was the Sixty-first Night,

She said, It hath reached me, O auspicious King, that Chosroes wrote his son:—Be not thou too open-handed with thy troops, or they will be too rich to need thee; nor be thou niggardly with them, or they will murmur against thee. Give thy giving deliberately and confer thy favours advisedly; open thy hand to them in time of success, and stint them not in time of distress. There is a legend that a desert Arab came once to the Caliph Al-Mansúr[1] and said, Starve thy dog and he shall follow thee. When the Caliph heard his words, he was enraged with the Arab, but Abu 'l-Abbás of Tús said to him, I fear thatif some other than thou should show him a scone, the dog would follow him and leave thee alone. Thereupon the Caliph Al-Mansur's wrath subsided and he knew that the wild Arab had intended no offence and ordered him a present. And know, O King, that Abd al-Malik bin Marwán wrote to his brother, Abd al-Azíz, when he despatched him to Egypt, as follows:—Pay heed to thy Secretaries and thy Chamberlains, for the Secretaries will acquaint thee with established matters and the Chamberlains with matters of official ceremony, whilst thine expenditure will make thy troops known to thee. Omar bin Al-Khattáb[2] (whom Allah accept!) when engaging a servant was in the habit of conditioning him with four conditions; the first that he should not ride the baggage-beasts, the second that he should not wear fine clothes, the third that he should not eat of the spoil, and the fourth that he should not put off praying till after the proper period. It is said that there is no wealth more profitable than understanding, and there is no understanding like common sense and prudence, and there is no prudence like piety; that there is

1 Second Abbaside, A H 136-158 (=754-775)

2 The celebrated companion of Mohammed who succeeded Abu Bakr in the Caliphate (A H 13-23=634-644) The Sunnis know him as Al-Adil, the Just, and the Shi'ahs detest him for his usurpation, his austerity, and harshness It is said that he laughed once and wept once The laugh was caused by recollecting how he ate his dough-gods (the idols of the Hanifah tribe) in The Ignorance The tears were drawn by remembering how he buried alive his baby daughter who, while the grave was being dug, patted away the dust from his hair and beard Omar was doubtless a great man, but he is one of the most ungenial figures in Moslem history which does not abound in genialities To me he suggests a Puritan, a Covenanter of the sourest and narrowest type, and I cannot wonder that the Persians abhor him, and abuse him on all occasions.

no means of drawing near to God like good morals, no measure like good breeding, no traffic like good works, and no profit like earning the Divine favour; that there is no temperance like standing within the limits of the law, no science like that of meditation, no worship like obeying the Divine commands, no faith like modesty, no calculation like self-abasement, and no honour like knowledge. So guard the head and what it containeth, and the belly and what it compriseth; and think of death and doom ere it ariseth. Saith Ali (whose face Allah honour!), Beware of the wickedness of women, and be on thy guard against them: consult them not in aught[1]; but grudge not complaisance to them, lest they greed for intrigue. And eke quoth he, whoso leaveth the path of moderation his wits become perplexed; and there be rules for this which we will mention, if it be Allah's will. And Omar (whom Allah accept!) saith, there are three kinds of women, firstly the true-believing, Heaven-fearing, love-full and fruit-full, who helpeth her mate against fate, not helping fate against her mate; secondly, she who loveth her children but no more; and, lastly, she who is a shackle Allah setteth on the neck of whom He will. Men be also three: the wise when he exerciseth his own judgment; the wiser who, when befalleth somewhat whereof he knoweth not the issue, seeketh folk of good counsel and acteth by their advice; and the unwise-irresolute ignoring the right way nor heeding those who would guide him straight. Justice is indispensable in all things; even slave-girls have need of justice; and men quote as an instance highway robbers who live by violenting mankind, for did they not deal equitably among themselves and observe justice in dividing their booty, their order would fall to pieces.[2] In short, for the rest, the Prince of noble qualities is Beneficence-cum-Benevolence; and how excellent is the saying of the poet:—

By open hand and ruth the youth rose to his tribe's command; Go and do likewise for the same were easy task to thee.

And quoth another:—

In ruth and mildness surety lies and mercy wins respect; * And Truth is best asylum for the man of soothfast soul:
Whoso for wealth of gold would win and wear the world's good word, * On glory's course must ever be the first to gain the goal."

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1 The austere Caliph Omar, whose scourge was more feared than the sword, was the author of the celebrated saying, "Consult them (feminines) and do clear contrary-wise" The dictum is illustrated by a dozen Joe Millers known throughout the East

2 Our "honour amongst thieves."

And Nuzhat al-Zaman discoursed upon the policy of Kings till the bystanders said, "Never have we seen one reason of rule and government like this damsel! Haply she will let us hear some discourse upon subject other than this." When she heard their words and understood them she said, "As for the chapter of good breeding, it is wide of comprehension, being a compend of things perfect. Now it so happened that one day there came to the Caliph Mu'áwiyah[1] one of his companions, who mentioned the people of Irak and the goodness of their wit; and the Caliph's wife Maysún, mother of Yezíd, heard his words. So, when he was gone, she said to the Caliph:—O Prince of the Faithful, I would thou let some of the people of Irak come in and talk to thee, that I may hear their discourse. Therewith Mu'awiyah said to his attendants, See who is at the door? And they answered, The Banu Tamim. Let them come in, said he. So they came in and with them, Al-Ahnáf, son of Kays.[2] Then quoth Mu'awiyah:—Enter, O Abu Bakr, and drew a curtain between himself and Maysun, that she might hear what they said without being seen herself; then he said to Al-Ahnaf:—O Son of the Sea, draw near and tell me what counsel thou hast for me. Quoth Al-Ahnaf, Part thy hair and trim thy moustachio and pare thy nails and pluck thine armpits and shave thyself[3] and ever use the toothstick because therein be two-and-seventy virtues, and make the Ghusl or complete ablution on Friday, as an expiation for all between the Fridays."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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1 The sixth successor of Mohammed and founder of the Banu Umayyah or Ommiades, called the "sons of the little mother" from their eponymus (A H 41-60=661-680) For his Badawi wife Maysun, and her abuse of her husband, see Pilgrimage, iii 262

2 Shaykh of the noble tribe, or rather nation, Banu Tamím, and a notable of the day, surnamed, no one knows why, "Sire of the Sea"

3 This is essential for cleanliness in hot lands. however much the bath may be used, the body-pile and lower hair, if submitted to a microscope, will show more or less sordes adherent The axilla-hair is plucked because if shaved the growing pile causes itching, and the depilatories are held deleterious At first vellication is painful, but the skin becomes used to it The pecten is shaved either without or after using depilatories, of which more presently The body-pile is removed by "Takhfif", the Libán Shámi (Syrian incense), a fir-gum imported from Scio, is melted and allowed to cool in the form of a pledget This is passed over the face and all the down adhering to it is pulled up by the roots (Burckhardt, No 420) Not a few Anglo-Indians have adopted these precautions

Now when it was the Sixty-second Night,

She said, It hath reached me, O auspicious King, that Ahnaf bin Kays replied to Al-Mu'awiyah's[1] question, "And ever use the toothstick, because therein be two-and-seventy virtues and make the complete Friday ablution as an expiation for all between the two Fridays." Quoth Mu'awiyah, "What is thy counsel to thyself?" "To set my feet firmly on the ground, to move them deliberately, and watch over them with mine eyes!" "How dost thou order thyself when thou goest in to one not of the nobles of thy tribe?" "I lower mine eyes modestly and I salute first; I avoid what concerneth me not and I spare my words!" "And how when thou goest in to thine equals?" "I give ear to them when they speak and I do not assail them when they err!" "When thou goest in to thy chiefs?" "I salute without making any sign and await the reply: if they bid me draw near, I draw near; and if they draw off from me I withdraw!" "How dost thou with thy wife?" Quoth Ahnaf, "Excuse me from answering this, O Commander of the Faithful!" but Mu'awiyah cried, "I conjure thee inform me." He said, "I entreat her kindly and show her familiarity and am large in expenditure, for woman was created of a crooked rib.[2]" "And how dost thou when thou hast a mind to lie with her?" "I bid her perfume herself and kiss her till she is moved to desire. If the seed abide in her womb I say: —O Allah make it blessed and let it not be a wastrel, but fashion it into the best of fashions[3]! Then I rise from her to ablution, and first I pour water over my hands and then over my body, and lastly, I praise Allah for the joy He hath given me." Said Mu'awiyah, "Thou hast answered right well, and now tell me what be thy requirements?" Said Ahnaf, "I would have thee rule thy subjects in the fear of Allah, and do even-handed justice between them." Thereupon Ahnaf rose to his feet and left the Caliph's presence, and when he had gone Maysun said, "Were

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1 This Caliph was a tall, fair, handsome man of awe-inspiring aspect Omar used to look at him and say, "This is the Cæsar of the Arabs," while his wife called him a "fatted ass."

2 The saying is attributed to Abraham when "exercised" by the unkindly temper of Sarah, "woman is made hard and crooked like a rib", and the modern addition is, "whoso would straighten her, breaketh her"

3 "And do first (before going in to your wives) some act which may be profitable unto your souls"—or, for your soul's good (Koran, chapt. ii 223) Hence Ahnaf makes this prayer

there but this man in Irak, he would suffice to it." Then continued Nuzhat al-Zaman, " And all this is a section of the chapter of good-breeding, and know, O King, that Mu'aykib was intendant of the public treasury during the Caliphate of Omar bin al-Khattáb";——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Sixty-third Night,

She said, It hath reached me, O auspicious King, that Nuzhat al-Zaman continued, " Know, O King, that Mu'aykib was intendant of the public treasury during the Caliphate of Omar bin Al-Khattab; and it so befell him that he saw Omar's son and gave him a dirham out of the treasury. Thereupon, quoth Mu'aykib, I returned to my own house, and while I was sitting there, behold a messenger came to me from Omar, and I was afraid and went to him, and when I came into his presence, in his hand was the dirham I had given his son. He said to me, Woe to thee, Mu'aykib! I have found somewhat concerning thy soul. I asked, And what is that? and he answered, It is that thou hast shown thyself a foe to the followers of Mohammed (on whom be peace and salvation!) in the matter of this dirham, and thou wilt have to account for it on Resurrection Day.[1] And Omar also wrote a letter to Abú Músá al-Ashári[2] as follows :—When these presents reach thee, give the people what is theirs and remit to me the rest. And he did so. Now when Othmán succeeded to the Caliphate, he wrote a like letter to Abu Musa, who did his bidding and sent him the tribute accordingly, and with it came Ziyád.[3] And when Ziyad laid the tribute before Othman, the Caliph's son came in and took a dirham, whereupon Ziyad shed tears. Othman asked, Why weepest thou? and Ziyad answered, I once brought Omar bin Al-Khattab the like of this and his son took a dirham, whereupon Omar bade snatch it from his hand. Now thy son hath taken of the tribute, yet I have seen none say aught to him or snatch the money from him. Then Othman[4] cried, And where wilt thou

1 It was popularly said that " Truth-speaking left Omar without a friend " Entitled " The Just," he was murdered by Abu Lúlúah, alias Fírúz, a (Magian ?) slave of Al-Maghirah for denying him justice

2 Governor of Bassorah under the first four Caliphs. See D'Herbelot *s v.* "Aschári "

3 Ziyad bin Abi Sufyan, illegitimate brother of the Caliph Mu'awiyah, afterwards Governor of Bassorah, Cufa and Al-Hijaz

4 The seditions in Kufah were mainly caused by the wilful nepotism of Caliph Othman bin Asákir, which at last brought about his death. His main

find the like of Omar? Again Zayd bin Aslam relates of his father that he said:—I went out one night with Omar till we approached a blazing fire. Quoth Omar, O Aslam, I think these must be travellers who are suffering from the cold. Come, let us join them. So we walked on till we came to them and behold! we found a woman who had lighted a fire under a cauldron, and by her side were two children, both a-wailing. Said Omar, Peace be with you, O folk of light (for it was repugnant to him to say 'folk of fire'[1]), what aileth you? Said she, The cold and the night trouble us. He asked, What aileth these little people that they weep? and she answered, They are hungry. He enquired, And what is in this cauldron? and she replied, It is what I quiet them withal, and Allah will question Omar bin Al-Khattab of them on the Day of Doom. He said, And what should Omar know of their case? Why then, rejoined she, should he manage people's affairs and yet be unmindful of them? Thereupon Omar turned to me (continued Aslam), and cried, Come with us! So we set off running till we reached the pay-department of his treasury, where he took out a sack containing flour and a pot holding fat and said to me, Load these on my back! Quoth I, O Commander of the Faithful, I will carry them for thee. He rejoined, Wilt thou bear my load for me on the Day of Resurrection? So I put the things on his back, and we set off running till we threw down the sack hard by her. Then he took out some of the flour and put it in the cauldron, and, saying to the woman, Leave it to me, he began blowing the fire under the cauldron. Now he was a long-bearded man,[2] and I saw the smoke issuing from between the hairs of his

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quality seems to have been personal beauty "never was seen man or woman of fairer face than he, and he was the most comely of men" He was especially famed for beautiful teeth, which in old age he bound about with gold wire He is described as of middling stature, large-limbed, broad-shouldered, fleshy of thigh, and long in the fore-arm, which was hairy His face inclined to yellow and was pock-marked, his beard was full, and his curly hair, which he dyed yellow, fell below his ears He is called "writer of the Koran," from his edition of the MS, and "Lord of the two Lights," because he married two of the Prophet's daughters, Rukayyah and Umm Kulthum, and, according to the Shi'ahs, who call him Othman-i-Lang or "limping Othman," he vilely maltreated them They justify his death as the act of an Ijmá' al-Muslimín, the general consensus of Moslems which ratifies "Lynch law." Altogether Othman is a mean figure in history

1 "Nár" (fire) is a word to be used delicately from its connection with Gehenna You say, *e g*, "bring me a light, a coal (bassah)," etc, but if you say "bring me fire!" the enemy will probably remark, "He wanteth fire even before his time!" The slang expression would be, "bring the sweet" (Pilgrimage, 1 121)

2 Omar is described as a man of fair complexion, and very ruddy, but he waxed tawny with age, when he also became bald and grey. He had little hair on the cheeks but a long mustachio with reddish ends In stature he

beard till the flour was cooked, when he took some of the fat and threw it in and said to the woman, Feed them while I cool it for them. So they fell to eating till they had eaten their fill, and he left the rest with her. Then he turned to me and said, O Aslam, I see it was indeed hunger made them weep; and I am glad I did not go away ere I found out the cause of the light I saw."—— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Sixty-fourth Night,

She said, It hath reached me, O auspicious King, that Nuzhat al-Zaman continued, "It is related that Omar passed by a flock of sheep, kept by a Mameluke, and asked him to sell him a sheep. He answered, They are not mine. Thou art the man I sought, said Omar, and bought him and freed him; whereupon the slave exclaimed, O Allah, as thou hast bestowed on me the lesser emancipation; so vouchsafe me the greater[1]! It is also said that Omar bin Al-Khattab was wont to give his servants sweet milk and himself eat coarse fare, and to clothe them softly and himself wear rough garments. He rendered unto all men their due, and exceeded in his giving to them. He once gave a man four thousand dirhams and added thereto a thousand, wherefore it was said to him, Why dost thou not increase to thy son as thou increasest to this man? He answered, This man's father stood firm at the battle-day of Ohod.[2] Al-Hasan relates that Omar once came back from foray with much money, and that Hafsah[3] approached

overtopped the people and was stout as he was tall A popular saying of Mohammed's is, "All (very) long men are fools save Omar, and all (very) short men are knaves save Ali" The Persians, who abhor Omar, compare every lengthy, ungainly, longsome thing with him, they will say, "This road never ends, like the entrails of Omar" We know little about Ali's appearance except that he was very short and stout, broad and full-bellied, with a tawny complexion, and exceedingly hairy, his long beard, white as cotton filling all the space between his shoulders He was a "pocket-Hercules," and incredible tales, like that about the gates of Khaybar, are told of his strength Lastly, he was the only Caliph who bequeathed anything to literature his "Cantiloquium" is famous, and he has left more than one mystical and prophetic work See Ockley for his "Sentences," and D'Herbelot, *s v* "Ali" and "Gebr" Ali is a noble figure in Moslem history

1 The emancipation from the consequences of his sins, or it may mean a holy death

2 Battle fought near Al-Madinah A D 625 The word is derived from "Ahad" (one) I have described the site in my Pilgrimage, vol ii 227

3 "Haphsa" in older writers, Omar's daughter and one of Mohammed's wives, famous for her connection with the manuscripts of the Koran From her were (or claimed to be) descended the Hafsites, who reigned in Tunis and extended their power far and wide over the Maghrib (Mauritania), till dispossessed by the Turks.

him and said, O Commander of the Faithful, the due of kinship! O Hafsah! replied he, verily Allah hath enjoined us to satisfy the dues of kinship, but not with the moneys of the True Believers. Indeed, thou pleasest thy family, but thou angerest thy father. And she went away trailing her skirts.[1] The son of Omar said, I implored the Lord to show me my father one year after his death, till at last I saw him wiping the sweat from his brow, and asked him, How is it with thee, O my father? He answered, But for my Lord's mercy thy father surely had perished." Then said Nuzhat al-Zaman, "Hear, O auspicious King, the second division of the first chapter of the instances of the followers of the Apostle and other holy men. Saith Al-Hasan al-Basrí,[2] Not a soul of the sons of Adam goeth forth of the world without regretting three things, failure to enjoy what he hath amassed, failure to compass what he hoped, failure to provide himself with sufficient viaticum for that whereto he goeth.[3] It was said to Sufyan,[4] Can a man be a religious and yet possess wealth? He replied, Yes, so he be patient when grieved and be thankful when he hath received. Abdullah bin Shaddád, being about to die, sent for his son Mohammed and admonished him, saying, O my son, I see the Summoner of Death summoning me, and so I charge thee to fear Allah both in public and private, to praise Allah, and to be soothfast in thy speech, for such praise bringeth increase of prosperity, and piety in itself is the best of provision for the next world, even as saith one of the poets:—

I see not happiness lies in gathering gold; * The man most pious is man happiest:
In truth the fear of God is best of stores, * And God shall make the pious choicely blest."

Then quoth Nuzhat al-Zaman, "Let the King also give ear to these notes from the second section of the first chapter." He asked her "What be they?" and she answered, "When Omar bin Abd al-Azíz[5] succeeded to the Caliphate, he went to his household

1 *i.e.*, humbly, without the usual strut or swim it corresponds with the Biblical walking or going softly (1 Kings xxi 27, Isaiah xxxviii 15, etc.)

2 A theologian of the seventh and eighth centuries.

3 *i.e.*, to prepare himself by good works, especially alms-giving, for the next world.

4 A theologian of the eighth century.

5 Abd al-Aziz was eighth Ommiade (regn. A.H. 99–717) and the fifth of the orthodox, famed for a piety little known to his house. His most celebrated saying was, "Be constant in meditation on death: if thou be in straitened case 'twill enlarge it, and if in affluence 'twill straiten it upon thee." He died, poisoned, it is said, in A.H. 101.

and laying hands on all that was in their hold, put it into the public treasury. So the Banu Umayyah flew for aid to his father's sister, Fátimah, daughter of Marwán, and she sent to him saying, I must needs speak to thee. So she came to him by night and, when he had made her alight from her beast and sit down, he said to her, O aunt, it is for thee to speak first, since thou hast something to ask: tell me, then, what thou wouldst with me. Replied she, O Commander of the Faithful, it is thine to speak first, for thy judgment perceiveth that which is hidden from the intelligence of others. Then said Omar, Of a verity Allah Almighty sent Mohammed as a blessing to some and a bane to others; and He elected for him those with him, and commissioned him as His Apostle and took him to Himself."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Sixty-fifth Night,

She said, It hath reached me, O auspicious King, that Nuzhat al-Zaman continued thus, "Said Omar, Verily Allah commissioned as His Apostle Mohammed (upon whom be the benediction of Allah and His salvation!), for a blessing to some and a bane to others; and He elected for him those with him and took him to Himself, leaving the people a stream whereof they might drink. After him Abu Bakr[1] the Truth-teller became Caliph, and he left the river as it was, doing what was pleasing to Allah. Then arose Omar and worked a work and strove in holy war and strife whereof none might do the like. But when Othman arose to power he diverted a streamlet from the stream, and Mu'awiyah in his turn diverted from it several streamlets; and without ceasing in like manner, Yezid and the Banu Marwán such as Abd al-Malik and Walíd and Sulaymán[2] drew away water from the stream, and the main course dried up, till rule devolved upon me, and now I am minded to restore the stream to its normal condition.

1 Abu Bakr, originally called Abd al-Ka'abah (slave of the Ka'abah) took the name of Abdullah and was surnamed Abu Bakr (father of the virgin) when Mohammed, who before had married only widows, took to wife his daughter, the famous or infamous Ayishah "Bikr" is the usual form, but "Bakr," primarily meaning a young camel, is metaphorically applied to human youth (Lane's Lex *s v*) The first Caliph was a cloth-merchant, like many of the Meccan chiefs He is described as very fair with bulging brow, deep-set eyes and thin-cheeked, of slender build and lean-loined, stooping, and with the backs of his hands fleshless He used tinctures of Henna and Katam for his beard The Persians, who hate him, call him "Pir-i-Kaftár," the old she-hyæna, and believe that he wanders about the deserts of Arabia in perpetual rut which the males must satisfy

2 The second, fifth, sixth and seventh Ommiades

When Fatimah heard this, she said, I came wishing only to speak and confer with thee, but if this be thy word, I have nothing to say to thee. Then she returned to the Ommiades and said to them, Now take ye the consequences of your act when ye allied yourselves by marriage with Omar bin Al-Khattab.[1] And it is also said that when Omar was about to die, he gathered his children round him, and Maslamah[2] bin Abd al-Malik said to him, O Prince of the Faithful, how wilt thou leave thy children paupers and thou their protector? None can hinder thee in thy lifetime from giving them what will suffice them out of the treasury; and this indeed were better than leaving the good work to him who shall rule after thee. Omar looked at him with a look of wrath and wonder, and presently replied, O Maslamah, I have defended them from this sin all the days of my life, and shall I make them miserable after my death? Of a truth my sons are like other men, either obedient to Almighty Allah who will prosper them, or disobedient, and I will not help them in their disobedience. Know, O Maslamah, that I was present, even as thou, when such an one of the sons of Marwán was buried, and I fell asleep by him and saw him in a dream given over to one of the punishments of Allah, to whom belong Honour and Glory! This terrified me and made me tremble, and I vowed to Allah, that if ever I came to power, I would not do such deeds as the dead man had done. I have striven to fulfil this vow all the length of my life, and I hope to die in the mercy of my Lord. Quoth Maslamah:—A certain man died and I was present at his burial, and when all was over I fell asleep and I saw him as a sleeper seeth a dream, walking in a garden of flowing waters clad in white clothes. He came up to me and said: O Maslamah, it is for the like of this that rulers should rule. Many are the instances of this kind, and quoth one of the men of authority, I used to milk the ewes in the Caliphate of Omar bin Abd al-Aziz, and one day I met a shepherd, among whose sheep I saw a wolf or wolves. I thought them to be dogs, for I had never before seen wolves; so I asked, What dost thou with these dogs? They are not dogs, but wolves, answered the shepherd. Quoth I, Can wolves be with sheep and not hurt them? Quoth he, When the head is whole, the body is whole.[3] Omar bin Abd al-Aziz once preached from a pulpit of clay and, after praising and glorifying

1 The mother of Omar bin Abd al-Aziz was a grand-daughter of Omar bin Al-Khattab

2 Brother of this Omar's successor, Yezid II

3 So the Turkish proverb, "The fish begins to stink at the head"

Allah Almighty, said three words as follows: O folk, make clean your inmost hearts, that your outward lives may be clean to your brethren, and abstain ye from the things of the world. Know that between us and Adam there is no one man alive among the dead. Dead are Abd al-Malik and those who forewent him, and Omar also shall die and those who forewent him. Asked Maslamah, O Commander of the Faithful, an we set a pillow behind thee, wilt thou lean on it a little while? But Omar answered, I fear lest it be a fault about my neck on Resurrection Day. Then he gasped with the death rattle and fell back in a faint; whereupon Fatimah cried out, saying, Ho, Maryam! Ho, Muzáhim[1]! Ho, Such-an-one! Look to this man! And she began to pour water on him weeping, till he revived from his swoon; and, seeing her in tears said to her, What causeth thee to weep, O Fatimah? She replied, O Commander of the Faithful, I saw thee lying prostrate before us, and thought of thy prostration in death before Almighty Allah, of thy departure from the world, and of thy separation from us. This is what made me weep. Answered he, Enough, O Fatimah, for indeed thou exceedest. Then he would have risen, but fell down and Fatimah strained him to her and said, Thou art to me as my father and my mother, O Commander of the Faithful! We cannot speak to thee, all of us." Then quoth Nuzhat al-Zaman to her brother Sharrkan and the four Kazis, "Here endeth the second section of the first chapter."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Sixty-sixth Night,

She said, It hath reached me, O auspicious King, that Nuzhat al-Zaman said to her brother Sharrkan and the four Kazis, "Here endeth the second section of the first chapter. And it so happened that Omar bin Abd al-Aziz wrote to the people of the festival at Meccah as follows:—I call Allah to witness, in the Holy Month, in the Holy City, and on the day of the Greater Pilgrimage,[2] that

1 Calling to the slaves

2 When the "Day of Arafat" (9th of Zú'l-Hijjah) falls upon a Friday For this Hajj al-Akbar see my Pilgrimage, iii 226 It is often confounded by writers (even by the learned M Caussin de Perceval) with the common Pilgrimage as opposed to the Umrah, or "Lesser Pilgrimage" (ibid, iii 342, etc) The latter means etymologically cohabiting with a woman in her father's house as opposed to "'Ars," or leading her to the husband's home it is applied to visiting Meccah and going through all the pilgrim-rites but not at the Pilgrimage-season Hence its title, "Hajj al-Asghar" the "Lesser Hajj" But "Umrah" is also applied to a certain ceremony between the hills

I am innocent of your oppression and of his wrongs that doth wrong you, in that I have neither commanded this nor purposed it, neither hath any report of aught thereof hitherto reached me, nor have I compassed any knowledge thereof; and I trust that a cause for pardon will be found in that none hath authority from me to oppress any man, for I shall assuredly be questioned concerning every one oppress. And if any of my officers swerve from the right and act otherwise than the Holy Book and the Traditions of the Apostle do authorise, obey him not so that he may return to the way of righteousness. He said also (Allah accept of him!), I do not wish to be relieved from death, because it is the supreme thing for which the True Believer is rewarded. Quoth one of authority, I went to the Prince of the Faithful, Omar bin Abd al-Aziz, who was then Caliph, and saw before him twelve dirhams, which he ordered for deposit in the public treasury. So I said to him, O Commander of the Faithful, thou impoverishest thy children and reducest them to beggary having nothing whereon to live. An thou wouldst appoint somewhat by will to them and to those who are poor people of thy house, it were well. Draw near to me, answered he. so I drew near to him and he said, Now as for thy saying, Thou beggarest thy children; provide for them and for the poor of thy household, it is without reason; for Allah of a truth will replace me to my children and to the poor of my house, and He will be their guardian. Verily, they are like other men; he who feareth Allah, right soon will Allah provide for him a happy issue, and he that is addicted to sins, I will not uphold him in his sin against Allah. Then he summoned his sons, who numbered twelve, and when he beheld them his eyes dropped tears and presently he said to them, Your Father is between two things; either ye will be well to do, and your parent will enter the fire, or ye will be poor and your parent will enter Paradise; and your father's entry into Paradise is liefer to him than that ye should be well to do. So arise and go, Allah be your helper, for to Him I commit your affair! Khálid bin Safwán[1] said, Yúsuf bin Omar[2] accompanied me to Hishám

Safá (a large hard rock) and Marwah (stone full of flints), which accompanies the Hajj and which I have described (ibid, iii 344) At Meccah I also heard of two places called Al-Umrah, the Greater in the Wady Fátimah and the Lesser half way nearer the city (ibid, iii 344)

1 Chief of the Banú Tamim, one of the noblest of tribes derived from Tamím, the uncle of Kuraysh (Koreish), hence the poets sang —

There cannot be a son nobler than Kuraysh,
Nor an uncle nobler than Tamim

The high-minded Tamím is contrasted with the mean-spirited Kays, who also gave rise to a tribe, and hence the saying concerning one absolutely inconsistent, "Art thou now Tamím and then Kays?"

2 Surnamed Al-Sakafi, Governor of Al-Yaman and Irak

bin Abd al-Malik,[1] and as I met him he was coming forth with his kinsmen and attendants. He alighted and a tent was pitched for him. When the people had taken their seats, I came up to the side of the carpet whereon he sat reclining, and looked at him; and, waiting till my eyes met his eyes, bespoke him thus, May Allah fulfil His bounty to thee, O Commander of the Faithful, I have an admonition for thee, which hath come down to us from the history of the Kings preceding thee! At this he sat up whenas he had been reclining and said to me, Bring what thou hast, O son of Safwan! Quoth I, O Commander of the Faithful, one of the Kings before thee went forth in a time before this thy time, to this very country, and said to his companions, Saw ye ever any state like mine and say me, hath such case been given to any man even as it hath been given unto me? Now there was with him a man of those who survive to bear testimony to Truth; upholders of the Right and wayfarers in its highway, and he said to him, O King, thou askest of a grave matter. Wilt thou give me leave to answer? Yes, replied the King, and the other said, Dost thou judge thy present state to be short-lasting or everlasting? It is temporary, replied the King. How then, rejoined the man, do I see thee exulting in that which thou wilt enjoy but a little while, and whereof thou wilt be questioned for a long while, and for the rendering an account whereof thou shalt be as a pledge which is pawned? Quoth the King, Whither shall I flee and what must I seek for me? That thou abide in thy kingship, replied the other, or else robe thee in rags[2] and apply thyself to obey Almighty Allah thy Lord until thine appointed hour. I will come to thee again at daybreak. Khalid bin Safwan further relates that the man knocked at the door a dawn and behold, the King had put off his crown and resolved to become an anchorite, for the stress of his exhortation. When Hishám bin Abd-al-Malik heard this, he wept till his beard was wet; and, bidding his rich apparel be put off, shut himself up in his palace. Then the grandees and dependants came to Khalid and said, What is this thou hast done with the Commander of the Faithful? Thou hast troubled his pleasure and disturbed his life." Then quoth Nuzhat al-Zaman, addressing herself to Sharrkhan, "How many instances of admonition are there not in this chapter! Of a truth I cannot report all appertaining to this head in a single

1 Tenth Ommiade (regn A H 105-125=724-743)

2 Or "clothe thee in worn-out clothes," *i e*, "become a Fakir" or religious mendicant

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

Now when it was the Sixty-seventh Night,

She said, It hath reached me, O auspicious King, that Nuzhat al-Zaman continued, speaking to Sharrkan, "Know, O King, that in this chapter be so many instances of admonition that of a truth I cannot report all appertaining to this head in a single sitting, but, with length of days, O King of the age, all will be well." Then said the Kazis, "O King, of a truth this damsel is the wonder of the world, and of our age the unique pearl! Never heard we her like in the length of time or in the length of our lives." And they called down blessings on the King and went away. Then Sharrkan turned to his attendants and said, "Begin ye to prepare the marriage festival and make ready food of all kinds." So they forthright did his bidding as regards the viands, and he commanded the wives of the Emirs and Wazirs and Grandees depart not until the time of the wedding-banquet and of the unveiling of the bride. Hardly came the period of afternoon-prayer when the tables were spread with whatso heart can desire or eye can delight in of roast meats and geese and fowls; and the subjects ate till they were satisfied. Moreover, Sharrkan had sent for all the singing-women of Damascus and they were present, together with every slave-girl of the King and of the notables who knew how to sing. And they went up to the palace in one body. When the evening came and darkness starkened they lighted candles, right and left, from the gate of the citadel to that of the palace; and the Emirs and Wazirs and Grandees marched past before King Sharrkan, whilst the singers and the tire-women took the damsel to dress and adorn her, but found she needed no adornment. Meantime King Sharrkan went to the Hammam and coming out, sat down on his seat of estate, whilst they paraded the bride before him in seven different dresses: after which they eased her of the weight of her raiment and ornaments, and gave such injunctions as are enjoined upon virgins on their wedding-nights. Then Sharrkan went unto her,[1] and she at once conceived by him and, when she announced it, he rejoiced with exceeding joy and commanded the savants to record the date of her conception. On the morrow he went

1 This gratuitous incest in ignorance injures the tale, and is as repugnant to Moslem as to Christian taste

forth and seated himself on his throne, and the high officers came in to him and gave him joy. Then he called his private secretary and bade him write a letter to his father, King Omar bin al-Nu'uman, saying that he had bought him a damsel, who excels in learning and good breeding, and who is mistress of all kinds of knowledge. Moreover he wrote, "There is no help but that I send her to Baghdad to visit my brother Zau al-Makan and my sister Nuzhat al-Zaman. I set her free and married her, and she hath conceived by me." And he went on to praise her wit and salute his brother and sister together with the Wazir Dandan and all the Emirs. Then he sealed the letter and despatched it to his father by a post-courier who was absent a whole month, after which time he returned with the answer and presented it in the presence. Sharrkan took it and read as follows: "After the usual Bismillah, this is from the afflicted, distracted man, from him who hath lost his children and home by bane and ban, King Omar bin al-Nu'uman, to his son Sharrkan. Know that, since thy departure from me, the place is become contracted upon me, so that no longer I have power of patience nor can I keep my secret, and the cause thereof is as follows: It chanced that when I went forth to hunt and course Zau al-Makan sought my leave to fare Hijaz-wards, but I fearing for him the shifts of fortune, forbade him therefrom until the next year or the year after. My absence while sporting and hunting endured for a whole month."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Sixty-eighth Night,

She said, It hath reached me, O auspicious King, that King Omar bin al-Nu'uman wrote in his letter, "My absence while sporting and hunting endured for a whole month, and when I returned I found that thy brother and sister had taken somewhat of money and had set out with the pilgrim-caravan for pilgrimage by stealth. When I knew this, the wide world narrowed on me, O my son! but I awaited the return of the caravan, hoping that haply they would come back with it. Accordingly, when the palmers appeared I asked concerning the twain, but they could give me no news of them; so I donned mourning for them, being heavy at heart, and in sleep I have no part and I am drowned in the tears of my eyes." Then he wrote in verse:—

That pair in image quits me not one single hour, * Whom in my heart's most honourable place I keep:

Sans hope of their return I would not live one hour, * Without my dreams of them I ne'er would stretch me in sleep.

The letter went on, "And after the usual salutations to thee and thine, I command thee neglect no manner of seeking news of their., for indeed this is a shame to us." When Sharrkan read the letter, he felt grief for his father and joy for the loss of his brother and sister. Then he took the missive and went in with it to Nuzhat al-Zaman, who knew not that he was her brother, nor he that she was his sister, albeit he often visited her both by night and by day, till the months were accomplished and she sat down on the stool of delivery. Allah made the child-birth easy to her and she bare a daughter, whereupon she sent for Sharrkan and seeing him she said to him, "This is thy daughter. name her as thou wilt." Quoth he, "It is usual to name children on the seventh day after birth.[1]" Then he bent over the child to kiss it, and he saw, hung about its neck, a jewel, which he knew at once for one of those which Princess Abrizah had brought from the land of the Greeks. Now when he saw the jewel hanging from his babe's neck he recognised it right well, his senses fled, and wrath seized on him, his eyes rolled in rage, and he looked at Nuzhat al-Zaman and said to her, "Whence hadst thou this jewel, O slave girl?" When she heard this from Sharrkan she replied, "I am thy lady, and the lady of all in thy palace! Art thou not ashamed to say to me, Slave-girl? I am a Queen, daughter of King Omar bin al-Nu'uman." Hearing this, he was seized with trembling and hung his head earthwards.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Sixty-ninth Night,

She said, It hath reached me, O auspicious king, that when Sharrkan heard these words his heart fluttered and his colour waxed yellow, and he was seized with trembling, and he hung his head earthwards, for he knew that she was his sister by the same father. Then he lost his senses: and when he revived he abode in amazement, but did not discover his identity to her and asked, "O my lady, say, art thou in sooth the daughter of King Omar bin al-Nu'uman?" "Yes," answered she; and he continued.

1 The child is named either on the day of its birth or on that day week The father whispers it in the right ear, often adding the Azán or prayer-call, and repeating in the left ear the "Ikámah," or Friday sentence There are many rules for choosing names according to the week-day, the ascendant planet, the "Sortes Coranicæ," etc

"Tell me the cause of thy leaving thy sire and of thy being sold for a slave." So she related to him all that had befallen her from beginning to end; how she had left her brother sick in the Sanctified City, Jerusalem, and how the Badawi had kidnapped her and had sold her to the trader. When Sharrkan heard this, he was certified of her being his sister on the sword-side, and said to himself, "How can I have my sister to wife? By Allah, needs must I marry her to one of my chamberlains; and, if the thing get wind, I will declare that I divorced her before consummation and married her to my Chief Chamberlain." Then he raised his head and sighing said, "O Nuzhat al-Zaman, thou art my very sister and I cry:—I take refuge with Allah from this sin whereinto we have fallen, for I am Sharrkan, son of Omar bin al-Nu'uman." She looked at him and knew he spoke the truth; and, becoming as one demented, she wept and buffeted her face, exclaiming, "There is no Majesty and there is no Might save in Allah! Verily have we fallen into mortal sin!' What shall I do and what shall I say to my father and my mother when they ask me, Whence hast thou thy daughter?" Quoth Sharrkan, "It were meetest that I marry thee to my Chamberlain and let thee bring up my daughter in his house, that none may know thou be my sister. This hath befallen us from Almighty Allah for a purpose of His own, and nothing shall cover us but thy marriage with this Chamberlain, ere any know." Then he fell to comforting her and kissing her head, and she asked him, "What wilt thou call the girl?" "Call her Kuzia-Fakán,[1]" answered he. Then he gave the mother in marriage to the Chief Chamberlain, and transferred her to his house with the child, which they reared on the laps of the slave-girls, and fed with milk and dosed with powders. Now all this occurred whilst the brother, Zau al-Makan, still tarried with the Fireman at Damascus. One day there came to King Sharrkan a courier from his father, with a letter which he took and read and found therein, "After the Bismillah, know, O beloved King, that I am afflicted with sore affliction for the loss of my children: sleep ever faileth me and wakefulness ever assaileth me. I send thee this letter that, as soon as thou receivest it, thou make ready the moneys and the tribute, and send them to us, together with the damsel whom thou hast bought and taken to wife; for I long to see her and hear her

1 Meaning, "It was decreed by Destiny, so it came to pass," appropriate if not neat

discourse; more especially because there hath come to us from Roum-land an old woman of saintly bearing and with her be five damsels, high-bosomed virgins, endowed with knowledge and good-breeding and all arts and sciences befitting mortals to know; and indeed tongue faileth me to describe this old woman and those who with her wend; for of a truth they are compendiums of perfections in learning and accomplishments. As soon as I saw them I loved them, and I wished to have them in my palace and in the compass of my hand; for none of the Kings owneth the like of them; so I asked the old woman their price and she answered:—I will not sell them but for the tribute of Damascus. And I, by Allah, did not hold this price exorbitant, indeed it is but little, for each one of them is worth the whole valuation. So I agreed to that and took them into my palace, and they remain in my possession. Wherefore do thou forward the tribute to us that the woman may return to her own country; and send to us the damsel to the end that she may dispute with them before the doctors; and if she prevail over them I will return her to thee accompanied by the tribute of Baghdad."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the full Seventieth Night,

She said, it hath reached me, O auspicious King, that King Omar son of Al-Nu'uman said in his letter, "And send to us the damsel to the end that she may dispute with them before the doctors; and if she prevail over them I will return her to thee accompanied with the tribute of Baghdad." As soon as Sharrkan knew the contents, he went into his brother-in-law and said to him, "Bring the damsel to whom I married thee"; and when she came he showed her the letter and said, "O my sister! what answer wouldst thou advise me make to this letter?" Replied she, "Seek advice from thyself!" and presently added (for she yearned after her people and her native land), "Send me together with my husband the Chamberlain, to Baghdad, that I may tell my father my tale and let him know whatso befell me with the Badawi who sold me to the merchant, and that I also inform him how thou boughtest me of the trader and gavest me in marriage to the Chamberlain, after setting me free." "Be it so," replied Sharrkan. Then Sharrkan took his daughter, Kuzia-Fakan, and committed her to the charge of the wet-nurses and the eunuchs, and he made ready the tribute

in haste, bidding the Chamberlain travel with the Princess and the treasure to Baghdad. He also furnished him two travelling litters, one for himself and the other for his wife. And the Chamberlain replied, "To hear is to obey." Moreover, Sharrkan collected camels and mules and wrote a letter to his father and committed it to the Chamberlain; then he bade farewell to his sister, after he had taken the jewel from her and hung it round his daughter's neck by a chain of pure gold; and she and her husband set out for Baghdad the same night. Now it so happened that Zau al-Makan and his friend the Fireman had come forth from the hut in which they were, to see the spectacle, and they beheld camels and Bukhti[1] dromedaries and bât-mules and torches and lanterns alight; and Zau al-Makan enquired about the loads and their owner and was told that it was the tribute of Damascus going to King Omar bin al-Nu'uman, Lord of the City of Baghdad. He then asked, "Who be the leader of the caravan?" and they answered, "The Head Chamberlain who hath married the damsel so famous for learning and science." Thereupon Zau al-Makan wept with bitter weeping, and was minded of his mother and his father and his sister and his native land, and he said to the Stoker, "I will join this caravan and, little by little, will journey homewards." Quoth the Fireman, "I would not suffer thee to travel single-handed from the Holy City to Damascus, then how shall I be sure of thy safety when thou farest for Baghdad? But I will go with thee and care for thee till thou effectest thine object." "With joy and good will," answered Zau al-Makan. Then the Fireman gat him ready for the journey and hired an ass and threw saddle-bags over it, and put therein something of provaunt: and when all was prepared, he awaited the passage of the caravan. And presently the Chamberlain came by on a dromedary and his foot-men about him. Then Zau al-Makan mounted the ass and said to his companion, "Do thou mount with me." But he replied, "Not so; I will be thy servant." Quoth Zau al-Makan, "There is no help for it but thou ride awhile." "'Tis well," quoth the Stoker, "I will ride when I grow tired." Then said Zau al-Makan, "O my brother, soon shalt thou see how I will deal with thee, when I come to my own folk." So they fared on till the sun rose

1 The short, stout, dark, long-haired and two-bunched camel from "Bukhtar" (Bactria), the "Eastern" (Bakhtar) region on the Amu or Jayhun (Oxus) River, afterwards called Khorasan The two-humped camel is never seen in Arabia except with northern caravans, and to speak of it would be a sore test of Badawi credulity

and, when it was the hour of the noonday sleep,[1] the Chamberlain called a halt and they alighted and reposed and watered their camels. Then he gave the signal for departure and, after five days, they came to the City of Hamáh,[2] where they set down and made a three days' halt.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seventy-first Night,

She said, It hath reached me, O auspicious King, that they halted in the city of Hamah three days; they then fared forwards and ceased not travelling till they reached another city. Here also they halted three days, and thence they travelled till they entered the province Diyár Bakr. Here blew on them the breezes of Baghdad, and Zau al-Makan bethought him of his father and mother and native land. and how he was returning to his sire without his sister; so he wept and sighed and complained, and his regrets grew on him, and he began improvising these couplets:—

Sweetheart! How long must I await by so long-suffering tried? * Nor cometh messenger to tell me where thou dost abide:
Ah me! in very sooth our meeting-time was short enow: * Would Heaven shorter prove to me the present parting-tide!
Now hend my hand and ope my robe, and thou within shall sight * How wasted are the limbs of me and yet the waste I hide:
When say they, "Comfort take for loss of love" I but reply, * "By Allah, till the Day of Doom no comfort shall betide!"

Thereupon said to him the Fireman, "Leave this weeping and wailing, for we are near the Chamberlain's tent." Quoth Zau al-Makan, "Needs must I recite somewhat of verse; haply it may quench the fire of my heart." "Allah upon thee," cried the other, "cease this lamentation till thou come to thine own country; then do what thou wilt, and I will be with thee wherever thou art." Replied Zau al-Makan, "By Allah! I cannot forbear from this!" Then he turned his face towards Baghdad and the

1 "Kaylúlah" is the "forty winks" about noon it is the Sunnat or Practice of the Prophet, who said, "Make the mid-day siesta, for verily at this hour the devils sleep not" "Aylúlah" is slumbering after morning prayers (our "beauty-sleep"), causing heaviness and idleness "Ghaylúlah" is dozing about 9 a m., engendering poverty and wretchedness "Kaylúlah" (with the guttural Kaf) is sleeping before evening prayers, and "Faylúlah" is slumbering after sunset—both held to be highly detrimental (Pilgrimage, ii 49)

2 The Biblical "Hamath" (Hightown) too well known to require description It is still famous for the water-wheels mentioned by Al-Hariri (assembly of the Banu Harám)

moon was shining brightly and shedding her light on the place, and Nuzhat al-Zaman could not sleep that night, but was restless and called to mind her brother and wept. And while she was in tears, she heard Zau al-Makan weeping and improvising the following distichs:—

Al-Yaman's[1] leven-gleam I see, * And sore despair despaireth me
For friend who erst abode wi' me * Crowning my cup with gladdest gree:
It minds me o' one who jilted me * To mourn my bitter liberty.
Say sooth, thou fair sheet-lightning! shall * We meet once more in joy and glee?
O blamer! spare to me thy blame * My Lord hath sent this dule to dree,
Of friend who left me, fain to flee; * Of Time that breeds calamity:
All bliss hath fled the heart of me * Since Fortune proved mine enemy.
He[2] brimmed a bowl of merest pine * And made me drain the dregs, did he:
I see me, sweetheart, dead and gone * Ere I again shall gaze on thee.
Time! prithee bring our childhood back, * Restore our happy infancy,
When joy and safety 'joyèd we * From shafts that now they shoot at me!
Who aids the hapless stranger-wight, * That nights in fright and misery,
That wastes his days in lonely grief, * For "Time's Delight[3]" no more must be?
Doomed us despite our will to bear * The hands of base-borns cark and care.

When he ended his verse he cried out and fell down in a fainting-fit. This is how it fared with him; but as regards Nuzhat al-Zaman, when she heard that voice in the night, her heart was at rest and she rose and in her joy she called the Chief Eunuch, who said to her, "What is thy will?" Quoth she, "Arise and bring me him who recited verses but now." Replied he, "Of a truth I did not hear him."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

1 When they say, The leven flashes bright on the hills of Al-Yaman, the allusion is to the south quarter, where summer-lightning is seen Al-Yaman (always with the article) means, I have said, the right-hand region to one facing the rising sun, and Al-Sham (Syria) the left-hand region

2 Again "he" for "she" in delicacy and jealousy of making public the beauty or conditions of the "veiled sex" Even public singers would hesitate to use a feminine pronoun. As will be seen, however, the rule is not invariably kept and hardly ever in Badawi poetry

3 The normal pun on "Nuzhat al-Zaman" = Delight of the Age or Time

Now when it was the Seventy-second Night,

She said, It hath reached me, O auspicious King, that when Nuzhat al-Zaman heard her brother reciting, she called the Chief Eunuch and said to him, "Go, fetch me the man who is repeating this poetry!" Replied he, "Of a truth I heard him not and I wot him not, and folks are all sleeping." But she said, "Whomsoever thou seest awake, he is the reciter." So he went, yet found none on wake save the Stoker; for Zau al-Makan was still insensible, and when his companion saw the Eunuch standing by his head he was afraid of him. Then said the Eunuch, "Art thou he who repeated poetry but now and my lady heard him?" The Stoker fancied that the dame was wroth with the reciter; and, being afraid, he replied, "By Allah, 'twas not I!" Rejoined the Eunuch, "Who, then, was the reciter? point him out to me. Thou must know who it was, seeing that thou art awake." The Fireman feared for Zau al-Makan and said in himself, "Haply the Eunuch will do him some hurt"; so he answered, "By Allah, I know not who it was." Said the Eunuch, "By Allah, thou liest, for there is none on wake here but thou! So needs must thou know him." "By Allah," replied the Fireman, "I tell thee the truth! some passer-by, some wayfarer must have recited the verses and disturbed me and kept me awake; Allah requite him!" Quoth the Eunuch, "If thou happen upon him, point him out to me and I will lay hands on him and bring him to the door of our lady's litter[1]; or do thou take him with thine own hand." Said the Fireman, "Go thou back and I will bring him to thee." So the Eunuch left him and went his ways; and, going in to his mistress, told her all this and said to her, "None knoweth who it was; it must have been some passer-by, some wayfarer." And she was silent. Meanwhile, Zau al-Makan came to himself and saw that the moon had reached the middle Heavens; the breath of the dawn-breeze[2] breathed upon him and his heart was moved to longing and sadness; so he cleared his throat and was about to recite verses, when the Fireman asked him, "What wilt thou do?" Answered Zau al-Makan, "I have a mind to repeat somewhat of poetry, that I may quench therewith the fire of my heart." Quoth the other, "Thou knowest

1 The reader will find in my Pilgrimage (i 305) a sketch of the Takht-rawán or travelling-litter, in which pilgrimesses are wont to sleep

2 In poetry it holds the place of our Zephyr, and the "Bád-i-Sabá" = Breeze o' the morn, is much addressed by Persian poets

not what befell me whilst thou wast a-faint, and how I escaped death only by beguiling the Eunuch." "Tell me what happened," quoth Zau al-Makan. Replied the Stoker, "Whilst thou wast aswoon there came up to me but now an Eunuch, with a long staff of almond-tree wood in his hand, who took to looking in all the people's faces as they lay asleep, and asked me who it was recited the verses, finding none awake but myself. I told him in reply it was some passer-by, some wayfarer; so he went away and Allah delivered me from him; else had he killed me. But first he said to me:—If thou hear him again, bring him to us." When Zau al-Makan heard this he wept and said, "Who is it would forbid me to recite? I will surely recite, befall me what may; for I am near mine own land and care for none." Rejoined the Fireman, "Thy design is naught save to lose thy life"; and Zau al-Makan retorted, "Needs must I recite verses." "Verily," said the Stoker, "needs must there be a parting betweeen me and thee in this place, albeit I had intended not to leave thee till I had brought thee to thy native city and re-united thee with thy mother and father. Thou hast now tarried with me a year and a half and I have never harmed thee in aught. What ails thee, then, that thou must needs recite verses, seeing that we are tired out with walking and watching and all the folk are asleep, for they require sleep to rest them of their fatigue?" But Zau al-Makan answered, "I will not be turned away from my purpose.[1]" Then grief moved him and he threw off concealment and began repeating these couplets:—

Stand thou by the homes and hail the lords of the ruined stead; * Cry thou for an answer, belike reply to thee shall be sped:
If the night and absence irk thy spirit kindle a torch * Wi' repine; and illuminate the gloom with a gleaming gleed:
If the snake of the sand-dunes hiss, I shall marvel not at all! * Let him bite so I bite those beauteous lips of the luscious red:
O Eden, my soul hath fled in despite of the maid I love: * Had I lost hope of Heaven my heart in despair were dead.

And he also improvised the two following distichs:—

We were and were the days enthralled to all our wills, * Dwelling in union sweet and homed in fairest site:
Who shall restore the home of the beloved, where showed * Light of the Place for aye conjoined with Time's Delight[2]?

And as he ceased his verses, he shrieked three shrieks and fell

1 Here appears the nervous, excitable, hysterical Arab temperament, which is almost phrensied by the neighbourhood of a home from which he had run away,

2 Zau al-Makan and Nuzhat al-Zaman

senseless to the ground and the Fireman rose and covered him. When Nuzhat al-Zaman heard the first improvisation, she called to mind her father and her mother and her brother and their whilome home; then she wept and cried at the Eunuch and said to him, "Woe to thee! He who recited the first time hath recited a second time, and I heard him hard by. By Allah, an thou fetch him not to me, I will assuredly rouse the Chamberlain on thee, and he shall beat thee and cast thee out. But take these hundred dinars and give them to the singer and bring him to me gently, and do him no hurt. If he refuse, hand to him this purse of a thousand dinars, then leave him and return to me and tell me, after thou hast informed thyself of his place and his calling and what countryman he is. Return quickly and linger not."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seventy-third Night,

She said, It hath reached me, O auspicious King, that Nuzhat al-Zaman sent the Eunuch to make enquiries concerning the singer, and said, "Beware how thou come back to me and report, I could not find him." So the Eunuch went out and laid about the people and trod in their tents, but found none awake, all being asleep for weariness, till he came to the Stoker and saw him sitting up, with his head uncovered. So he drew near and, seizing him by the hand, said to him, "It was thou didst recite the verses!" The Fireman was afeard for his life and replied, "No, by Allah, O chief of the people, it was not I!" But the Eunuch said, "I will not leave thee till thou show me who it was that recited the verses, for I dread returning to my lady without him." Now when the Fireman heard these words he feared for Zau al-Makan and wept with exceeding weeping, and said to the Eunuch, "By Allah, it was not I, and I know him not. I only heard some passer-by, some wayfarer, recite verses: so do not thou commit sin on me, for I am a stranger and come from the Holy City of Jerusalem; and Abraham, the friend of Allah, be with you all." "Rise up, and fare with me," rejoined the Eunuch, "and tell my lady this with thine own mouth, for I have seen none awake save thyself." Quoth the Stoker, "Hast thou not come and seen me sitting in the place where I now am, and dost thou not know my station? Thou wottest none can stir from his place except the watchman seize him. So go thou to thy station and if thou again meet any one after this hour

reciting aught of poetry, whether he be near or far, it will be I or some one I know, and thou shalt not learn of him but by me." Then he kissed the Eunuch's head and spake him fair till he went away; but the Castrato fetched a round and, returning secretly, came and stood behind the Fireman, fearing to go back to his mistress without tidings. As soon as he was gone, the Stoker arose and aroused Zau al-Makan and said to him, "Come, sit up, that I may tell thee what hath happened." So Zau al-Makan sat up and his companion told him what had passed, and he answered, "Let me alone; I will take no heed of this, and I care for none, for I am near mine own country.[1]" Quoth the Stoker, "Why wilt thou obey thy flesh and the devil? If thou fear no one, I fear for thee and for my life, so Allah upon thee! recite nothing more of verses till thou come to thine own land. Indeed, I had not deemed thee so ill-conditioned. Dost thou not know that this lady is the wife of the Chamberlain, and is minded to chastise thee for disturbing her? Belike, she is ill or restless for fatigue of the journey and the distance of the place from her home, and this is the second time she hath sent the Eunuch to look for thee." However, Zau al-Makan paid no heed to the Fireman's words but cried out a third time, and began versifying with these couplets:—

I fly the carper's injury * Whose carping sorely vexeth me:
He chides and taunts me, wotting not, * He burns me but more grievously.
The blamer cries "He is consoled!" * I say, "My own dear land to see":
They ask, "Why be that land so dear?" * I say, "It taught me in love to be":
They ask, "What raised its dignity?" * I say, "What made my ignomy":
Whate'er the bitter cup I drain, * Far be fro' me that land to flee:
Nor will I bow to those who blame, * And for such love would deal me shame.

Hardly had he made an end of his verses and come to a conclusion, when the Eunuch (who had heard him from his hiding-place at his head) came up to him; whereupon the Fireman fled and stood afar off to see what passed between them. Then said the Eunuch to Zau al-Makan, "Peace be with thee, O my lord!" "And on thee be peace," replied Zau al-Makan, "and the mercy of Allah

1 The idea is essentially Eastern "A lion at home and a lamb abroad" is the popular saying

2 Arab "Hubb al-Watan" (=love of birthplace, patriotism) of which the Tradition says, "Min al-Imán" (=is part of man's religion)

and His blessings!" "O my lord," continued the Eunuch—— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seventy-fourth Night,

She said, It hath reached me, O auspicious King, that the Eunuch said to Zau al-Makan, "O my lord, I have sought thee these several times this night, for my mistress biddeth thee to her." Quoth Zau al-Makan, "And who be this bitch that seeketh for me? Allah curse her and curse her husband with her[1]!" And he began to revile the Eunuch, who could make him no answer, because his mistress had charged him to do Zau al-Makan no hurt, nor bring him save of his own especial free will; and, if he would not accompany him, to give him the thousand dinars. So the Castrato began to speak him fair and say to him, "O my lord, take this purse and go with me. We will do thee no unright, O my son, nor wrong thee in aught; but our object is that thou bend thy gracious steps with me to my mistress, to receive her answer and return in weal and safety: and thou shalt have a handsome present as one who bringeth good news." When Zau al-Makan heard this, he arose and went with the Eunuch and walked among the sleeping folk, stepping over them; whilst the Fireman followed after them from afar, and kept his eye upon him and said to himself, "Alas the pity of his youth! To-morrow they will hang him." And he ceased not following them till he approached their station,[2] without any observing him. Then he stood still and said, "How base it will be of him, if he say it was I who bade him recite the verses!" This was the case of the Stoker; but as regards what befell Zau al-Makan, he ceased not walking with the Eunuch till he reached his station, and the Castrato went in to Nuzhat al-Zaman and said, "O my lady, I have brought thee him whom thou soughtest, and he is a youth, fair of face and bearing the marks of wealth and gentle breeding." When she heard this her heart fluttered, and she cried, "Let him recite some verses, that I may hear him nearhand, and after ask him his name and his condition and his native land." Then the Eunuch went out to Zau al-Makan and said to him, "Recite what verses thou knowest, for my lady is

1 He is supposed to speak *en prince*, and he yields to a prayer when he spurns a command

2 In such caravans each party must keep its own place under pain of getting into trouble with the watchmen and guards

here hard by, listening to thee, and after I will ask thee of thy name and thy native country and thy condition." Replied he, "With love and gladness, but, an thou ask my name, it is erased, and my trace is unplaced and my body awaste. I have a story, the beginning of which is not known, nor can the end of it be shown; and behold, I am even as one who hath exceeded in wine drinking, and who hath not spared himself; one who is afflicted with distempers, and who wandereth from his right mind, being perplexed about his case and drowned in the sea of thought." When Nuzhat al-Zaman heard this, she broke out into excessive weeping and sobbing, and said to the Eunuch, "Ask him if he have parted from one he loveth even as his mother or father." The Castrato asked as she bade him, and Zau al-Makan replied, "Yes, I have parted from every one I loved; but the dearest of all to me was my sister, from whom Fate hath separated me." When Nuzhat al-Zaman heard this, she exclaimed, "Allah Almighty reunite him with what he loveth!"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seventy-fifth Night,

She said, It hath reached me, O auspicious King, that when Nuzhat al-Zaman heard his words, she said, "Allah reunite him with what he loveth!" Then quoth she to the Eunuch, "Tell him to let me hear somewhat anent his separation from his countrymen and his country." The Eunuch did so, and Zau al-Makan sighed heavily and began repeating these couplets[1]:—

Is not her love a pledge by all mankind confest? * The house that holdeth Hinda be for ever blest!
Her love all levels; man can reck of naught beside; * Naught or before or after can for man have zest.
'Tis though the vale is paved with musk and ambergris * That day when Hinda's footstep on its face is prest:
Hail to the beauty of our camp, the pride of folk, * The dearling who enslaves all hearts by her behest:
Allah on "Time's Delight" send large-dropped clouds that teem * With genial rain but bear no thunder in their breast.

And also these:—

I vow to Allah if at home I sight * My sister Nuzhat al-Zamáni hight,
I'll pass the days in joyance and delight * 'Mid bashful minions, maidens soft and white:

1 Mr Payne (ii 109) borrows this and the next quotation from the Bul Edit i 386

To sound of harps in various modes they smite * Draining the bowl, while eyes rain lively light
'Neath half-closed lids, a-sipping lips red-bright * By stream-bank flowing through my garden-site.

When he had finished his verse, Nuzhat al-Zaman lifted up a skirt of the litter curtain and looked at him. As soon as her eyes fell on his face, she knew him for certain and cried out, "O my brother! O Zau al-Makan!" He also looked at her and knew her and cried out, "O my sister! O Nuzhat al-Zaman!" Then she threw herself upon him and he gathered her to his bosom, and the twain fell down in a fainting fit. When the Eunuch saw this case, he wondered at them and, throwing over them somewhat to cover them, waited till they should recover. After a while they came to themselves, and Nuzhat al-Zaman rejoiced with exceeding joy: oppression and depression left her, and gladness took the mastery of her, and she repeated these verses:—

Time sware my life should fare in woeful waste; * Forsworn art Time, expiate thy sin in haste[1]!
Comes weal and comes a welcome friend to aid; * To him who brings good news, rise, gird thy waist:
I spurnèd old-world tales of Eden-bliss; * Till came I Kausar[2] on those lips to taste.

When Zau al-Makan heard this, he pressed his sister to his breast; tears streamed from his eyes for excess of joy, and he repeated these couplets[3]:—

Long I lamented that we fell apart, * While tears repentant railèd from these eyne;
And sware, if Time unite us twain once more, * "Severance" shall never sound from tongue of mine:
Joy hath so overwhelmed me that excess * Of pleasure from mine eyes draws gouts of brine:
Tears, O mine eyes, have now become your wont * Ye weep for pleasure and you weep for pine!

They sat awhile at the litter-door till she said to him, "Come with me into the litter and tell me all that hath befallen thee, and I will tell thee what happened to me." So they entered, and Zau al-Makan

1 For the expiation of inconsiderate oaths see Koran (chapt. v.) I cannot but think that Al-Islam treats perjury too lightly all we can say is that it improves upon Hinduism, which practically seems to leave the punishment to the gods

2 "Kausar," as has been said, represents the classical nectar, the Amrita of the Hindus

3 From Bul. Edit. i. 186. The couplet in the Mac. Edit. (i. 457) is very wildly applied.

said, "Do thou begin thy tale." Accordingly she told him all that had come to her since their separation at the Khan, and what had happened to her with the Badawi; how the merchant had bought her of him, and had taken her to her brother Sharrkan and had sold her to him; how he had freed her at the time of buying; how he had made a marriage-contract with her and had gone in to her, and how the King, their sire, had sent and asked for her from Sharrkan. Then quoth she, "Praised be Allah Who hath vouchsafed thee to me and ordained that, even as we left our father together, so together shall we return to him!" And she added, "Of a truth my brother Sharrkan gave me in marriage to this Chamberlain that he might carry me to my father. And this is what befell me from first to last; so now tell me how it hath fared with thee since I left thee." Thereupon he told her all that had happened to him from beginning to end; and how Allah vouchsafed to send the Fireman to him, and how he had journeyed with him and spent his money on him and had served him night and day. She praised the Stoker for this, and Zau al-Makan added, "Of a truth, O my sister, this Fireman hath deal with me in such benevolent wise as would not lover with lass nor sire with son, for that he fasted and gave me to eat, and he walked whilst he made me ride; and I owe my life to him." Said she, "Allah willing, we will requite him for all this, according to our power." Then she called the Eunuch, who came and kissed Zau al-Makan's hand, and she said, "Take thy reward for glad tidings, O face of good omen! It was thy hand reunited me with my brother; so the purse I gave thee and all in it are thine. But now go to thy master and bring him quickly to me." The Castrato rejoiced, and going in to the Chamberlain summoned him to his mistress. Accordingly he came in to his wife, and finding Zau al-Makan with her asked who he was. So she told him all that had befallen them both, first and last, and added, "Know, O Chamberlain, that thou hast married no slave-girl; far from it, thou hast taken to wife the daughter of King Omar bin al-Nu'uman, for I am Nuzhat al-Zaman, and this is my brother, Zau al-Makan." When the Chamberlain heard the story he knew it to be sooth, and its manifest truth appeared to him and he was certified that he was become King Omar bin al-Nu'uman's son-in-law, so he said to himself, "'Twill be my fate to be made viceroy of some province.[1]" Then he went up to Zau-al-Makan and gave him joy of his safety and re-union with his sister, and bade his servants forthwith make him ready a tent and

1 The "insula" of Sancho Panza

one of the best of his own horses to ride. Thereupon said Nuzhat al-Zaman, "We are now near our country and I would be left alone with my brother, that we may enjoy each other's company and take our fill of it ere we reach Baghdad; for we have been parted a long, long time." "Be it as thou biddest," replied the Chamberlain and, going forth from them, sent them wax-candles and various kinds of sweetmeats, together with three suits of the costliest for Zau al-Makan. Then he returned to the litter and related the good he had done, and Nuzhat al-Zaman said to him, "Bid the Eunuch bring me the Fireman and give him a horse to ride and ration him with a tray of food morning and evening, and let him be forbidden to leave us." The Chamberlain called the Castrato and charged him to do accordingly; so he replied, "I hear and I obey"; and he took his pages with him and went out in search of the Stoker till he found him in the rear of the caravan, girthing his ass and preparing for flight. The tears were running adown his cheeks out of fear for his life and grief for his separation from Zau al-Makan; and he was saying to himself, "Indeed, I warned him for the love of Allah, but he would not listen to me; oh would I knew what is become of him!" Ere he had done speaking the Eunuch was standing by his head whilst the pages surrounded him. The Fireman turned and, seeing the Eunuch and the pages gathered around him, became yellow with fear.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seventy-sixth Night,

She said It hath reached me, O auspicious King, that when the Stoker girthed his ass for flight and bespake himself, saying, "Oh would I knew what is become of him!" ere he had done speaking the Castrato was standing by his head, and his side-muscles quivered for fear, and he lifted up his voice and cried, "Verily he knoweth not the value of the good offices I have done him! I believe he hath denounced me to the Eunuch (hence these pages get about me) and he hath made me an accomplice in his crime." Then the effeminated one cried at him, saying, "Who was it recited the verses? O liar! why didst thou say:—I never repeated these couplets, nor do I know who repeated them; when it was thy companion? But now I will not leave thee between this place and Baghdad, and what betideth thy comrade shall betide thee." Quoth the Fireman, "What I feared hath befallen me." And he repeated this couplet:—

'Twas as I feared the coming ills discerning; * But unto Allah we are all returning.

Then the Eunuch cried upon the pages, saying, "Take him off the ass." So they carried him along with the caravan, surrounded by the pages, as the white contains the black of the eye; and the Castrato said to them, "If a hair of him be lost, you will be lost with it." And he bade them privily treat him with honour and not humiliate him. But when the Stoker saw himself beset by the pages, he despaired of his life and, turning to the Eunuch, said to him, "O Chief, I am neither this youth's brother nor am I akin to him, nor is he sib to me; but I was a Fireman in a Hammam and found him cast out, in his sickness, on the dung-heap." Then the caravan fared on and the Stoker wept, and imagined in himself a thousand things, whilst the Eunuch walked by his side and told him nothing, but said to him, "Thou disturbedst our mistress by reciting verses, thou and this youth. but fear nothing for thyself"; and kept laughing at him the while to himself. Whenever the caravan halted, they served him with food, and he and the Castrato ate from one dish.[1] Then the Eunuch bade his lads bring a gugglet of sugared sherbet and, after drinking himself, gave it to the Fireman, who drank; but all the while his tears never dried, out of fear for his life and grief for his separation from Zau al-Makan, and for what had befallen them in their strangerhood. So they both travelled on with the caravan, whilst the Chamberlain now rode by the door of his wife's litter, in attendance on Zau al-Makan and his sister, and now gave an eye to the Fireman; and Nuzhat al-Zaman and her brother occupied themselves with converse and mutual condolence; and they ceased not after this fashion till they came within three days' journey from Baghdad. Here they alighted at eventide and rested till the morning morrowed; and as they awoke and they were about to load the beasts, behold, there appeared afar off a great cloud of dust that darkened the firmament till it became black as gloomiest night.[2] Thereupon the Chamberlain cried out to them, "Stay, and your loading delay!" then, mounting with his Mamelukes, rode forward in the direction of the dust-cloud. When they drew near, suddenly appeared under it a numerous conquering host like the full-tide sea, with flags and standards, drums and kettledrums, horsemen and footmen. The Chamberlain marvelled at this; and

1 This should have assured him that he stood in no danger

2 Here ends the wearisome tale of the brother and sister, and the romance of chivalry begins once more with the usual Arab digressions

when the troops saw him there detached itself from amongst them a plump of five hundred cavaliers, who fell upon him and his suite and surrounded them, five for one; whereupon said he to them, "What is the matter and what are these troops, that ye do thus with us?" Asked they, "Who art thou; and whence comest thou, and whither art thou bound?" and he answered, 'I am the Chamberlain of the Emir of Damascus, King Sharrkan, son of Omar bin al-Nu'uman, Lord of Baghdad and of the land of Khorasan, and I bring tribute and presents from him to his father in Baghdad." When the horsemen heard his words they let their head-kerchiefs fall over their faces and wept, saying, "In very sooth King Omar is dead and he died not but of poison. So fare ye forwards; no harm shall befall you till you join his Grand Wazir Dandan." Now when the Chamberlain heard this he wept sore and exclaimed, "Oh for our disappointment in this our journey!" Then he and all his suite wept till they had come up with the host and sought access to the Wazir Dandan, who granted an interview and called a halt and, causing his pavilion to be pitched, sat down on a couch therein and commanded to admit the Chamberlain. Then he bade him be seated and questioned him; and he replied that he was Chamberlain to the Emir of Damascus, and was bound to King Omar with presents and the tribute of Syria. The Wazir, hearing the mention of King Omar's name, wept and said, "King Omar is dead by poison, and upon his dying the folk fell out amongst themselves as to who should succeed him, until they were like to slay one another on this account; but the notables and grandees and the four Kazis interposed, and all the people agreed to refer the matter to the decision of the four judges, and that none should gainsay them. So it was agreed that we go to Damascus and fetch thence the King's son Sharrkan, and make him Sultan over his father's realm. And amongst them were some who would have chosen the cadet, Zau al-Makan, for, quoth they, his name be Light of the Place, and he hath a sister, Nuzhat al-Zaman hight, the Delight of the Time; but they set out five years ago for Al-Hijaz and none wotteth what is become of them." When the Chamberlain heard this, he knew that his wife had told him the truth of her adventures; and he grieved with sore grief for the death of King Omar, albeit he joyed with exceeding joy, especially at the arrival of Zau al-Makan, for that he would now become Sultan of Baghdad in his father's stead.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seventy-seventh Night,

She said, It hath reached me, O auspicious King, that when Sharrkan's Chamberlain heard of the death of King Omar bin al-Nu'uman he mourned, but he rejoiced because of his wife and her brother, Zau al-Makan, who would become Sultan of Baghdad in his father's stead. So he turned to the Wazir Dandan and said to him, "Verily your tale is a wonder of wonders! Know, O Chief Wazir, that here, where you have encountered me, Allah hath given you rest from fatigue, and bringeth you your desire after the easiest of fashions, for that His Almighty Will restoreth to you Zau al-Makan and his sister Nuzhat al-Zaman; whereby we will settle the matter as we easily can." When the Minister heard these words he rejoiced with great joy and said, "O Chamberlain, tell me the tale of the twain and what befell them and the cause of their long absence." So he repeated to him the whole story and told him that Nuzhat al-Zaman was his wife, and related to him the adventures of Zau al-Makan from first to last. As soon as he had ended his tale, the Wazir sent for the Emirs and Wazirs and Chief Officers and acquainted them with the matter; whereat they rejoiced with great joy and wondered at the happy chance. Then they gathered in a body and went in to the Chamberlain and did their service to him, kissing the ground between his hands; and the Wazir Dandan also rose and went out to meet him and stood before him in honour. After this, the Chamberlain held on that day a Diwan-council; and he and the Wazirs sat upon a throne, whilst all the Emirs and Grandees and Officers of State took their places before them, according to their several ranks.[1] Then they melted sugar in rose-water and drank, after which the Emirs sat down to hold council and permitted the rest of the host to mount and ride forward leisurely, till they should make an end of their debate and overtake them. So the officers kissed the ground between their hands and mounting, rode onwards, preceded by the standards of war. When the grandees had finished their conference, they took horse and rejoined the host; and the Chamberlain approached the Wazir Dandan and said, "I deem it well to ride on before you, and precede you, that I may get ready a place for the Sultan and notify him of your coming, and of your choosing him as Sultan over the head of his brother Sharrkan." "Aright thou reckest," answered the Wazir. Then

1 I have derived this word from the Persian "rang" = colour, hue, kind.

the Chamberlain rose up in haste and Dandan also stood up to do him honour and brought him presents, which he conjured him to accept. In similar guise did all the Emirs and Grandees and Officers of State, bringing him gifts and calling down blessings on him and saying to him, "Haply thou wilt mention our case to Sultan Zau al-Makan and speak to him to continue us in our dignities.[1]" The Chamberlain promised all they required, and bade his pages be ready to march, whereupon the Wazir Dandan sent with him tents, and bade the tent-pitchers set them up at a day's journey from the city. And they did his bidding. Then the Chamberlain mounted and rode forward, full of joy and saying to himself, "How blessed is this journey!" and indeed his wife was exalted in his eyes, she and her brother Zau al-Makan. They made all haste over their wayfare, till they reached a place distant a day's journey from Baghdad, where the Chamberlain called a halt for rest, and bade his men alight and make ready a sitting place for the Sultan Zau al-Makan, son of King Omar bin al-Nu'uman, while he rode forward with his Mamelukes and, alighting at a distance from Nuzhat al-Zaman's litter, commanded the eunuchs to ask leave of admission to the presence. They did so and she gave permission; whereupon he went in to her and conversed with her and her brother; and told them of the death of their father; and of Zau al-Makan, how the heads of the people had made him King over them in the stead of his sire; and he gave them joy of the kingdom. They both wept for their father, and asked the manner of his being killed; but the Chamberlain answered, "The news rests with the Wazir Dandan, who will be here to-morrow leading all the host; and it only remaineth for thee, O King, to do what they counsel, since they have unanimously chosen thee Sultan; for if thou do not this they will choose some one else and thou canst not be sure of thy life with another Sultan. Haply he will kill thee, or discord may befall between you twain and the kingdom pass out of the hands of both." Zau al-Makan bowed his head awhile and then said, "I accept this position"; for indeed there was no refusing; and he was certified that the Chamberlain had counselled him well and wisely and set him on the right way. Then he added, "O my uncle, how shall I do with my brother Sharrkan?" "O my son," replied the Chamberlain, "thy brother will be Sultan of Damascus and thou

1 Otherwise all would be superseded, like U S officials under a new President

Sultan of Baghdad; so take heart of grace and get ready thy case." Zau al-Makan accepted this and the Chamberlain presented him with a suit of royal raiment and a dagger[1] of state, which the Wazir Dandan had brought with him; then leaving him he bade the tent-pitchers choose a spot of rising ground and set up thereon a spacious pavilion, wherein the Sultan might sit to receive the Emirs and Grandees. Moreover, he ordered the kitcheners to cook rich viands and serve them, and he commanded the water-carriers to dispose the water-troughs. They did as he bade them and presently arose a cloud of dust from the ground and spread till it walled the horizon around. After awhile, the dust dispersed and there appeared under it the army of Baghdad and Khorasan, a conquering host like the full-tide sea.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Seventy-eighth Night,

She said, It hath reached me, O auspicious King, that when the Chamberlain bade the tent-pitchers set up a pavilion spacious enough to receive the subjects flocking to their Sultan, they planted a splendid Shâhmiyánah[2] befitting Kings. And as they ended their labours behold, a dust-cloud spired aloft and the breeze made it lift and beneath it showed a conquering host; and presently it appeared that this was the army of Baghdad and Khorasan preceded by the Wazir Dandan. And in it all rejoiced at the accession of the "Light of the Place." Now Zau al-Makan had donned robes of royal estate and girt himself with the sword of state: so the Chamberlain brought him a steed and he mounted, surrounded by the Mamelukes and all the company from the tents on foot, to do him service, and he rode on until he came to the great pavilion, where he sat down and he laid the royal dagger across his thighs, whilst the Chamberlain stood in attendance on him and his armed slaves stationed themselves under the entrance-awning of the Shahmiyanah, with drawn swords in their hands. Presently, up came the troops and the host and craved admission; so the Chamberlain went in to Zau al-Makan and asked his leave, whereupon he bade admit them,

1 Arab "Nimshah" from the Pers Nimchah, a "half-sword," a long dagger worn in the belt Richardson derives it from Namsh, being freckled (damasked)

2 The Indian term for a tent large enough to cover a troop of cavalry

ten by ten. The Chamberlain acquainted them with the King's commands, to which they replied, "We hear and we obey"; and all drew up before the pavilion-entrance. Then he took ten of them and carried them through the vestibule into the presence of Sultan Zau al-Makan, whom when they saw, they were awed; but he received them with most gracious kindness and promised them all good. So they gave him joy of his safe return and invoked Allah's blessings upon him, after which they took the oath of fealty never to gainsay him in aught, and they kissed ground before him and withdrew. Then other ten entered and he entreated them as he had entreated the others; and they ceased not to enter, ten by ten, till none was left but the Wazir Dandan. Lastly the Minister went in and kissed the ground before Zau al-Makan, who rose to meet him, saying, "Welcome, O Wazir and sire sans peer! Verily, thine acts are those of a counsellor right dear, and judgment and foreseeing clear are in the hands of the Subtle of Lere." Then bade he the Chamberlain forthwith go out and cause the tables to be spread and order all the troops thereto. So they came and ate and drank. Moreover, the Sultan commanded his Wazir Dandan call a ten days' halt of the army, that he might be private with him and learn from him how and wherefore his father had been slain. The Wazir obeyed the commands of the Sultan with submission and wished him eternity of glory and said, "This needs must be!" He then repaired to the heart of the encampment and ordered the host to halt ten days. They did as he bade them and, moreover, he gave them leave to divert themselves and ordered that none of the lords in waiting should attend upon the King for service during the space of three days. Then the Wazir went to the Sultan and reported all to him, and Zau al-Makan waited until nightfall, when he went in to his sister Nuzhat al-Zaman and asked her, "Dost thou know the cause of my father's murder or not?" "I have no knowledge of the cause," she answered, and drew a silken curtain before herself, whilst Zau al-Makan seated himself without the curtain and commanded the Wazir to the presence and, when he came, said to him, "I desire thou relate to me in detail the cause of the killing of my sire, King Omar bin al-Nu'uman!" Know then, O King, replied Dandan, that King Omar bin al-Nu'uman, when he returned to Baghdad from his chasing and hunting and entered the city, enquired for thee and thy sister, but could not find you and knew that you twain had gone on the Pilgrimage; whereat he was greatly grieved and much angered, and his breast was straitened and he abode thus half a year, seeking news of you

from all who came and went, but none could give him any tidings. Now while we were in attendance upon him one day, after a whole year had sped since ye were lost to his sight, lo! there came to us an ancient dame with signs of being a devotee, accompanied by five damsels, high-bosomed virgins like moons, endowed with such beauty and loveliness as tongue faileth to describe; and, to crown their perfections of comeliness, they could read the Koran and were versed in various kinds of learning and in the histories of bygone peoples. Then that old woman sought audience of the King, and he bade admit her; whereupon she entered the presence and kissed ground between his hands. I was then sitting by his side and he, seeing in her the signs of asceticism and devoutness, made her draw near and take seat hard by him. And when she had sat down she addressed him and said, "Know, O King, that with me are five damsels, whose like no King among the Kings possesseth; for they are endowed with wit and beauty and loveliness and perfection. They read the Koran and the Traditions, and are skilled in all manner of learning and in the history of bygone races. They stand here between thy hands to do thee service, O King of the Age, and it is by trial that folk are prized or despised." Thy father, who hath found mercy,[1] looked at the damsels and their favour pleased him; so he said to them, "Let each and every of you make me hear something of what she knoweth anent the history of the folk of yore and of peoples long gone before!"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Seventy-ninth Night,

She said, It hath reached me, O auspicious King, that the Wazir Dandan said unto King Zau al-Makan:—Thy father, who hath found mercy, glanced at the damsels and their favour pleased him and he said to them, "Let each and every of you make me hear something of what she knoweth anent the history of the folk of yore and of peoples long gone before!" Thereupon one of them came forward and, kissing the ground before him, spake as follows:[2] "Know, O King, that it behoveth one of good-breeding to eschew

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1 Arab "Marhúm" a formula before noticed It is borrowed from the Jewish, "of blessed memory" (after the name of the honoured dead, Prov x 17), with the addition of "upon whom be peace," as opposed to the imprecation, "May the name of the wicked rot!"

2 The speeches of the five damsels should be read only by students

impertinence and adorn himself with excellencies, and observe the Divine injunctions and avoid mortal sins; and to this he should apply himself with the assiduity of one who, if he stray therefro' ı, falleth into perdition; for the foundation of good-breeding is virtuous behaviour. And know that the chief cause and reason of man's existence is the endeavour after life everlasting, and the right way thereto is the service of Allah. Wherefore it behoveth thee to deal beneficently with the people: and swerve not from this canon, for the mightier men are in dignity, the more their need of prudence and foresight; and indeed Monarchs need this more than the many, for the general cast themselves into affairs without taking thought to the issue thereof. Be thou prodigal of thy life and thy good in the way of Allah, and know that, if an enemy dispute with thee, thou mayst dispute with him and refute him with proofs and be proof against him; but as for thy friend, there is none can judge between thee and him save righteousness and fair-dealing. Choose, therefore, thy friend for thyself, after thou hast proved him. If he be of the brotherhood of futurity,[1] let him be zealous in observing the externals of the Holy Law and versed in its inner meaning, as far as may be; and if he be of the brotherhood of the world, let him be free-born, sincere, neither a fool nor a perverse, for the fool man is such that even his parents might well flee from him, and a liar cannot be a true friend. Indeed, the word Siddík[2] ('friend') deriveth from Sidk ('truth') that welleth up from the bottom of the heart; and how can this be the case, when falsehood is manifest upon the tongue? And know that the observance of the Law profiteth him who practiseth it: so love thy brother, if he be of this quality, and do not cast him off, even if thou see in him that which irketh thee, for a friend is not like a wife, whom one can divorce and re-marry: nay, his heart is like glass: once broken, it may not be mended. And Allah bless him who saith:—

'Ware how thou hurtest man with hurt of heart; * 'Tis hard to win thee back the heart offended:
For hearts, indeed, whence love is alien made, * Like broken-glass may nevermore be mended."

The maiden continued and concluded with pointing out to us what sages say, "The best of brethren is he who is the most constant in

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1 *i.e.*, those who look for "another and a better"

2 The title of Caliph Abu Bakr, because he bore truthful witness to the Apostle's mission, or, others say, he confirmed the "Mi'ráj," or nocturnal journey to Heaven

good counsel; the best of action is that which is fairest in its consequence, and the best of praise is not that which is in the mouths of men. It is also said:—It behoveth not the servant to neglect thanking Allah especially for two favours, health and reason. Again it is said:—Whoso honoureth himself, his lust is a light matter to him, and he who maketh much of his small troubles, Allah afflicteth him with the greater; he who obeyeth his own inclination neglecteth his duties, and he who listeneth to the slanderer loseth the true friend. He who thinketh well of thee, do thou fulfil his thought of thee. He who exceedeth in contention sinneth, and he who against unright standeth not on ward is not safe from the sword. Now will I tell thee somewhat of the duties of Kazis and judges. Know, O King, that no judgment serveth the cause of justice save it be given after proof positive, and it behoveth the judge to treat all people on the same level, to the intent that the great may not hunger for oppression nor the small despair of justice. Furthermore, he should extract proof from the complainant and impose an oath upon the defendant; and mediation is admissible between Moslems, except it be a compromise sanctioning the unlawful or forbidding the lawful.[1] If thou shalt have done aught during the day, of which thy reason is doubtful but thy good intention is proved, thou (O Kazi) shouldst revert to the right, for to do justice is a religious obligation, and to return to that which is right is better than persistence in wrong. Then (O judge) thou shouldest study precedents and the law of the case, and do equal justice between the suitors, withal fixing thine eyes upon the truth and committing thine affair to Allah (be He extolled and exalted!). And require thou proof of the complainant, and if he adduce evidence, let him have due benefit of it; and if not, put the defendant to his oath; for this is the ordinance of Allah. Receive thou the testimony of competent Moslem witnesses, one against other, for Almighty Allah hath commanded judges to judge by externals, He Himself taking charge of the inner and secret things. It behoveth the judge also to avoid giving judgment whilst suffering from stress of pain or hunger,[2] and that in his decisions between folk he seek the face of Allah Almighty, for he whose intent is pure and who is at peace with himself, Allah shall guarantee him against what is between him and the people. Quoth Al-Zuhri[3]:—There are three things for which, if they be

1 All this is Koranic (chapt. ii., etc.)

2 This may have applied more than once to "hanging judges" in the Far West

3 A traditionist and jurisconsult of Al-Madinah in the seventh and eighth centuries

found in a Kazi, he should be deposed; namely, if he honour the base, if he love praise, and if he fear dismissal. And Omar bin Abd al-Aziz once deposed a Kazi, who asked him, Why hast thou dismissed me? It hath reached me, answered Omar, that thy converse is greater than thy condition. It is said also that Iskandar[1] said to his Kazi:—I have invested thee with this function and committed to thee in it my soul and mine honour and my manliness; so do thou guard it with thy sense and thine understanding. To his Cook he said, Thou art the Sultan of my body, so look thou tender it as thine own self. To his Secretary he said, Thou art the controller of my wit, so do thou watch over me in what thou writest for me and from me." Thereupon the first damsel backed out from the presence and a second damsel came forward. ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the full Eightieth Night,

She continued, It hath reached me, O auspicious King, that the Wazir Dandan said to Zau al-Makan:—Thereupon the first damsel backed out from the presence, and a second damsel came forward and, kissing the ground seven times before the King thy father, spake as follows, "The sage Lukmán[2] said to his son, There be three who are known only in three several cases; the merciful man is unknown save in time of wrath, the brave only in battle, and thy friend in time of need. It is said that the oppressor shall be deprest though by people praised, and that the opprest is at rest though by people blamed. Quoth Allah Almighty,[3] Assuredly deem not that those who rejoice in what they have done, and who love to be praised for what they have not done, shall escape reckoning of punishment: indeed, there is reserved for them a grievous penalty. And he[4] said (on whom be salvation and salutation!):—Works are according to intention and to each man is attributed that which he intendeth. He said also:—In the body is a part which being sound the rest is sound, and which being unsound the whole is unsound. And this is the heart. Now this heart is the most marvellous of what is in man, since it is that which ordereth his whole affair: If covetise stir in it, desire

1 The Alexander of the Koran and Eastern legends not to be confounded with the Alexander of Macedon He will be noticed in a future Night

2 Æsop, according to the Arabs of him, or rather of the two Lukmans, more presently

3 Koran ii 185.

4 Mohammed

destroyeth him; and if affliction master it, anguish slayeth him; if anger rage in it, danger is hard upon him; if it be blest with contentment, he is safe from discontent; if fear surprise it, he is full of mourning; and if calamity overtake it, affliction betideth him. If a man gain the use of wealth, peradventure he is diverted thereby from the remembrance of his Lord; if poverty choke him, his heart is distracted by woe; or if disquietude waste his heart, weakness causeth him to fall. Thus, in any case, nothing profiteth him but that he be mindful of Allah and occupy himself with gaining his livelihood in this world, and securing his place in the next. It was asked of a certain sage, Who is the most ill-conditioned of men? and he answered, The man whose lusts master his manhood and whose mind soareth over high, so that his knowledge dispreadeth and his excuse diminisheth; and how excellently saith the poet:—

Freest am I of all mankind fro' meddling wight * Who, seeing others err, self-error ne'er can sight
Riches and talents are but loans to creature lent; * Each wears the cloak of that he bears in breast and spirite.
If by mistaken door attempt on aught thou make, * Thou shalt go wrong; and if the door be right, go right!"

Continued the maiden, "As for anecdotes of devotees, quoth Hishám bin Bashar.—I asked Omar bin Ubayd, What is true piety? and he answered, The Apostle of Allah (to whom be salutation and salvation!) hath explained it when he sayeth, The pious is he who forgetteth not the grave nor calamity, and who preferreth that which endureth to that which passeth away; who counteth not the morrow as of his days, but reckoneth himself among the dead. And it is related that Abu Zarr[1] used to say, Want is dearer to me than wealth, and unheal is dearer to me than health. Quoth one of the listeners, May Allah have mercy on Abu Zarr! For my part, I say, Whoso putteth his trust in the goodness of the election of Almighty Allah should be content with that condition which Allah hath chosen for him. Quoth one of the Companions of the Prophet, Ibn Abi Aufa[2] once prayed with us the dawn-prayer. When he had done, he recited, O thou Enwrapped[3]! till he came to where Allah saith, When there shall

1 One of the Asháb, or Companions of Mohammed
2 A noted traditionist at Cufa in the seventh century
3 Koran, chapt lxxiv 1 (and verse 8 follows) The Archangel Gabriel is supposed to address Mohammed, and not a few divines believe this Surah (chapter) to have been first revealed Mr Rodwell makes it No ii following the Fatrah, or silent interval, which succeeded No xcvi "Clots of Blood" See his 2nd Edit p 3 for further details

be a trumping on the trumpet, and fell down dead. It is said that Sábit al-Banáni wept till he well-nigh lost his eyes. They brought him a man to medicine him who said to him, I will cure thee, provided thou obey my bidding. Asked Sabit, In what matter? Quoth the leach, In that thou leave weeping! What is the worth of mine eyes? rejoined Sabit, if they do not weep? Quoth a man to Mohammed bin Abdillah, Exhort thou me!"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eighty-first Night,

She continued, It hath reached me, O auspicious King, that the Wazir Dandan said to Zau al-Makan:—Thus spake the second handmaid to the King who hath found mercy, Omar bin al-Nu'uman. Quoth a man to Mohammed bin Abdillah, Exhort thou me! I exhort thee, replied he, to be a self-ruler, an abstainer in this world, and in the next a greedy slave. How so? asked the other, and Mohammed answered, The abstinent man in this world conquereth both the world that is and the world to come. And quoth Ghaus bin Abdillah, There were two brothers among the sons of Israel, one of whom said to the other, What be the most perilous[1] thing thou hast done? Replied the brother, I once came upon a nest of young birds; so I took out one and threw it back into the nest; but among the chickens were some which drew apart from it. This is the most perilous thing I ever did; now what be the most perilous thing thou hast ever done? He rejoined, When I arise for prayer I am fearful that it is only for the sake of the reward. Now their father heard these words and exclaimed, O Allah, an say they sooth take them to Thyself! It was declared by one of the wise men, Verily, these were of the most virtuous of children. Quoth Sa'íd bin Jubayr,[2] I was once in company with Fuzalah bin 'Ubayd, and said to him, Exhort thou me! Replied he, Bear in mind these two necessaries, Shun syntheism[3] and harm not any of Allah's creatures. And he repeated these two couplets:—

1 *i.e.*, dangerous to soul-health

2 In the Mac Edit "Abd" for "Sa'id" The latter was a black and a native of Cufa during the first century (A H) and is still famous as a traditionist

3 Arab "Shirk," giving a partner to Allah, attending chiefly to Christians and idolaters; and in a minor degree to Jews and Guebres We usually English it by "polytheism," which is clumsy and conveys a wrong idea

Be as thou wilt, for Allah still is bounteous Lord, * And care-dispeller; dread not therefore bane and ban:
To two things only never draw thee nigh, nor give, * Partner to Allah, trouble to thy brother-man.

And how well saith the poet:—

An thou of pious works a store neglect * And after death meet one who *did* collect,
Thou shalt repent thou diddest not as he, * Nor madest ready as he did elect."

Then the third damsel came forward, after the second had withdrawn, and said, "Of a truth, the chapter of piety is exceeding wide; but I will mention what occurreth to me thereof, concerning the pious of old. Quoth a certain holy man, I congratulate myself in death, though I am not assured of rest therein, save that I know death interveneth between a man and his works; so I hope for the doubling of good works and the docking off of ill works. And Itá'a al-Salamí, when he had made an end of an exhortation, was wont to tremble and grieve and weep sore; and as they asked him why he did this, he answered, I desire to enter upon a grave matter, and it is the standing up before Almighty Allah to do in accordance with my exhortation. In similar guise Zayn al-Ábidín,[1] son of Al-Husayn, was wont to tremble when he rose to pray. Being asked the cause of this, he replied, Know ye not before Whom I stand and Whom I address? It is said that there lived near Sufyán al-Thauri[2] a blind man who, when the month of Ramazán came, went out with the folk to pray,[3] but remained silent and hung back. Said Sufyan, On the Day of Resurrection he shall come with the people of the Koran, and they will be distinguished by increase of honour from their fellows. Quoth Sufyan, Were the soul established in the heart as befitteth, it would fly away for joy and pining for Paradise, and for grief and fear of hell-fire. It is related also of Sufyan al-Thauri that he said, To look upon the face of a tyrant is a sin." Then the third damsel retired and came for-

1 Grandson of the Caliph Ali He is one of the Imams (High-priests) of the Shi'ah school

2 An eminent traditionist of the eighth century (A D)

3 The prayers of the Fast-month and Pilgrimage-month are often said in especial places outside the towns and cities, these are the Indian Id(Eed-) gáh They have a screen of wall about a hundred yards long with a central prayer-niche and the normal three steps for the preacher, and each extremity is garnished with an imitation minaret They are also called Namáz-gah, and one is sketched by Herklots (Plate III fig 2) The object of the trips thither in Zu'l-Ka'adah and Zu'l-Hijjah is to remind Moslems of the "Ta'arif," or going forth from Meccah to Mount Arafat

ward the fourth, who said, "Here am I to treat of sundry traditions of pious men which suggest themselves to me. It is related that Bishr Barefoot[1] said, I once heard Khálid say, Beware of secret polytheism. I asked, What may secret polytheism be? and he answered, When one of you in praying prolong his inclinations and prostrations till a cause of impurity[2] come upon him. And one of the sages said, Doing works of weal expiateth what is ill. Quoth Ibrahim,[3] I supplicated Bishr Barefoot to acquaint me with some theological mysteries; but he said, O my son, this knowledge it behoveth us not to teach to every one; of every hundred five, even as the legal alms upon money. Said Ibrahim, I thought his reply excellent and approved of it, and while I was praying behold, Bishr was also praying: so I stood behind him[4] making the prayer-bow till the Mu'ezzin called his call. Then rose a man of tattered appearance and said, O folk, beware of a truth which bringeth unweal, for there is no harm in a lie bringing weal,[5] and in time of need no choice we heed: speech booteth not in the absence of good qualities, even as silence hurteth not in the presence of good. Presently I saw Bishr drop a danik,[6] so I picked it up and exchanged it for a dirham which I gave him. Quoth he, I will not take it. Quoth I, It is perfectly lawful change; but he rejoined, I cannot take in exchange the riches of the present world for those of the future world. It is related also that Bishr Barefoot's sister

1 Arab "Al-Háfi," which in Egyptian means sore-footed as well He was an ascetic of the eighth and ninth centuries (A D) He relates a tradition of the famous soldier-saint Khálid bin Walid, who lies buried, like the poet Ka'ab al-Ahbár, near Hums (Emessa) once the Bœotia, Phrygia, Abdera, Suabia of Syria, now Halbun (pronounced Halbáun), near Damascus I cannot explain how this Kuraysh noble (a glorious figure in Moslem history) is claimed by the Afghans as one of their countrymen, and made to speak Pukhtu or Pushtu, their rough old dialect of Persian The curious reader will consult my Pilgrimage (iii 322) for the dialogue between Mohammed and Khalid Again there is general belief in Arabia that the English sent a mission to the Prophet, praying that Khalid might be despatched to proselytise them unfortunately Mohammed was dead and the "Ingriz" ratted It is popularly held that no armed man can approach Khalid's grave, but I suppose my revolver did not count

2 When he must again wash before continuing prayer

3 Bin Adham, another noted ascetic of the eighth century Those curious about these unimportant names will consult the great Biographical Dictionary of Ibn Khallikan, translated by Baron McGuckin de Slane (1842-45)

4 Thus making Bishr the "Imám" (antistes) lit one who stands in front In Koran xvii 74 it means "leader" in ii 118 Allah makes Abraham an "Imam to mankind"

5 A favourite sentiment in the East we find it at the very beginning of Sa'di's Gulistan better a weal-bringing lie than a harm-dealing truth

6 A penny, one sixth of the drachma

once went to Ahmad bin Hanbal[1]"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eighty-second Night,

She said, It hath reached me, O auspicious King, that the Wazir Dandan continued to bespeak Zau al-Makan on this wise:—And quoth the maiden to thy father, "Bishr Barefoot's sister once went to Ahmad bin Hanbal and said to him, O Imam of the Faith, we are a family that spin thread by night and work for our living by day; and oftentimes the cressets of the watch of Baghdad pass by and we on the roof spinning by their light. Is this forbidden to us? Asked Ahmad:—Who art thou? I am the sister of Bishr Barefoot, answered she. Rejoined the Imam, O household of Bishr, I shall never cease to drink full draughts of piety from your hearts. Quoth one of the sages, When Allah willeth well to His servant He openeth upon him the gate of action. Málik bin Dinár,[2] when he passed through the bazar and saw aught he desired, was wont to say —O soul, take patience, for I will not accord to thee what thou desirest. He said also (Allah accept him!), The salvation of the soul lies in resistance to it, and its damnation in submission to it. Quoth Mansúr bin Ammár,[3] I made a pilgrimage and was faring Meccahwards by way of Cufa, and the night was overcast, when I heard a voice crying out from the deeps of the darkness saying, O Allah, I swear by Thy Greatness and Thy Glory, I meant not through my disobedience to transgress against Thee; for indeed I am not ignorant of Thee; but my fault is one Thou didst foreordain to me from eternity without beginning[4]; so do Thou pardon my transgression, for indeed I disobeyed Thee of my ignorance! When he had made an end of his prayer he recited aloud the verse, O true believers, save your souls and those of your families from the fire whose fuel is men and stones.[5] Then I heard a fall, but not knowing what it was I passed on. When the morning morrowed, as we went our

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1 Founder of the Hanbali, fourth (in date) of the four orthodox Moslem schools The Caliph al-Mu'atasim bi'llah, son of Harun al-Rashid, who believed the Koran to have been created and not a Logos (whatever that may be), co-eternal with Allah, scourged this Imam severely for "differing in opinion" (A H 220=833) In fact few of the notable reverends of that day escaped without a caress of the scourge or the sword

2 A learned man of the eighth century at Bassorah (A D)

3 A traditionist of Khorasan in the ninth century (A D)

4 "Azal," opp to "Abad," eternity without end, infinity.

5 Koran lxvi 6

way, behold, we fell in with a funeral-train, followed by an old woman whose strength had left her. I asked her of the dead, and she answered:—This is the funeral of a man who passed by us yesterday whilst my son was standing at prayer, and after his prayers he recited a verse from the Book of Allah Almighty, when the man's gall-bladder burst and he fell dead." Therewith the fourth damsel retired and the fifth came forward and said, "I here will also repeat what occurreth to me regarding the acts of devotees in olden time. Maslamah bin Dinár used to say:—By making sound the secret thoughts, sins great and small are covered; and, when the servant of Allah is resolved to leave sinning, victory cometh to him. Also quoth he, Every worldly good which doth not draw one nearer to Allah is a calamity, for a little of this world distracteth from a mickle of the world to come, and a mickle of the present maketh thee forget the whole of the future. It was asked of Abú Házim,[1] Who is the most prosperous of men? and he answered, Whoso spendeth his life in submission to Allah. The other enquired, And who is the most foolish of mankind? Whoso selleth his future for the worldly goods of others, replied Abu Hazim. It is reported of Moses[2] (on whom be peace!) that when he came to the waters of Midian he exclaimed:—O Lord, verily I stand in need of the good which Thou shalt send down to me.[3] And he asked of his Lord and not of his folk. There came two damsels, and he drew water for them both and allowed not the shepherds to draw first. When the twain returned, they informed their father Shu'ayb (on whom be peace!) who said, Haply, he is hungry, adding to one of them, Go back to him and bid him hither. Now when she came to Moses, she veiled her face and said, My father biddeth thee to him that he may pay thee thy wage for having drawn water for us. Moses was averse to this, and was not willing to follow her. Now she was a woman large in the back parts, and the wind blowing upon her garment[4] dis-

1 A traditionist of Al-Madinah, eighth century (A D)

2 Arab "Musá" the Egyptian word was "Mesu," the "child" or the "boy" (brought up in the palace?), and the Hebrews made it "Mosheh," or "one drawn out of the water" "Mu" in Egypt being water, the Arab "Ma", whence probably the moderns have derived the dim "Moyeh", vulg Egyptian for water

3 Koran, chapt xxviii Shu'ayb is our Jethro Koran, chapt vii and xi Mr Rodwell suggests (p 101) that the name has been altered from Hobab (Numb x 29)

4 Arab "Taub" (Saub), the long shirt popularly written in English Tobe and pronounced so by Egyptians It is worn by both sexes (Lane, M E chapt i "Tób") in Egypt, and extends into the heart of Moslem Africa I can compare it with nothing but a long night-gown dyed a dirty yellow by safflower and about as picturesque as a carter's smock-frock

covered the hinder cheeks to Moses; which when Moses saw, he lowered his eyes and said to her, Get thee behind while I walk in front. So she followed him till he entered the house of Shu'ayb where supper was ready."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eighty-third Night,

She said, It hath reached me, O auspicious King, that the Wazir Dandan continued to Zau al-Makan:—Now, quoth the fifth damsel to thy sire, "When Moses (on whom be peace!) entered the home of Shu'ayb where supper was ready, Shu'ayb said to him, O Moses, I desire to pay thee thy wage for having drawn water for these two. But Moses answered, I am of a household which selleth nothing of the fashion of the next world for what is on earth of gold and silver. Then quoth Shu'ayb, O youth! nevertheless thou art my guest, and it is my wont and that of my forbears to honour the guest by setting food before him. So Moses sat down and ate. Then Shu'ayb hired Moses for eight pilgrimages, that is to say, eight years, and made his wage marriage with one of his two daughters, and Moses' service to him was to stand for her dowry. As saith the Holy Writ of him:—Verily I will give thee one of these my two daughters in marriage, on condition that thou serve me for hire eight pilgrimages: and if thou fulfil ten years, it is in thine own breast; for I seek not to impose a hardship on thee.[1] A certain man once said to one of his friends whom he had not met for many days:—Thou hast made me desolate, for that I have not seen thee this long while. Quoth the other, I have been distracted from thee by Ibn Shihab: dost thou know him? Quoth his friend, Yes, he hath been my neighbour these thirty years, but I have never spoken to him. He replied, Verily thou forgettest Allah in forgetting thy neighbour! If thou lovedst Allah thou wouldst love thy neighbour. Knowest thou not that a neighbour hath a claim upon his neighbour,[2] even as the right of kith and kin? Said Huzayfah, We entered Meccah

1 Koran xxviii 22-27 Mohammed evidently confounded the contract between Laban and Jacob (Gen xxix 15-39)

2 So says Al-Hariri (Ass of Sasan), "The neighbour before the house and the traveller before the journey" In certain cities the neighbourhood is the real detective police, noting every action and abating scandals (such as orgies, etc) with a strong hand, and with the full consent of public opinion and of the authorities This loving the neighbour shows evident signs of being borrowed from Christianity

with Ibráhím bin Adham, and Shakík al-Balkhí was also making a pilgrimage that year. Now we met whilst circumambulating the Ka'abah, and Ibrahim said to Shakik, What is your fashion in your country? Replied Shakik, When we are blest with our daily bread we eat, and when we hunger we take patience. This wise, said Ibrahim, do the dogs of Balkh; but we, when blest with plenty, do honour to Allah and when an-hungered we thank Him. And Shakik seated himself before Ibrahim and said to him, Thou art my master. Also said Mohammed bin Imrán, A man once asked of Hátim, the Deaf,[1] What maketh thee to trust in Allah? Two things, answered he. I know that none save myself shall eat my daily bread, so my heart is at rest as to that; and I know that I was not created without the knowledge of Allah, and am abashed before Him." Then the fifth damsel retired, and the ancient dame came forward and, kissing the ground before thy father nine times, said, "Thou hast heard, O King, what these all have spoken on the subject of piety; and I will follow their example in relating what hath reached me of the famous men of past times. It is said that the Imam al-Sháfi'í departed the night into three portions, the first for study, the second for sleep, and the third for prayer. The Imám Abú Hanífah[2] was wont also to pass half the night in prayer. One day a man pointed him out to another, as he walked by and remarked, Yonder man watcheth the whole night. When he heard this Abu Hanifah said, I was abashed before Allah to hear myself praised for what was not in me; so after this he used to watch the whole night. And one of the Sages hath said:—

Who seeketh for pearl in the Deep dives deep; * Who on high would hie robs his night of sleep.

Al-Rabí'a relates that Al-Shafi'i used to recite the whole Koran seventy times during the month of Ramazan, and that in his daily prayers. Quoth Al-Shafi'i (Allah accept him!), During ten years I never ate my fill of barley-bread, for fullness hardeneth the heart and deadeneth the wit and induceth sleep and enfeebleth one from standing up to pray. It is reported of Abdullah bin Mohammed al-Sakrá that he said, I was once talking with Omar and he observed to me, Never saw I a more God-fearing or eloquent man than Mohammed bin Idris al-Shafi'i. It so happened I went out one day with Al-Háris bin Labíb al-Saffár, who was a disciple of

1 Al-Asamm, a theologian of Balkh, ninth century (A.D.)

2 The founder of the Senior School, for which see Sale, Prel. Disc. sect. viii

Al-Muzani[1] and had a fine voice and he read the saying of the Almighty:—This shall be a day whereon they shall not speak to any purpose, nor shall they be permitted to excuse themselves.[2] I saw Al-Shafi'i's colour change; his skin shuddered with horripilation, he was violently moved, and he fell down in a fainting fit. When he revived he said, I take refuge with Allah from the stead of the liars and the lot of the negligent! O Allah, before whom the hearts of the wise abase themselves, O Allah, of Thy beneficence, accord to me the remission of my sins, adorn me with the curtain of Thy protection, and pardon me my shortcomings by the magnanimity of Thy Being! Then I rose and went away. Quoth one of the pious, When I entered Baghdad, Al-Shafi'i was there. So I sat down on the river-bank to make the ablution before prayer; and behold, there passed me one who said, O youth, make thy Wuzu-ablution well and Allah will make it well for thee in this world and in the next. I turned, and lo! there was a man behind whom came a company of people. So I hastened to finish my ablution and followed him. Presently, he turned and asked me, Say, dost thou want aught? Yes, answered I; I desire that thou teach me somewhat of that which Allah Almighty hath taught thee. He said, Know, then, that whoso believeth in Allah shall be saved, and whoso jealously loveth his faith shall be delivered from destruction, and whoso practiseth abstinence in this world, his eyes shall be solaced on the morrow of death. Shall I tell thee any more? I replied, Assuredly; and he continued, Be thou of the world that is, heedless; and of the world to come, greediest. Be truthful in all thy dealings, and thou shalt be saved with the Salvationists. Then he went on and I asked about him and was told that he was the Imam Al-Shafi'i. Al-Shafi'i was wont to remark, I love to see folk profit by this learning of mine, on condition that nothing of it be attributed to me."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eighty-fourth Night,

She said, It hath reached me, O auspicious King, that the Wazir Dandan continued to Zau al-Makan:—The old woman bespake thy sire, saying, "The Imam al-Shafi'i was wont to remark, I love

1 An Egyptian doctor of the law (ninth century)

2 Koran lxxvii 35, 36 This is one of the earliest and most poetical chapters of the book

to see folk profit by this learning of mine on condition that nothing of it be attributed to me. He also said:—I never disputed with any one, but I would that Almighty Allah should give him the knowledge of the Truth and aid him to dispread it nor did I ever dispute with any one at all but for the showing forth of the Truth, and I reck not whether Allah manifest it by my tongue or by His. He said also (whom Allah accept!), if thou fear to grow conceited of thy lore, then bethink thee Whose grace thou seekest, and for what good thou yearnest, and what punishment thou dreadest. It was told to Abu Hanífah that the Commander of the Faithful, Abú Ja'afar al-Mansúr, had appointed him Kazi, and ordered him a salary of ten thousand dirhams; but he would not accept of this; and, when the day came on which the money was to be paid him, he prayed the dawn-prayer, then covered his head with his robe and spoke not. When the Caliph's messenger came with the money, he went in to the Imam and accosted him, but he would not speak to him. So the messenger said, Verily this money is lawfully thine. I know that it is lawfully mine, replied he: but I abhor that the love of tyrants get a hold upon my heart.[1] Asked the other, If thou go into them canst thou not guard thyself from loving them. Answered Abu Hanifah, Can I look to enter the sea without my clothes being wet? Another of Al-Shafi'i's sayings (Allah accept him!) is.—

Oh soul of me, an thou accept my rede, * Thou shalt be wealthy and of grace entire:
Cast off ambitious hopes and vain desires; * How many a death was done by vain desire!

Among the sayings of Sufyán al-Thaurí, with which he admonished Ali bin al-Hasan al-Salamí was, Be thou a man of truth and 'ware lies and treachery and hypocrisy and pride. Be not indebted save to Him who is merciful to His debtors; and let thine associate be one who shall dissociate thee from the world. Be ever mindful of death and be constant in craving pardon of Allah and in beseeching of Allah peace for what remaineth of thy life. Counsel every True Believer, when he asketh thee concerning the things of his faith; and beware of betraying a Believer, for whoso betrayeth a Believer, betrayeth Allah and His Apostle. Avoid dissensions and litigation; and leave that

1 Abu Hanifah was scourged for refusing to take office and was put to death in prison, it is said, by poison (A H 150=A D 767), for a judicial sentence authorising rebellion against the second Abbaside, Al-Mansur, surnamed Abu'l-Dawánik (Father of Pence) for his exceeding avarice

which causeth doubt in thee for things which breed no doubt[1]: so shalt thou be at peace. Enjoin beneficence and forbid malevolence: so shalt thou be loved of Allah. Adorn thine inner man, and Allah shall adorn thine outer man. Accept the excuse of him who excuseth self to thee, and hate not any one of the Moslems. Draw near unto those who withdraw from thee and excuse those that misuse thee: so shalt thou be the friend of the Prophets. Let thine affairs, both public and private, be in Allah's charge, and fear Him with the fear of one who knoweth he is dead and who fareth towards Resurrection and Judgment-stead between the hands of the Lord of Dread; and remember that to one of two houses thou art sped, either for Heavens eterne or to the Hell fires that burn." Thereupon the old woman sat down beside the damsels. Now when thy father, who hath found mercy, heard their discourse, he knew that they were the most accomplished of the people of their time; and, seeing their beauty and loveliness and the extent of their wisdom and lore, he showed them all favour. Moreover, he turned to the ancient dame and treated her with honour, and set apart for her and her damsels the palace which had lodged Princess Abrizah, daughter of the King of Greece, to which he bade carry all the luxuries they needed. They abode with him ten days, and the old woman abode with them; and, whenever the King visited them, he found her absorbed in prayer, watching by night and fasting by day; whereby love of her took hold upon his heart and he said to me, "O Wazir, verily this old woman is of the pious, and awe of her is strong in my heart." Now on the eleventh day the King visited her, that he might pay her the price of the damsels; but she said to him, "O King, know that the price of these maidens surpasseth the competence of men; indeed I seek not for them either gold or silver or jewels, be it little or much." Now when thy father heard these words he wondered and asked her, "O my lady and what is their price?" whereto she answered, "I will not sell them to thee save on condition that thou fast, watching by night a whole month, and abstaining by day, all for the love of Allah Almighty; and, if thou do this, they are thy property to use in thy palace as thou please. So the King wondered at the perfection of her rectitude and piety and abnegation; she was magnified in his eyes and he said, "Allah make this pious woman to profit us!" Then he agreed with her to fast

1 "Lá rayba fi-hi," says the Koran (ii 1) of itself, and the saying is popularly applied to all things of the Faith

for a month as she had stipulated, and she said to him, "I will help thee with the prayers I pray for thee and now bring me a gugglet of water." They brought one and she took it and recited over it and muttered spells, and sat for an hour speaking in speech no one understood or knew aught thereof. Lastly, she covered it with a cloth and, sealing it with her signet-ring, gave it to thy sire, saying, "When thou hast fasted the first ten days, break thy fast on the eleventh night with what is in this gugglet, for it will root out the love of the world from thy heart and fill it with light and faith. As for me to-morrow I will go forth to my brethren, the Invisible[1] Controuls, for I yearn after them, and I will return to thee when the first ten days are past." Thy father took the gugglet and arose and set it apart in a closet of his palace, then locked the door and put the key in his pocket. Next day the King fasted and the old woman went her ways.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eighty-fifth Night,

She said, It hath reached me, O auspicious King, that the Wazir Dandan thus continued to Zau al-Makan:—Now when came the day for the Sultan's fast, the old woman went her ways. And after he had accomplished the ten days thereof, on the eleventh he opened the gugglet and drank what was therein, and found it cordial to his stomach. Within the second ten days of the month the old woman returned, bringing sweetmeats wrapped in a green leaf, like no leaf of known tree. She went in to thy sire and saluted him; and, when he saw her, he rose to her saying, "Welcome, O pious lady!" "O King," quoth she, "the Invisible Controuls salute thee, for I told them of thee, and they rejoiced in thee and have sent thee their Halwá,[2] which is of the sweetmeats of the other world. Do thou break thy fast on it at the end of the day." The King rejoiced at this with great joy, and exclaimed, "Praised be Allah, who hath given me brethren of the Invisible World!" Thereupon he thanked the ancient dame and kissed

1 Arab "Rijál al-Ghayb," somewhat like the "Himalayan Brothers" of modern superstition See Herklots (Qanoon-e-Islam) for a long and careful description of these "Mardán-i-Ghayb" (Pers), a "class of people mounted on clouds," invisible, but moving in a circular orbit round the world, and suggesting the Hindu "Lokapálas" They should not be in front of the traveller nor on his right, but either behind or on his left hand Hence tables, memorial couplets, and hemistichs, are required to ascertain the station, without which precaution journeys are apt to end badly.

2 A sweetmeat before noticed

her hands; and he honoured her and the damsels with exceeding honour. She went forth for the twenty days of thy father's fast, at the end of which time she came to him and said, "Know, O King, that I told the Invisible Controuls of the love which is between me and thee, and informed them how I had left the maidens with thee, and they were glad that the damsels should belong to a King like thee; for they were wont, when they saw them, to be strenuous in offering on their behalf prayers and petitions ever granted. So I would fain carry them to the Invisible Controuls that they may benefit by the breath of their favour, and peradventure they shall not return to thee without some treasure of the treasures of the earth, that thou, after completing thy fast, mayst occupy thyself with their raiment and help thyself by the money they shall bring thee, to the extent of thy desires." When thy sire heard her words, he thanked her for them and said, "Except that I fear to cross thee, I would not accept the treasure or aught else; but when wilt thou set out with them?" Replied she, "On the seven-and-twentieth night; and I will bring them back to thee at the head of the month, by which time thou wilt have accomplished thy fast, and they will have had their courses and be free from impurity; and they shall become thine and be at thy disposal. By Allah, each damsel of them is worth many times thy kingdom!" He said, "I know it, O pious lady!" Then quoth the old woman, "There is no help but that thou send with them someone in thy palace who is dear to thee, that she may find solace and seek a blessing of the Invisible Controuls." Quoth he, "I have a Greek slave called Sophia, by whom I have been blessed with two children, a girl and a boy; but they were lost years ago. Take her with thee that she may get the blessing."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eighty-sixth Night,

She said, It hath reached me, O auspicious King, that the Wazir Dandan continued to Zau al-Makan:—Quoth thy sire to the ancient woman when she demanded the handmaids of him, "I have a Greek slave called Sophia, by whom I have been blest with two children, a girl and a boy, but they were lost years ago; so take her with thee, haply she may get the benediction and, belike, the Invisible Controuls will sue Allah for her that her two children may be restored to her." "Thou hast said well," replied she, "for

that indeed was her grievousest want." Thy sire gave not over finishing his fast till the old woman said to him, "O my son, I am going to the Invisible Controuls; so bring me Sophia." Accordingly, he summoned her and she came forthright, and he delivered her to the old woman who mixed her up with the other damsels. Then she went in to her chamber and, bringing out a sealed cup, presented it to the Sultan, saying, "On the thirtieth day, do thou repair to the Hammam, and when thou comest out enter one of the closets in thy palace and drink what is in this cup. Then sleep, and thou shalt attain what thou seekest, and peace be with thee!" Thereat the King was glad and thanked her and kissed her hands. Quoth she, "I commend thee to Allah's care"; whereat, quoth he, "And when shall I see thee again, O pious lady? In very sooth I love not to part with thee." Then she called down blessings on him and departed with the five damsels and the Queen, whilst the King fasted after her departure other three days, till the month ended, when he arose and went to the Hammam and, coming out, shut himself up in a closet of his palace, commanding that none should go in to him. There, after making fast the door, he drank what was in the cup and lay down to sleep; and we sat awaiting him till the end of the day, but he did not come out, and we said, "Perchance he is tired with the bath and with watching by night and fasting by day; wherefore he sleepeth." So we waited till next day; but still he did not come forth. Then we stood at the closet-door and cried aloud so haply he might awake and ask what was the matter. But nothing came of that; so at last we lifted up the door[1]; and, going in, found him dead, with his flesh torn into strips and bits and his bones broken.[2] When we saw him in this condition it was grievous to us, and we took up the cup and found within its cover a piece of paper whereon was inscribed, "Whoso doeth evil leaveth no regrets, and this be the reward of him who playeth traitor with the daughters of Kings and who debaucheth them; and we make known to all who fall upon this scroll that Sharrkan, when he came to our country, seduced our Queen Abrizah; nor did that suffice him but he must needs take her from us and bring her to you. Then he[3] sent her away in

1 Door-hinges in the East are two projections for the top and bottom of the leaf playing in hollows of the lintel and threshold. It appears to be the primitive form, for we find it in the very heart of Africa. In the basaltic cities of the Hauran, where the doors are of thick stone, they move easily on these pins. I found them also in the official (not the temple) City of Palmyra, but all broken.

2 The effect of the poison and of the incantation which accompanied it.

3 King Omar, who had raped her.

company of a black slave who slew her, and we found her lying dead on the desert sward and thrown out to wild beasts. This be no kingly deed, and he who did this is requited with naught but what he merited. So do ye suspect none of having killed him, for no one slew him but the cunning witch, whose name is Zat al-Dawahi. And behold, I have taken the King's wife, Sophia, and have carried her to her father, Afridun, King of Constantinople. Moreover, there is no help for it but that we wage war upon you and kill you and take your country from you, and ye shall be cut off even to the last man, nor shall a living soul be spared by Death nor one who bloweth fire with his breath, save he who Cross and Belt[1] worshippeth." When we read this paper, we knew that the ancient woman had beguiled us and carried out her plot against us; whereupon we cried aloud and buffeted our faces and wept sore when weeping availed us naught. And the troops fell out as to whom they should make Sultan; some would have thee, and others would have thy brother Sharrkan; and we ceased not to dispute about this for the space of a month, at the end of which certain of us drew together and agreed to repair to thy brother Sharrkan: so we set out and journeyed on till we fell in with thee. And such is the manner of the death of Sultan Omar bin al-Nu'uman! Now when the Wazir Dandan had made an end of his story, Zau al-Makan and his sister Nuzhat al-Zaman wept; and the Chamberlain, who wept also, said to Zau al-Makan, "O King, weeping will avail thee naught; nor shall aught profit thee but that thou harden thy heart and strengthen thy stress and stablish thy sovranty; for verily whoso leaveth the like of thee is not dead." Thereupon Zau al-Makan gave over his weeping and caused his throne to be set up without the pavilion, and then commanded the army to pass in review-order before him. And the Chamberlain sat by his side and all the armour-bearers[2] behind him, whilst the Wazir Dandan and the rest of the Emirs and Grandees stood each in his dividual stead. Then quoth King

1 Arab Zunnár," the Gr ζώνη. Christians and Jews were compelled by the fanatical sumptuary laws of the Caliph Al-Mutawakkil (A D 850) to wear a broad leather belt in public, hence it became a badge of the Faith Probably it was confounded with the "Janeo" (Brahmanical thread) and the Parsi sacred girdle called Kashti (Dabistan, 1 297, etc) Both Mandeville and La Brocquière speak of "Christians of the Girdle, because they are all girt above", intending Jacobites or Nestorians

2 "Siláh-dár" (Arab and Pers) = a military officer of high rank, literally an "armour-bearer," chosen for valour and trustworthiness So Jonathan had a "young man" (brave) who bare his armour (1 Sam xiv 1, 6 and 7), and Goliath had a man that bare the shield before him (ibid xvii 7, 41) Men will not readily forget the name of Sulayman Agha, called the Silahdar, in Egypt (Lane, M E chapt iv)

Zau al-Makan to the Minister Dandan, "Inform me concerning my sire's treasures"; and he replied, "I hear and I obey"; and gave him to know of the late King's hoards and moneys, and what was in the treasury of amassed wealth and jewels, and acquainted him with other precious things. So Zau al-Makan opened his hand to the army, and gave a sumptuous robe of honour to the Wazir Dandan, saying, "Thou continuest in office." Whereupon Dandan kissed the ground before him and wished him long life. Then he bestowed dresses on the Emirs, after which he said to the Chamberlain, "Bring out before me the tribute of Damascus that is with thee." So he was shown the chests of money and rarities and jewels, when he took them and parted them all amongst the troops——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eighty seventh Night,

She said, It hath reached me, O auspicious King, that Zau al-Makan ordered the Chamberlain to bring out before him what he had brought of the tribute of Damascus; and when he was shown the chests of money and rarities and jewels he took them and parted them all amongst the troops, till nothing was left. And the Emirs kissed the ground before him and wished him long life, saying, "Never saw we a King, who gave the like of these gifts." Then all went away to their tents, and when it was morning he gave orders for marching. So they marched for three days, till on the fourth day they drew near to Baghdad. When they entered the city they found it decorated, and Zau al-Makan, the Sultan, went up to his father's palace and sat down on the throne, whilst the Emirs of the army and the Wazir Dandan and the Chamberlain of Damascus stood between his hands. Then he bade his private secretary write a writ to his brother Sharrkan, acquainting him with all that had passed, from first to last, and he concluded, "As soon as thou hast read this letter, make ready thine affair and join us with thine army, that we may turn to Holy War upon the Infidels and take man-bote for our father and wipe out the stain upon our honour." Then he folded the letter and sealed it with his seal-ring and said to the Minister Dandan, "None shall carry this letter but thou; and it behoveth thee speak my brother fair and say to him:—If thou have a mind to thy father's kingdom, it is thine, and thy brother shall be Viceroy for thee in Damascus; for to this effect am I instructed by him." So the Wazir went down

from before him and made ready for his march. Then Zau al-Makan bade set apart a magnificent house for the Fireman and furnished it with the best of furniture, and long is the tale of that Fireman.[1] Presently Zau al-Makan went out chasing and hunting and, as he was returning to Baghdad, one of the Emirs presented him with blood-horses and with beauteous handmaids whose description the tongue evades. One of the damsels pleased him: so he went in unto her and knew her that night, and she conceived by him forthright. After a while the Wazir Dandan returned from his journey, bringing him news of his brother Sharrkan, and that he was then on his way to him, and said, "It were fitting thou go forth to meet him." Zau al-Makan replied, "I hear and I consent"; and riding forth with his Grandees a day's journey from Baghdad, he pitched his pavilions there awaiting his brother. Next morning appeared King Sharrkan amid the army of Syria, a horseman of might, a lion fierce in fight, a prow and doughty knight. As the squadrons drew nigh and the dust-clouds came hard by, and the troops rode up with banners on high, Zau al-Makan and those with him pushed forward to meet Sharrkan and his men; and when Zau al-Makan saw his brother he desired to dismount, but Sharrkan conjured him not to do on this wise, and himself footed it, and walked a few paces towards him.[2] As soon as he reached Zau al-Makan, the new Sultan threw himself upon him, and Sharrkan embraced him and wept with great weeping, and the twain condoled with each other. Then they mounted and rode onward, they and their troops, till they reached Baghdad, where they alighted and went up to the royal palace and there they passed that night, and when next morning came, Zau al-Makan went forth and bade summon the troops from all parts, and proclaimed a Holy War and a Razzia.[3] They then awaited the coming of the levies from each quarter of the kingdom, and every one who came they entreated with honour and promised him all manner of good; till in so doing a full month had sped, and the fighting men flocked to them in a continuous body. Then Sharrkan said to Zau al-Makan, "O my brother, tell me thy history." So he told him all that had befallen him from first to last, including the benevolent dealing of the Fireman with him. Asked Sharrkan, "Hast thou requited his kindness?" and he answered, "O my

1 It will be told afterwards

2 The elder brother thus showed himself a vassal and proved himself a good Moslem by not having recourse to civil war

3 Arab "Ghazwah," the corrupt Gallicism, now Europeanised = raid, foray

brother! I have not rewarded him as yet, but Inshallah! I will recompense him whenas I return from this raid"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Eighty-eighth Night,

She said, It hath reached me, O auspicious King, that Sharrkan asked his brother Zau al-Makan, "Hast thou requited the Fireman for his kindness?" and he answered, "O my brother! I have not rewarded him as yet, but Inshallah! I will recompense him whenas I return from this raid and find time so to do." Therewith Sharrkan was certified that his sister Nuzhat al-Zaman had told him the whole truth; but he concealed what had passed between them, and offered his salutation to her by her husband the Chamberlain. She sent him back her greeting, calling down blessings on him, and enquiring after her daughter Kuzia-Fakan, to which he replied that the maiden was well and in the best of health and safety. Whereupon she praised Almighty Allah and gave Him thanks. Then Sharrkan went to his brother to take counsel with him for departure; and Zau al-Makan said, "O my brother, as soon as the army is complete and the Arabs have come in from all parts, we will march forth." So he bade make ready the commissariat and prepare munitions of war, and went in to his wife, who was now five months gone with child; and he put under her astrologers and mathematicians, to whom he appointed stipends and allowances. Then he set out three months after the arrival of the army of Syria, and as soon as the Arabs were come in and the troops were assembled from all directions; and as he fared forth he was followed by the warriors and the united host. Now the name of the General of the Daylam army was Rustam, and that of the General of the army of the Turks[1] Bahrám. And Zau al-Makan marched in mid-host, and on his right was his brother Sharrkan, and on his left the Chamberlain his brother-in-law. So the squadrons broke up and pushed forward, and the battalions and companies filed past in battle-array, till the whole army was in motion. They ceased not to fare on for the space of a month, and each body dismounted at its own ground, and there rested every week three days (for the host was great); and they advanced in this order till they came to the country of the Greeks. Then the

1 Turk in modern parlance means a Turkoman, a nomade the settled people call themselves Osmanli or Othmanli. Turkoman = Turk-like.

people of the villages and hamlets and the poorer sort took fright at them and fled to Constantinople. But when King Afridun heard the tidings he arose and betook himself to Zat al-Dawahi, the same who had contrived the stratagem, and had travelled to Baghdad and had slain King Omar bin al-Nu'uman; and who, after carrying off her slaves and Queen Sophia, had returned with them all to her native land. Now when she had been restored to her son, the King of Greece, and felt herself safe, she said to King Hardub, "Cool thine eyes; for I have avenged by blood the shame of thy daughter Abrizah, and have killed Omar bin al-Nu'uman and have brought back Sophia. So now let us go to the King of Constantinople and carry to him his daughter, and acquaint him with what hath happened, that all of us be on guard and prepare our forces, and I will fare with thee to King Afridun, Lord of Constantinople, for I opine that the Moslems will not await our attack." Said Hardub, "Tarry thou till they draw near our country, that we may make us ready meantime and assemble our power." Accordingly they took to levying their forces and preparing for war, and, when the news of the Moslems' advance reached them, they were prepared for defence, and Zat al-Dawahi had preceded them. Now when she and her son arrived at Constantinople, the King of Kings, Afridun, hearing of the approach of Hardub, King of the Greeks, came forth to meet him, and asked how it was with him, and the cause of his visit. So Hardub acquainted him with the cunning doings of his mother, Zat al-Dawahi, how she had slain the Moslem King, and recovered from him Queen Sophia, and had said, "The Moslems have assembled their forces, and are on their way to attack us, wherefore it behoveth that we two join hands in single band and meet them." Now King Afridun rejoiced in the return of his daughter and the killing of King Omar bin al-Nu'uman; and he sent to all countries seeking succour and acquainting the folk with the cause of slaying the Moslem King. So the Nazarene troops flocked to him, and three months were not past ere the army of the Greeks was complete, besides which there joined themselves to him Franks from all their lands, French, Germans,[1] and Ragusans,[2] with

1 Arab "Nimsá", southern Germans, Austrians, from the Slav "Nemica" (any Germans), literally meaning "the dumb" (nemac), because they cannot speak Slav

2 Arab "Dubárá," from the Slav "Dubrovnik," from "Dub" (an oak) and "Dubrava" (an oak forest) Ragusa, once a rival of Venice, gave rise to the word "Argosy" D'Herbelot calls it "Dobravenedik" or "Good Venice," the Turkish name, because it paid tribute when Venice would not (?)

men of Zara,[1] Venetians, Genoese, and all the hosts of the Yellow Faces[2]; and, when the gathering was at its full, earth was straitened on them by reason of their multitude. Then Afridun, the Great King, ordered a march, so they set out and ceased not to defile through the city for ten days. They fared on till they reached the Wady hight Al-Nu'uman, a broad-sided vale hard by the Salt Sea, where they halted three days; and on the fourth they were about to set out again, when news came that the army of Al-Islam on them prest, and the defenders of the faith of Mohammed, of Men the Best. So they halted in it other three days, and on the eighth they espied a dust-cloud which towered till it walled the whole land; nor was an hour of the day past ere that dust began to drift, and was torn to shreds in the lift, and pierced through its shades the starry radiance of lance and the white leven of blades. Presently there appeared beneath it the banners Islamitan and the ensigns Mahometan; the horsemen urged forward, like the letting loose of seas that surged, clad in mail, as they were mackerel-back clouds which the moon enveil; whereupon the two hosts clashed, like two torrents on each other dashed. Eyes fell upon eyes; and the first to seek combat singular was the Wazir Dandan, he and the army of Syria, numbering thirty thousand bridles, and with him were the General of the Turks and the General of Daylam, Rustam and Bahram, amid twenty thousand horse, behind whom came the men from the shores of the Salt Sea, clad in iron mail, as they were full moons that past through a night o'ercast. Then the Nazarene host called out on Jesus and Mary, and the defiled[3] Cross, and they heaped themselves upon the Wazir Dandan and those with him of the Syrian host. Now all this was in pursuance of a stratagem

1 Arab "Jawarnah," or "Jurnah," evidently Zara, a place of many names, Jadera (Hirtius de Bell Alex cap 13), Jadra, Zadra (whence the modern term), Diadora, Diadosca, and Jadrossa This important Liburnian city sent forth many cruisers in crusading days, hence the Arabs came to know its name

2 Arab "Banu 'l-Asfar", which may mean "Pale faces," in the sense of "yaller girls" (New Orleans) and that intended by North American Indians, or, possibly, the peoples with yellow (or rather tow-coloured) hair we now call Russians The races of Hindostan term the English not "white men," but "red men", and the reason will at once be seen by comparing a Britisher with a high-caste Nágar Brahman, whose face is of parchment-colour as if he had drunk *exsanguc cuminum* The Yellow Faces of the text correspond with the Sansk "Svetadvipa" Whiteman's Land

3 Arab "Al-Musakhkham" No Moslem believes that Isa was crucified, and a favourite fancy is that Judas, changed to the likeness of Jesus, thus paid for his treason (Evangel Barnabæ) Hence the resurrection is called not "Kiyámah" but "Kumámah" = rubbish This heresy about the Cross they share with the Docetes, "certain beasts in the shape of men" (says Ignatius), who held that a phantom was crucified

devised by that ancient woman Zat al-Dawahi; for, before his departure, King Afridun had gone in to her and asked her, "How shall I do and what plan shall I pursue? it is thou hast caused this great distress to us"; and she had answered, "O great King and mighty Cohen[1]! I will teach thee a trick would baffle Iblis himself, though he summon to his assistance all his grisly hosts." ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Eighty-ninth Night,

She said, It hath reached me, O auspicious King, all this was a stratagem of the ancient woman, for that the King before his departure had gone to her and asked, "How shall I do and what plan shall I pursue? it is thou hast caused this great distress to us!" And she had answered, "O great King and mighty Cohen, I will teach thee a trick would baffle the Devil himself though he summon to his assistance all his grisly hosts. It is that thou send fifty thousand men going down in ships, and sailing over the sea to the Mountain of Smoke; and there let them land and stir not till the standards of Al-Islam come upon thee, when do thou up and at them. Then bid the troops from the seaward sally out upon the Moslems and take them in rear, whilst we confront them from the landward. So not one of them shall escape, and our sorrows shall cease and peace abide with us." Now the counsel of this ancient woman commended itself to King Afridun, and he replied, "Right is the recking thou reckest, O Princess of wits and recourse of Kings and Cohens warring for their blood-wit!" So when the army of Al-Islam came upon them in that valley, before they knew of it the flames began to burn up the tents, and the swords in men's bodies to make rents. Then hurried up the army of Baghdad and Khorasan, who numbered one hundred and twenty thousand horse, with Zau al-Makan in the front of war. When the host of the Infidels that lay by the sea saw them, they sallied out against them and followed in their tracks; and when Zau al-Makan espied this he cried out to his men, "Turn back to the Infidels, O People of the Chosen Apostle, and slay those who deny and hate the authority of the Compassionating, the Compassionate!" So they turned and fought with the Christians. Then Sharrkan marched up with another corps of the Moslem

1 A Diviner, a priest, esp Jewish, and not belonging to the tribe of Levi

host, some hundred thousand men, whilst the Infidels numbered nigh upon a thousand and six hundred thousand men. When the Moslems were united, their hearts were strengthened and they cried out, saying, "Verily Allah hath promised us victory, and to the Infidels hath assigned defeat." And they clashed together with sword and spear. Now Sharrkan tare through rank and row and raged among the masses of the foe, fighting so fierce a fight as to make children grey grow; nor did he cease tourneying among the Infidel horde and working havoc among them with the keen-edged sword, shouting, "Allaho Akbar!" —Allah is Most Great!—till he drove back the host to the coast. Then failed the force of the foe and Allah gave victory to the faith of Al-Islam, and folk fought folk, drunken without strong drink, till they slew of the Infidels in this affair forty and five thousand, while of the Moslems but three thousand and five hundred fell. Moreover, the Lion of the Faith, King Sharrkan, and his brother, Zau al-Makan, slept not that night, but occupied themselves with congratulating their braves and with looking to the wounded and with assuring the army of victory and salvation and promise of reward in the world to come. Thus far concerning the Moslem; but as regards King Afridun, Lord of Constantinople and Sovran of Roum, and Zat al-Dawahi, they assembled the Emirs of the host and said to them, "Verily, we had worked our will and solaced our hearts, but our over-confidence in our numbers, and that only, defeated us." Then quoth to them the ancient one, the Lady of Calamities, "In very sooth nought shall profit you, except ye draw you nigh unto the Messiah and put your trust in the True Belief; for, by the virtue of the Messiah, the whole strength of the Moslem host lieth in that Satan, King Sharrkan." "To-morrow," said King Afridun, "I have resolved to draw up in battle array and to send out against them that redoubtable cavalier, Lúká bin Shamlút; for if King Sharrkan come forth as a champion to fight single-handed, our man will slay him and will slay the other Moslem Knights, till not one is left. And I purpose this night to sacre you all with the Holy Incense." When the Emirs heard these words they kissed ground before him. Now the incense which he designated was the excrement of the Chief Patriarch, the denier, the defiler of the Truth, and they sought for it with such instance, and they so highly valued it, that the High Priests of the Greeks used to send it to all the countries of the Christians, in silken wraps, after mixing it with musk and ambergris. Hearing of it Kings would pay a thousand gold pieces for every dram, and they sent for and sought it to

fumigate brides withal; and the Chief Priests and the great Kings were wont to use a little of it as collyrium for the eyes and as a remedy in sickness and colic; and the Patriarchs used to mix their own excrement with it, for that of the Chief Patriarch could not suffice for ten countries.[1] So, as soon as dawn was seen and the morning shone with its shine and sheen, the horsemen ran to their spears full keen, and King Afridun——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the full Nineteth Night,

She said, It hath reached me, O auspicious King, as soon as dawn was seen and the morning shone with its shine and sheen, the horsemen ran to their spears full keen, and King Afridun summoned his chief Knights and Nobles and invested them with dresses of honour; and, drawing the sign of the cross on their brows, incensed them with the incense as aforesaid. This incensing done, he called for Luka bin Shamlut, surnamed the Sword of the Messiah. Now there was no stouter champion in the land of Roum than this accursed Luka, nor any better at bending of bow or sway of sword or lunge with lance on the day of devoir; but he was foul of favour, for his face was as the face of an ass, his shape that of an ape, and his look as the look of a malignant snake: his presence was grievouser than parting from the beloved mate; and blacker than night was his blackness and more fetid than the lion was his breath for foulness, more crooked than a bow was his crookedness, and grimmer than the leopard was his ugliness, and he was branded with the mark of the Infidels on face.[2] After this he came up to King Afridun and kissed his feet and stood before him; and the King said to him, "I desire thou go out against Sharrkan, King of Damascus, son of Omar bin al-Nu'uman, and deliver us from this affliction." Quoth Luka, "Hearkening and obedience"; and the King made the sign of the cross on his forehead, and felt assured of help from Heaven being near hand. Then Luka went out from the presence, and the accursed one mounted a sorrel horse; he was

1 These silly scandals, which cause us only to smile, excite Easterns to fury I have seen a Moslem wild with rage on hearing a Christian parody the opening words of the Koran, "Bismillahi 'l-Rahmani 'l-Rahim, Mismish wa Kamar al-din," roughly translated, "In the name of Allah, the Compassionating, the Compassionate! Apricots and marmalade"!

2 Meaning that he had marked his brow with a cross (of ashes?) as certain do on Ash-Wednesday

clad in a red robe and a hauberk of gold set with jewels, and he bore a trident spear, as he were Iblis the damned on the day of drawing out his hosts war to darraign. Then he rode forward, he and his horde of Infidels, even as though they were driving to the Fire, preceded by a herald, crying aloud in the Arabic tongue and saying, "Ho, sect of Mohammed (upon whom be salutation and salvation!), let none of you come out but your champion Sharrkan, the Sword of Al-Islam, Lord of Damascus in Shám[1]!" Nor had he made an end of speaking, when arose a tumult in the plain; all the people heard the strain, and the whole moving bodies of the armies twain called to mind the Day of Complain. Then the cowards trembled and all necks turned towards the sound, and lo! it was King Sharrkan, son of King Omar bin al-Nu'uman. For when his brother, Zau al-Makan, saw that accursed one push out on the plain, and heard the pursuivant, he turned to Sharrkan, and said to him, "Of a surety they seek for thee." Said he, "Should it so be, 'twere most pleasing to me." So when they made sure of the matter and heard the herald crying in the plain, "Let none of you come out against me save Sharrkan," they knew this cursed Luka to be champion of the land of Roum who had sworn to sweep the earth clean of Moslems. Now he was one of the greatest of villains, a wretch who caused hearts to pain; and the Daylamites, Turks, and Kurds, dreaded his might and main. Presently Sharrkan drave at him like a lion angry-grim, mounted on a courser like a wild gazelle flying snell and slim, and coming nigh to him made the spear he hent to shake as it were a darting snake, and recited these couplets: —

I have a sorrel steed, whose pride is fain to bear the rein, * Shall give thee what thou likest not and make thee feel his main:
I have a handy limber spear full bright and keen of point, * Upon whose shaft the dam of Death her throny seat hath ta'en:
I have a trenchant glaive of Hind; and, when I bare its face * Of scabbard-veil, from out its brow the rays of leven rain.

Luka understood not the sense of his speech nor did he apprehend the vehemence of the verse; but he smote his forehead with

1 Syria, the "left-hand land" as has before been explained The popular saying about its people is "Shámi shúmi!" the Syrian is small potatoes (to render the sense Americanicè) Nor did Syrus, the slave in Roman days, bear the best of names In Al-Hijaz the Syrian is addressed, "Abú Shám" (Father of Syria), and insulted as "Abuser of the Salt" (a traitor) Yet many sayings of Mohammed are recorded in honour of Syria, and he sometimes used Syriac words Such were "Bakh, bakh" (= euge, before noticed), and "Kakh," a congener of the Latin Cacus and Caca which our day has docked to "cack" (Pilgrimage, iii 115)

his hand, in honour of the Cross drawn thereon and kissed it; then he couched his throw-spear and ran at Sharrkan. But first he tossed the javelin with one hand in air to such height that it was lost to the spectators' sight; and, catching it with the other hand as do the jugglers, hurled it at Sharrkan. It flew from his grasp like a shooting star, and folk clamoured and feared for Sharrkan; but, as the spear flew near him, he put out his hand and caught it in full flight to the amazement of all who saw the sight. Then he shook it with the hand that took it till it was well-nigh broken, and hurled it so high into the welkin that it disappeared from view. As it descended, he caught it again with the other hand, in less than the twinkling of an eye, and cried out from his heart-core, saying, "By the truth of Him who created the sevenfold skies, I will assuredly make this cursed wight a byword for mankind to despise!" Then threw he the throw-spear at Luka, who thought to do as Sharrkan had done, and put forth his hand to hend it in mid-flight; but Sharrkan prevented him, and sped at him a second throw-spear, which smote him and the point fell on his forehead, in the very centre of the sign of the Cross, and Allah hurried his soul to the Fire and Dwelling-place dire.[1] But when the Infidels saw Luka bin Shamlut fall slain, they buffeted their faces and they cried, "Alas!" and "Woe worth the day!" and called for aid upon the Abbots of the monasteries----And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Ninety-first Night,

She said, It hath reached me, O auspicious King, that when the Infidels saw Luka bin Shamlut fall slain, they buffeted their faces and cried, "Alas!" and "Woe worth the day!" and called upon the Abbots of the monasteries and cried, "Where be the crosses?" So the Religious offered up prayers and the Christians all drew together against Sharrkan; and, brandishing their scymitars and lances, rushed forward to the attack. Then army met army and breasts fell under hoof, whilst spear and sword ruled the day and fore-arms and wrists grew weak, and the coursers seemed created without legs[2]; nor did the herald of war cease calling

1 Koran xiv 34 "They (Unbelievers) shall be thrown therein (*i e*, the House of Perdition - Hell), and an unhappy dwelling shall it be"

2 The leg-cut is a prime favourite with the Eastern Sworder, and a heavy two-handed blade easily severs a horse's leg

to fight, till arms were aweary and day took flight and night came on with darkness dight. So the two hosts drew apart, whilst every brave staggered like a drunken knave, for that with so much cut and thrust they strave; and the place was choked with the slain; fell were the wounds and the hurt knew not by whom they fell. Then Sharrkan joined his brother Zau al-Makan and the Chamberlain and the Wazir Dandan, and said to them, "Verily Allah hath opened a door for the Infidels to fall, praised be the Lord of the Worlds one and all!" Replied Zau al-Makan, "Let us never cease to praise Allah, for that He hath dispelled trouble from the Arab and the Ajam. Indeed the folk, generation after generation, shall tell of thy derring-do against the accursed Luka, the falsifier of the Evangel[1]; of thy catching the throw-spear in mid-flight, and how the enemy of Allah among men thou didst smite; and thy fame shall endure until the end of time." Then said Sharrkan, "Harkye, O grand Chamberlain and doughty Capitayne!" and he answered, "Adsum[2]!" Quoth Sharrkan, "Take with thee the Wazir Dandan and twenty thousand horse, and lead them seven parasangs towards the sea, and force the march till ye shall have come near the shore, and there remain only two parasangs between thee and the foe. Then ambush ye in the hollows of the ground till ye hear the tumult of the Infidels disembarking from their ships; and the war-cry from every side strike

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1 Mohammed repeatedly declared (Koran, lxi) that the Christians had falsified the passage ("I go to my Father and the Paraclete shall come," John xvi 7), promising the advent of the Comforter, παράκλητος (ibid, xiv 20, xv 26) by substituting the latter word for περικλυτός, glorious, renowned, *i e*, Ahmed or Mohammed the praised one This may have been found in the Arabic translation of the Gospels made by Warakah, cousin to Mohammed's first wife, and hence in Koran lxi we find Jesus prophesying of an Apostle "whose name shall be Ahmad" The word has consequently been inserted into the Arabic Gospel of Saint Barnabas (Dabistan, iii 67) Moslems accept the Pentateuch, the Psalter, and the Gospel, but assert (Koran, *passim*) that all extant copies have been hopelessly corrupted

2 Arab "Labbayka", the Pilgrimage-cry (vol i., night xxii) which in Arabic is,

Labbayk' Allahumma, Labbayk'!
Lá Sharika laka, Labbayk'!
Inna 'l-hamda w'al ni'amata laka wa'l mulk!
Labbayk' Allahumma, Labbayk'!

Some add, "Here am I, and I honour Thee, the son of Thy two slaves, beneficence and good are all between Thy hands" With the "Talbiyah" the pilgrim should bless the Prophet, pray Allah to grant Heaven and exclaim, "By Thy mercy spare us from the pains of Hell-fire!" (Pilgrimage, iii 232) Labbayka occurs in the verses attributed to Caliph Ali, so labba – he faced and yalubbu – it faces (as one house faces another), lastly, he professed submission to Allah, in which sense, together with the verbal noun "Talbiyah," it is used by Al-Hariri (Pref and Ass of Su'adah).

your ear and ye know that the sabres have begun labour between us and them; and, whenso ye see our troops falling back, as if defeated, and all the Infidels following them, as well those in front as those from the seaward and the tents, do ye still lie in wait for them: but as soon as ye see the standard with the words, There is no god but *the* God, and Mohammed is God's Apostle (on whom be salutation and salvation!), then up with the green banner, and do your endeavour and fall on their rear and shout, Allaho Akbar! Allah is most Great! and circle round that they may not interpose between the retreating army and the sea." He replied, "To hear is to obey!" and forthright they agreed upon this matter and they went forth. Now the Chamberlain took with himself the Wazir Dandan and twenty thousand men, even as Sharrkan had commanded. As soon as dawned the morn, the troops sprang to horse when they had donned their armour-gear and drawn the scymitar and slung the spear. Then the Christians dispread themselves over hill and dale, and the Ecclesiasts[1] cried out and all heads were bared, and those in the ships hoisted the Cross at their mast-heads and began making for shore from every side, and landed their horses and gat them ready for fight and fray, whilst the sword-blades glittered bright and the javelins glanced like leven-light on mail-shirt white; and all joined fight, and the grind-mill of Death whirled round and ground those who fought from horse and aground heads from bodies flew and tongues mute grew and eyes no vision knew. Scymitars strave with utmost strain, and heads flew over the battle plain; gall-bladders clave and wrists were shorn in twain; steeds plashed in pools of gore and beards were gripped right sore; the host of Al-Islam called out, saying, "On the Prince of Mankind be blessings and peace, and to the Compassionate glory and praise, which ne'er shall cease, for His boons which aye increase"; and the host of the Infidels shouted, "Glory to the Cross and the Belt and the vine-prest juice, and the wine-presser and the Priests and the Monks and the Festival of Palms and the Metropolitan!" Now Zau al-Makan and Sharrkan held back, and their troops gave way and feigned flight from before the enemy, while the Infidel array pressed hard upon them deeming them in rout, and made ready to foin and hew. Then the meiny of the Moslems raised their voices, reciting the first verses of the Chapter of the Cow,[2] whilst the dead were

1 Arab Kissis (plur Kusús) from Ἐκκλησιαστής.

2 Koran II The "red cow" is evidently the "red heifer" of Barnabas, chapt VII

trampled under hoofs of steeds, and the heralds of the Greeks cried out, "Ho, servants of the Messiah! Ho, people of the True Faith! Ho, followers of the Primate[1]! Verily Divine grace upon you opes; for see the hosts of Al-Islam like birds with broken wings incline to elope! So turn ye not to them your backs, but let your swords cleave deep in their necks, and hold not your hands from them, else are ye outcasts from the Messiah, Mary's son, who spoke even when a cradled one[2]!" Now Afridun, King of Constantinople, deemed that the Infidels were victorious, knowing not that this was but a clever stratagem of the Moslems, and sent to King Hardub, of Roum, congratulations on success, adding, "I swear, by the Miracles of the Messiah, and by thy daughter, Abrizah, the Nazarene, the Mariolater; and by the Waters of Baptism, that I will not leave upon the earth a single defender of Al-Islam! And to the bitter end will I carry out this plan." So the messenger betook himself with the address to King Hardub, whilst the Infidels called to one another, saying, "Take we vengeance-wreak for Luka!"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Ninety-second Night,

She said, It hath reached me, O auspicious King, that the Infidels called to one another, saying, "Take we vengeance-wreak for Luka!" while Hardub, King of Greece, cried aloud, "Ho, to our revenge for Abrizah!" Thereupon King Zau al-Makan shouted, "Ho, servants of the requiting King! smite the children of denial and disobedience with the blanch of sword and the brown of spear!" So the Moslems returned to the Infidels and plied them with the keen-edged scymitar, whilst their herald cried aloud, "Up, and at the foes of the Faith, all ye who love the Prophet Elect, with the hope of salvation on the Day of Fear, to win favour of the Bountiful, the Forgiving One; for verily the Garden of Paradise is under the shadow of swords!" And behold, Sharrkan and his men charged down upon the Infidels, and cut off their retreat, and wheeled and tourneyed among the ranks; when lo! a knight of goodly presence opened a passage through the army of

1 Arab "Al-Jásalik" = Καθολικὸς.

2 This is from the first "Gospel of Infancy," wherein Jesus said to his mother, "Verily I am Jesus, the Son of God, the Word which thou hast brought forth, as the Angel Gabriel did declare unto thee, and my Father hath sent me to save the world" (chapt 1 2) The passage is virtually quoted in the Koran (chapt III 141), of course omitting "the Son of God"

Unbelievers, and circled hither and thither amongst the Deniers, cutting and thrusting and covering the ground with heads and trunks, so that the Faithless feared him, and their necks bent under his lunge and hew. He was girt with two swords, his glances and his brand, and he was armed with two lances, one of bamboo-cane and the other his straight wand-like shape; and his flowing hair stood him in stead of many warriors, even as saith the poet:—

Laud not long hair,[1] except it be dispread * In two-fold locks, on day of fight and fray,
O'er youth who bears his lance 'twixt flank and thigh. * From many a whiskered knight to win the day.

And as singeth another:—

I say to him, what while he slings his sword, * "For sword shall serve those looks that sword-like show!"
Says he, "My sabre-looks for those I love, * My sword for those who sweets of love unknow!"

When Sharrkan saw him, he said to him, "I conjure thee by the Koran and the attributes of the Compassionate One, O Champion of the Champions! tell me who thou art; for verily, by thy deeds this day thou hast pleased the Requiting King, whom one thing distracteth not from other thing; in that thou hast been discomforting the children of impiety and in rebellion revelling." Then cried the Cavalier to him saying, "Thou art he who madest brother-covenant with me but yesterday. how quickly thou hast forgotten me!" Thereupon he withdrew his mouth-veil,[2] so that what was hidden of his beauty was disclosed, and lo! it was none other than Zau al-Makan. Then Sharrkan rejoiced in his brother, save that he feared for him the rush of fighting and the crush of braves a-smiting; and this for two reasons; the first, his tender

1 Mohammed allowed his locks to grow down to his ear-lobes, but never lower

2 Arab "Lisám" I have explained as a covering for the lower face, made by drawing over it the corner of the head-kerchief (Pilgrimage, 1 346) The Lisám of the African Tawárik hoods the eyes so that a man must turn up his face to see, and swathes all the lower half, leaving only the nose exposed, and this is worn by many men by night as well as by day, doubtless to avoid the evil eye The native Sultans of Darfur, like those of Bornu and others further west, used white muslin as a face wrap, hence, too, the ceremonies when spitting, etc, etc The Kúfiyah, or head-kerchief of the Arabs, soon reached Europe, and became in Low-Latin Cuphia, in Spanish Escofia, in Ital Cuffia or Scuffia, in French Escoffion, Scofion (Reine Marguerite) Coeffe (une pellicule, marque de bonheur), Coiffe and Coife, etc, the Scotch Curch or Coif, opposed to the maiden snood, and lastly, our Sergeant-at-Law's Coif Littre, the Learned, who in erudition was *né coiffé*, has missed this obvious derivation

age and exposure to the evil eye; and the second, that his safety was to the kingdom the greater of the two overshadowing wings. So he said to him, "O King! thou riskest thy life, so join thy steed to mine; in very sooth, I fear for thee from the foe; and better thou stint hazarding thyself forth of these squadrons, that we may shoot at the enemy thine unerring shaft." Quoth Zau al-Makan, "I desire to even thee in fray and I will not be niggard of myself before thee in the mellay." Then the host of Al-Islam, heaping itself upon the Infidels, girt them on all sides, warred on them a right Holy War, and brake the power of the children of impiety and pride and stowre. But King Afridun sighed when he saw the evil wreak that had fallen on the Greek, and they turned their backs from fight and addressed themselves to flight, making for the ships, when lo! there came out upon them from the sea-coast another host, led by the Minister Dandan, the champion who was wont to make champions bite the dust, and to lay load on them with cut and thrust. Nor less came forth the Emir Bahram, Lord of the Provinces of Sham, amid twenty thousand horse doughty of arm; and the host of Al-Islam pressed them in front and on flank and wrought them grievous harm. Then a body of the Moslems turned against those who in the ships remained, and perdition on them rained, till they threw themselves into the main, and they slew of them many slain, more than a hundred thousand noblemen, nor was one of their champions, great or small, saved from bale and bane. Moreover, they took their ships, with all the money and treasure and cargo, save a score of keel, and the Moslems got that loot whose like was never gotten in by-gone years; nor was such cut and thrust ever heard of by men's ears.[1] Now amongst the booty were fifty thousand horses, besides treasure and spoil past reckoning and arithmetic, whereat the Moslems rejoiced with an exceeding joy for that Allah had given them victory and protection. Such was the case with them; but as regards the fugitive Infidels they soon reached Constantinople, whither the tidings preceded them that King Afridun had prevailed over the Moslems; so quoth the ancient dame, Zat al-Dawahi, "I know that my son Hardub, King of Roum, is no runagate and that he feareth not the Islamitic hosts, but will restore the whole world to the Nazarene faith." Then she bade the great King, Afridun,

1 "Cutting," throughout the book, alludes to the scymitar with which Arabs never give point, and "thrusting" to the footman's spear and the horseman's lance

give command that the city be decorated, and the people held festival high and drank their wines drunkenly and knew not the decrees of Destiny. Now whilst they were in the midst of their rejoicings, behold, the raven of dule and downfall croaked over them, and up came the twenty fugitive ships wherein was the King of Cæsarea. So King Afridun, Lord of Constantinople, met them on the sea-shore, and they told him all that had befallen them from the Moslem, and they wept sore and groaned and moaned; and rejoicing at weal was turned into dismay for unheal; and they informed him concerning Luka, son of Shamlut, how calamity had betided him, and how death had shot him with his shaft. Thereat the horrors of Doomday rose upon King Afridun,[1] and he knew that there was no making straight their crook. Then came up from them the sound of weeping and wailing; the city was full of men mourning and the keeners were keening, and sighs and cries were heard from all sides. And when King Hardub of Greece met King Afridun he told him the truth of the case, and how the flight of the Moslems was by way of stratagem and deceit, and said to him, "Look not to see any of the army, save those who have already reached thee." When King Afridun heard these words he fell down in a fainting fit, with his nose under his feet; and, as soon as he revived, he exclaimed, "Surely the Messiah was wroth with them that He caused the Moslems to prevail over them!" Then came the Arch-Patriarch sadly to the King, who said to him, "O our father, annihilation hath overtaken our army and the Messiah hath punished us!" Replied the Patriarch, "Grieve not nor feel concerned, for it cannot be but that one of you hath sinned against the Messiah, and all have been punished for his offence; but now we will read prayers for you in the churches, that the Mohammedan hosts may be repelled from you." After which the old woman, Zat al-Dawahi, came to Afridun and said to him, "O King, verily the Moslem hosts are many, and we shall never overcome them save by wile: wherefor I purpose to work upon them by guile and repair to this army of Al-Islam, haply I may win my wish of their leader and slay their champion, even as I slew his father. If my stratagem succeed in his case, not one of the host he leads shall return to his native land, for all are strong only because of him; but I desire to have some Christian dwellers of Syria, such as go out every month and year to sell their goods, that they may help me

1 A popular phrase, I repeat, for extreme terror and consternation

(for this they can do) in carrying out my plan." Replied the King, "Be it so whenever thou wilt." So she bade fetch an hundred men, natives of Najrán,[1] in Sham, and the King asked them, "Have ye not heard what hath befallen the Christians with the Moslems?" "Yes," answered they; and he rejoined, "Know ye that this woman hath devoted her life to the Messiah and purposeth to go forth with you, disguised as Monotheists and Mohammedans, to work out a device which shall profit us and hinder the Moslem from us: say, then, are ye also willing to devote yourselves to the Anointed, and I will give you a quintal of gold[2]? He of you who escapeth shall have the money, and him of you who dieth will the Messiah reward." "O King," replied they, "we will devote our lives to the Messiah, and we will be thy sacrifice." Thereupon the old woman took all she required of aromatic roots and placed them in water, which she boiled over the fire till the black essence of them was extracted. She waited till the decoction was cold, then dipped the corner of a long kerchief therein and stained her face therewith. Moreover, she donned over her clothes a long gaberdine with an embroidered border and took in her hand a rosary, and afterwards went in to King Afridun, who knew her not, nor did any of his companions know her, till she discovered herself to them: and there was none in the assembly but who thanked and praised her for her cunning; and her son rejoiced and said, "May the Messiah never fail thee!" Thereupon she took with her the Syrian Christians, and set out for the army of Baghdad.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Ninety-third Night,

She said, It hath reached me, O auspicious King, that when King Afridun heard these words, he fell into a fainting fit with his nose under his feet; and, as soon as he revived, fear fluttered the scrotum[3] below his belly, and he complained to the ancient dame, Zat al-Dawahi. Now this accursed old woman was a witch of

1 The name usually applies to a well-known district and city of Al-Yaman, where "Koss the eloquent" was bishop in Mohammed's day: the Negiran of D'Herbelot Here, however, it is the Syrian Najrán (Nejrân of Missionary Porter's miserable Handbook), now a wretched village near the volcanic Lajjá, about one hundred and twenty miles direct south of Damascus and held by Druzes and Christians

2 The Kantár (quintal) of 100 ratls (lbs) = 98-99 lbs avoir

3 Arab "Jurâb mi'adat-ih," the "curdling of the testicles" in fear is often mentioned

the witches, past mistress in sorcery and deception; wanton and wily, deboshed and deceptious; with foul breath, red eyelids, yellow cheeks, dull-brown face, eyes bleared, mangy body, hair grizzled, back humped, skin withered and wan, and nostrils which ever ran. But she had studied the scriptures of Al-Islam and had made the Pilgrimage to the Holy House of Meccah, and all this that she might come to the knowledge of the Mohammedan ordinances and the miraculous versets of the Koran; and she had professed Judaism in the Holy City of Jerusalem[1] for two years' space, that she might master the magic of men and demons; so that she was a plague of plagues and a pest of pests, wrong-headed as to belief and to no religion lief. Now the chief reason of her sojourn with her son, King Hardub of Greece, was on account of the slave virgins at his court: for she was given to s-apphism[2] and could not exist without it or she went mad: so if any damsel pleased her, she was wont to teach her the art and would anoint her with saffron[3] till she fainted away for excess of volupty. Whoso obeyed her she was wont to favour and make her son incline towards her; but whoso repelled her she would contrive to destroy; and so she abode for a length of time. This was known to Marjánah and Rayhánah and Utrujah, the handmaids of Abrizah, and their Princess loathed the old woman and abhorred to lie with her, because of the rank smell from her armpits, and the roughness of her hide coarser than palm fibre. She was wont to bribe those who yielded to her by means of jewels and instructions; but Abrizah held aloof from her and sought refuge with the Omnipotent, the Omniscient; for, by Allah, right well quoth the poet:—

Ho thou who grovellest low before the great, * Nor over-lording lesser men dost blench,
Who gildest dross by dirham-gathering, * No ottar-scent disguises carrion-stench!

And now to return to the story of her stratagem and the woes of her working. Presently she departed, taking the chief Nazarenes with their hosts, and turned towards the army of the Moslems.

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1 Clearly alluding to the magic so deeply studied by mediæval Jews

2 Arab "Sahákah," lit rubbing The Moslem Harem is a great school for this "Lesbian (which I would call Atossan) love"

3 This is considered a powerful aphrodisiac in the East Hence male devotees are advised to avoid the "two reds," *i. e.*, meat and wine, while the "two reds," which corrupt women, are gold and saffron, that is perfumery Hence also the saying of Mohammed —"Perfumes for men should have scent and not colour, for women should have colour and not scent" (Mishkát al-Masábíh, ii. 361)

Whereupon King Hardub went in to King Afridun and said to him, "O King, we have no need of the Chief Patriarch, nor of his prayers, but will consult my mother's counsel, and observe what she will do with her craft unending against the Moslem hosts; for these are marching with all their power, they will soon be upon us, and they will encircle us on all sides." When King Afridun heard this, terror took hold upon his heart, and he wrote letters, without stay or delay, to all the nations of the Nazarenes, saying, "It behoveth none of the Messiahites or Cross-knights to hold back, especially the folk of the strongholds and forts; but let them all come to us, foot and horse, women and children, for the Moslem hosts already tread our soil. So haste! haste ye! ere what we fear to us here appear." Thus much concerning them; but regarding the work of the old woman, Zat al-Dawahi, when she went forth from the city with her suite, she clad them in the clothing of Moslem merchants, having provided herself with an hundred mules carrying stuffs of Antioch, such as goldwoven satins and royal brocades, and so forth. And she had taken a letter from King Afridun to the following effect:—"These be merchantmen from the land of Sham, who have been with us, so it besitteth none to do them harm or hindrance, nor take tax and tithe of them, till they reach their homes and safe places, for by merchants a country flourisheth, and these are no men of war nor of ill-faith." Then quoth the accursed Zat al-Dawahi to those with her, "Verily, I wish to work out a plot for the destruction of the Moslem." Replied they, "O Queen, command us whatso thou wilt; we are at thy disposal, and may the Messiah never disappoint thy dealings!" Then she donned a gown of fine white wool, and rubbed her forehead, till she made a great mark as of a scar and anointed it with an ointment of her own fashion, so that it shone with prodigious sheen. Now the old hag was lean-bodied and hollow-eyed, and she bound her legs tightly round with cords[1] just above her feet, till she drew near the Moslem camp, when she unwound them, leaving their marks deeply imbedded in her ankles. Then she anointed the weals with dragon's blood and bade her companions beat her with a severe beating, and set her in a chest and, quoth she, "Cry abroad the Refrain of Unity,[2] nor fear from it aught of damage!" Replied they, "How can we beat thee, who be our

1 These are the "Hibás" or thin cords of wool which the Badawi binds round his legs, I believe, to keep off cramp (Pilgrimage, iii 78)

2 Crying out "La iláha illa 'llah" (there is no god but *the* God), technically called "Tahlíl"

sovereign lady, Zat al-Dawahi, mother of the King we glory in?" Then said she, "We blame not nor deal reproach to him who goeth to the jakes, and in need evil becometh good deed. When ye have set me in the chest, take it and make it one of the bales and place it on mule-back and fare forth with it and the other goods through the Moslem camp, and fear ye no blame. And if any of the Moslems hinder you, give up the mules and their lading and betake yourselves to their King, Zau al-Makan, and implore his protection, saying:—We were in the land of the Infidels and they took nothing from us, but wrote us a passport, that none shall do us hindrance or work our mischance. If he ask you, What profit had ye of your property in the land of Roum? answer him:—We profited in the deliverance of a pious man, who had been bound down in an underground cell nigh fifteen years, crying out for help, yet none helped him. Nay, the Infidels tortured him night and day. We knew not this; but, after we had tarried in Constantinople for some time, having sold our goods and bought others in their stead, we determined on and made ready for a return to our native land. We spent that night conversing about our journey, and when day broke, we saw figured upon the wall a human form; and as we drew nigh it, behold, it moved and said:—O Moslems, is there amongst you one who is minded to woo the favour of the Lord of the three Worlds[1]? How so? asked we; and the figure answered:—Know that Allah hath made me speak to you, to the intent that your faith be fortified, and that your belief embolden you and that you may go forth of the country of the Infidels and repair to the Moslem host; for with them wones the Sword of the Compassionate One, of our age the Champion, King Sharrkan, by whom he shall conquer Constantinople town and destroy the sect of the Nazarene. And when ye shall have journeyed three days, you will find an hermitage known as the Hermitage of the ascetic Matrúhina[2] and containing a cell; visit it with pure intent, and contrive to arrive there by force of will, for therein is a Religious from the Holy City, Jerusalem, by name Abdullah, and he is one of the devoutest of mankind, endowed with the

1 *i.e.*, men, angels and devils, the "Triloka" (triple people) of the Hindus Alamín (plur.), never Alamayn (dual), is the Triregno denoted by the Papal Tiara, the three Christian kingdoms being Heaven, Hell, and Purgatory

2 Matrahinna or Mit-Rahinah is a well-known village near Memphis, the name being derived from the old Egyptian Minat-ro-hinnu, the port at the mouth of the canal Let me remark that two of these three words, "Minat" and "Ru," are still common in "Aryan" Persian.

power of working saintly miracles[1] such as dispel doubts and obscurity. Certain of the monks seized him by fraud and shut him up in a souterrain where he hath lain a long time. By his deliverance you will please the Lord of Faithful Men, for such release is better than fighting for the Faith." Now when the ancient dame and those with her had agreed upon such words, she said, "As soon as that which I impart shall reach the ears of King Sharrkan, say him further:—Hearing this from that image we knew that the holy man"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Ninety-fourth Night,

She said, It hath reached me, O auspicious King, that when the old woman, Zat al-Dawahi, and those with her had agreed upon such words, she said, "Now as soon as that which I impart shall reach the ears of King Sharrkan, say him further:—Hearing these words from that image we knew that the holy man was indeed of the chiefest devotees and Allah's servants of purest qualities; so we made three days' march till we came in sight of that hermitage, and then we went up to it and passed the day in buying and selling, as is the wont of merchants. As soon as day had departed our sight and night was come to darken light, we repaired to the cell wherein was the dungeon, and we heard the holy man, after chanting some verses of the Koran, repeat the following couplets:—

My heart disheartened is, my breast is strait, * And sinks my soul in sea of bale and bate:
Unless escape be near I soon shall die; * And Death were better than this doleful strait:
O Lightning an thou light my home and folk, * An their still brighter charms thy shine abate,
Say, what my path to meet them, being barred * By wars; and barricado'd succour's gate?

"When once ye have brought me into the Moslem camp, and I mix with them you shall see," the old woman continued, "how I will make shift to beguile them and slay them all, even to the last man." The Nazarenes hearing what she said,

1 Kirámat, a sign, a prodigy, opposed to Mu'ujizah, a miracle wrought by a prophet The Sufis explain this thaumaturgy by Allah changing something of Nature's ordinary course in favour of an especial worshipper (see Dabistan, iii 173)

kissed her hands and set her in the chest, after they had beaten her with a grievous beating in obedience to her commands, for they saw it was incumbent on them to do her bidding in this; then they all made for the Moslem host as hath erst been said. Such was the case with the damned hag, Zat al-Dawahi, and her companions; but as regards the Mohammedan army, they indeed, after Allah had given them victory over their enemies and they had plundered everything in the ships of money and hoards, all sat down to converse with one another, and Zau al-Makan said to his brother Sharrkan, "Verily, Allah hath granted us to prevail because of our just dealing and discipline and concord amongst ourselves; wherefore continue, O Sharrkan, to obey my commandment, in submission to Allah (be He exalted and extolled!), for I mean to slay ten Kings in blood-revenge for my sire, to cut the throat of fifty thousand Greeks, and to enter Constantinople." Replied Sharrkan, "My life be thy ransom against death! Needs must I follow out the Holy War, though I wone many a year in their country. But I have, O my brother, in Damascus a daughter, named Kuzia Fakan, whom I love heartily, for she is one of the marvels of the time and she will soon be of age." Said Zau al-Makan, "And I also have left my wife with child and near her time, nor do I know what Allah will vouchsafe me by her. But promise me, O my brother, that if Allah bless me with a son, thou wilt grant me thy daughter for wife to him, and make covenant with me and pledge me thy faith thereon." "With love and good will," replied Sharrkan; and, stretching out his hand to his brother, he said, "If she bring thee a son, I will give him my daughter, Kuzia Fakan, to wife." At this Zau al-Makan rejoiced, and they fell to congratulating each other on the victory over the enemy. And the Wazir Dandan also congratulated the two brothers and said to them, "Know, O ye Kings, that Allah hath given us the victory, for that we have devoted our lives to Him (be He exalted and extolled!); and we have left our homes and households; and it is my counsel that we follow up the foe and press upon him and harass him; so haply Allah shall enable us to win our wishes, and we shall destroy our enemies, branch and root. If it please you, do ye go down in these ships and sail over the sea, whilst we fare forward by land and bear the brunt of battle and the thrust of fight." And the Minister Dandan ceased not to urge them to combat and repeated his words who said:—

To slay my foes is chiefest bliss I wist, * And on the courser's back be borne a-list;

Comes promising tryst a messenger from friend * Full oft, when comes the friend withouten tryst.

And these words of another :—

War for my mother (an I live) I'll take; * Spear for my brother; scymitar for sire,
With every shag-haired brave who meets his death * Smiling, till won from Doom his dear desire!

And when the Wazir ended his verses, he said, "Praise be to Him, Who aided us dear victory to uphold, and Who hath given us spoil of silver and fine gold!" Then Zau al-Makan commanded the army to depart; and they fared on forcing their marches for Constantinople, till they came to a wide and spacious champaign, full of all things fair and fain, with wild cattle frisking and gazelles pacing to and fro across the plain. Now they had traversed great deserts, and drink had been six days cut off from them, when they drew near this meadow and saw therein waters founting and ripe fruits flaunting, and that land as it were Paradise; for it had donned its adornments and decked itself.[1] Gently waved the branches of its trees drunken with the new wine of the dew, and combined with the nectar of Tasnim the soft breathings of the morning breeze. Mind and gazer were confounded by its beauty, even as saith the poet :—

Behold this lovely garden! 'tis as though * Spring o'er its frame her greeny cloak had spread.
Looking with fleshly eyne, thou shalt but sight * A lake whose waters balance in their bed;
But look with spirit-eyes and lo! shalt see * Glory in every leaf o'erwaves thy head.

And as another saith :—

The stream's a cheek by sunlight rosy dyed, * Whose down[2] is creeping shade of tamarisk-stems;
Round legs of tree-trunks wavelets roll in rings * Silvern, and blossoms are the diadems.

When Zau al-Makan saw this champaign, with its trees bowing and its flowers blooming and its birds warbling, he called to his brother Sharrkan and said, "O my brother, verily in Damascus is naught the like of this place. We will not march from it save after three days, that we may take rest ourselves and that the army of Al-Islam may regain strength, and their souls be fortified

1 Koran, x 25, "until the earth receive its vesture and be adorned with various plants"

2 *i.e.*, the young hair sprouting on the boy's cheek

to encounter the blamed Infidels." So they halted therein, and while camping behold! they heard a noise of voices from afar, and Zau al-Makan asked the cause thereof, and was answered that a caravan of merchants from the Land of Syria had halted there to rest, and that the Moslem troops had come on them and had haply seized something of the goods which they had brought from the country of the Infidels. After a while up came the merchants, crying out and appealing to the King for aidance. When Zau al-Makan saw this, he bade them be brought before him and, when in presence, they said to him, "O King, we have been in the country of the Infidels and they plundered us of nothing: why, then, do our brothers the Moslems despoil our goods, and we in their own land? Of a truth when we saw your troops, we went up to them, and they robbed us of what we had with us, and we have now reported to thee all that hath befallen us." Thereupon they brought out to him the letter of the King of Constantinople, and Sharrkan read it and said, "We will presently restore to you what hath been taken from you; but yet it behoveth you not to carry merchandise to the country of the Infidels." Replied they, "O our Lord, in very sooth Allah despatched us thither that we might win what Gházi[1] never won the like of, not even thou in all thy razzias." Asked Sharrkan, "What was it ye won?" "O King," answered they, "we will not tell thee save in private; for if this matter be noised among the folk, haply it may come to the ears of some,[2] and this will be the cause of our ruin and of the ruin of all Moslems who resort to the land of the Greeks." Now they had hidden the chest wherein was the damned Zat al-Dawáhi. So Zau al-Makan and his brother brought them to a private place, where they laid bare to both of them the story of the devotee, and wept till they made the two Kings weep —— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Ninety-fifth Night,

She said, It hath reached me, O auspicious King, that the Nazarenes who wore merchants' weed, when brought to a private place by Zau al-Makan and his brother Sharrkan, laid bare to both of them the story of the devotee, and wept till they made the two Kings weep,

1 A fighter for the Faith and now a title which follows the name, *e.g.*, Osmán Páshá Gházi, whom the English press dubbed "Ghazi Osman."

2 That is, the King of Constantinople.

and repeated to them all which had been taught by the old witch Zat al-Dawahi. Thereupon Sharrkan's heart yearned to the devotee, and he was moved to ruth for him, and was fired with zeal for the service of Almighty Allah. So quoth he to them, "Did ye rescue this holy man or is he still in the hermitage?" Quoth they, "We delivered him and slew the hermit, fearing for our lives; after which we made haste to fly for dread of death; but a trusty man told us that in this hermitage are quintals of gold and silver and stones of price." Then they fetched the chest and brought out the accursed old woman, as she were a cassia-pod[1] for excess of blackness and leanness, and she was laden with the same fetters and shackles. When Zau al-Makan and the bystanders saw her, they took her for a man of the best of Allah's devotees and surpassing in pious qualities, more especially because of the shining of her forehead for the ointment wherewith she had anointed her face. So Zau al-Makan and Sharrkan wept sore; then they rose up in honour and kissed her hands and feet, sobbing aloud: but she signed to them and said, "Cease this weeping and hear my words." Hereat they dried their tears in obedience to her bidding, and she said, "Know ye both that I was content to accept what my Lord did unto me, for I kenned that the affliction which befell me was a trial from Him (be He exalted and extolled!); and whoso hath not patience under calamity and tribulation, for him there is no coming to the delights of Paradise. I had indeed supplicated Him that I might return to my native land, not as a compensation for the sufferings decreed to me, but that I might die under the horse-hoofs of warriors fighting for the Faith who, being slain in fray, live again without suffering death.[2]" Then she repeated the following couplets:—

Our Fort is Tor,[3] and flames the fire of fight: * Moses art thou and this is time for aid:

1 Cassia fistularis, a kind of carob. "Shambar" is the Arab form of the Persian "Chambar"

2 Koran, ii 149 Hence the vulgar idea that Martyrs are still alive in the flesh See my Pilgrimage (ii 110 and elsewhere) for the romantic and picturesque consequences of that belief The Commentators (Jalál al-Din, etc) play tricks with the Koranic words, "they (martyrs) are not dead but living" (iii 179) by placing the happy souls in the crops of green birds which eat of the fruits and drink of the waters of Paradise, whereas the reprobates and the (very) wicked are deposited in black birds which drain the sanies and the boiling waters of Hell

3 Tor is "Mount Sinai" in the Koran (xcv 1) I have only to repeat my opinion concerning the present site so called "It is evident that Jebel Serbel dates only from the early days of Coptic Christianity, that Jebel Musa, its Greek rival, rose after the visions of Helena in the fourth century; whilst the

Cast down thy rod, 'twill swallow all they wrought, * Nor dread for men their ropes be vipers made[1]:
For Chapters read on fight-day lines of foes * And on their necks 'grave versets[2] wi' thy blade!

When the old woman had ended her verse, her eyes overflowed with tears and her forehead, under the unguent shone like gleaming light, and Sharrkan rose and kissed her hand and caused food be brought before her; but she refused it saying, "I have not broken my fast by day for fifteen years; and how should I break it at such a time when my Lord hath been bountiful to me in delivering me from the captivity of the Infidels, and removing from me that which was more grievous to me than torment of fire? I will wait till sundown." So when it was nightfall, Sharrkan and Zau al-Makan came and served her with food and said, "Eat, O ascetic!" But she said, "This is no time for eating; it is the time for worshipping the Requiting King." Then she stood up in the prayer-niche and remained praying till the night was spent; and she ceased not to do after this fashion for three days and nights, sitting not but at the time of the Salám or salutation[3] ending the several prayers. When Zau al-Makan saw her on this wise, firm belief in her gat hold of his heart, and he said to Sharrkan, "Cause a tent of perfumed leather to be pitched for this Religious, and appoint a body servant to wait upon him." On the fourth day she called for food; so they brought her all kinds of meats that could seduce the sense or delight the sight; but of all this she would eat only a scone with salt. Then she again turned to her fast and, as the

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building of the Convent by Justinian belongs to A D 527 Ras Safsáfah, its rival to the North, is an affair of yesterday, and may be called the invention of Robinson, and Jebel Katerina, to the South, is the property of Ruppell" (Midian Revisited, i 237) I would therefore call the "Sinaitic" Peninsula, Peninsula of Paran in old days and Peninsula of Tor (from its chief port) in our time It is still my conviction that the true Mount Sinai will be found in Jabal Aráif, or some such unimportant height to the North of the modern Hajj-road from Suez to Akabah Even about the name (which the Koran writes "Sainá" and "Sinín") there is a dispute It is usually derived from the root "Sanah" = sentis, a bush, but this is not satisfactory Our eminent Assyriologist, Professor Sayce, would connect it with "Sin," the Assyrian Moon-god, as Mount Nebo with the Sun-god, and he expects to find there the ruins of a Lunar temple as a Solar fane stands on Ba'al Zapuna (Baal Zephon) or the classical Mount Casius

1 Alluding to the miracle of Aaron's rod (the gift of Jethro) as related in the Koran (chapts vii 1; xx, etc.), where the Egyptian sorcerers threw down thick ropes which by their magic twisted and coiled like serpents

2 Arab "Ayát," lit "signs", here "miracles of the truth," *i e*, Koranic versets as opposed to chapters The ranks of the enemy represent the latter, sword-cuts the former—a very persuasive mode of preaching

3 Lane (M E chapt iii) shows by a sketch the position of the worshipper during this "Salám," which is addressed, some say, to the guardian angels, others suppose to all brother-believers and angels

night came, she rose anew to pray; when Sharrkan said to Zau al-Makan, "Verily, this man carrieth renunciation of the world to the extreme of renouncing, and, were it not for this Holy War, I would join myself to him and worship Allah in his service, till I came before His presence. And now I desire to enter his tent and talk with him for an hour." Quoth Zau al-Makan, "And I also; to-morrow we sally forth to fight against Constantinople, and we shall find no time like the present." Said the Wazir Dandan, "And I no less desire to see this ascetic; haply he will pray for me that I find death in this Holy War and come to the presence of my Lord, for I am aweary of the world." So as soon as night had darkened, they repaired to the tent of that witch, Zat al-Dawahi; and, seeing her standing to pray, they drew near her and fell a-weeping for pity of her; but she paid no heed to them till midnight was past, when she ended her orisons by pronouncing the salutation. Then she turned to them and after wishing them long life, asked them, "Wherefore come ye?" whereunto they answered, "O thou holy man! diddest thou not hear us weep around thee?" She rejoined, "To him who standeth in the presence of Allah, remaineth no existence in time, either for hearing any or for seeing aught about him." Quoth they, "We would have thee recount to us the cause of thy captivity and pray for us this night, for that will profit us more than the possession of Constantinople." Now when she heard their words she said, "By Allah, were ye not the Emirs of the Moslems, I would not relate to you aught of this at any time; for I complain not but to Allah alone. However, to you I will relate the circumstances of my captivity. Know, then, that I was in the saintly City of Jerusalem with certain ecstatics and inspired men, and did not magnify myself among them, for that Allah (be He exalted and extolled!) had endowed me with humility and abnegation, till I chanced to go down to the sea one night and walked upon the water. Then entered into me pride; whence I know not, and I said to myself:—Who like me can walk the water? And my heart from that time hardened, and Allah afflicted me with the love of travel. So I journeyed to Roum-land and visited every part for a whole year, and left no place but therein I worshipped Allah. When I came to this spot,[1] I clomb the mountain and saw there an hermitage, inhabited by a monk called Matruhina, who, when he sighted me, came out and kissed my hands and feet and said:—Verily, I have seen thee since thou

1 *i.e.*, where the Syrians found him

enteredst the land of the Greeks, and thou hast filled me with longing for the land of Al-Islam. Then he took my hand and carried me into that hermitage, and brought me to a dark room; and, when I entered it unawares, he locked the door on me and left me there forty days, without meat or drink; for it was his intent to kill me by delay. It chanced one day that a Knight called Dakianús,[1] came to the hermitage accompanied by ten squires and his daughter, Tamásil, a girl whose beauty was incomparable. When they entered that hermitage, the monk Matruhina told them of me, and the Knight said:—Bring him out, for surely there is not on him a bird's meal of meat. So they opened the door of the dark room and found me standing in the niche, praying and reciting the Koran, and glorifying Allah and humbling myself before the Almighty. When they saw me in this state Matruhina exclaimed:—This man is indeed a sorcerer of the sorcerers! and hearing his words, they all came in on me, Dakianus and his company withal, and they beat me with a grievous beating, till I desired death and reproached myself, saying, This is his reward who exalteth himself and who prideth himself on that which Allah hath vouchsafed to him, beyond his own competence! And thou, O my soul, verily self-esteem and arrogance have crept into thee. Dost thou not know that pride angereth the Lord and hardeneth the heart, and bringeth men to the Fire? Then they laid me in fetters and returned me to my place which was the dungeon under ground. Every three days they threw me down a scone of barley bread and a draught of water; and every month or two the Knight came to the hermitage. Now his daughter Tamasil had grown up, for she was nine years old when I first saw her, and fifteen years passed over me in captivity, so that she had reached her four-and-twentieth year. There is not in our land nor in the land of the Greeks a fairer than she, and her father feared lest the King take her from him; for she had vowed herself to the Messiah and rode with Dakianus in the habit of a cavalier, so that albeit none might compare with her in loveliness, no one who saw her knew her for a woman. And her father had laid up his moneys in this hermitage, every one who had aught of price or treasured hoard being wont to deposit it therein; and I saw there all manner of gold and silver and jewels and precious vessels and rarities, none may keep count of them save Almighty Allah.

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1 *i.e.*, Decianus Arabised, a name knightly and plebeian.

Now ye are worthier of these riches than those Infidels; so lay hands on that which is in the hermitage and divide it among the Moslems and especially on fighters in the Holy War. When these merchants came to Constantinople and sold their merchandise, that image which is on the wall spoke to them, by grace of a marvel which Allah granted to me; so they made for that hermitage and slew Matruhina, after torturing him with most grievous torments, and dragging him by the beard, till he showed them the place where I was; when they took me and found no path but flight for dread of death. Now to-morrow night Tamasil will visit that hermitage, as is her habit, and her father and his squires will come after her, as he feareth for her: so, if ye would witness these things, take me with you and I will deliver to you the moneys and the riches of the Knight Dakianus which be in that mountain; for I saw them bring out vessels of gold and silver to drink therefrom, and I heard a damsel of their company sing to them in Arabic and well-away! that so sweet a voice should not be busied in chaunting the Koran. If, then, ye will, enter into that hermitage and hide there against the coming of Dakianus and his daughter; and take her, for she is fit only for the King of the Age, Sharrkan, or King Zau al-Makan." Thereat they all rejoiced with the exception of the Wazir Dandan, who put scant faith in her story, for her words took no hold on his reason, and signs of doubt in her and disbelief showed in his face.[1] Yet he was confounded at her discourse, but he feared to speak with her for awe of the King. Then quoth the ancient dame, Zat al-Dawahi, "Verily, I fear lest the Knight come and, seeing these troops encamped in the meadow, be afraid to enter the hermitage." So Zau al-Makan ordered the army to march upon Constantinople and said, "I have resolved to take with me an hundred horse and many mules, and make for that mountain, where we will load the beasts with the moneys which be in the hermitage." Then he sent at once for the Chief Chamberlain, whom they brought into the presence; and he summoned likewise the leaders of the Turks and Daylamites and said, "As soon as it is dawn, do ye set forth for Constantinople; and thou, O Chamberlain, shalt take my place in council and contrivance, while thou, O Rustam, shalt be my brother's deputy in battle. But let none know that we are not with you and after three days we will rejoin you." Then he chose out an hundred

1 In such tales the Wazir is usually the sharp-witted man, contrasting with the "dummy," his master

of the doughtiest riders, and he and Sharrkan and the Minister Dandan set out for the hermitage, and the hundred horsemen led the mules with chests for transporting the treasure.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Ninety-sixth Night.

She said, It hath reached me, O auspicious King, that Sharrkan and his brother Zau al-Makan and the Wazir Dandan set off with an hundred horse for the hermitage described to them by that accursed Zat al-Dawahi; and they took with them mules and chests for transporting the treasure. Now as soon as dawned the morn, the Chamberlain signalled to the hosts an order for departure, and they set out thinking that the two Kings and the Wazir were with them, knowing not that the three had made for the monastery. Such was the case with the host; but as regards the two Kings and the Minister, they tarried in their place till the end of that day. Now the Infidels who were with Zat al-Dawahi took their departure privily, after they had gone in to her and kissed her hands and feet and obtained her leave to march. So she not only gave them permission, but also taught them all she minded of wile and guile. And when it was dark night, she arose and went in to Zau al-Makan and his companions and said to them, "Come, let us set out for the mountain, and take with you a few men-at-arms." They obeyed her and left five horsemen at the foot of the mountain, whilst the rest rode on before Zat al-Dawahi, who gained new strength for excess of joy, so that Zau al-Makan said, "Glory be to Him who sustaineth this holy man, whose like we never saw!" Now the witch had written a letter to the King of Constantinople and despatched it on the wings of a bird,[1] acquainting him with what had passed and ending, "I wish thee to send me ten thousand horsemen of the bravest of the Greeks and let them steal along the foot of the mountains with caution, lest the host of Al-Islam get sight of them; and, when they reach the hermitage, let them ambush themselves there, till I come to them with the Moslem

1 Carrier-pigeons were extensively used at this time The Caliph Al-Násir li-Dini 'llah (regn A H 575 = 1180) was, according to Ibn Khaldún, very fond of them The moderns of Damascus still affect them My successor, Mr Consul Kirby Green, wrote an excellent report on pigeon-fancying at Damascus. The so-called Maundeville or Mandeville in A D 1322 speaks of carrier-pigeons in Syria as a well-known mode of intercourse between lord and lord

King and his brother, for I shall inveigle them and will bring them thither, together with the Wazir and an hundred horse and no more, that I may presently deliver to them the crosses which be in the hermitage. I am resolved to slay the Monk Matruhina, since my scheme cannot be carried out but by taking his life. If my plot work well, not one of the Moslems shall return to his own country; no, not a living wight nor one who blows the fire alight; and Matruhina shall be a sacrifice for the followers of the Nazarene faith and the servants of the Cross, and praise be to the Messiah, first and last." When this letter reached Constantinople, the keeper of the carrier-pigeons carried it to King Afridun, who read it and forthwith inspected his host and equipped ten thousand cavaliers with horses and dromedaries and mules and provaunt and bade them repair to that hermitage and, after reaching the tower, to hide therein. Thus far concerning them; but as regards King Zau al-Makan and his brother Sharrkan and the Wazir Dandan and the escort, when they reached the hermitage they entered and met the Monk Matruhina, who came out to see who and what they were; whereupon quoth that pious man Zat al-Dawahi, "Slay this damned fellow.[1]" So they smote him with their swords and made him drink the cup of death. Then the accursed old woman carried them to the place of offerings and ex votos, and brought out to them treasures and precious things more than she had described to them; and after gathering the whole together, they set the booty in chests and loaded the mules therewith. As for Tamasil, she came not, she or her father, for fear of the Moslems; so Zau al-Makan tarried there, awaiting her all that day and the next and a third, till Sharrkan said to him, "By Allah, I am troubled anent the army of Al-Islam, for I know not what is become of them." His brother replied, "And I also am concerned for them: we have come by this great treasure, and I do not believe that Tamasil or any one else will approach the hermitage, after that befell which hath befallen the host of the Christians. It behoveth us, then, to content ourselves with what Allah hath given us and depart; so haply He will help us conquer Constantinople." Accordingly they came down from the mountain, while Zat al-Dawahi was impotent to oppose their march for fear of betraying her deceit; and they fared forwards till they reached

1 Mohammed, who declared "There is no monkery in Al-Islam," and who virtually abolished the priest, had an especial aversion to the shaveling (Ruhbán) But the "Gens æterna in quâ nemo nascitur" (Pliny, v 17) managed to appear even in Al-Islam, as Fakirs, Dervishes, Súfis, etc. Of this more hereafter

the head of the defile, where the old woman had laid an ambush for them with the ten thousand horse. As soon as these saw the Moslems they encircled them from all sides, couching lance and baring the white sabre-blade; and the Infidels shouted the watch-word of their faithless Faith and set the shafts of their mischief astring. When Zau al-Makan and his brother Sharrkan and the Minister Dandan looked upon this host, they saw that it was a numerous army and said, "Who can have given these troops information of us?" Replied Sharrkan, "O my brother, this be no time for talk; this is the time for smiting with swords and shooting with shafts; so gird up your courage and hearten your hearts, for this strait is like a street with two gates; though, by the virtue of the Lord of Arabs and Ajams, were not the place so narrow, I would bring them to naught, even though they were an hundred thousand men!" Said Zau al-Makan, "Had we wotted this we would have brought with us five thousand horse, and the Wazir Dandan continued, "If we had ten thousand horse they had availed us naught in these narrows; but Allah will succour us against them. I know this defile and its straitness, and I know there be many places of refuge in it; for I have been here on razzia with King Omar bin al-Nu'uman, what while we besieged Constantinople. We abode in this place, and here is water colder than snow. So come, let us push out of this defile ere the Infidel host increase on us and get the start of us to the mountain-top, whence they will hurl down rocks upon us, and we powerless to come at them." So they began hurrying on to get out of those narrows; but the pious man, Zat al-Dawahi, looked at them and said, "What is it ye fear, ye who have vowed yourselves to the Lord and to working His will? By Allah, I abode imprisoned underground for fifteen years, yet never gainsaid the Almighty in aught He did with me! Fight ye in Allah's way; so whoever of you is slain Paradise shall be his abode, and whoso slayeth, his striving shall be to his honour." When they heard from the ascetic these words, their care and anxiety ceased from them and they stood firm till the Infidels charged down from all sides, whilst the swords played upon their necks, and the cup of death went round amongst them. The Moslems fought for the service of Allah a right good fight, and wrought upon His foes with sway of sword and lunge of lance; whilst Zau al-Makan smote upon the men and garred the knights bite the dust and their heads from their bodies take flight, five by five and ten by ten, till he had done to death a number of them passed numbering and an accompt beyond counting. Now while so doing, he looked at

the accursed old woman, who was waving her sword and heartening them, and all who feared fled to her for shelter; but she was also signing the Infidels to slay Sharrkan. So troop after troop rushed on him with design to do him die; but each troop that charged he charged and drove back; and when another troop attacked him he repelled the assault with the sword in their backs; for he thought it was the devotee's blessing that gave him the victory, and he said in himself, "Verily on this holy man Allah looketh with eyes of His favour, and strengtheneth my prowess against the Infidels with the purity of his pious intent: for I see that they fear me and cannot prevail against me, but every one who assaileth me turneth tail and taketh flight." So they battled the rest of the day and, when night fell, the Moslems took refuge in a cave of that defile, being weary with stress of war and cast of stone; and that day were slain of them five-and-forty. And when they were gathered together, they sought the devotee, but could find no trace of him; and this was grievous to them and they said, "Belike, he hath died a martyr." Quoth Sharrkan, "I saw him heartening the horsemen with divine instances and using as talisman verses of Holy Writ." Now while they were talking, behold, the accursed old woman, Zat al-Dawahi, stood before them, hending in hand the head of the Chief Captain of the ten thousand horse, a noble knight, a champion fierce in fight and a Satan for blight. One of the Turks had slain him with an arrow, and Allah hurried his soul to the fire; and when the Infidels saw what that Moslem had done with their leader, they all fell on him and wrought his bane and hewed him in pieces with their swords, and Allah hurried his soul to heaven. Then the accursed old woman cut off that Knight's head and brought it and threw it at the feet of Sharrkan and Zau al-Makan and the Wazir Dandan. Now when Sharrkan saw her, he sprang up hastily before her and exclaimed, "Praised be Allah for thy safety and for our sighting thee, O holy man and devout champion of the Religion!" Replied she, "O my son, I have sought martyrdom this day, and have thrown my life away amid the Infidel array, but they feared me with dismay. When ye dispersed, I waxed jealous for your honour; so I rushed on the Chief Knight their leader, albeit he was a match for a thousand horse, and I smote him till I severed head from trunk. Not one of the Infidels could near me; so I brought his head to you"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Ninety-seventh Night,

She said, It hath reached me, O auspicious King, that when the damned witch, Zat al-Dawahi, took the head of the Knight, the leader of the twenty thousand Infidels, she brought and threw it down before Zau al-Makan and his brother Sharrkan and the Wazir Dandan, saying, "When I saw your condition, I waxed jealous for your honour; so I rushed on the Chief Knight and smote him with the sword till I severed head from trunk. And none could near me, so I brought his head to you that you may be strengthened in Holy War, and work out with your swords the will of the Lord of the Faithful. And now I purpose leaving you to strive against the Infidels, whilst I go to your army, though they be at the gates of Constantinople, and return with twenty thousand horse to destroy these Unfaithfuls." Quoth Sharrkan, "How wilt thou pass to them, O thou holy man, seeing that the valley is blocked up on all sides by the Miscreants?" Quoth the accursed hag, "Allah will veil me from their eyes, and they shall not sight me[1]; nor, if any saw me, would he dare to attack me at that time, for I shall be as one non-existing, absorbed in Allah, and He will fend off from me His foes." "Thou sayest sooth, O holy man," rejoined Sharrkan, "for indeed I have been witness of that; so, if thou canst pass out, at the first of the night, 'twill be best for us." Replied she, "I will set out at this very hour and, if thou desire, thou shalt go with me and none shall see thee. Furthermore, if thy brother also have a mind to go with us we will take him, but none else; for the shadow of a saint can cover only twain." Sharrkan said, "As for me I will not leave my comrades; but, if my brother will, there is no harm in his going with thee and setting us free of this strait; for he is the stronghold of the Moslems and the sword of the Lord of the three Worlds; and if it be his pleasure, let him take with him the Wazir Dandan, or whom else he may elect and send us ten thousand horse to succour us against these caitiffs." So after debate they agreed on this and the old woman said, "Give me leisure to go before you and consider the condition of the Infidels, if they be asleep or awake." Quoth they, "We will not go forth save with thee, and trust our affair to Allah" "If I do your bidding," replied she, "blame me not but blame yourselves; for it is my rede that you await me till I bring you

1 *i e*, her holiness would act like a fascinating talisman

tidings of the case." Then said Sharrkan, "Go to them and delay not from us, for we shall be awaiting thee." Thereupon she fared forth, and Sharrkan turned to his brother addressing him and said, "Were not this holy man a miracle-worker, he had never slain yonder furious knight. This is proof sufficient of the ascetic's power; and of a truth the pride of the Infidels is laid low by the slaying of this cavalier, for he was violent, evil devil, and a stubborn." Now whilst they were thus devising of the mighty works of the devotee, behold, the accursed Zat al-Dawahi came upon them and promised them victory over the Unbelievers; wherefor they thanked her (not knowing that all this was wile and guile) and the damned hag asked, "Where be the King of the Age, Zau al-Makan, and the Minister Dandan?" Answered he, "Here am I!" "Take with thee thy Wazir," said she, "and follow after me, that we may fare forth to Constantinople." Now she had acquainted the Infidels with the cheat she had put upon the Moslems, and they rejoiced with exceeding great joy, and said, "Our hearts will not be contented till we shall have slain their King in return for the Knight's death; because we had no stouter rider than he"; and they added (bespeaking the ill-omened hag as she told them her plan of faring to the land of the Moslems), "When thou bringest him to us, we will bear him to King Afridun." Then she went out and went out with her Zau al-Makan and the Minister Dandan, and she walked on before the two saying, "Fare forth with the blessing of Almighty Allah!" So they did her bidding, for the shaft of Fate and Fortune of man's lot had shot them, and she ceased not leading them both through the midst of the Grecian camp, till they came to the defile, the narrow pass aforesaid, whilst the Infidel enemy watched them, but did them no hindrance; for the infernal old woman had enjoined this. Now when Zau al-Makan and the Wazir Dandan saw that the Infidel host offered them no let and stay, and yet had them in sight, the Wazir exclaimed, "By Allah, this is one of the holy man's saintly miracles! and doubtless he be of the elect." Rejoined Zau al-Makan, "By Allah, I think the Infidels be naught but blind, for we see them and they see us not." And while they were thus praising the holy man and recounting his mighty works and his piety and his prayers, behold! the Infidels charged down on them from all sides and surrounded them and seized them, saying, "Is there anyone else with you twain that we may seize upon him too?" And the Wazir Dandan replied, "See you not yon other man that is before us?" Replied the Unbelievers, "By the

truth of the Messiah and the Monks, and the Primate and the Metropolitan, we see none save you two!" Then Zau al-Makan said, "By Allah, this is a chastisement decreed to us by Almighty Allah!"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Ninety-eighth Night,

She said, It hath reached me, O auspicious King, that when the Unfaithful had seized upon King Zau al-Makan and the Wazir Dandan, they said to the two, "Is there anyone else with you twain that we may seize upon him also?" And the Wazir Dandan replied, "See you not yon other man who be with us?" They rejoined, "By the truth of the Messiah and the Monks, and the Primate and the Metropolitan, we see none save you two!" Then the Infidels laid shackles on their feet and set men to guard them during the night, whilst Zat al-Dawahi fared on and disappeared from their sight. So they fell to lamenting and saying to each other, "Verily, the opposing of pious men leadeth to greater distress than this, and we are punished by the strait which hath befallen us." So far concerning Zau al-Makan and the Wazir Dandan; but as regards King Sharrkan, he passed that night in the cavern with his comrades, and when dawned the day and he had prayed the morn-prayer, he and his men made ready to do battle with the Infidel, and he heartened them and promised them all good. Then they sallied out till they were hard upon the Unbelievers and, when these saw them from afar, they cried out to them, saying, "O Moslems, we have taken captives your Sultan and your Wazir, who hath the ordering of your affairs; and except ye leave off fighting us, we will slay you to the last man; but an you yield yourselves we will take you to our King, who will make peace with you on condition that you quit our country and return home and harm us in naught, and we will do you no harm in aught. If ye accept, it will be well for you; but if ye refuse, there remaineth nothing for you but death. So we have told you sooth, and this is our last word to you." Now when Sharrkan heard this and was certified of the captivity of his brother and the Wazir Dandan, he was weighed down with woe and wept; his force failed him, and, making sure of death, he said to himself, "Would I knew the cause of their capture! Did they fail of respect to the holy man, or disobey him, or what was the matter?" Then they sprang up to battle with the Unbelievers and slew great numbers

of them. The brave was known that day from craven men, and sword and spear were dyed with bloody stain; for the Infidels flocked up on them, as flies flock to drink, from hill and from plain; but Sharrkan and his men ceased not to wage the fight of those who fear not to die, nor let death hinder them from the pursuit of victory, till the valley ran gore and earth was full of the slain she bore. And when night fell the armies separated, each making for his own place; and the Moslems returned to the cavern where gain and loss were manifest to them: few remained of them, and there was no dependence for them but on Allah and the scymitar. Now there had been slain of them that day five-and-thirty men of the chiefest Emirs, and they had killed thousands of the Infidels, footmen, and fighters on horse. When Sharrkan saw this, the case was grievous to him, and he asked his comrades, "What shall we do?" whereto all answered, "That which Almighty Allah willeth shall befall us." On the morning of the second day, Sharrkan said to the remnant of his troop, "If ye go forth to fight, not one of you will remain alive, and we have but little left of food and water; so I deem ye would do better to bare your brands and go forth and stand at the mouth of this cavern, to hinder any from entering. Haply the holy man may have reached the Moslem host, and may return with ten thousand horse to succour us in fight with the Infidels, for belike the Unfaithful may have failed to see him and those with him." They said, "This were the better course to take, and of his expediency no doubt we make." So the troop went out and held the cavern-mouth standing by its walls; and every one of the Infidels who sought to enter in they slew. Thus did they fend off the foe from the gape of the cave, and they patiently supported all such assaults, till day was done and night came on dusky and dun; – – And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Ninety-ninth Night,

She said, It hath reached me, O auspicious King, that the army of the Moslems held the cavern-mouth and stood by its walls and they fended off the foe, and every one of the Infidels attempted to charge them him they slew; and they patiently supported all such assaults till day was done and night came on dusky and dun; by which time King Sharrkan had only five-and-twenty men, and no more, left. Then quoth the Infidels to one another, "When shall

these battle days have an end? We are weary of warring the Moslems." And quoth one of them, "Up and at them, for there remain of them but five-and-twenty-men! If we cannot prevail on them to fight, let us light a fire upon them[1]; and if they submit themselves and yield to us, we will take them prisoners; but if they refuse we will leave them for fuel to the fire, so shall they become to men of foreseeing mind a warning dire. May the Messiah on their fathers have no grace, and may the sojourn of the Nazarenes be for them no abiding-place!" So they carried fuel to the jaws of the cavern and set fire to it. Thereupon Sharrkan and his companions made sure of perdition and yielded themselves prisoners. And while they were in this condition, lo! the knight their captain said to those who counselled their slaughter, "It is not for any save for King Afridun to kill them, that he may gratify his wrath; therefore it behoveth us to keep them in durance by us till the morrow, when we will journey with them to Constantinople and deliver them to our King, who shall deal with them as he please." Said they, "This is the right course"; and he commanded to pinion them and set guards over them. Then, as soon as it was black night, the Infidels busied themselves with feasting and making festival; and they called for wine and drank it till all fell upon their backs. Now Sharrkan and his brother Zau al-Makan were in confinement, and so also were his companion knights; whereupon the elder turned to the younger brother and said to him, "O my brother, how win free?" "By Allah," replied Zau al Makan, "I know not; for here we be like birds in cage." Then Sharrkan waxed wroth and sighed for excess of rage and stretched himself, till his pinion-bonds brast asunder; whereupon being free he arose and went up to the Captain of the guard, and taking from his pocket the keys of the fetters, freed Zau al-Makan and the Wazir Dandan and the rest of his men. Then he turned to the two and said, "I desire to slay three of these Infidels and take and don their dress, we three; so that we shall be guised as Greeks, and we will pass through them without their knowing us and fare forth to our own force." Replied Zau al-Makan, "This is no safe counsel, for if we kill them I fear some of their comrades may hear their shrieks, and the foe be aroused upon us and kill us. 'Twere the surer way to pass out of the defile." So they agreed upon this and set out; and, when they had left the head of the strait a little distance behind, they saw horses picketed and the riders sleeping: and Sharrkan said to his

1 The "smoking out" practice is common amongst the Arabs.

brother, "Better we take each one of us a steed." There were five-and-twenty horsemen, so they took five-and-twenty horses, whilst Allah sent sleep upon the Infidels for a purpose He knew; and the Faithful mounted and fared on till they were out of reach. Meanwhile Sharrkan set to gathering from the Infidels as many weapons, swords, and spears, as were wanted. And while they took saddle and struck forwards, none of the Infidels supposed that anyone could release Zau al-Makan and his brother and their men, or that their prisoners had power to escape. Now when all the captives were safe from the Unfaithful, Sharrkan came up with his comrades, and found them awaiting his arrival, on coals of flame, expecting him in anxious grame, so he turned to them and said, "Feel no fear since Allah protecteth us. I have that to propose which haply shall effect our purpose." "What is it?" asked they, and he answered, "I desire that ye all climb to the mountain top and cry out, with one voice, Allaho Akbar! and ye add, The army of Al-Islam is upon you! Allaho Akbar! This wise their company will surely be dissolved, nor will they find out the trick for they are drunk, but they will think that the Moslem troops have encompassed them about on all sides and have mingled with them; so they will fall on one another brand in hand during the confusion of drunkenness and sleep, and we will cleave them asunder with their own swords, and the scymitar will go round amongst them till dawn." Replied Zau al-Makan, "This plan is not good; we should do better to make our way to our army and speak not a word; for if we cry out Allaho Akbar, they will wake and fall on us and not one of us will escape." Rejoined Sharrkan, "By Allah, though they should awake 'tis no matter, and I long that ye fall in with my plan, for naught save good can come of it!" So they agreed thereon and clomb the mountain and shouted, "Allaho Akbar!" And hills and trees and rocks re-worded their Allaho Akbar for fear of the Almighty. But when the Kafirs heard this slogan they cried out to one another——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the full Hundredth Night,

She said, It hath reached me, O auspicious King, that Sharrkan spake thus, "I long that ye fall in with this my plan, for naught save good can come of it." So they agreed thereon and clomb the mountain head and shouted, "Allaho Akbar!" and hills and trees and rocks re-worded their Allaho Akbar for fear of the Almighty.

The Infidels heard it and cried out one to other and donned their armour and said, "The foe is upon us, by the truth of the Messiah!" Then they fell on one another and slew of their own men more than any knoweth save Almighty Allah. As soon as it was dawn, they sought for the captives, but found no trace of them, and their captains said, "They who did this were the prisoners in our possession; up, then, and after them in all haste till ye overtake them, when we will make them quaff the cup of requital; and let not fright nor the panic of sudden awaking possess you." So they took horse and rode after the fugitives, and it wanted but an eye-twinkling before they overtook them and surrounded them. Now when Zau al-Makan saw this he was seized with increase of terror and said to his brother, "What I feared would come is come upon us, and now it remaineth only for us to fight for the Faith." But Sharrkan preferred to hold his peace. Then Zau al-Makan and his companions rushed down from the hill-crest, shouting, "Allaho Akbar!" and his men repeated the war-cry and addressed themselves to fight and to sell their lives in the service of the Lord of Faithful Men; and while they were in this case, behold, they heard many voices voicing, "There is no god but *the* God! God is most great! Salutation and salvation upon the Apostle, the Bringer of glad tidings, the Bearer of bad Tidings[1]!" So they turned towards the direction of the sound and saw a company of Moslems who believed in one God, pushing towards them, whereat their hearts were heartened, and Sharrkan charged upon the Infidels, crying out, "There is no god but *the* God! God is most great!" he and those with him, so that earth quaked as with an earthquake, and the Unbeliever host brake asunder and fled into the mountains, and the Moslems followed them with lunge and blow; and Zau al-Makan and his comrades of the Moslems ceased not to smite the hosts of the Infidel foe, and parted heads from bodies till day darkened and night coming on starkened sight. Thereupon the Moslems drew together and passed the night in congratulations; and, when morning dawned and day-break shone with its shine and sheen, they saw Bahram, the captain of the Daylamites, and Rustam, the captain of the Turks, advancing to join them, with twenty thousand cavaliers like lions grim. As soon as they saw Zau al-Makan, the riders dismounted and saluted him, and kissed ground between his hands when he said to them, "Rejoice ye in the glad tidings of the victory of the Moslem and the discomfiture of the tribe of Unbelievers!" Then

1 *i.e.*, Mohammed, who promised Heaven and threatened Hell

they gave one another joy of their deliverance and of the greatness of their reward after Resurrection Day. Now the cause of the coming of the succours to that place was this. When the Emir Bahram and the Emir Rustam and the Chief Chamberlain, with the Moslem host and flags flaunting high ahead, came in sight of Constantinople, they saw that the Nazarenes had mounted the walls and manned the towers and the forts, and had set all their defenders in order of defence, as soon as they learned of the approach of the host of Al-Islam and the banners Mohammedan, and they heard the clash of arms and the noise of war-voices and tramp of horse-hoofs; and from their look-outs they beheld the Moslems with their standards and ensigns of the Faith of Unity under the dust-clouds, and lo! they were like a flight of locusts or rain-clouds raining rain; and the voices of the Moslems chanting the Koran and glorifying the Compassionate One struck their ears. Now the Infidels knew of the approach of this host through Zat al-Dawahi, with her craft and whoredom,[1] calumny and contrivance. And the armies of Al-Islam drew near, as it were the swollen sea, for the multitude of footmen and horsemen and women and children. Then quoth the General of the Turks to the General of the Daylamites, "O Emir, of a truth, we are in jeopardy from the multitude of the foe who is on the walls. Look at yonder bulwarks and at this world of folk like the seas that clash with dashing billows. Indeed, yon Infidel outnumbereth us an hundredfold and we cannot be safe from spies who may inform them that we are without a Sultan. In very sooth, we run danger from these enemies, whose numbers may not be told and whose resources none can withhold, especially in the absence of King Zau al-Makan and his brother Sharrkan and the illustrious Wazir Dandan. If they know of this, they will be emboldened to attack us in their absence, and with the sword they will annihilate us to the last man; not one of us safety shall see. So it is my counsel that thou take ten thousand riders of the allies and the Turks, and march them to the hermitage of Matruhina and the meadow of Malúkhiná in quest of our brothers and comrades. If thou act by my advice, it may be we shall approve ourselves the cause of their deliverance, in case they be hard pressed by the Infidels; and if thou act not, blame will not attach to me. But, an ye go, it behoveth that ye return quickly, for ill-suspicion is part of prudence." The Emir aforesaid fell in with his counsel; so they chose twenty

1 Arab "Ahr" or "ihr," fornication or adultery, *i e*, irreligion, infidelity as amongst the Hebrews (Isaiah xxiii 17)

thousand horse and they set out covering the roads and making for the monastery above mentioned. So much for the cause of their coming; but as regards the ancient dame, Zat al-Dawahi, as soon as she had delivered Sultan Zau al-Makan and his brother Sharrkan and the Wazir Dandan into the hands of the Infidels, the foul whore mounted a swift steed, saying to the Faithless, "I design to rejoin the Moslem army which is at Constantinople and contrive for their destruction: for I will inform them that their chiefs are dead, and when they hear that from me their joining will be disjointed, and the cord of their confederation cut and their host scattered. Then will I go to King Afridun, Lord of Constantinople, and to my son Hardub, King of Roum, and relate to them their tidings, and they will sally forth on the Moslems with their troops and will destroy them, and will not leave one of them alive." So she mounted and struck across country on her good steed all the livelong night; and when day dawned appeared the armies of Barham and Rustam advancing towards her. So she turned into a wayside brake and hid her horse among the trees, and she walked a-while saying to herself, "Haply the Moslem hosts be returning, routed, from the assault of Constantinople." However, as she drew near them she looked narrowly and made sure that their standards were not reversed,[1] and she knew that they were coming not as conquered men, but fearing for their King and comrades. When she was assured of this she hastened towards them, running at speed, like a devil of ill rede, till reaching them she cried out, "Haste ye! haste ye! O soldiers of the Compassionate One, hasten to the Holy War against the hosts of Satan!" When Bahram saw her he dismounted and kissed ground before her and asked her, "O friend of Allah! what is behind thee?" Answered she, "Question not of sad case and sore condition; for when our comrades had taken the treasure from the hermitage of Matruhina, and designed to win their way Constantinople-wards, thereupon came out on them a driving host and a dreadful of the Infidels." And the damned witch repeated to them the story to fill them with trouble and terror, adding, "The most of them are dead, and there are but five-and-twenty men left." Said Bahram, "O holy man! when didst thou leave them?" "But this night,[2]" replied she. He cried, "Glory be to

1 A sign of defeat

2 In English "last night" I have already noted that the Moslem day, like the Jewish and the Scandinavian, begins at sundown, and "layl," a night, is often used to denote the twenty-four hours between sunset and sunset, whilst "yaum," a day, would by us be translated in many cases "battle-day"

Allah! to Him who hath rolled up the far distance for thee like a rug, so that thou hast sped thus walking upon thy feet and propt upon a mid-rib of palm-tree! But thou art one of the saints which fly like birds when inspired and possessed by His directions.[1]" Then he mounted his horse, and he was perplexed and confounded by what he had heard from the beldam so strong in lies and ill calumnies, and he said, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great! Verily our labour is lost and our hearts are heavy within us, for our Sultan is a prisoner and those who are with him." Then they cut across the country, wide and side, night and day, and when morning dawned they reached the head of the defile and saw Zau al-Makan and Sharrkan shouting, "There is no god but *the* God! Allaho Akbar! and Salutation and Salvation upon the Congratulator, the Comminator.[2]" Whereupon he and his drove at the Unbelievers and whelmed them, as the rain-torrent whelms the waste; and cried out their war-cries, till fear gat hold of the prowest Knights and the mountains were cloven in affright. And when shone the day and showed its shine and sheen, the breeze of morning blew upon them sweet and fragrant, and each recognised other as hath been said before. Then they kissed ground before the King and before his brother Sharrkan, who told them all that had befallen the party in the cave. Now thereat they marvelled and said to one another, "Hasten we back to Constantinople, for we left our companions there, and our hearts are with them." So they hurried departure, commending themselves to the Subtle, the All-wise; and Zau al-Makan exhorted the Moslems to steadfastness, and versified in the following couplets[3]:—

Be praises mine to all-praiseworthy Thee, * O Lord, Who stinted not mine aid to be!
Though was I lost abroad, Thou wast to me * Strongest support which vouchsafed victory:
Thou gav'st me wealth and reign and goodly gifts, * And slungest conquering sword of valiancy:
Thou mad'st me blest beneath Thy kingly shade, * Engraced with generous boons dealt fain and free:
Thou savedst from every fear I feared, by aid * Of my Wazir, the Age's noblest he!
Garred us Thy grace in fight to throw the Greek, * Who yet came back dight in War's cramoisie:

1 Iterum the "Himalayan Brothers"
2 Again Mohammed, who promised Good to the Good, and *vice versâ*
3 They are sad doggrel like most of the *pièces d'occasion* inserted in The Nights

Then made I feint to fly from out the fight; * But like grim lion turning made them flee,
And left on valley-sole my foemen, drunk * Not with old wine[1] but Death-cup's revelry:
Then came the Saintly Hermit, and he showed * His marvels wrought for town and wold to see;
When slew they hero-wights who woke to dwell * In Eden bowers wherein sweet rill-lets well.

But when Zau al-Makan had made an end of versifying, his brother Sharrkan congratulated him on his safety and thanked him for the deeds he had done; after which both set out forcing their marches to rejoin their army.—And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She said, It hath reached me, O auspicious King, that Sharrkan congratulated his brother Zau al-Makan on his safety and thanked him for the deeds he had done; after which both set out forcing their marches to rejoin their army. Such was their case; but as regards the old woman, Zat al-Dawahi, after she had foregathered with the hosts of Rustam and Bahram, she returned to the coppice, where she took her steed and mounted and sped on at speed, till she drew near the Moslem army that beleaguered Constantinople, when she lighted down from her destrier and led it to the pavilion-tent of the Chief Chamberlain. And when he saw her he stood up to her in honour and signed to her with his right hand and said, "Welcome, O pious recluse!" Then he questioned her of what had befallen, and she repeated to him her disc[o]neting lies and deluding calumnies, saying, "In sooth I fear for the Emir Rustam, and the Emir Bahram, for that I met them and theirs on the way and sent them and their following to relieve the King and his companions. Now there are but twenty thousand horse and the Unbelievers outnumber them; so I would have thee at this moment send off the rest of thy troops at full speed to their succour, lest they be slain to the last man." And she cried to them "Haste! haste!" When the Chamberlain and the Moslems heard these words, their spirits fell and they wept; but Zat al-Dawahi said to them, "Ask aidance of Allah and bear patiently

1 Here "Kahwah" (coffee) is used in its original sense of strong old wine. The derivation is "Akhá" = fastidire fecit, causing disinclination for food, the Matambre (kill-hunger) of the Iberians In old days the scrupulous called coffee "Kihwah" in order to distinguish it from "Kahwah," wine

this tribulation; for ye have the example of those who have been before you of the people of Mohammed; and Paradise with its palaces is laid out by Allah for those who die martyrs; and needs must all die, but most praiseworthy is dying while fighting for the Faith." The Chamberlain, hearing this speech of the accursed old woman, called for the Emir Bahram's brother, a knight by name Tarkásh; and, choosing out for him ten thousand horse, riders famed for force, bade him set out at once. So he fared forth and marched all that day and the whole of the next night till he neared the Moslems. When daylight dawned, Sharrkan saw the dust-cloud about them and feared for the men of Al-Islam and said, "If these troops which are coming upon us be Moslem men our victory is assured by them; but, if these be Nazarenes, there is no gainsaying Destiny's decrees." Then he turned to his brother Zau al-Makan and said, "Never fear, for with my life I will ransom thee from death. If these be Mohammedan troops, then were it an increase of heavenly favours; but, if they be our foes, there is no help save that we fight them. Yet do I long to meet the Holy Man ere I die, so I may beg him to pray that I die not save by death of martyrdom." Whilst the twain were thus speaking, behold, there appeared the banners inscribed with the words, "There is no god but *the* God and Mohammed is the Apostle of God"; and Sharrkan cried out, "How is it with the Moslems?" "All are sound and safe," replied they, "and we came not but out of concern for you." Then the Chief of the Army dismounted and, kissing ground before Sharrkan, asked, "O my lord, how be the Sultan and the Wazir Dandan and Rustam and my brother Bahram; are they all in safety?" He answered, "All well, but who brought thee tidings of us?" Quoth Tarkash, "It was the Holy Man who told us that he had met my brother Bahram and Rustam and had sent them both to you, and he also assured us that the Infidels had encompassed you and outnumbered you; but I see not the case, save the contrary thereof, and that you are victorious." They questioned him, "And how did the Holy Man reach you?" and he replied, "Walking on his feet, and he had compassed in a day and a night ten days' journey for a well-girt horseman." "There is no doubt but that he is a Saint of Allah," said Sharrkan, "but where is he now?" They rejoined, "We left him with our troops, the folk of the Faith, moving them to do battle with the rebels and the Faithless." Thereat Sharrkan rejoiced and all thanked Allah for their own deliverance and the safety of the Holy Man; and commended the dead to His mercy, saying, "This was writ in the Book." Then they set out making

for Constantinople by forced marches, and whilst they were on this enterprise, behold! a dust-cloud arose to such height that it walled the two horizons, the eastern and the western, from man's sight, and the day was darkened by it to night. But Sharrkan looked at it and said, "Verily, I fear lest this be the Infidels who have routed the army of Al-Islam, for that this dust walleth the world, east and west, and hideth the two horizons, north and south." Presently appeared under the dust a pillar of darkness, blacker than the blackest of dismal days; nor ceased to come upon them that column more dreadful than the dread of the Day of Doom. Horse and foot hastened up to look at it and know the terrors of the case when, behold! they saw it to be the recluse aforesaid; so they thronged round him to kiss his hands, and he cried out, "O people of the Best of Mankind,[1] the lamp which shineth in darkness blind, verily the Infidels have outwitted the Moslems by guile, for they fell upon the host of the One God whilst they deemed themselves safe from the Faithless, and attacked them in their tents and made a sore slaughter of them what while they looked for no wile; so hasten to the aid of the Believers in the unity of God, and deliver them from those who deny Him!" Now when Sharrkan heard these words his heart flew from his breast with sore trouble; and, alighting from his steed in amazement, he kissed the Recluse's hands and feet. On like wise did his brother Zau al-Makan and the rest of the foot and horse-troops; except the Wazir Dandan, who dismounted not but said, "By Allah, my heart flieth from this devotee, for I never knew show of devotion to religion that bred not bane. So leave him and rejoin your comrades, the Moslems, for this man is of the outcasts from the gate of the mercy of the Lord of the Three Worlds! How often have I here made razzias with King Omar bin al-Nu'uman and trodden the earth of these lands!" Said Sharrkan, "Put away from thee such evil thought, hast thou not seen this Holy Man exciting the Faithful to fight, and holding spears and swords light? So slander him not, for backbiting is blameable and poisoned is the flesh of the pious.[2] Look how he inciteth us to fight the foe; and did not Almighty Allah love him, He had cast him aforetime into fearful torment." Then Sharrkan bade bring a Nubian mule for the ascetic to ride and said, "Mount, O pious man, devout and virtuous!" But the devotee refused to ride and feigned self-denial, that he might attain his end; and they knew not that this holy personage was like him of whom the poet saith:—

1 *i. e.*, Mohammed, a common title

2 That is, fatal to the scoffer and the impious

He prayeth and he fasteth for an end he doth espy; * When once his end is safely won then fast and prayer good-bye.[1]

So the devotee ceased not to walk among the horsemen and the footmen, like a wily fox meditating guile, and began to uplift her voice, chanting the Koran and praising the Compassionate One. And they continued pressing forward till they approached the camp of Al-Islam, where Sharrkan found the Moslem in conquered plight and the Chamberlain upon the brink of falling back in flight, whilst the sword of Greece havoc dight among the Faithful, the righteous and those who work unright,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Hundred and Second Night,

She said, It hath reached me, O auspicious King, that when Sharrkan saw the Moslems in conquered plight and the Chamberlain upon the brink of retreat and flight, and the sword havoc dight among the righteous and the workers of unright, the cause of this weakness among the Moslems was that the accursed old woman, Zat al-Dawahi, the foe of the Faith, after seeing that Bahram and Rustam had set forward with their troops to join Sharrkan and his brother Zau al-Makan, repaired to the camp of the Mahometans before Constantinople and caused the mission of the Emir Tarkash, as hath been before said. In this her purpose was to divide the Moslem forces the better to weaken them. Then she left them and entered Constantinople, and called with a loud voice on the knights of the Greeks, saying, "Let me down a cord that I may tie thereto this letter, and do ye bear it to your King Afridun, that he may read it and to my son King Hardub, that they both do what is written therein of bidding and forbidding." So they let down for her a string, and she tied thereto a letter whose purport was the following: "From the terriblest of tribulations[2] and the chiefest of all calamities, Zat al-Dawahi, to King Afridun greeting. But afterwards. Of a truth I have contrived a device for destroying the Moslems; so bide ye quiet and content. I have cozened and captured their Sultan and the Wazir Dandan; and then I returned to their camp and acquainted them therewith, whereby their pride had a fall and their withers were wrung. And I have so wrought upon the

1 Equivalent to our "The Devil was sick," etc

2 *i.e.*, to the enemy the North American Indians (so called) use similar forms of "inverted speech"; and the Australian aborigines are in no way behind them

host 'leaguering Constantinople that they have sent ten thousand men under the Emir Tarkash to succour the captives, of whom there be now left but few, it is therefore my object that ye sally forth against them with all your power while this day endureth; and that ye fall on them in their tents and that ye leave them not till ye shall have slain them to the last man; for verily the Messiah looketh down upon you and the Blessed Virgin favoureth you; and I hope of the Messiah that He forget not what deed I have done." When her letter came to King Afridun he rejoiced with great joyance; and, sending at once for King Hardub of Greece, son of Zat al-Dawahi, read the letter to him as soon as he came, whereat he was exceeding glad and said, "See my mother's craft; verily it dispenseth with swords, and her aspect standeth instead of the terrors of the Day of Dread." Rejoined Afridun, "May the Messiah not bereave us of thy venerable parent nor deprive her of her wile and guile!" Then he bade the Knights give orders for sallying outside the city, and the news was noised abroad in Constantinople. So the Nazarenes and the cohorts of the Cross burst forth and unsheathed their keen sabres in their numbers, shouting out their professions of impiety and heresies, and blaspheming the Lord of all Creatures. When the Chamberlain saw the sally he said, "Behold, the Greek is upon us and they surely have learned that our Sultan is far away; and haply they have attacked us, for that the most part of our troops have marched to the succour of King Zau al-Makan!" Therewith he waxed wroth and cried out, "Ho, soldiers of Al-Islam and favourers of the True Faith, an you flee you are lost, but if ye stand fast, ye win! Know ye that valiancy lieth in endurance of outrance and that no case is so strait but that the Almighty is able to make it straight; Allah assain you and look upon you with eyes of compassion fain!" Thereupon the Moslems cried out, "Allaho Akbar!" and the believer in the One God shouted his slogan, and whirled the mill-wheels of fight with cutting and thrusting in main and might; scymitars and spears played sore and the plains and valleys were swamped with gore. The priests and monks priested it, tight-girding their girdles and uplifting the Crucifixes, while the Moslem shouted out the professions of the Requiting King and verses of the Koran began to sing. The hosts of the Compassionate One fought against the legions of Satan; and head flew from body of man, while the good Angels hóvered above the people of the Chosen Prophet, nor did the sword cease to smite till the day darkened and night came on and starkened. Now the miscreants

had encompassed the Moslems and made sure of escaping the pains that awaited them, and the Faithless greeded for victory over the Faithful until day dawned and dazzled. Thereupon the Chamberlain mounted, he and his men, trusting that Allah would help them to victory; and host was mingled with host and battle rose a-foot and took post. And heads flew from trunks whilst the brave stood fast in stead; the craven turned tail and fled; and the Judge of death judged and sentence sped, so that the champions fell from their saddles slain and corpses cumbered meadow and plain. Then the Moslem began to give ground and rearwards bent; and the Greek took possession of some of their tents; whereupon the Moslems were about to break and retreat and take flight, when meanwhile, behold! up came Sharrkan with the rest of the host of Al-Islam and the standards of the Believers in Unity. And having come up with them, he charged the Infidels; and followed him Zau al-Makan and the Wazir Dandan and the Emirs Bahram and Rustam with his brother Tarkash. When the foe saw this they lost head and their reason fled, and the dust-clouds towered till they covered the country, whilst the righteous Believers joined their pious comrades. Then Sharrkan accosted the Chamberlain and praised him for his steadfastness, and he in turn gave the Prince joy of his timely succour and his gaining the day. Thereat the Moslems were glad and their hearts were heartened; so they rushed upon their enemies and devoted themselves to Allah in their Fight for the Faith. But when the Idolaters behold the standards Mohammedan and thereon the profession of Faith Islamitan, proclaiming the Unity, they shrieked "Woe!" and "Rum!" and besought succour of the Patriarchs of the Monasteries. Then fell they to calling upon John and Mary and the Cross abhorrent and stayed their hands from slaughter, whilst King Afridun went up to consult King Hardub of Greece, for the two Kings stood one at the head of each wing, right and left. Now there was with them also a famous cavalier, Láwiyá hight, who commanded the centre; and they drew out in battle array, but indeed they were full of alarm and affray. Meanwhile, the Moslems aligned their forces and thereupon Sharrkan came to his brother Zau al-Makan, and said, "O King of the Age, doubtless they mean to champion it, and that is also the object of our desire; but it is my wish to push forward the stoutest-hearted of our fighters, for by forethought is one-half of life wrought." Replied the Sultan, "As thou wilt, O companion of good counsel!" "It is my wish," added Sharrkan, "to stand in mid-line opposite the Infidel, with the Wazir Dandan on my

left and thee on my right, whilst the Emir Bahram leads the dexter-wing and the Emir Rustam leads the wing sinistral; and thou, O mighty King, shalt be under the standards and the ensigns, for that thou art the pillar of our defence; upon thee, after Allah, is our dependence, and we will all be thy ransom from aught that can harm thee." Zau al-Makan thanked him therefor, and the slogan arose and the sabre was drawn; but, as things stood thus, behold! there came forth a cavalier from the ranks of Roum; and, as he drew near, they saw that he was mounted on a slow-paced she-mule, fleeing with her master from the shock of swords. Her housings were of white silk covered by a prayer-carpet of Cashmere stuff, and on her back sat a Shaykh, an old man of comely presence and reverend aspect, garbed in a gown of white wool. He stinted not pushing her and hurrying her on till he came near the Moslem and said, "I am an ambassador to you all, and an ambassador hath naught to do save to deliver; so give me safe conduct and permit of speech, that I communicate to you my message." Replied Sharrkan, "Thou art in safety; fear neither sway of sword nor lunge of lance." Thereupon the old man dismounted and, taking the Cross from his neck, placed it before the Sultan and humbled himself with much humility. Then quoth to him the Moslems, "What is with thee of news?" and quoth he, "I am an ambassador from King Afridun, for I counselled him to avert the destruction of all these frames of men and temples of the Compassionate One; and to him it seemed righteous to stay the shedding of blood and limit it to the encounter of two knights in shock of fight singular; so he agreed to that, and he saith to you:—Verily, I will ransom my army with my life; so let the Moslem King do as I do and with his life ransom his host. And if he kill me, there will be no stay left in the army of Roum, and if I kill him, there will be no stability with the Moslems." When Sharrkan heard this he said, "O monk, I agree to that, for it is just nor may it be gainsaid; and behold, I will meet him in duello and do with him derring-do, for I am Champion of the Faithful even as he is Champion of the Faithless; and if he slay me, he will have won the day and naught will remain for the Moslem's forces save flight. So return to him, O thou Monk, and say that the single combat shall take place to-morrow, for this day we have come off our journey and are aweary; but after rest neither reproach nor blame fear ye." So the monk returned (and he rejoiced) to King Afridun and King Hardub, and told them both what Sharrkan had said, whereat King Afridun was glad

with exceeding gladness, and fell from him anxiety and sadness, and he said to himself, "No doubt but this Sharrkan is their doughtiest swayer of the sword and the dourest at lunge of lance; and when I shall have slain him, their hearts will be disheartened and their strength will be shattered." Now Zat al-Dawahi had written to King Afridun of that, and had told him how Sharrkan was a Knight of the Braves and the bravest of Knights and had warned him against him; but Afridun was a stalwart cavalier who fought in many a fashion; he could hurl rocks and throw spears and smite with the iron mace, and he feared not the prowest of the prow. So when he heard the report of the monk that Sharrkan agreed to the duello, he was like to fly for exceeding joy, because he had self-confidence and he knew that none could withstand him. The Infidels passed that night in joy and jubilee and wine-bibbing; and, as soon as it was dawn, the two armies drew out with the swart of spear and the blanch of blade. And behold, a cavalier rode single-handed into the plain, mounted on a steed of purest strain, and for foray and fray full ready and fain. And that Knight had limbs of might and he was clad in an iron cuirass made for stress of fight. On his breast he wore a jewelled mirror, and in his hand he bore a keen scymitar, and his lance of Khalanj-wood,[1] the curious work of the Frank, weighing a quintal. Then the rider uncovered his face and cried out, saying, "Whoso knoweth me verily hath enough of me, and whoso knoweth me not right soon[2] shall ken who I be. I am Afridun the overwhelmed by the well-omened Shawáhi,[3] Zat al-Dawahi." But he had not ended speaking ere Sharrkan, the Champion of the Moslems, fared forth to meet him, mounted on a sorrel horse worth a thousand pieces of red gold, with accoutrements purfled in pearls and precious stone; and he bore in baldrick a blade of watered Indian steel, that through necks shore and made easy the hard and sore. He drave his charger between the two hosts in line whilst the horsemen all fixed on him their eyne, and he cried out to Afridun, "Woe to thee, O accursed! dost thou deem me one of the horsemen thou hast overta'en who cannot stand against thee on battle-plain?" Then each rushed upon other and they bashed together like two mountains crashing or two billows dashing and clashing: they advanced and retreated; and drew together

1 See vol 1 night xvi

2 Arab "Sauf," a particle denoting a near future, whereas "Sa-" points to one which may be very remote

3 From the root "Shauh" = having a fascinating eye, terrifying. The Irish call the fascinater "eybitter" and the victim (who is also rhymed to death) "eybitten."

and withdrew; and stinted not of fray and fight and weapon-play, and strife and stay, with stroke of sword and lunge of lance. Of the two armies looking on, some said, "Sharrkan is victor!" and others, "Afridun will conquer!" and the two riders stayed not their hands from the hustle until ceased the clamour and the bustle; and the dust columns rose and the day waned, and the sun waxed yellow and wan. Then cried out King Afridun to Sharrkan, saying, "By the truth of the Messiah and the Faith which is no liar, thou art naught save a doughty rider and a stalwart fighter; but thou are fraudful and thy nature is not that of the noble. I ken thy work is other than praiseworthy, nor is thy prowess that of a Prince; for thy people behave to thee as though thou wert a slave[1]; and see! they bring thee out a charger which is not thine, that thou mayst mount and return to the fight. But, by the truth of my Faith, thy fighting irketh and fatigueth me, and I am weary of cutting and thrusting with thee; and if thou purpose to lay on load with me to-night, thou wouldst not change aught of thy harness nor thy horse till thou approve to the cavaliers thy generous blood and skill in brunt." When Sharrkan heard him say these words concerning his own folk behaving to him though he were a slave, he waxt wroth and turned towards his men, meaning to sign to them and bid them not prepare him change of harness or horse, when lo! Afridun shook his throw-spear high in air and cast it at Sharrkan. Now when the Moslem turned his back, he found none of the men near him, and he knew this to be a trick of the accursed Infidel, so he wheeled round in haste, and behold! the javelin came at him, so he swerved from it, till his head was bent low as his saddle-bow. The weapon grazed his breast, and pierced the skin of his chest, for Sharrkan was high-bosomed, whereupon he gave one cry and swooned away. Thereat the accursed Afridun was joyful, thinking he had slain him; and shouted to the Infidels bidding them rejoice, whereat the Faithless were encouraged and the Faithful wept. When Zau al-Makan saw his brother reeling in selle so that he well-nigh fell, he despatched cavaliers towards him, and the braves hurried to his aid and came up with him. Thereupon the Infidels drove at the Moslems; the two hosts joined battle and the two lines were mingled, whilst the keen scymitar of Al-Yaman did good work. Now the first to reach Sharrkan was the Wazir Dandan——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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1 *i.e.*, not like the noble-born, strong in enduring the stress of fight.

Now when it was the Hundred and Third Night,

She said, It hath reached me, O auspicious King, that when King Zau al-Makan saw that the accursed Infidel had struck with javelin his brother Sharrkan, he deemed him dead, and despatched cavaliers towards him; and the first to reach him were the Wazir Dandan and the Emir of the Turks, Bahram, and the Emir of the Daylamites, Rustam. They found him falling from his horse; so they stayed him in his saddle and returned with him to his brother Zau al-Makan; then they gave him in charge to his pages, and went again to do the work of cut and thrust. So the strife redoubled, and the weapons together clashed and ceased not bate and debate, and naught was to be seen but blood flowing and necks bowing; nor did the swords cease on the napes of men to make play, nor the strife to rage with more and more affray, till the most part of the night was past away and the two hosts were aweary of the mellay. So they called a truce, and each army returned to its tents, whilst all the Infidels repaired to King Afridun and kissed ground before him, and the priests and monks wished him joy of his victory over Sharrkan. Then the King fared for Constantinople and sat upon the throne of his realm, when King Hardub came to him and said, "May the Messiah strengthen thy fore-arm and never cease to be thy helper and hearken to what prayers my pious mother, Zat al-Dawahi, shall pray for thee! Know that the Moslems can make no stay without Sharrkan." Replied Afridun, "To-morrow shall end the affair when to fight I fare. I will seek Zau al-Makan and slay him, and their army shall turn tail and of flight shall avail." Such was the case with the Kaffirs, but as regards the host of Al-Islam, when Zau al-Makan returned to his tent, he thought of naught but his brother and, going into the pavilion, found him in evil case and sore condition; whereupon he summoned for counsel the Wazir Dandan and Rustam and Bahram. When they entered, they opined to assemble the physicians that they might medicine Sharrkan, and they wept and said, "The world will not readily afford his like!" and they watched by him all that night, and about the later hours came to them the Recluse in tears. When Zau al-Makan saw him, he rose in honour; and the Religious stroked Sharrkan's wound with his hand, chanting somewhat of the Koran and repeating by way of talisman some of the verses of the Compassionate One. And the pretender ceased not to watch over him till dawn, when he came to himself and, opening his eyes,

moved his tongue in his mouth and spoke. At this Zau al-Makan rejoiced, saying, "Of a truth, the blessing of the Holy Man hath taken effect on him!" And Sharrkan said, "Praised be Allah for recovery; indeed, I am well at this hour. That accursed one played me false; and, but that I swerved aside lighter than lightning, the throw-spear had pierced through my breast. So praised be Allah for saving me! And how is it with the Moslems?" Answered Zau al-Makan, "All are weeping for thee." Quoth Sharrkan, "I am well and in good case; but where is the Holy Man?" Now he was sitting by him and said, "At thy head." So the Prince turned to him and kissed his hand when he said, "O my son, be of good patience and Allah shall increase thy reward; for the wage is measured by the work." Sharrkan rejoined, "Pray for me," and he prayed for him. As soon as morning dawned and day brake in shine and sheen, the Moslems sallied out to the plain and the Kaffirs made ready to thrust and cut. Then the Islamite host advanced and offered fight with weapons ready dight, and King Zau al-Makan and Afridun made to charge one at other. But when Zau al-Makan fared forth into the field, there came with him the Wazir Dandan and the Chamberlain and Bahram, saying, "We will be thy sacrifice." He replied, "By the Holy House and Zemzem and the Place[1]!" I will not be stayed from going forth against these wild asses." And when he rode out into the field he played with sword and spear till riders marvelled and both armies wondered; then he rushed upon the foe's right wing, and of it he slew two knights, and in like manner he dealt with the left wing. Presently he stayed his steed in the midst of the field and cried out, "Where is Afridun, that I may make him taste the cup of disgrace?" But when King Hardub saw the case he conjured Afridun not to attack him, saying, "O King, yesterday it was thy turn to fight: it is mine to-day. I care naught for his prowess." So he rushed out towards Zau al-Makan brand in hand and under him a stallion like Abjar, which was Antar's charger, and its coat was jet black, even as saith the poet:—

On the glancing racer outracing glance * He speeds, as though he would collar Doom:

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1 *i.e.*, of Abraham For the Well Zemzem and the Place of Abraham, see my Pilgrimage (iii 171-175, etc), where I described the water as of salt-bitter taste, like that of Epsom (iii 203) Sir William Muir (in his excellent life of Mahomet, I cclviii) remarks that "the flavour of stale water bottled up for months would not be a criterion of the same water freshly drawn", but soldered tins-full of water drawn a fortnight before are to be had in Calcutta and elsewhere after Pilgrimage time, and analysis would at once detect the salt

His steed's black coat is of darkest jet, * And likest Night in her nightliest gloom:
Whose neigh sounds glad to the hearer's ears * Like thunders rolling in thund'rous boom:
If he race the wind he will lead the way, * And the lightning-flash will behind him loom.[1]

Then each rushed upon the opponent, parrying blows and proving the marvellous qualities were stored in him; and they fell to drawing on and withdrawing till the breasts of the bystanders were straitened and they were weary of waiting for the event. At last Zau al-Makan cried out his war-cry and rushed upon Hardub, King of Cæsarea,[2] and struck him a stroke that shore head from trunk and slew him on the spot. When the Infidels saw this, they charged in a body, compact and united, upon Zau al-Makan, who met them amidfield, and they engaged in hewing and foining, till blood ran in rills. Then the Moslems called out, "Allaho Akbar!" —God is most great!—and "There is no god but *the* God!" and invoked salvation for the Prophet, the Bringer of Glad Tidings, the Bearer of Bad Tidings. And there befell a great fight, but Allah assigned victory to the Faithful and defeat to the Faithless. The Wazir Dandan shouted, "Take your blood-revenge for King Omar bin al-Nu'uman and his son Sharrkan!" and bared his head and cried out to the Turks. Now there were by his side more than twenty thousand horse, and all charged with him as one man, when the Faithless found naught to save their lives but flight. So they turned tail to fly while the biting sabre wrought its havoc and the Moslems slew of them that day some fifty thousand horse, and took more than that number; much folk also were slain while going in at the gates, for the flock was great. Then the Greeks hove to the doors and swarmed up the walls to await the assault; and in fine the Moslem hosts returned to their tents aided to glory and victory, and King Zau al-Makan went into his brother, whom he found in most joyous case. So he made a prostration of thanks to the Bountiful and the Exalted; and then he came forward and gave Sharrkan joy of his recovery. Answered he, "Verily we are all under the benediction of this Religious, holy and righteous,

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1 Racing was and is a favourite pastime with those hippomanists, the Arabs, but it contrasts strongly with our civilised form being a trial of endurance rather than of speed The Prophet is said to have limited betting in these words, "There shall be no wagering save on the Khuff (camel's foot), the Hafir (hoof of horse, ass, etc) or the Nasal (arrow-pile or lance head)

2 In the Mac Edit "Arman" = Armenia, which has before occurred The author or scribe here understands by "Cæsarea" not the old Turris Stratonis, Herod's city, called after Augustus, but Cæsarea the capital of Cappadocia (Pliny, vi 3) the royal residence before called Mazaca (Strabo)

nor would you have been victorious but for his accepted orisons; indeed, all day he remained at prayer to invoke victory on the Moslems."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Hundred and Fourth Night,

She said, It hath reached me, O auspicious King, that when Zau al-Makan went in to his brother Sharrkan, he found him sitting with the Holy Man by his side; so he rejoiced and drew near him and gave him joy of his recovery. Answered he, "Verily we are all under the benediction of this Recluse, nor would you have been victorious but for his prayers, indeed he felt no fear this day, and he ceased not supplication for the Moslems. I found strength return to me when I heard your 'Allaho Akbar,' for then I knew you to be victorious over your enemies. But now recount to me, O my brother, what befell thee." So he told him all that had passed between him and the accursed Hardub, and related how he had slain him and sent him to the malediction of Allah; and Sharrkan praised him and thanked him for his prowess. When Zat al-Dawahi heard tell of her son's death (and she still drest as a devotee), her face waxed yellow and her eyes ran over with railing tears: she kept her counsel, however, and feigned to the Moslems that she was glad and wept for excess of joy. But she said to herself, "By the truth of the Messiah, there remaineth no profit of my life, if I burn not his heart for his brother Sharrkan, even as he hath burnt my heart for King Hardub, the mainstay of Christendom and the hosts of Crossdom!" Still she kept her secret. And the Wazir Dandan and King Zau al-Makan and the Chamberlain remained sitting with Sharrkan till they had dressed and salved his wound; after which they gave him medicines and he began to recover strength; whereat they joyed with exceeding joy and told the troops who congratulated themselves, saying, "To-morrow he will ride with us and do manly devoir in the siege." Then said Sharrkan to them, "Ye have fought through all this day and are aweary of fight; so it behoveth that you return to your places and sleep and not sit up." They accepted his counsel and then each went away to his own pavilion, and none remained with Sharrkan but a few servants and the old woman Zat al-Dawahi. He talked with her through part of the night, then he stretched himself to rest: and his servants did likewise, and presently sleep overcame them all and they lay like the dead. Such was the case with Sharrkan and his men; but as regards the old

woman, she alone abode awake while they slumbered in the tent, and, looking at Sharrkan, she presently saw that he was drowned in sleep. Thereupon she sprang to her feet, as she were a scald she-bear or a speckled snake, and drew from her waist-cloth a dagger so poisoned that if laid thereon it would have melted a rock. Then she unsheathed the poniard and went up to Sharrkan's head, and she drew the knife across his throat and severed his weasand and hewed off his head from his body. And once more she sprang to her feet; and going the round of the sleeping servants she cut off their heads also, lest they should awake. Then she left the tent and made for the Sultan's pavilion, but finding the guards on the alert turned to that of the Wazir Dandan. Now she found him reading the Koran, and when his sight fell upon her he said, "Welcome to the Holy Man!" Hearing this from the Wazir, her heart trembled and she said, "The reason of my coming hither at this time is that I heard the voice of a saint amongst Allah's Saints and am going to him." Then she turned her back, but the Wazir said to himself, "By Allah, I will follow our Devotee this night!" So he arose and walked after her, but when the accursed old woman sensed his footsteps she knew that he was following her: wherefore she feared the disgrace of discovery and said in herself, "Unless I serve some trick upon him he will disgrace me." So she turned and said to him from afar, "Ho, thou Wazir, I am going in search of this Saint that I may learn who he is; and, after learning this much, I will ask his leave for thee to visit him. Then I will come back and tell thee, for I fear thine accompanying me, without having his permission, lest he take umbrage at me seeing thee in my society." Now when the Wazir heard these words, he was ashamed to answer her, so he left her and returned to his tent, and would have slept, but sleep was not favourable to him and the world seemed heaped upon him. Presently he rose and went forth from the tent, saying in himself, "I will go to Sharrkan and chat with him till morning." But when he entered into Sharrkan's pavilion, he found the blood running like an aqueduct and saw the servants lying with their throats cut like beasts for food. At this he cried a cry which aroused all who were asleep; the folk hastened to him and, seeing the blood streaming, set up a clamour of weeping and wailing. Then the noise awoke the Sultan, who enquired what was the matter, and it was said to him, "Sharrkan thy brother and his servants are murthered." So he rose in haste and entered the tent, and found the Wazir Dandan

shrieking aloud, and he saw his brother's body without a head. Thereat he swooned away, and all the troops crowded around him, weeping and crying out, and so remained for a while, till he came to himself, when he looked at Sharrkan and wept with sore weeping, while the Wazir and Rustam and Bahram did the like. But the Chamberlain cried and lamented more than the rest, and asked leave to absent himself, such was his alarm. Then said Zau al-Makan, "Know ye who did this deed, and how is it I see not the Devotee, him who the things of this world hath put away?" Quoth the Wazir, "And who should have been the cause of this affliction, save that Devotee, that Satan? By Allah, my heart abhorred him from the first, because I know that all who pretend to be absorbed in practices religious are vile and treacherous!" And he repeated to the King the tale of how he would have followed the Religious, but he forbade him, whereupon the folk broke out into a tumult of weeping and lamentation, and humbled themselves before Him who is ever near, Him who ever answereth prayer, supplicating that He would cause the false Devotee who denied Allah's testimony to fall into their hands. Then they laid Sharrkan out and buried him in the mountain aforesaid and mourned over his far-famed virtues.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Hundred and Fifth Night,

She said, It hath reached me, O auspicious King, that they laid Sharrkan out and buried him in the mountain aforesaid and mourned over his far-famed virtues. Then they looked for the opening of the city-gate; but it opened not and no sign of men appeared to them on the walls; whereat they wondered with exceeding wonder. But King Zau al-Makan said, "By Allah, I will not turn back from them, though I sit here for years and years, till I take blood-revenge for my brother Sharrkan and waste Constantinople and kill the King of the Nazarenes, even if death overcome me and I be at rest from this woeful world!" Then he bade be brought out the treasure taken from the Monastery of Matruhina; and mustered the troops and divided the moneys among them, and he left not one of them but he gave him gifts which contented him. Moreover, he assembled in the presence three hundred horse of every division and said to them, "Do ye send supplies to your households, for I am resolved to abide

by this city, year after year, till I have taken man-bote for my brother Sharrkan, even if I die in his stead." And when the army heard these words and had received his gifts of money they replied, "To hear is to obey!" Thereupon he summoned couriers and gave them letters and charged them to deliver the same, together with the moneys, to the soldiers' families, and inform them that all were safe and satisfied, and acquaint them saying, "We are encamped before Constantinople and we will either destroy it or die; and, albeit we be obliged to abide here months and years, we will not depart hence till we take it." Moreover, he bade the Wazir Dandan write to his sister, Nuzhat al-Zaman, and said to him, "Acquaint her with what hath befallen us, and what be our situation, and commend my child to her care since that, when I went out to war, my wife was near her delivery and by this time she must needs have been brought to bed; and if she hath given birth to a boy, as I have heard say, hasten your return and bring me the acceptable news." Then he gave them somewhat of money, which they pouched, and set out at once; and all the people flocked forth to take leave of them and entrust them with the moneys and the messages. After they had departed, Zau al-Makan turned to the Wazir Dandan and commanded him to advance with the army against the city walls. So the troops pushed forward, but found none on the ramparts, whereat they marvelled, while Zau al-Makan was troubled at the case, for he deeply mourned the severance from his brother Sharrkan, and he was sore perturbed about that traitor the Ascetic. In this condition they abode three days without seeing anyone. So far concerning the Moslems; but as regards the Greeks and the cause of their refusing fight during these three days, the case was this. As soon as Zat al-Dawahi had slain Sharrkan, she hastened her march and reached the walls of Constantinople, where she called out in the Greek tongue to the guards to throw her down a rope. Quoth they, "Who art thou?" and quoth she, "I am Zat al-Dawahi." They knew her and let down a cord to which she tied herself and they drew her up; and, when inside the city, she went in to the King Afridun and said to him, "What is this I hear from the Moslems? They say that my son King Hardub is slain." He answered, "Yes"; and she shrieked out and wept right grievously and ceased not weeping thus till she made Afridun and all who were present weep with her. Then she told the King how she had slain Sharrkan and thirty of his servants, whereat he rejoiced and thanked her; and, kissing her

hands, exhorted her to resignation for the loss of her son. Said she, "By the truth of the Messiah, I will not rest content with killing that dog of the Moslem dogs in blood-revenge for my son, a King of the Kings of the Age! Now there is no help for it but that I work some guile, and I contrive a wile whereby to slay the Sultan Zau al-Makan and the Wazir Dandan and the Chamberlain and Rustam and Bahram and ten thousand cavaliers of the army of Al-Islam; for it shall never be said that my son's head be paid with the blood-wit of Sharrkan's head; no, never!" Then said she to King Afridun, "Know, O King of the Age, that it is my wish to set forth mourning for my son, and to cut my Girdle and to break the Crosses." Replied Afridun, "Do what thou desire; I will not gainsay thee in aught. And if thou prolong thy mourning for many days it were a little thing; for though the Moslems resolve to beleaguer us years and years, they will never win their will of us nor gain aught of us save trouble and weariness." Then the Accursed One (when she had ended with the calamity she had wrought and the ignominies which in herself she had thought) took ink-case and paper and wrote thereon:—"From Shawahi, Zat al-Dawahi, to the host of the Moslems. Know ye that I entered your country and duped by my cunning your nobles, and at first hand I slew your King Omar bin al-Nu'uman in the midst of his palace. Moreover, I slew, in the affair of the mountain-pass and of the cave, many of your men; and the last I killed were Sharrkan and his servants. And if Fortune do not stay me and Satan obey me, I needs must slay me your Sultan and the Wazir Dandan, for I am she who came to you in disguise of a Recluse and who heaped upon you my devices and deceits. Wherefore, an you would be in safety after this, fare ye forth at once; and if you seek your own destruction cease not abiding for the nonce, and though ye tarry here years and years, ye shall not do your desire on us. And so peace be yours!" After writing her writ she devoted three days to mourning for King Hardub; and on the fourth, she called a Knight and bade him take the letter and make it fast to a shaft and shoot it into the Moslem camp. When this was done, she entered the church and gave herself up to weeping and wailing for the loss of her son, saying to him who took the Kingship after him, "Nothing will serve me but I must kill Zau al-Makan and all the nobles of Al-Islam." Such was the case with her; but as regards what occurred to the Moslems, all passed three days in trouble and anxiety, and on the fourth, when gazing at the walls, behold,

they saw a knight holding a bow and about to shoot an arrow along whose side a letter was bound. So they waited till he had shot it among them, and the Sultan bade the Wazir Dandan take the missive and read it. He perused it accordingly; and when Zau al-Makan heard it to end and understood its purport, his eyes filled with tears and he shrieked for agony at her perfidy; and the Minister Dandan said, "By Allah, my heart shrank from her!" Quoth the Sultan, "How could this whore play her tricks upon us twice? But by the Almighty I will not depart hence till I fill her with molten lead, and jail her with the jailing of a bird encaged, then bind her with her own hair, and crucify her over the gate of Constantinople." And he called to mind his brother and wept with excessive weeping. But when Zat al-Dawahi arrived amongst the Infidels and related to them her adventures at length, they rejoiced at her safety and at the slaying of Sharrkan. Thereupon the Moslems addressed themselves again to the siege of the city and the Sultan promised his men that, if it should be taken, he would divide its treasures among them in equal parts. But he dried not his tears, grieving for his brother till his body was wasted and sick, growing thin as a tooth-pick. Presently the Wazir Dandan came in to him and said, "Be of good cheer and keep thine eyes cool and clear; in very sooth thy brother died not but because his hour was come, and there is no profit in this mourning. How well saith the poet:—

Whatso is not to be no sleight shall bring to pass * What is to be without a failure shall become;
Soon the becoming fortune shall be found to be, * And Folly's brother[1] shall abide forlorn and glum.

Wherefore do thou leave this weeping and wailing and hearten thy heart to bear arms." He replied, "O Wazir, my heart is heavy for the death of my father and my brother, and for our absence from hearth and home; and my mind is concerned for my subjects." Thereupon the Wazir and the bystanders wept; but they ceased not from pushing forward the siege of Constantinople for a length of days. And they being thus, behold, news arrived from Baghdad, by one of the Emirs, to the effect that the King's wife had been blessed with a boy, and that his sister, Nuzhat al-Zaman, had named him Kánmákán.[2] Moreover, that the boy bid fair to be famous, already showing wondrous signs and marvellous tokens;

1 An idiom meaning "a very fool"
2 *i.e.*, Kána (was) má (that which) was (kána).

and that she had commanded the Olema and the preachers to pray for mother and child from the pulpits and bless them in all wise; furthermore that the twain were well, that the land had enjoyed abundant rains, and that his comrade the Fireman was established in all prosperity, with eunuchs and slaves to wait upon him; but that he was still ignorant of what had befallen him. And she ended with the greeting of peace. Then quoth Zau al-Makan to the Wazir Dandan, "Now is my back strengthened for that I have been blessed with a son whose name is Kanmakan." ——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Hundred and Sixth Night,

She said, It hath reached me, O auspicious King, that when they brought him the news of his wife having born him a boy child, Zau al-Makan rejoiced with great joy and cried, "Now is my back strengthened, for that I have been blessed with a son[1] whose name is Kanmakan." And he spake to the Wazir Dandan, saying, "I am minded to leave this mourning and order perlections of the Koran for my brother and command almsdeeds on his account." Quoth the Wazir, "Thy design is good." Thereupon he caused tents to be pitched over his brother's tomb; so they raised them and gathered together such of the men-at-arms as could repeat the Koran; and some began reciting the Holy volume; whilst others chanted litanies containing the names of Allah, and thus they did till the morning. Then Zau al-Makan went up to the grave of his brother Sharrkan and poured forth copious tears, and improvised these couplets:—

They bore him bier'd, and all who followèd wept * With Moses' shrieks what day o'erhead shook Tor[2];
Till reached the grave which Fate had made his home, * Dug in men's souls who one sole God adore:

1 A son being "the lamp of a dark house"

2 When the Israelites refused to receive the Law (the souls of all the Prophets, even those unborn, being present at the Covenant), Allah tore up the mountain (Sinai, which is not mentioned) by the roots, and shook it over their heads to terrify them, saying, "Receive the Law which we have given you with a resolution to keep it" (Koran, chapt xlx 170) Much of this story is from the Talmud (Abodah Sar, 2, 2, Tract Sabbath, etc) whence Al-Islam borrowed so much of its Judaism, as it took Christianity from the Apocryphal New Testament This tradition is still held by the Israelites, says Mr Rodwell (p 333), who refers it to a misunderstanding of Exod xix 17, rightly rendered in the E version "at the nether part of the mountain"

Ne'er had I thought before to see my joy * Borne on the bier which heads of bearers bore:
Ah no! nor ere they homed thee in the dust * That stars of heaven earth ever covered o'er.
Is the tomb-dweller hostage of a stead, * Where light and splendour o'er thy face shall pour?
Praise to restore his life her word hath pledged: * Cribbed and confined he shall dispread the more!

When Zau al-Makan had made an end of his versifying he wept and wept with him all the troops; then he came to the grave and threw himself upon it wild with woe, and the Wazir repeated the words of the poet:—

Fain leaving life that fleets thou hast th' eternal won; * Thou didst as whilom many a doer like thee hath done;
Leftest this worldly house without reproach or blame; * Ah, may th' exchange secure thee every benison!
Thou wast from hostile onset shield and firm defence, * For us to baffle shafts and whistling spears to shun.
I see this world is only cheat and vanity, * Where man naught else must seek but please the Truthful One;
Th' Empyrean's Lord allow thee bower of heavenly bliss, * And wi' thy faithful friends The Guide show goodly wone:
I bid thee last good e'en with sigh of bitter grief * Seeing the West in woe for lack of Easting Sun.

When the Wazir Dandan had finished his reciting, he wept with sore weeping and the tears rained from his eyes like cushioned pearls. Then came forward one who had been of Sharrkan's boon-companions in his cups, and he wept till ran in rills the drops, and he enumerated the dead man's generous qualities, reciting the following pentastichs:—

Where gone is Bounty since thy hand is turned to clay? * And I in misery lie since thou wast ta'en away.
See'st not, O litter-guide[1] (Heaven keep thee glad and gay!), * How tears adorn my cheeks, these furrowed wrinkles fray?
A sight to joy thine eyes and fill thee with dismay.[2]
By Allah ne'er this heart within I spoke of thee; * Ah no! nor dared my sight to see thy brilliancy:
Save that my tear-drops sorest wound have garred me dree * Yea! and if e'er on other rest these eyne of me,
May yearning draw their reins nor suffer sleep to see

And when the man stinted reciting, Zau al-Makan and the Minister Dandan wept, and the whole army was moved to tears;

1 Arab "Azghán" = the camel-litters in which women travel
2 *i.e.*, to joy foes and dismay friends

after which all retired to their tents, and the King turning to the Wazir took counsel with him concerning the conduct of the campaign. On this wise the two passed days and nights, while Zau al-Makan was weighed down with grief and mourning till at last he said, "I long to hear stories and adventures of Kings and tales of lover-folk enslaved by love; haply Allah may make this to solace that which is on my heart of heavy anxiety, and stint and stay my weeping and wailing." Quoth the Wazir, "If naught can dispel thy trouble but hearing curious tales of Kings and people long gone before, and stories of folk enslaved by love of yore, and so forth, this thing were easy, for I had no other business in the lifetime of thy father (who hath found mercy), than to relate stories and to repeat verses to him. This very night I will tell thee a tale of a lover and his beloved, so shall thy breast be broadened." When Zau al-Makan heard these words from the Minister, his heart was set upon that which had been promised to him, and he did nothing but watch for the coming of the night that he might hear what the Wazir Dandan had to tell of the Kings of yore, and distracted lovers long gone before. And hardly would he believe that night had fallen ere he bade light the wax-candles and the lamps, and bring all that was needful of meat and drink and perfume-gear, and what not; and when all was in presence, he summoned the Wazir Dandan, and the Emirs Rustam and Bahram, and Tarkash, and the Grand Chamberlain; then waited till the whole party was seated before him; whereupon he turned to the Minister and said, "Know, O Wazir, that night is come and hath let down over us its veil of gloom, and we desire that thou tell us those tales which thou promisedst us." Replied the Wazir, "With joy and good will."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Hundred and Seventh Night,

She said, It hath reached me, O auspicious King, that when King Zau al-Makan summoned the Wazir and the Chamberlain and Rustam and Bahram, he turned towards the Minister Dandan and said, "Know, O Wazir, that night is come and hath let down over us its veil of gloom, and we desire that thou tell us those tales which thou promisedst us." Replied the Wazir:—With love and gladness! Know, O auspicious King, that there reached my ears a relation of a lover and a loved one, and of the discourse between them, and what befell them of things rare and fair, a story such

as repelleth care from the heart and dispelleth sorrow like unto that of the patriarch Jacob[1]; and it is as follows:—

TALE OF TAJ AL-MULUK AND THE PRINCESS DUNYA:
THE LOVER AND THE LOVED

THERE stood in times long gone by, behind the Mountains of Ispahán, a city hight the Green City, wherein dwelt a King named Sulaymán Sháh. Now he was a man of liberality and beneficence, of justice and integrity, of generosity and sincerity, to whom travellers repaired from every country, and his name was noised abroad in all regions and cities, and he reigned many a year in high worship and prosperity, save that he owned neither wives nor children. He had a Minister who rivalled him in goodness and generosity, and it so happened that one day he sent for him and, when he came into the presence, said to him, "O my Wazir, my heart is heavy and my patience is past and my force faileth me, for that I have neither wife nor child. This is not the way of Kings who rule over all men, princes and paupers; for they rejoice in leaving behind them children and successors, whereby are doubled their number and their strength. Quoth the Prophet (whom Allah bless and keep!)—Marry ye, increase ye, and multiply ye, that I may boast me of your superiority over the nations on the Day of Resurrection. So what is thy rede, O Wazir? Advise me of what course and contrivance be advisable." When the Minister heard these words the tears sprang from his eyes in streams, and he replied, "Far be it from me, O King of the Age, that I debate on that which appertaineth to the Compassionate One! Wilt thou have me cast into the fire by the All-powerful King's wrath and ire? Buy thee a concubine." Rejoined the King, "Know, O Wazir, that when a sovereign buyeth a female slave, he knoweth neither her rank nor her lineage, and thus he cannot tell if she be of simple origin that he may abstain from her, or of gentle strain that he may be intimate in her companionship. So, if he have commerce with her, haply she will conceive by him and her son be a hypocrite, a man of wrath and a shedder of blood. Indeed, the like of such woman may be instanced by a salt and marshy

1 Whose eyes became white (*i. e.*, went blind) with mourning for his son Joseph (Koran, chapt xii 84). He recovered his sight when his face was covered with the shirt which Gabriel had given to the youth after his brethren had thrown him into the well.

soil, which if one till for ever it yieldeth only worthless growth and no endurance showeth; for it may be that her son will be obnoxious to his Lord's anger, doing not what He biddeth him nor abstaining from what He forbiddeth him. Wherefore will I never become the cause of this through the purchase of a concubine; and it is my desire that thou demand for me in marriage the daughter of some one of the Kings, whose lineage is known and whose loveliness hath renown. If thou canst direct me to some maiden of birth and piety of the daughters of Moslem Sovranty, I will ask her in marriage and wed her in presence of witnesses, so may accrue to me the favour of the Lord of all Creatures." Said the Wazir, "O King, verily Allah hath fulfilled thy wish, and hath brought thee to thy desire"; presently adding, "Know, O King, it hath come to my knowledge that King Zahr Shah,[1] Lord of the White Land, hath a daughter of surpassing loveliness whose charms talk and tale fail to express: she hath not her equal in this age, for she is perfect in proportion and symmetry, black-eyed as if Kohl-dyed and long-locked, wee of waist and heavy of hip. When she draweth nigh she seduceth, and when she turneth her back she slayeth; she ravisheth heart and view, and she looketh even as saith of her the poet:—

A thin-waist maid who shames the willow-wand; * Nor sun nor moon can like her rising shine:
'Tis as her honey-dew of lips were blent * With wine, and pearls of teeth were bathed in wine:
Her form, like heavenly Houri's, graceful slim; * Fair face; and ruin dealt by glancing eyne:
How many a dead-done man her eyes have slain * Upon her way of love in ruin li'en:
An live I she's my death! I'll say no more * But dying without her vain were life of mine."

Now when the Wazir had made an end of describing that maiden, he said to King Sulayman Shah, "It is my counsel, O King, that thou despatch to her father an ambassador, sagacious, experienced and trained in the ways of the world, who shall courteously demand her in marriage for thee of her sire; for in good sooth she hath not her equal in the far parts of the world nor in the near. So shalt thou enjoy her lovely face in the way of grace, and the Lord of Glory be content with thy case; for it is reported of the Prophet (whom Allah bless and preserve!) that he said, 'There be no monkery in Al-Islam.'" At this the King was transported to perfect joy; his

1 "Poison King" (Persian), or "Flower-King" (Arabic).

breast was broadened and lightened; care and cark ceased from him and he turned to the Wazir and said, "Know thou, O Minister, that none shall fare about this affair save thou, by reason of thy consummate intelligence and good breeding; wherefore hie thee home and do all thou hast to do and get thee ready by the morrow and depart and demand me in marriage this maiden, with whom thou hast occupied my heart and thought; and return not to me but with her." Replied the Wazir, "I hear and I obey." Then he hied to his own house and bade make ready presents befitting Kings, of precious stones and things of price and other matters light of load but weighty of worth, besides Kabite steeds and coats of mail, such as David made,[1] and chests of treasure for which speech hath no measure. And the Wazir loaded the whole on camels and mules, and set out attended by an hundred slave-girls, with flags and banners flaunting over his head. The King charged him to return to him after a few days; and, when he was gone, Sulayman Shah lay on coals of fire, engrossed night and day with desire; while the envoy fared on without ceasing through gloom and light, spanning fertile field and desert site, till but a day's march remained between him and the city whereto he was bound. Here he sat him down on the banks of a river and, summoning one of his confidants, bade him wend his way to King Zahr Shah and announce his approach without delay. Quoth the messenger, "I hear and I obey!" And he rode on in haste to that city and, as he was about to enter therein, it so chanced that the King, who was sitting in one of his pleasaunces before the city-gate, espied him as he was passing the doors and, knowing him for a stranger, bade bring him before the presence. So the messenger coming forward informed him of the approach of the Wazir of the mighty King Sulayman Shah, Lord of the Green Land and of the Mountains of Ispahan: whereat King Zahr Shah rejoiced and welcomed him. Then he carried him to his palace and asked him, "Where leavedst thou the Wazir?" and he answered, "I left him in early day on the banks of such a river and to-morrow he will reach thee, Allah continue

1 All Prophets had some manual trade and that of David was making coats of mail, which he invented, for before his day men used plate-armour So "Allah softened the iron for him" and in his hands it became like wax (Koran xxi, xxxiv, etc.) Hence a good coat of mail is called "Davidean" I have noticed (First Footsteps, p 33 and elsewhere) the homage paid to the blacksmith on the principle which made Mulciber (Malik Kabir) a god The myth of David inventing mail possibly arose from his peculiarly fighting career Moslems venerate Dáúd on account of his extraordinary devotion, nor has this view of his character ceased a modern divine preferred him to "all characters in history"

His favours to thee and have mercy upon thy parents!" Thereupon King Zahr Shah commanded one of his Wazirs to take the better part of his Grandees and Chamberlains and Lieutenants and Lords of the land, and go out to meet the ambassador in honour of King Sulayman Shah; for that his dominion extended over the country. Such was the case with Zahr Shah; but as regards the Wazir he abode in his stead till night was half spent[1] and then set out for the city; but when morning shone and the sun rose upon hill and down, of a sudden he saw King Zahr Shah's Wazir approaching him, with his Chamberlains and high Lords and Chief Officers of the kingdom; and the two parties joined company at some parasangs' distance from the city.[2] Thereat the Wazir made sure of the success of his errand and saluted the escort, which ceased not preceding him till they reached the King's palace and passed in before him through the gate to the seventh vestibule, a place where none might enter on horseback, for it was near to where the King sat. So the minister alighted and fared on a-foot till he came to a lofty saloon, at whose upper end stood a marble couch, set with pearls and stones of price, and having for legs four elephants' tusks. Upon it was a coverlet of green satin purfled with red gold, and above it hung a canopy adorned with pearls and gems, whereon sat King Zahr Shah, whilst his officers of state stood in attendance before him. When the Wazir went in to him he composed his mind and, unbinding his tongue, displayed the oratory of Wazirs and saluted the King in the language of eloquence——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Hundred and Eighth Night,

She said, It hath reached me, O auspicious King, that when the Wazir of King Sulayman Shah entered the presence of King Zahr Shah he composed his mind and, unbinding his tongue, displayed the oratory of Wazirs and saluted the King in the language of eloquence and improvised these couplets:—

He cometh robed and bending gracefully: * O'er crop and cropper dews of grace sheds he:

1 "Travel by night," said the Prophet, "when the plagues of earth (scorpions, serpents, etc) afflict ye not" Yet the night-march in Arabia is detestable (Pilgrimage, iii 113, etc)

2 This form of ceremony is called "Istikbál" (coming forth to greet) and is regulated by the severest laws of etiquette As a rule the greater the distance (which may be a minimum of one step) the higher the honour Easterns infinitely despise strangers who ignore these vitals of politeness

He charms; nor characts, spells nor gramarye * May fend the glances of those eyne from thee:
Say to the blamer, "Blame me not, for I * From love of him will never turn to flee":
My heart hath played me false while true to him, * And Sleep, in love with him, abhorreth me:
O heart! th'art not the sole who loveth him, * So bide with him while I desertion dree:
There's nought to joy mine ears with joyous sound * Save praise of King Zahr Shah in jubilee:
A King albeit thou leave thy life to win * One look, that look were all-sufficiency:
And if a pious prayer thou breathe for him, * Shall join all Faithfuls in such pious gree:
Folk of his realm! If any shirk his right * For other hoping, gross Unfaith I see.

When the Wazir had ended his poetry, King Zahr Shah bade him draw near and honoured him with the highmost honours; then seating him by his own side, smiled in his face and favoured him with a gracious reply. They ceased not on this wise till the time of the under-meal, when the attendants brought forward the tables of food in that saloon and all ate till they were sated; after which the tables were removed and those who were in the assembly withdrew, leaving only the chief officers. Now when the Minister saw this, he rose to his feet and, after complimenting the King a second time and kissing the ground before him, spake as follows: "O mighty King and dread Lord! I have travelled hither and have visited thee upon a matter which shall bring thee peace, profit and prosperity: and it is this, that I come as ambassador to thee, seeking in marriage thy daughter, the noble and illustrious maid, from Sulayman Shah, a prince famed for justice and integrity, sincerity, and generosity, Lord of the Green Land and of the Mountains of Ispahan, who sendeth thee of presents a store, and gifts of price galore, ardently desiring to become thy son-in-law. But art thou inclined to him as he to thee?" He then kept silence, awaiting a reply. When King Zahr Shah heard these words, he sprang to his feet and kissed the ground respectfully before the Wazir, while the bystanders were confounded at his condescension to the ambassador and their minds were amazed. Then he praised Him who is the Lord of Honour and Glory, and replied (and he still standing), "O mighty Wazir and illustrious Chief; hear thou what I say! Of a truth we are to King Sulayman Shah of the number of his subjects, and we shall be ennobled by his alliance, and we covet it ardently; for my daughter is a

handmaid of his handmaidens, and it is my dearest desire that he may become my stay and my reliable support." Then he summoned the Kazis and the witnesses, who should bear testimony that King Sulayman Shah had despatched his Wazir as proxy to conclude the marriage, and that King Zahr Shah joyfully acted and officiated for his daughter. So the Kazis concluded the wedding-contract and offered up prayers for the happiness and prosperity of the wedded feres; after which the Wazir arose and, fetching the gifts and rarities and precious things, laid them all before the King. Then Zahr Shah occupied himself anent the fitting out of his daughter, and honourably entertained the Wazir and feasted his subjects all, great and small; and for two months they held high festival, omitting naught that could rejoice heart and eye. Now when all things needful for the bride were ready, the King caused the tents to be carried out, and they pitched the camp within sight of the city, where they packed the bride's stuffs in chests and gat ready the Greek handmaids and Turkish slave-girls, and provided the Princess with great store of precious treasures and costly jewels. Then he had made for her a litter of red gold, inlaid with pearls and stones of price, and set apart two mules to carry it; a litter which was like one of the chambers of a palace, and within which she seemed as she were of the loveliest Houris, and it became as one of the pavilions of Paradise. And after they had made bales of the treasures and moneys, and had loaded them upon the mules and camels, King Zahr Shah went forth with her for a distance of three parasangs; after which he bade farewell to her and to the Wazir and those with him, and returned to his home in gladness and safety. Thereupon the Wazir, faring with the King's daughter, pushed on and ceased not his stages over desert ways——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Hundred and Ninth Night,

She said, It hath reached me, O auspicious King, that the Wazir fared on with the King's daughter, and ceased not forcing his stages over desert ways and hastened his best through nights and days, till there remained between him and his city but three marches. Thereupon he sent forward to King Sulayman Shah one who should announce the coming of the bride. The King rejoiced thereat and bestowed on the messenger a dress of honour; and bade his troops march forth in grand procession to

meet the Princess and her company for due worship and honour, and don their richest apparel with banners flying over their heads. And his orders were obeyed. He also commanded to cry throughout the city that neither curtained damsel nor honoured lady nor time-ruptured crone should fail to fare forth and meet the bride. So they all went out to greet her and the grandest of them vied in doing her service, and they agreed to bring her to the King's palace by night. Moreover the chief officers decided to decorate the road and to stand in espalier of double line, whilst the bride should pass by preceded by her eunuchs and serving-women, and clad in the gear her father had given her. So when she made her appearance, the troops surrounded her, these of the right wing and those of the left, and the litter ceased not advancing with her till she approached the palace; nor remained any but came forth to gaze upon the Princess. Drums were beaten and spears were brandished and horns blared and flags fluttered and steeds pranced for precedence and scents shed fragrance till they reached the Palace gate, and the pages entered with the litter through the Harim-wicket. The place shone with its splendours, and the walls glittered for the glamour of its gear. Now when night came, the eunuchs threw open the doors of the bridal-chamber and stood surrounding the chief entrance; whereupon the bride came forward and amid her damsels she was like the moon among stars or an union shining on a string of lesser pearls, and she passed into the bridal closet where they had set for her a couch of alabaster inlaid with unions and jewels. As soon as she had taken seat there, the King came in to her and Allah filled his heart with her love so he abated her virginity and ceased from him his trouble and disquiet. He abode with her well-nigh a month but she had conceived by him the first night; and, when the month was ended, he went forth and sat on his sofa of state, and dispensed justice to his subjects, till the months of her pregnancy were accomplished. On the last day of the ninth month, towards day-break, the Queen was seized with the pangs of labour; so she sat down on the stool of delivery and Allah made the travail easy to her and she gave birth to a boy child, on whom appeared auspicious signs. When the King heard of this, he joyed with exceeding joy and rewarded the bearer of the good tidings with much treasure; and of his gladness he went in to the child and kissed him between the eyes and wondered at his brilliant loveliness; for in him was approved the saying of the poet:—

In the towering forts Allah throned him King, * A lion, a star in the skies of reign:
At his rising the spear and the throne rejoiced, * The gazelle, the ostrich, and the men of main[1]:
Mount him not on the paps, for right soon he'll show * That to throne on the war-steed's loins he's fain:
And wean him from sucking of milk, for soon * A sweeter drink, the foe's blood, he'll drain.

Then the midwives took the new-born child and cut the navel-cord and darkened his eyelids with Kohl-powder[2] and named him Táj al-Mulúk Khárán.[3] He was suckled at the breast of fond indulgence and was reared in the lap of happy fortune; and thus his days ceased not running and the years passing by till he reached the age of seven. Thereupon Sulayman Shah summoned the doctors and learned men and bade them teach his son writing and science and belles-lettres. This they continued to do for some years, till he had learnt what was needful: and, when the King saw that he was well grounded in whatso he desired, he took him out of the teachers' and professors' hands and engaged for him a skilful master, who taught him cavalarice and knightly exercises till the boy attained the age of fourteen; and when he fared abroad on any occasion, all who saw him were ravished by his beauty and made him the subject of verse; and even pious men were seduced by his brilliant loveliness.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Hundred and Tenth Night,

She said, It hath reached me, O auspicious King, That when Taj al-Muluk Kharan, son of Sulayman Shah, became perfect in riding-craft, and excelled all those of his time, his excessive beauty, when he fared abroad on any occasion, caused all who saw him to be ravished and to make him the subject of verse; and even pious men were seduced by his brilliant loveliness. Quoth the poet of him:—

I clipt his form and wax'd drunk with his scent, * Fair branch to whom Zephyr gave nutriment:
Nor drunken as one who drinks wine, but drunk * With night-draught his lips of the honey-dew lent:

1 *i e*, he will be a desert Nimrod and the game will delight to be killed by him

2 This serves to keep the babe's eyes free from inflammation

3 *i e*, Crown of the Kings of amorous Blandishment

All beauty is shown in the all of him, * Hence all human hearts he in hand hath hent:
My mind, by Allah! shall ne'er unmind * His love, while I wear life's chains till spent:
If I live, in his love I'll live; if I die * For pine and longing, "O blest!" I'll cry.

When he reached the eighteenth year of his age, tender down[1] sprouted on his side-face fresh with youth, from a mole upon one rosy cheek and a second beauty-spot, like a grain of ambergris, adorned the other; and he won the wits and eyes of every wight who looked on him, even as saith the poet:—

He is Caliph of Beauty in Yúsuf's lieu, * And all lovers fear when they sight his grace:
Pause and gaze with me; on his cheek thou'lt sight * The Caliphate's banner of sable hue.[2]

And as saith another:—

Thy sight hath never seen a fairer sight, * Of all things men can in the world espy,
Than yon brown mole, that studs his bonny cheek * Of rosy-red beneath that jet-black eye.

And as saith another:—

I marvel seeing yon mole that serves his cheeks' bright flame * Yet burneth not in fire albeit Infidel[3];
I wonder eke to see that apostolic glance, * Miracle-working, though it work by magic spell:
How fresh and bright the down that decks his cheek, and yet * Bursten gall-bladders feed which e'en as waters well.

And as saith another:—

I marvel hearing people questioning of * The Fount of Life and in what land 'tis found:
I see it sprung from lips of dainty fawn, * Sweet rosy mouth with green mustachio down'd:
And wondrous wonder 'tis when Moses viewed * That Fount, he rested not from weary round.[4]

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1 Lane (1 531) translates "the grey down" The Arabs use "Akhzar" (prop "green") in many senses, fresh, grey-hued, etc

2 Allusion to the well-known black banners of the house of Abbas The Persians describe the growth of hair on a fair young face by, "His cheeks went into mourning for the loss of their charms"

3 Arab "Káfir," a Koranic word meaning Infidel, the active participle of Kufr = Infidelity, *i e*, rejecting the mission of Mohammed It is insulting, and in Turkish has been degraded to "Giaour" Here it means black, as Hafiz of Shiraz terms a cheek-mole "Hindu," *i e*, dark-skinned and idolatrous

4 Alluding to the travel of Moses (Koran, chapt xviii) with Al-Khizr (the "evergreen Prophet") who had drunk of the Fountain of Life and enjoyed flourishing and continual youth Moses is represented as the external and superficial religionist, the man of out-sight, Al-Khizr as the spiritual and illuminated man of insight

Now having de veloped such beauty, when he came to man's estate his loveliness ir creased, and it won for him many comrades and intimates; while every one who drew near to him wished that Taj al-Muluk Kharan might become Sultan after his father's death, and that he himself might be one of his Emirs. Then took he passionatelv to chasing and hunting, which he would hardly leave for a single hour. His father, King Sulayman Shah, would have forbidden him the pursuit, fearing for him the perils of the waste and the wild beasts; but he paid no heed to his warning voice. And it so chanced that once upon a time he said to his attendants, "Take ye ten days' food and forage"; and, when they obeyed his bidding, he set out with his suite for sport and disport. They rode on into the desert and ceased not riding four days, till they came to a place where the ground was green, and they saw in it wild beasts grazing, and trees with ripe fruit growing, and springs flowing. Quoth Taj al-Muluk to his followers, "Set up the nets here and peg them in a wide ring, and let our trysting place be at the mouth of the fence, in such a spot." So they obeyed his words and staked out a wide circle with toils; and there gathered together a mighty matter of all kinds of wild beasts and gazelles, which cried out for fear of the men, and threw themselves for fright in the face of the horses. Then they loosed on to them the hounds and lynxes[1] and hawks[2]; and they shot the quarry down with shafts which pierced their vitals; and, by the time they came to the further end of the net-ring, they had taken a great number of the wild beasts, and the rest fled. Then Taj al-Muluk dismounted by the water-side and bade the game be brought before himself, and divided it, after he had set apart the best of the beasts for his father, King Sulayman Shah, and despatched the game to him; and some he distributed among the officers of his court. He passed the night in that place, and when morning dawned there came up a caravan of merchants conveying negro slaves and white servants, and halted by the water and the green ground. When Taj al-Muluk saw them, he said to one of his companions, "Bring me news of yonder men and question them why they have halted in this place."[3] So the messenger

1 The lynx was used like the lion in Ancient Egypt and the Chita-leopard in India I have never seen or heard of it in these days

2 Arab "Sukúr," whence our "Sakir" the falcon, not to be confounded with the old Falco Sacer, the Gr ἱέραξ Falconry which, like all arts, began in Egypt, is an extensive subject throughout Moslem lands I must refer my readers to "Falconry in the Valley of the Indus" (Van Voorst, 1852) and a long note in Pilgrimage, iii 71

3 It was not respectful to pitch their camp within dog-bark

went up to them and addressed them, "Tell me who ye be, and answer me an answer without delay." Replied they, "We are merchants, and have halted to rest, for that the next station is distant and we abide here because we have confidence in King Sulayman Shah and his son Taj al-Muluk, and we know that all who alight in his dominions are in peace and safety; moreover, we have with us precious stuffs which we have brought for the Prince." So the messenger returned and told these news to the King's son who, hearing the state of the case and what the merchants had replied, said, "If they have brought stuff on my account, I will not enter the city nor depart hence till I see it shown to me." Then he mounted horse and rode to the caravan, and his Mamelukes followed him till he reached it. Thereupon the merchants rose to receive him, and invoked on him Divine aid and favour with the continuance of glory and virtues; after which they pitched him a pavilion of red satin, embroidered with pearls and jewels, wherein they spread him a kingly divan upon a silken carpet worked at the upper end with emeralds set in gold. There Taj al-Muluk seated himself whilst his white servants stood in attendance upon him, and sent to bid the merchants bring out all that they had with them. Accordingly, they produced their merchandise, and displayed the whole, and he viewed it and took of it what liked him, paying them the price. Then he looked about him at the caravan, and remounted, and was about to ride onwards when his glance fell on a handsome youth in fair attire, and of comely and shapely make, with flower-white brow and moon-like face, save that his beauty was wasted, and that yellow hues had overspread his cheeks, by reason of parting from those he loved;——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Hundred and Eleventh Night,

She said, It hath reached me, O auspicious King, that Taj al-Muluk, when he looked about him at the caravan, saw a handsome youth in neat attire and of shapely make, with flower-like forehead and moon-like face, save that his beauty was wasted, and yellow hues had overspread his cheeks, by reason of parting from those he loved; and great was his groaning and moaning, and the tears streamed from his eyelids as he repeated these couplets:—

Longsome is Absence; Care and Fear are sore, * And ceaseless tears, O friend, mine eyes outpour:

Yea, I farewelled my heart on parting-day * And heartless, hopeless, now I bide forlore:
Pause, O my friend, with me farewelling one * Whose words my cure can work, my health restore!

Now when the youth ended his poetry he wept awhile and fell down in a fainting-fit, whilst Taj al-Muluk looked at him and wondered at his case. Then, coming to himself, he stared with distracted air, and versified in these couplets:—

Beware her glance I rede thee, 'tis like wizard-wight * None can escape unscathed those eye-shafts' glancing flight:
In very sooth black eyes with languorous sleepy look, * Pierce deeper than white swords, however these may bite.
Be not thy senses by her sweets of speech beguiled, * Whose brooding fever shall ferment in thought and sprite:
Soft-sided Fair, did silk but press upon her skin, * 'Twould draw red blood from it, as thou thyself canst sight.
Chary is she of charms 'twixt neck and anklets dwell; * And ah! what other scent shall cause me such delight[1]?

Then he sobbed a loud sob and swooned away. But when Taj al-Muluk saw him in this case, he was perplexed about his state and went up to him; and, as the youth came to his senses and saw the King's son standing at his head, he sprang to his feet and kissed ground between his hands. Taj al-Muluk asked him, "Why didst thou not show us thy merchandise?" and he answered, "O my lord, there is naught among my stock worthy of thine august highness." Quoth the Prince, "Needs must thou show me what thou hast and acquaint me with thy circumstance; for I see thee weeping-eyed and heavy-hearted. If thou hast been oppressed, we will end thine oppression, and if thou be in debt, we will pay thy debt; for of a truth my heart burneth to see thee, since I first set eyes on thee.[2]" Then Taj al-Muluk bade the seats be set, and they brought him a chair of ivory and ebony with a net-work of gold and silk, and spread him a silken rug for his feet. So he sat down on the chair and, bidding the youth seat himself on the rug, said to him, "Show me thy stock in trade!" The young merchant replied, "O my lord, do not name this to me, for my goods be unworthy of thee." Rejoined Taj al-Muluk, "It needs must be thus!" and bade some of the pages fetch the goods. So they brought them in despite of him; and, when he

1 Canticles vii 8, Hosea xiv 6
2 The mesmeric attraction of like to like

saw them the tears streamed from his eyes and he wept and sighed and lamented; sobs rose in his throat and he repeated these couplets:—

By what thine eyelids show of Kohl and coquetry! * By what thy shape displays of lissome symmetry!
By what thy liplets store of honey-dew and wine! * By what thy mind adorns of gracious kindly gree!
To me thy sight dream-visioned, O my hope! exceeds * The happiest escape from horriblest injury.

Then the youth opened his bales and displayed his merchandise to Taj al-Muluk in detail, piece by piece, and amongst them he brought out a gown of satin brocaded with gold worth two thousand dinars. When he opened the gown there fell a piece of linen from its folds. As soon as the young merchant saw this, he caught up the piece of linen in haste and hid it under his thigh; and his reason wandered, and he began versifying:—

When shall be healed of thee this heart that ever bides in woe? * Than thee the Pleiad-stars more chance of happy meeting show.
Parting and banishment and longing pain and lowe of love, * Procrastinating[1] and delay—these ills my life lay low:
Nor union bids me live in joy, nor parting kills my grief, * Nor travel draws me nearer thee nor nearer comest thou:
Of thee no justice may be had, in thee dwells naught of ruth; * Nor gain of grace by side of thee, nor flight from thee I know:
For love of thee all goings forth and comings back are strait * On me; and I am puzzled sore to know where I shall go.

Taj al-Muluk wondered with great wonder at his verse, and could not comprehend the cause. But when the youth snatched up the bit of linen and placed it under thigh, he asked him, "What is that piece of linen?" "O my lord," answered the merchant, "thou hast no concern with this piece." Quoth the King's son, "Show it me"; and quoth the merchant, "O my lord, I refused to show thee my goods on account of this piece of linen; for I cannot let thee look upon it."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Hundred and Twelfth Night,

She said, It hath reached me, O auspicious King, that the young merchant said to Taj al-Muluk, "I did not refuse to show thee my goods save on this account, for I cannot let thee look upon

1 Arab "Taswif" = saying "Sauf," I will do it soon. It is a beautiful word—etymologically

it." Whereupon Taj al-Muluk retorted, "Perforce I must and will see it"; and insisted and became angry. So the youth drew it out from under his thigh, and wept and moaned and redoubled his sighs and groans, and repeated these verses:—

Now blame him not; for blame brings only irk and pain! * Indeed, I spake him sooth but ne'er his ear could gain:
May Allah guard my moon which riseth in the vale * Beside our camp, from loosèd robe like skyey plain[1]:
I left him but had Love vouchsafed to leave for me * Some peace in life such leave of him I ne'er had ta'en:
How long he pleaded for my sake on parting morn, * While down his cheeks and mine tears ran in railing rain:
Allah belie me not: the garb of mine excuse * This parting rent, but I will mend that garb again!
No couch is easy to my side, nor on such wise * Aught easeth him, when all alone without me lain:
Time with ill-omened hand hath wrought between us two, * And made my waxing joys to wane and his to wane,
And poured mere grief and woe, what time Time fain had crowned * The bowl he made me drink and gave for him to drain.

When he ended his recitation, quoth Taj al-Muluk, "I see thy conduct without consequence; tell me then why weepest thou at the sight of this rag!" When the young merchant heard speak of the piece of linen, he sighed and answered, "O my lord, my story is a strange and my case out of range, with regard to this piece of linen and to her from whom I brought it and to her who wrought on it these figures and emblems." Hereupon, he spread out the piece of linen, and, behold! thereon was the figure of a gazelle wrought in silk and worked with red gold, and facing it was another gazelle traced in silver with a neck-ring of red gold and three bugles[2] of chrysolite upon the ring. When Taj al-Muluk saw the beauty of these figures, he exclaimed, "Glory be to Allah who teacheth man that which he knoweth not[3]!" And his heart yearned to hear the youth's story; so he said to him, "Tell me thy story with her who owned these gazelles." Replied the young man:—Hear, O my lord, the

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1 A very far-fetched allusion The face of the beloved springing from an unbuttoned robe is the moon rising over the camp in the hollow *(bat' há)*

2 Arab "Kasabát" = "canes," long beads, bugles

3 Koran, xcvi 5

TALE OF AZIZ AND AZIZAH.[1]

My father was a wealthy merchant, and Allah had vouchsafed him no other child than myself; but I had a cousin, Azízah hight, daughter of my paternal uncle, and we twain were brought up in one house; for her father was dead, and before his death he had agreed with my father that I should marry her. So when I reached man's estate and she reached womanhood, they did not separate her from me or me from her, till at last my father spoke to my mother and said, "This very year we will draw up the contract of marriage between Azíz and Azizah." So having agreed upon this he betook himself to preparing provision for the wedding-feast. Still we ceased not to sleep on the same carpet knowing naught of the case, albeit she was more thoughtful, more intelligent, and quicker-witted than I. Now when my father had made an end of his preparations, and naught remained for him but to write out the contract and for me but to consummate the marriage with my cousin, he appointed the wedding for a certain Friday, after public prayers; and, going round to his intimates among the merchants and others, he acquainted them with that, whilst my mother went forth and invited her women friends and summoned her kith and kin. When the Friday came, they cleaned the saloon and prepared for the guests and washed the marble floor; then they spread tapestry about our house and set out thereon what was needful, after they had hung its walls with cloth of gold. Now the folk had agreed to come to us after the Friday prayers; so my father went out and bade them make sweetmeats and sugared dishes, and there remained nothing to do but to draw up the contract. Then my mother sent me to the bath and sent after me a suit of new clothes of the richest; and when I came out of the Hammam I donned those habits which were so perfumed that, as I went along, there exhaled from them a delicious fragrance scenting the wayside. I had designed to repair to the Cathedral-mosque, when I bethought me of one of my friends and returned in quest of him that he might be present at the writing of the contract; and quoth I to myself, "This matter will occupy me till near the time of congregational prayer." So I went on and

1 Both words (masc and fem) mean "dear, excellent, highly-prized" The tale is the Arab form of the European "Patient Griselda," and shows a higher conception of womanly devotion, because Azizah, despite her wearisome weeping, is a girl of high intelligence, and Aziz is a vicious zany, weak as water and wilful as wind

entered a by-street which I had never before entered, perspiring profusely from the effects of the bath and the new clothes on my body; and the sweat streamed down whilst the scents of my dress were wafted abroad: I therefore sat me at the upper end of the street resting on a stone bench, after spreading under me an embroidered kerchief I had with me. The heat oppressed me more and more, making my forehead perspire and the drops trickled along my cheeks; but I could not wipe my face with my kerchief because it was dispread under me. I was about to take the skirt of my robe and wipe my cheeks with it, when unexpectedly there fell on me from above a white kerchief, softer to the touch than the morning breeze, and pleasanter to the sight than healing to the diseased. I hent it in hand and raised my head to see whence it had fallen, when my eyes met the eyes of the lady who owned these gazelles.——And Shahrazah perceived the dawn of day and ceased saying her permitted say.

Now when it was the Hundred and Thirteenth Night,

She said, It hath reached me, O auspicious King, that the youth continued to Taj al-Muluk:—So I raised my head to see whence this kerchief had fallen, when my eyes met those of the lady who owned these gazelles. And lo! she was looking out of a wicket in a lattice of brass, and never saw my eyes a fairer than she; and in fine my tongue faileth to describe her beauty. When she caught sight of me looking at her, she put her fore-finger into her mouth, then joined her middle finger and her witness-finger[1] and laid them on her bosom, between her breasts; after which she drew in her head and closed the wicket-shutter and went her ways. Thereupon fire broke out in and was heaped upon my heart, and greater grew my smart; the one sight cost me a thousand sighs and I abode perplexed, for that I heard no word by her spoken, nor understood the meaning of her token. I looked at the window a second time, but found it shut and waited patiently till sundown, but sensed no sound and saw no one in view. So when I despaired of seeing her again, I rose from my place and taking up the handkerchief, opened it, when there breathed from it a scent of musk which caused me so great delight I became as one in Paradise.[2] Then I spread it before

1 Arab "Sháhid," the *index*, the pointer raised in testimony the comparison of the Eastern and Western names is curious

2 Musk is one of the perfumes of the Moslem Heaven, and "musky" is much used in verse to signify scented and dark-brown

me and out dropped from it a delicate little scroll; whereupon I opened the paper, which was perfumed with a delicious perfume, and therein were writ these couplets.—

I sent to him a scroll that bore my plaint of love, * Writ in fine delicate hand; for writing proves man's skill:
Then quoth to me my friend, "Why is thy writing thus; * So fine, so thin-drawn 'tis to read unsuitable?"
Quoth I, "For that I'm fine-drawn, wasted, waxèd thin, * Thus lovers' writ should be, for so Love wills his will."

And after casting my eyes on the beauty of the kerchief,[1] I saw upon one of its two borders the following couplets worked in with the needle:—

His cheek-down writeth (O fair fall the goodly scribe!) * Two lines on table of his face in Rayhán-hand[2]:
O the wild marvel of the moon when comes he forth! * And when he bends, O shame to every willow-wand!

And on the opposite border these two couplets were traced:—

His cheek-down writeth on his cheek with ambergris on pearl * Two lines, like jet on apple li'en, the goodliest design:
Slaughter is in those languid eyne whene'er a glance they deal, * And drunkenness in either cheek and not in any wine.

When I read the poetry on the handkerchief the flames of love darted into my heart, and yearning and pining redoubled their smart. So I took the kerchief and the scroll and went home, knowing no means to win my wish, for that I was incapable of conducting love-affairs and inexperienced in interpreting hints and tokens. Nor did I reach my home ere the night was far spent and I found the daughter of my uncle sitting in tears. But as soon as she saw me she wiped away the drops and came up to me, and took off my walking dress and asked me the reason of my absence, saying, "All the folk, Emirs and notables and merchants and others, assembled in our house; and the Kazi and the witnesses were also present at the appointed time. They ate and tarried awhile sitting to await thine appearance for the writing of the contract; and, when they despaired of thy presence, they dispersed and went their ways. And indeed," she added, "thy father raged with exceeding wrath by reason of this, and swore that he would not celebrate our marriage save during the

1 Arab "Mandil" these kerchiefs are mostly oblong, the short sides being worked with gold and coloured silk, and often fringed, while the two others are plain

2 Arab "Rayhání," of the Ocymum Basilicum, or sweet basil a delicate handwriting, so called from the pen resembling a leaf (?) See vol 1. night xiii

coming year, for that he hath spent on these festivities great store of money." And she ended by asking, "What hath befallen thee this day to make thee delay till now? and why hast thou allowed that to happen which happened because of thine absence?" Answered I, "O daughter of mine uncle, question me not concerning what hath befallen me.[1]" Then I told her all that had passed from beginning to end, and showed her the handkerchief. She took the scroll and read what was written therein; and tears ran down her cheeks and she repeated these cinquains:—

Who saith that Love at first of free will came, * Say him:—Thou liest! Love be grief and grame:
Yet shall such grame and grief entail no shame; * All annals teach us one thing and the same—
Good current coin clipt coin we may not clepe!

An please thou, say there's pleasure in thy pain, * Find Fortune' playful gambols glad and fain:
Or happy blessings in th' unhappy's bane, * That joy or grieve with equal might and main:—
'Twixt phrase and antiphrase I'm all a-heap!

But he, withal, whose days are summer-bright, * Whom maids e'er greet with smiling lips' delight;
Whom spicey breezes fan in every site * And wins whate'er he wills, that happy wight,
White-blooded coward heart should never keep!

Then she asked me, "What said she, and what signs made she to thee?" I answered, "She uttered not a word, but put her forefinger in her mouth, then joining it to her middle finger, laid both fingers on her bosom and pointed to the ground. Thereupon she withdrew her head and shut the wicket; and after that I saw her no more. However, she took my heart with her, so I sat till sun-down, expecting her again to look out of the window; but she did it not; and, when I despaired of her, I rose from my seat and came home. This is my history, and I beg thee to help me in this my sore calamity." Upon this she raised her face to me and said, "O son of mine uncle, if thou soughtest my eye, I would tear it for thee from its eyelids, and perforce I cannot but aid thee to thy desire and aid her also to her desire; for she is whelmed in passion for thee even as thou for her." Asked I, "And what is the interpretation of her signs?" and Azizah answered, "As for the putting her finger

1 An idiom meaning "something unusual happened"

in her mouth,[1] it showed that thou art to her as her soul to her body, and that she would bite into union with thee with her wisdom teeth. As for the kerchief, it betokeneth that her breath of life is bound up in thee. As for the placing her two fingers on her bosom between her breasts, its explanation is that she saith :—The sight of thee may dispel my grief. For know, O my cousin, that she loveth thee and she trusteth in thee. This is my interpretation of her signs and, could I come and go at will, I would bring thee and her together in shortest time, and curtain you both with my skirt." Hearing these words I thanked her (continued the young merchant) for speaking thus, and said to myself, "I will wait two days." So I abode two days in the house, neither going out nor coming in, neither eating nor drinking; but I laid my head on my cousin's lap, whilst she comforted me and said to me, "Be resolute and of good heart and hope for the best!"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Hundred and Fourteenth Night,

She said, It hath reached me, O auspicious King, that the youth pursued to Taj al-Muluk :—And when the two days were past she said to me, "Be of good cheer and clear thine eyes of tears, and take courage to dress thyself and go to her, according to thy tryst." Then she rose and changed my clothes, and perfumed me with incense-smoke. So I braced myself up and heartened my heart and went out, and walked on till I came to the by-street, where I sat down on the bench awhile. And, behold! the wicket suddenly opened, and I looked up and, seeing her, fell down in a swoon. When I revived, I called up resolution and took courage and gazed again at her, and again became insensible to the world around me. Then I came to myself, and looking at her saw that she held in hand a mirror and a red kerchief. Now when she caught my glance she bared her fore-arms and opened her five fingers, and smote her breast with palm and digits; and after this she raised her hands and, holding the mirror outside the wicket, she took the red kerchief and retired into the room with it, but presently returned, and putting out her hand with the kerchief, let it down towards the lane three several times, dipping it and raising it as often. Then she wrung it out and

1 An action common in grief and regret here the lady would show that she sighs for union with her beloved

folded it in her hands, bending down her head the while; after which she drew it in from the lattice and, shutting the wicket-shutter, went away without a single word; nay, she left me confounded and knowing not what signified her signs.[1] I tarried sitting there till supper-time and did not return home till near midnight; and there I found the daughter of my uncle with her cheek propt in her hand and her eyelids pouring forth tears; and she was repeating these couplets:—

Woe's me! why should the blamer gar thee blaming trow? * How be consoled for thee that art so tender bough?
Bright being! on my vitals dost thou prey, and drive * My heart before platonic passion's[2] force to bow.
Thy Turk-like[3] glances havoc deal in core of me, * As furbished sword thin-ground at curve could never show;
Thou weigh'st me down with weight of care, while I have not Strength e'en to bear my shift, so weakness lays me low:
Indeed I weep blood-tears to hear the blamer say:— * "The lashes of thy lovers' eyne shall pierce thee through!"
Thou hast, my prince of loveliness! an Overseer,[4] * Who wrongs me, and a Groom[5] who beats me down with brow.
He foully lies who says all loveliness belonged * To Joseph, in thy lovelness is many a Joe:
I force myself to turn from thee, in deadly fright * Of spies; and what the force that turns away my sight!

When I heard her verse cark increased, and care redoubled on me and I fell down in a corner of our house; whereupon she arose in haste, and, coming to me lifted me up and took off my outer clothes and wiped my face with her sleeve. Then she asked me what had

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1 Lane (1 608) has a valuable note on the language of signs, from M du Vigneau's "Secrétaire Turc," etc (Paris, 1088), Baron von Hammer-Purgstall ("Mines de l'Orient," No 1, Vienna, 1809) and Marcel's "Contes du Cheykh El-Mohdy" (Paris, 1833) It is practised in Africa as well as in Asia At Abeokuta in Yoruba a man will send a symbolical letter in the shape of cowries, palm-nuts and other kernels strung on rice-straw, and sharp wits readily interpret the meaning A specimen is given in p 262 of Miss Tucker's "Abbeokuta, or Sunrise within the Tropics"

2 Mr Payne (II 227) translates "Hawá al-'Uzri" by "the love of the Beni Udhra, an Arabian tribe famous for the passion and devotion with which love was practised among them" See night dclxxxiii I understand it as "excusable love" which, for want of a better term, is here translated "platonic" The Afghans know it as "Námzad-bázi," or betrothed-play (Pilgrimage, II 56), the Abyssinians as eye-love, and the Kafirs as Slambuka a Shlabonka, for which see the traveller Delegorgue

3 "Turk" in Arabic and Persian poetry means a plunderer, a robber Thus Hafiz "Agar án Turk-i-Shirázi, ba-dast árad dil-i-márá" If that Shirazi (ah, the Turk!) would deign to take my heart in hand, etc

4 Arab "Názir," a steward or an eye (a "looker") The idea is borrowed from Al-Hariri (Assemblies, xiii), and

5 Arab "Hájib," a groom of the chambers, a chamberlain, also an eyebrow See Al-Hariri, ibid xiii and xxii.

befallen me, and I described all that had happened from her. Quoth she, "O my cousin, as for her sign to thee with her palm and five fingers its interpretation is, Return after five days; and the putting forth of her head out of the window, and her gestures with the mirror and the letting down and raising up and wringing out of the red kerchief,[1] signify, Sit in the dyer's shop till my messenger come to thee." When I heard her words fire flamed up in my heart and I exclaimed, "O daughter of my uncle, thou sayest sooth in this thine interpretation; for I saw in the street the shop of a Jew dyer." Then I wept, and she said, "Be of good cheer and strong heart: of a truth others are occupied with love for years and endure with constancy the ardour of passion, whilst thou hast but a week to wait; why, then, this impatience?" Thereupon she went on cheering me with comfortable talk and brought me food: so I took a mouthful and tried to eat but could not; and I abstained from meat and drink, and estranged myself from the solace of sleep, till my colour waxed yellow and I lost my good looks; for I had never been in love before nor had I ever savoured the ardour of passion save this time. So I fell sick, and my cousin also sickened on my account; but she would relate to me, by way of consolation, stories of love and lovers every night till I fell asleep; and whenever I awoke I found her wakeful for my sake, with tears running down her cheeks. This ceased not till the five days were past, when my cousin rose and warmed some water and bathed me with it. Then she dressed me in my best and said to me, "Repair to her and Allah fulfil thy wish and bring thee to thy desire of thy beloved!" So I went out and ceased not walking on till I came to the upper end of the by-street. As it was the Sabbath[2] I found the dyer's shop locked and sat before it, till I heard the call to mid-afternoon prayer. Then the sun yellowed and the Mu'ezzins[3]

1 This gesture speaks for itself it is that of a dyer staining a cloth The "Sabbágh's" shop is the usual small recess, open to the street and showing pans of various dyes sunk like "dog-laps" in the floor

2 The Arab Sabt (from sabata, he kept Sabt) and the Heb "Sabbath" both mean Saturn's day, Saturday

3 The men who cry to prayer The first was Bilál, the Abyssinian slave bought and manumitted by Abu Bakr His simple cry was, "I testify there is no Iláh (god) but Allah (God)! Come ye to prayers!" Caliph Omar, with the Prophet's permission, added, "I testify that Mohammed is the Apostle of Allah" The prayer-cry, which is beautiful and human, contrasting pleasantly with the brazen clang of the bell, now is

Allah is Almighty (bis)
I declare no god is there but Allah (bis)
Hie ye to Rogation (Hayya = halumma)
Hie ye to Salvation (Faláh = prosperity, Paradise)
("Hie ye to Edification," a Shi'ah adjunct)
Prayer is better than sleep (in the morning, also bis)
No god is there but Allah

This prayer-call is similarly worded and differently pronounced and intoned throughout Al-Islam

chanted the call to sundown-prayer and the night came; but I saw no sign nor heard one word, nor knew any news of her. So I feared for my life sitting there alone; and at last I arose and walked home reeling like a drunken man. When I reached the house, I found my cousin Azizah standing, with one hand grasping a peg driven into the wall and the other on her breast; and she was sighing and groaning and repeating these couplets:—

The longing of an Arab lass forlorn of kith and kin * (Who to Hijázian willow-wand and myrtle[1] doth incline,
And who, when meeting caravan, shall with love-lowe set light * To bivouac-fire, and bring for drink her tears of pain and pine)
Exceeds not mine for him nor more devotion shows, but he, * Seeing my heart is wholly his, spurns love as sin indign.

Now when she had finished her verse she turned to me and, seeing me, wiped away her tears and my tears with her sleeve. Then she smiled in my face and said, "O my cousin, Allah grant thee enjoyment of that which He hath given thee! Why didst thou not pass the night by the side of thy beloved, and why hast thou not fulfilled thy desire of her?" When I heard her words, I gave her a kick in the breast and she fell down in the saloon and her brow struck upon the edge of the raised pavement and hit against a wooden peg therein. I looked at her, and saw that her forehead was cut open and the blood running.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Hundred and Fifteenth Night,

She said, It hath reached me, O auspicious King, that the young merchant continued to Taj al-Muluk:—Now when I kicked the daughter of my uncle in the breast she fell on the edge of the raised pavement in the saloon and her brow struck upon a wooden peg. Thereby her forehead was cut open and the blood ran down, but she was silent and did not utter a single sound.[2] Presently she rose up, and made some tinder of rags, then staunching with it the bleeding wound, bound her forehead with a bandage; after which she wiped up the blood that had fallen on the carpet, and it was as if nothing had been. Presently she came up to me, and smiling in my face, said with gentle voice, "By Allah, O son of my uncle, I spake not these words to mock at thee or at her! But I was troubled

1 *i.e.*, a graceful youth of Al-Hijaz, the Moslem Holy Land, whose "sons" claim especial privileges.

2 Arab "harf" = a letter, as we should say, a syllable.

with an ache in my head and was minded to be blooded, but now thou hast eased my head and lightened my brow; so tell me what hath befallen thee to-day." Thereupon I told her all that had passed between me and her that day; and she wept as she heard my words and said, "O son of my uncle, rejoice at the good tidings of thy desire being fulfilled and thine aim being attained. Of a truth this is a sign of acceptance; for that she stayed away only because she wisheth to try thee and know if thou be patient or not, and sincere in thy love for her or otherwise. To-morrow, repair to her at the old place and see what sign she maketh to thee; for indeed thy gladness is near and the end of thy sadness is at hand." And she went on to comfort me; but my cark and care ceased not to increase on me. Presently she brought me food, which I kicked away with my foot, so that the contents of every saucer were scattered in all directions, and I said, "Every lover is a madman; he inclineth not to food, neither enjoyeth he sleep." And my cousin Azizah rejoined, "By Allah, O son of my uncle, these be in very deed the signs of love!" And the tears streamed down her cheeks whenas she gathered the fragments of the saucers and wiped up the food; then she took seat and talked to me, whilst I prayed Allah to hasten the dawn. At last, when morning arose with its sheen and shine, I went out to seek her, and hastening to her bye-street, sat down on that bench, when lo! the wicket opened and she put out her head laughing. Then she disappeared within and returned with a mirror, a bag, and a pot full of green plants, and she held in hand a lamp. The first thing she did was to take the mirror and, putting it into the bag, tie it up and throw it back into the room; then she let down her hair over her face and set the lamp on the pot of flowers during the twinkling of an eye; then she took up all the things and went away, shutting the window, without saying a word. My heart was riven by this state of the case, and by her secret signals, her mysterious secrets and her utter silence; and thereby my longing waxed more violent and my passion and distraction redoubled on me. So I retraced my steps, tearful-eyed and heavy-hearted, and returned home, where I found the daughter of my uncle sitting with her face to the wall; for her heart was burning with grief and galling jealousy; albeit her affection forbade her to acquaint me with what she suffered of passion and pining when she saw the excess of my longing and distraction. Then I looked at her and saw on her head two bandages, one on account of the accident

to her forehead and the other over her eye in consequence of the pain she endured for stress of weeping; and she was in miserable plight shedding tears and repeating these couplets:—

I number nights; indeed, I count night after night; * Yet lived I long ere learnt so sore accompt to see, ah!
Dear friend, I compass not what Allah pleased to doom * For Laylá, nor what Allah destinèd for me, ah!
To other giving her and unto me her love, * What loss but Layla's loss would He I ever dree, ah!

And when she had finished her reciting, she looked towards me and, seeing me through her tears, wiped them away and came up to me hastily, but could not speak for excess of love. So she remained silent for some while and then said, "O my cousin, tell me what befell thee with her this time." I told her all that had passed, and she said, "Be patient, for the time of thy union is come and thou hast attained the object of thy hopes. As for her signal to thee with the mirror which she put in the bag, it said to thee, When the sun is set, and the letting down of her hair over her face signified, When night is near and letteth fall the blackness of the dark and hath starkened the daylight, come hither. As for her gesture with the pot of green plants it meant, When thou comest, enter the flower-garden which is behind the street; and as for her sign with the lamp, it denoted, When thou enterest the flower-garden walk down it and make for the place where thou seest the lamp shining; and seat thyself beneath it and await me; for the love of thee is killing me." When I heard these words from my cousin, I cried out from excess of passion and said, "How long wilt thou promise me and I go to her, but get not my will nor find any true sense in thine interpreting." Upon this she laughed and replied, "It remaineth for thee but to have patience during the rest of this day till the light darken and the night starken and thou shalt enjoy union and accomplish thy hopes; and indeed all my words be without leasing." Then she repeated these two couplets:—

Let days their folds and plies deploy, * And shun the house that deals annoy!
Full oft when joy seems farthest far * Thou nighmost art to hour of joy.

Then she drew near to me and began to comfort me with soothing speech, but dared not bring me aught of food, fearing lest I be angry with her and hoping I might incline to her; so when coming to me she only took off my upper garment and said to me, "Sit, O my cousin, that I may divert thee with talk till the end of the

day and, Almighty Allah willing, as soon as it is night thou shalt be with thy beloved." But I paid no heed to her, and ceased not looking for the approach of darkness, saying, "O Lord, hasten the coming of the night!" And when night set in, the daughter of my uncle wept with sore weeping, and gave me a crumb of pure musk, and said to me, "O my cousin, put this crumb in thy mouth, and when thou hast won union with thy beloved, and hast taken thy will of her, and she hath granted thee thy desire, repeat to her this couplet:—

Ho, lovers all! by Allah say me sooth * What shall he do when love sore vexeth youth[1]?"

And she kissed me and swore me not to repeat this couplet till I should be about to leave my lover, and I said, "Hearing is obeying!" And when it was supper-tide I went out and ceased not walking on till I came to the flower-garden whose door I found open. So I entered and, seeing a light in the distance, made towards it and reaching it came to a great pavilion vaulted over with a dome of ivory and ebony, and the lamp hung from the midst of the dome. The floor was spread with silken carpets embroidered in gold and silver, and under the lamp stood a great candle, burning in a candelabrum of gold. In mid-pavilion was a fountain adorned with all manner of figures[2]; and by its side stood a table covered with a silken napkin, and on its edge a great porcelain bottle full of wine, with a cup of crystal inlaid with gold. Near all these was a large tray of silver covered over, and when I uncovered it I found therein fruits of every kind, figs and pomegranates, grapes and oranges, citrons and shaddocks[3] disposed amongst an infinite variety of sweet-scented flowers, such as rose, jasmine, myrtle, eglantine, narcissus, and all sorts of sweet-smelling herbs. I was charmed with the place, and I joyed with exceeding joy, albeit I found not there a living soul, and my grief and anxiety ceased from me.——And Shahrazad perceived the dawn of day, and ceased to say her permitted say.

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1 She uses the masculine "fatá," in order to make the question more mysterious

2 The fountain-bowl is often ornamented by a rude mosaic of black and white marble with enlivenments of red stone or tile in complicated patterns

3 Arab "Kubád" = shaddock (citrus decumana) the huge orange which Captain Shaddock brought from the West Indies, it is the Anglo-Indian pompelmoose, vulg pummelo An excellent bitter is made out of the rind steeped in spirits Citronworts came from India, whence they spread throughout the tropics they were first introduced into Europe by the heroic Joam de Castro and planted in his garden at Cintra, where their descendants are still seen

Now when it was the Hundred and Sixteenth Night,

She said, it hath reached me, O auspicious King, that the young merchant continued to Taj al-Muluk:—I was charmed with the place and joyed with great joy, albeit there I found not a living soul of Almighty Allah's creatures, and saw nor slave nor handmaid to oversee these things or to watch and ward these properties. So I sat down in the pavilion to await the coming of the beloved of my heart; but the first hour of the night passed by, and the second hour, and the third hour, and still she came not. Then hunger grew sore upon me, for that it was long since I had tasted food by reason of the violence of my love: but when I found the place even as my cousin had told me, and saw the truth of her interpretation of my beloved's signs, my mind was set at rest and I felt the pangs of hunger; moreover, the odour of the viands on the table excited me to eat. So making sure of attaining my desire, and being famished for food, I went up to the table and raised the cover and found in the middle a china dish containing four chickens reddened with roasting and seasoned with spices, round the which were four saucers, one containing sweetmeats, another conserve of pomegranate-seeds, a third almond-pastry,[1] and a fourth honey-fritters; and the contents of these saucers were part sweet and part sour. So I ate of the fritters and a piece of meat, then went on to the almond-cakes and ate what I could; after which I fell upon the sweetmeats, whereof I swallowed a spoonful or two or three or four, ending with part of a chicken and a mouthful of something beside. Upon this my stomach became full and my joints loose and I waxed too drowsy to keep awake; so I laid my head on a cushion, after having washed my hands, and sleep overcame me; I knew not what happened to me after this, and I awoke not till the sun's heat scorched me, for that I had never once tasted sleep for days past. When I awoke I found on my stomach a piece of salt and a bit of charcoal; so I stood up and shook my clothes and turned to look right and left, but could see no one; and discovered that I had been sleeping on the marble pavement without bedding beneath me. I was perplexed thereat and afflicted with great affliction; the tears ran down my cheeks and I mourned for myself. Then I returned home, and when I

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1 Arab Bakláwah, Turk Baklává, a kind of pastry with blanched almonds bruised small between layers of dough, baked in the oven and cut into lozenges It is still common

entered, I found my cousin beating her hand on her bosom and weeping tears like rain-shedding clouds; and she versified with these couplets:—

Blows from my lover's land a Zephyr cooly sweet, * And with its every breath makes olden love new glow:
O Zephyr of the morning hour, come show to us * Each lover hath his lot, his share of joy and woe:
Could I but win one dearest wish, we had embraced * With what embrace and clip of breast fond lovers know.
Allah forbids, while bides unseen my cousin's face, * All joys the World can give or hand of Time bestow.
Would Heaven I knew his heart were like this heart of me, * Melted by passion-flame and charged with longing lowe.

When she saw me, she rose in haste and wiped away her tears and addressed me with her soft speech, saying, "O son of my uncle, verily Allah hath been gracious to thee in thy love, for that she whom thou lovest loveth thee, whilst I pass my time in weeping and bewailing my severance from thee who blamest me and chidest me; but may Allah not punish thee for my sake!" Thereupon she smiled in my face a smile of reproach, and caressed me; then taking off my walking clothes she spread them out and said, "By Allah, this is not the scent of one who hath enjoyed his lover, so tell me what hath befallen thee, O my cousin." I told her all that had passed, and she smiled again a smile of reproach and said, "Verily, my heart is full of pain; but may he not live who would hurt thy heart! Indeed, this woman maketh herself inordinately dear and difficult to thee, and by Allah, O son of my uncle, I fear for thee from her.[1] Know, O my cousin, that the meaning of the salt is thou wast drowned in sleep like insipid food, disgustful to the taste; and it is as though she said to thee:—It behoveth thou be salted lest the stomach eject thee; for thou professest to be of the lovers noble and true; but sleep is unlawful and to a lover undue; therefore is thy love but a lie. However, it is her love for thee that lieth; for she saw thee asleep yet aroused thee not, and were her love for thee true she had indeed awoken thee. As for the charcoal, it means Allah blacken thy face[2] for thou makest

1 Her just fear was that the young woman might prove "too clever by half" for her simpleton cousin

2 The curse is pregnant with meaning On Judgment-day the righteous shall arise with their faces shining gloriously hence the blessing, "Bayyaz' Allaho wajh-ak" (=Allah whiten thy countenance!) But the wicked shall appear with faces scorched black, and deformed by horror (Koran, xxiv) hence "God blacken thy brow!"

a lying pretence of love, whereas thou art naught but a child, and hast no object in life other than eating and drinking and sleeping! such is the interpretation of her signs, and may Allah Almighty deliver thee from her!" When I heard my cousin's words, I beat my hand upon my breast and cried out, "By Allah, this is the very truth, for I slept and lovers sleep not! Indeed I have sinned against myself, for what could have wrought me more hurt than eating and sleeping? Now what shall I do?" Then I wept sore and said to the daughter of my uncle, "Tell me how to act and have pity on me, so may Allah have pity on thee: else I shall die." As my cousin loved me with very great love,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Hundred and Seventeenth Night,

She said, It hath reached me, O auspicious King, that the young merchant continued his tale to Taj al-Muluk:—Thereupon quoth I to the daughter of my uncle, "Tell me what to do and have pity on me, so may Allah have pity on thee!" As the daughter of my uncle loved me with great love, she replied, "On my head and eyes! But, O my cousin, I repeat what I have told thee oftentimes, if I could go in and out at will, I would at once bring you two together and cover you both with my skirt: nor would I do this but hoping to win thy favour. Inshallah, I will do my utmost endeavour to unite you; but hear my words and do my bidding. Go thou to the very same place and sit down where thou sattest before and at supper-tide look thou eat not, for eating induceth sleep; and have a care thou slumber not, for she will not come to thee till a fourth part of the night be passed. And the Almighty avert her mischief from thee!" Now when I heard these words I rejoiced and besought Allah to hasten the night; and as soon as it was dark I was minded to go, and my cousin said to me, "When thou shalt have met her, repeat to her the couplet I taught thee before, at the time of thy leave-taking." Replied I, "On my head and eyes!" and went out and repaired to the garden, where I found all made ready in the same state as on the previous night, with every requisite of meat and drink, dried fruits, sweet-scented flowers, and so forth. I went up into the pavilion and smelt the odour of the viands and my spirit lusted after them; but I possessed my soul in patience for a while, till at last I could no longer withstand temptation. So I arose from my seat and went up to the table and, raising its cover, found a dish of fowls,

surrounded by four saucers containing four several meats. I ate a mouthful of each kind and as much as I would of the sweetmeats and a piece of meat: then I drank from the saucer a sauce yellowed with saffron[1] and as it pleased me, I supped it up by the spoonful till I was satisfied and my stomach was full. Upon this, my eyelids drooped; so I took a cushion and set it under my head, saying, "Haply I can recline upon it without going to sleep." Then I closed my eyes and slept, nor did I wake till the sun had risen, when I found on my stomach a cube of bone,[2] a single tip-cat stick,[3] the stone of a green date[4] and a carob-pod. There was no furniture nor aught else in the place, and it was as if there had been nothing there yesterday. So I arose and, shaking all these things off me, fared forth in fury; and, going home, found my cousin groaning and versifying with these couplets:—

A wasted body, heart enpierced to core, * And tears that down my poor cheeks pour and pour:
A lover dure of access; but, but still * Naught save what's fair can come from fairest flow'r:
O cousin mine thou fill'st my soul with pain, * And from these tears mine eyelids ache full sore!

I chid the daughter of my uncle and abused her, whereat she wept; then, wiping away her tears, she came up to me and kissed me and began pressing me to her bosom, whilst I held back from her blaming myself. Then said she to me, "O my cousin, it seemeth thou sleptest again this night?" Replied I, "Yes; and when I awoke, I found on my stomach a cube of bone, a single tip-cat stick, a stone of a green date, and a carob-pod, and I know not why she did this." Then I wept and went up to her and said, "Expound to me her meaning in so doing, and tell me how shall I act and aid me in my sore strait." She answered, "On my head and eyes! By the single tip-cat stick and the cube of bone which she placed upon my stomach, she saith to thee, Thy body is present but thy heart is absent; and she meaneth, Love is not thus: so do not reckon thyself among lovers. As for the date-stone, it is as if she said to thee, An thou wert in love thy heart would be burning with passion and thou wouldst not taste

1 Arab "Zardah," usually rice dressed with saffron and honey, from Pers "Zard," saffron, yellow See vol v night dccxii

2 Vulgarly called "knuckle-bone," concerning which I shall have something to say

3 A bit of wood used in the children's game called "Táb," which resembles our tip-cat (Lane M E chapt xvii)

4 Arab "Balah," the unripened date, which is considered a laxative and eaten in hot weather

the delight of sleep; for the sweet of love is like a green date[1] which kindleth a coal of fire in the vitals. As for the carob-pod[2] it signifieth to thee, The lover's heart is wearied; and thereby she saith, Be patient under our separation with the patience of Job." When I heard this interpretation, fires darted into my vitals like a dart, and grief redoubled upon my heart and I cried out, saying, "Allah decreed sleep to me for my ill-fortune." Then I said to her, "O my cousin, by my life devise me some device whereby I may win my will of her!" She wept and answered, "O Aziz, O son of my uncle, verily my heart is full of sad thought which I cannot speak: but go thou again to-night to the same place and beware thou sleep not, and thou shalt surely attain thy desire. This is my counsel, and peace be with thee!" Quoth I, "If Allah please I will not sleep, but will do as thou biddest me." Then my cousin rose, and brought me food, saying, "Eat now what may suffice thee, that nothing may divert thy heart." So I ate my fill and when night came, my cousin rose and bringing me a sumptuous suit of clothes clad me therein. Then she made me swear I would repeat to my lover the verse aforesaid, and bade me beware of sleeping. So I left her and repaired to the garden, and went up into that same pavilion, where I occupied myself in holding my eyelids open with my fingers and nodding my head as the night darkened on me.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Hundred and Eighteenth Night,

She said, It hath reached me, O auspicious King, that the young merchant continued to Taj al-Muluk:—So I repaired to the garden and went up into that same pavilion, and occupied myself in gazing upon the flower-beds and in holding my eyelids open with my fingers and nodding my head as the night darkened on me. And presently I grew hungry with watching and the smell of the meats being wafted towards me, my appetite increased: so I went up to the table and took off the cover and ate a mouthful of every dish and a bit of meat; after which I turned to the flagon of wine, saying to myself I will drink one cup. I drank

1 Lane (1 611), quoting Al-Kazwini, notes that the date-stone is called "Nawá" (dim "Nawáyah") which also means distance, absence, severance Thus the lady threatens to cast off her greedy and sleepy lover

2 The pod of the carob-bean, which changes little after being plucked, is an emblem of constancy

it, and then I drank a second and a third, till I had drunk full ten, when the cool air smote me and I fell to the earth like a felled man. I ceased not to lie thus till day arose, when I awoke and found myself outside the garden, and on my stomach were a butcher's knife and a dram-weight of iron.[1] Thereat I trembled and, taking them with me, went home, where I found my cousin saying, "Verily, I am in this house wretched and sorrowful, having no helper but weeping." Now when I entered, I fell down at full length and, throwing the knife and the dram-weight from my hand, I fainted clean away. As soon as I came to myself, I told her what had befallen me and said, "Indeed I shall never enjoy my desire." But when she saw my tears and my passion, they redoubled her distress on my account, and she cried, "Verily, I am helpless! I warned thee against sleeping; but thou wouldst not hearken to my warning, nor did my words profit thee aught." I rejoined, "By Allah I conjure thee to explain to me the meaning of the knife and the iron dram-weight." "By the dram-weight," replied my cousin, "she alludeth to her right eye,[2] and she sweareth by it and saith:—By the Lord of all creatures and by my right eye! if thou come here again and sleep, I will cut thy throat with this very knife. And indeed I fear for thee, O my cousin, from her malice; my heart is full of anguish for thee and I cannot speak. Nevertheless, if thou can be sure of thyself not to sleep when thou returnest to her, return to her and beware of sleeping, and thou shalt attain thy desire; but if when returning to her thou wilt sleep, as is thy wont, she will surely slaughter thee." Asked I, "What shall I do, O daughter of my uncle: I beg thee, by Allah, to help me in this my calamity." Answered she, "On my head and eyes! if thou wilt hearken to my words and do my bidding, thou shalt have thy will." Quoth I, "I will indeed hearken to thy words and do thy bidding"; and quoth she, "When it is time for thee to go, I will tell thee." Then she pressed me to her bosom and, laying me on the bed, shampoo'd my feet till drowsiness overcame me and I was drowned in sleep; then she took a fan, and seated herself at my head with the fan in her hand,

1 This dirham = 48 grains avoir

2 The weight would be round. also "Hadíd" (=iron) means sharp or piercing (Koran, chapt vii 21) The double "swear" is intended to be very serious Moreover, iron conjures away fiends when a water-spout or a sand-devil (called Shaytán also in Arabia) approaches, you point the index at the Jinn and say, "Iron, O thou ill-omened one!" Amongst the Ancient Egyptians the metal was ill-omened being the bones of Typhon, so here, possibly, we have an instance of early homœopathy—similia similibus

and she was weeping till her clothes were wet with tears. Now when she saw that I was awake, she wiped away the drops and fetched me some food and set it before me. I refused it, but she said to me, "Did I not tell thee that thou must do my bidding? Eat!" So I ate and thwarted her not, and she proceeded to put the food into my mouth, and I to masticate it, till I was full. Then she made me drink jujube sherbet[1] and sugar, and washed my hands and dried them with a kerchief; after which she sprinkled me with rose-water, and I sat with her awhile in the best of spirits. When the darkness had closed in, she dressed me and said to me, "O son of my uncle, watch through the whole night and sleep not; for she will not come to thee this tide till the last of the dark hours and, Allah willing, thou shalt be at one with her this night; but forget not my charge." Then she wept, and my heart was pained for her by reason of her over much weeping, and I asked, "What is the charge thou gavest me?" She answered, "When thou takest leave of her repeat to her the verse before mentioned." So, full of joy I left her and repairing to the garden, went up into the pavilion where, being satiated with food, I sat down and watched till a fourth part of the dark hours was past. That night seemed longsome to me as it were a year: but I remained awake till it was three quarters spent and the cocks crew, and I was famished for long watching. Accordingly I went up to the table and ate my fill, whereupon my head grew heavy and I wanted to sleep, when behold! a light appeared making towards me from afar. I sprang up and washed my hands and mouth, and roused myself; and before long she came with ten damsels, in whose midst she was like the full moon among the stars. She was clad in a dress of green satin purfled with red gold, and she was as saith the poet:—

She lords it o'er our hearts in grass-green gown, * With buttons[2] loose and locks long flowing down.

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1 Probably fermented to a kind of wine The insipid fruit (Unnáb) which looks like an apple in miniature, is much used in stews, etc It is the fruit (Nabak, classically Nabik) of Ramnus Nabeca (or Sidrat), also termed Zizyphus Jujuba, seu Spina Christi because fabled to have formed the crown of thorns, in the English market this plum is called Chinese Japonica I have described it in Pilgrimage, ii 205, and have noticed the infusion of the leaves for washing the dead (ibid, ii 105) this is especially the use of the "Ber" in India, where the leaves are superstitiously held peculiarly pure Our dictionaries translate "Sidr" by "Lote-tree", and no wonder that believers in Homeric writ feel their bile aroused by so poor a realisation of the glorious myth. The Homerids probably alluded to Hashish or Bhang

2 Arab "Azrár" the open collar of the Saub ("Tobe") or long loose dress is symptomatic The Eastern button is on the same principle as ours

Quoth I, "What is thy name?" Quoth she, "I'm she * Who burns the lover-heart live coals upon":
I made my plaint to her of loving lowe; * Laughed she, "To stone thou moanest useless moan!"
Quoth I, "An be of hardest stone thy heart, * Allah drew sweetest spring from hardest stone."

When she saw me she laughed and said. "How is it that thou art awake and that sleep overcame thee not? Forasmuch as thou hast watched through the night, I know that thou art a lover; for night-watching is the mark of lovers displaying brave endurance of their desires." Then she turned to her women and signed to them and they went away from her, whereupon she came up to me and strained me to her breast and kissed me, whilst I kissed her, and she sucked my upper lip whilst I sucked her lower lip. I put my hand to her waist and pressed it and we fell to clasping, and embracing, and toying, and speaking softly, and biting, till her joints became relaxed for love-delight and she swooned away. I entered the sanctuary, and indeed that night was a joy to the sprite and a solace to the sight even as saith the poet:—

Sweetest of nights the world can show to me, that night * When cups * went round and round as fed by ceaseless spring:
There utter severance made I 'twixt mine eyes and sleep, * And joined, rejoined mine ear-drop with the anklet-ring.[24]

We lay together in close embrace till the morning when I would have gone away, but she stopped me and said, "Stay till I tell thee something"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Hundred and Nineteenth Night,

She said, It hath reached me, O auspicious King, that the young merchant continued his recital to Taj al-Muluk:—When I would have gone away, she stopped me and said, "Stay, till I tell thee something and charge thee with a charge." So I stayed whilst she unfolded a kerchief and drew out this piece of linen and spread it open before me. I found worked on it these two figures of gazelles, and admired it with great admiration. Then I took the piece of linen and went away joyful, after we had agreed that

(both having taken the place of the classical fibula), but the Moslem affects a loop (like those to which we attach our "frogs"), and utterly ignores a button-hole

I should visit her every night in the garden; but in my joy I forgot to repeat to her the verse my cousin had taught me. For when giving me the piece of linen with the gazelles she had said to me, "Keep this carefully, as it is my sister's handiwork." I asked her, "What is thy sister's name?" and she answered, "Her name is Núr al-Hudà." When I went to my cousin, I found her lying down; but as soon as she saw me, she rose, with the tears running from her eyes, and came up to me, and kissed me on the breast and said, "Didst thou do as I enjoined thee? and repeat the verse to her?" "I forgot it," replied I; "and nothing drove it out of my mind but these two figured gazelles." And I threw the piece of linen on the floor before her. She rose and sat down again, but was unable to contain herself for impatience, and her eyes ran over with tears, whilst she repeated these two couplets.—

O thou who seekest parting, softly fare! * Let not the Fair delude with cunning art:
Fare softly, Fortune's nature is to 'guile, * And end of every meeting is to part.

And when she ended her recitation she said, "O my cousin, give me this piece of linen." So I gave it to her and she took it, and unfolding it saw what was therein. When the tryst-time came for my going to my lover, the daughter of my uncle said to me, "Go, and peace attend thee; and when thou art about to leave her, recite to her the verse I taught thee long ago and which thou didst forget." Quoth I, "Tell it me again"; and she repeated it Then I went to the garden and entered the pavilion, where I found the young lady awaiting me. When she saw me, she rose and kissed me and made me sit in her lap; and we ate and drank and did our desire as before. In the morning I repeated to her my cousin's verse, which was this:—

Ho, lovers all! by Allah say me sooth * What shall he do when Love sore vexeth youth?

When she heard this, her eyes filled with tears, and she answered and said:—

Strive he to cure his case, to hide the truth; * Patiently humble self and sue for ruth!

I committed it to memory and returned home rejoicing at having done my cousin's bidding. When I entered the house I found her lying down and my mother at her head weeping over her case; but as soon as I went in to her my mother said to me, "A

foul plague on such a cousin! How couldst thou leave the daughter of thy uncle ailing and not ask what ailed her?" But when my cousin saw me she raised her head and sat up and asked me, "O Aziz, didst thou repeat to her the couplet I taught thee?" I answered, "Yes, and when she heard it she wept and recited in answer another couplet which I committed to memory." Quoth my cousin, "Tell it me." I did so; and when she heard it she wept with much weeping and repeated the following verses:—

How shall youth cure the care his life undo'th, * And every day his heart in pieces hew'th?
In sooth he would be patient, but he findeth * Naught save a heart which love with pains imbu'th.

Then added my cousin, "When thou goest to her as of wont, repeat to her also these two couplets which thou hast heard." I replied, "Hearkening and obedience!" and I went, at the wonted time, to the garden, where there passed between my mistress and myself what tongue faileth to describe. When I was about to leave her, I repeated to her those two couplets of my cousin's; whereupon the tears streamed from her eyes and she replied:—

If he of patience fail the truth to hide * For him no cure save Death my vision view'th!

I committed them to memory and returned home, and when I went in to my cousin I found her fallen into a fit and my mother sitting at her head. When she heard my voice, she opened her eyes and asked, "O Aziz! didst thou repeat the two couplets to her?" whereto I answered, "Yes; but she wept on hearing them and she replied with this couplet beginning, If he of patience fail, to the end." And I repeated it; whereupon my cousin swooned again, and when she came to herself she recited these two couplets:—

Hearkening, obeying, with my dying mouth * I greet who joy of union ne'er allow'th:
Fair fall all happy loves, and fair befall * The hapless lover dying in his drowth!

Again when it was night I repaired to the garden as usual, where I found the young lady awaiting me. We sat down and ate and drank, after which we did all we wanted and slept till the morning; and as I was going away I repeated to her the saying of my cousin. When she heard the couplet she cried out with a loud cry and was greatly moved, and exclaimed, "Awáh! Awáh[1]!

1 Equivalent to our "Alas! Alas!" which, by-the-by, no one ever says "Awah," like "Yauh," is now a woman's word, although used by Al-Hariri

By Allah, she who spake these lines is dead!" Then she wept and said to me, "Woe to thee! How is she who spoke thus related to thee?" Replied I, "She is the daughter of my father's brother." "Thou liest," rejoined she; "by Allah, were she thy cousin, thou hadst borne her the same love as she bore thee! It is thou who hast slain her, and may the Almighty kill thee as thou killedst her! By Allah, hadst thou told me thou hadst a cousin, I would not have admitted thee to my favours!" Quoth I, "Verily, it was she who interpreted to me the signs thou madest, and it was she who taught me how to come to thee, and how I should deal with thee; and, but for her, I should never have been united to thee." She then asked me, "Did thy cousin then know of us?" and I answered "Yes"; whereupon she exclaimed, "Allah give thee sorrow of thy youth, even as thou hast sorrowed her youth!" Then she cried to me, "Go now and see after her." So I went away troubled at heart, and ceased not walking till I reached our street, when I heard sounds of wailing, and asking about it was answered, "Azizah, we found her dead behind the door." I entered the house, and when my mother saw me she said, "Her death lieth heavy on thy neck, and may Allah not acquit thee of her blood!"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Hundred and Twentieth Night,

She said, It hath reached me, O auspicious King, that the young merchant continued to Taj al-Muluk.—So I entered the house and when my mother saw me she said, "Her death lieth heavy on thy neck and may Allah not acquit thee of her blood! A plague on such a cousin!" Then came my father, and we laid her out and gat ready her bier and buried her; and we had recitations of the whole Koran over her tomb, and we abode by her grave three days, after which we returned to our home and I grieving for her grievously. Then my mother came to me and said, "I would fain know what thou didst to her, to break her heart[1] for, O my son, I questioned her at all times of the cause of her complaint, but she would tell me nothing nor let me know aught of it. So Allah upon thee, tell me what thou hast been doing to her that she died."

(Assembly of Basrah) and so Al-awwáh = one who cries from grief, "Awáh" A favourite conversational form is "Yehh" with the aspirate exasperated, but it is an expression of astonishment rather than sorrow It enters into Europe travel-books

1 In the text, "burst her gall-bladder"

Quoth I, "I did nothing." Quoth my mother, "Allah avenge her on thee! Verily she told me naught, but kept her secret till she died of her love-longings for thee; but when she died I was with her and she opened her eyes and said to me:—O wife of my uncle, may Allah hold thy son guiltless of my blood and punish him not for what he hath done by me! And now Allah transporteth me from the house of the world which is perishable to the house of the other world which is eternal. Said I, O my daughter, Allah preserve thee and preserve thy youth! And as I questioned her of the cause of her illness, she made me no answer, but she smiled and said, O wife of my uncle, bid thy son, whenever he would go whither he goeth every day, repeat these two saws at his going away:—Faith is fair; Unfaith is foul! For this is of my tender affection to him, that I am solicitous concerning him during my lifetime and after my death. Then she gave me somewhat for thee and sware me that I would not give it until I see thee weeping for her and lamenting her death. The thing is with me; and, when I have seen thy case as I have said, I will make it over to thee." "Show it me," cried I: but she would not. Then I gave myself up to love-delights and thought no more of my cousin's death: for my mind was unsettled, and fain would I have been with my lover the livelong day and night.[1] So hardly had I perceived the darkness fall when I betook myself to the garden, where I found the young lady sitting on coals of fire for much impatience. As soon as she was sure that she saw me, she ran to me and, throwing her arms about my neck, enquired of the daughter of my uncle. I replied, "Sooth to say she is dead, and we have caused Zikr-litanies and recitations of the Koran to be performed for her; and it is now four nights and this be the fifth since she is gone." When she heard that, she shrieked aloud and wept and said, "Did I not tell thee that thou hast slain her? Hadst thou let me know of her before her death, I would have requited her the kindness she did me, in that she served me and united thee to me; for without her we had never foregathered, we twain, and I fear lest some calamity befall thee because of thy sin against her." Quoth I, "She acquitted me of offence ere she died"; and I repeated to her what my mother had told me. Quoth she, "Allah upon thee! when thou returnest to thy mother, learn what thing she keepeth for

1 The death of Azizah is told with true Arab pathos and simplicity it still draws tears from the eyes of the Badawi, and I never read it without a "lump in the throat"

thee." I rejoined, "My mother also said to me:—Before the daughter of thy uncle died, she laid a charge upon me, saying, Whenever thy son would go whither he is wont to go, teach him these two saws, Faith is fair; Unfaith is foul!" When my lady heard this she exclaimed, "The mercy of Almighty Allah be upon her! Indeed, she hath delivered thee from me, for I minded to do thee a mischief, but now I will not harm thee nor trouble thee." I wondered at this and asked her, "What, then, wast thou minded to do with me in time past, and we two being in bond of love?" Answered she, "Thou art infatuated with me; for thou art young in life and a raw laddie; thy heart is void of guile and thou weetest not our malice and deceit. Were she yet alive, she would protect thee; for she is the cause of thy preservation, and she hath delivered thee from destruction. And now I charge thee speak not with any woman, neither accost one of our sex, be she young or be she old; and again I say beware! for thou art simple and raw and knowest not the wiles of women and their malice, and she who interpreted the signs to thee is dead. And indeed I fear for thee, lest thou fall into some disgrace and find none to deliver thee from it, now that the daughter of thy uncle is no more."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that the young merchant continued to Taj al-Muluk:—Then the young lady said to me, "I fear for thee lest thou fall into some disgrace and find none to deliver thee from it. Alas for thy cousin and ah, the pity of her! Would I had known her before her death, that I might have requited by waiting upon her the fair service she did me. The mercy of Allah Almighty be upon her, for she kept her secret and revealed not what she suffered, and but for her thou hadst never foregathered with me; no, never! But there is one thing I desire of thee." I asked, "What is it?" and she answered, "It is that thou bring me to her grave, that I may visit her in the tomb wherein she is and write some couplets thereon." I rejoined, "To-morrow, if Allah please[1]!" I slept with her that night, and she ceased not saying after every hour, "Would thou hadst told me of thy cousin before her death!" And I asked her,

1 Arab "Inshallah bukra!" a universal saying which is the horror of travellers

"What is the meaning of the two saws she taught me? Faith is fair; Unfaith is foul!" But she made no answer. As soon as it was day she rose and, taking a purse of gold pieces, said to me, "Come, show me her tomb, that I may visit it and grave some verses thereon and build a dome over it, and commend her to Allah's mercy and bestow these dinars in alms for her soul." I replied, "To hear is to obey!" and walked on before her, whilst she followed me, giving alms as she went and saying to all upon whom she lavisht bounty, "This is an alms for the soul of Azizah, who kept her counsel till she drank the cup of death and never told the secret of her love." And she stinted not thus to give alms and say, "For Azizah's soul," till the purse was empty and we came to the grave. And when she looked at the tomb she wept, and threw herself on it; then, pulling out a chisel of steel and a light hammer, she graved therewith upon the head-stone in fine small characters these couplets:—

I past by a broken tomb amid a garth right sheen, * Whereon seven blooms of Nu'umán[1] glowed with cramoisie;
Quoth I, "Who sleepeth in this tomb?" Quoth answering Earth, * "Before a lover Hades-tombed[2] bend reverently!"
Quoth I, "May Allah help thee, O thou slain of love, * And grant thee home in Heaven and Paradise-height to see!"
Hapless are lovers all e'en tombèd in their tombs, * Where amid living folk the dust weighs heavily!
Fain would I plant a garden blooming round thy grave, * And water every flower with tear-drops flowing free!

Then she turned away in tears and I with her, and returned to the garden where she said to me, "By Allah! I conjure thee never leave me!" "To hear is to obey," replied I. Then I gave myself wholly up to her and paid her frequent visits: she was good and generous to me; and as often as I passed the night with her she would make much of me, and would ask me of the two saws my cousin Azizah told my mother, and I would repeat them to her. And matters ceased not to be on this wise, and I continued for a whole year eating and drinking and enjoying dalliance and wearing change of rich raiment until I waxed gross

1 I have explained "Nu'uman's flower" as the anemone which in Grecised Arabic is "Anúmiyá." Here they are strewed over the tomb, often the flowers are planted in a small bed of mould sunk in the upper surface

2 Arab "Barzakh," lit a bar, a partition in the Koran (chapts xxiii and xxxv) the space or the place between death and resurrection where souls are stowed away It corresponds after a fashion with the classical Hades and the Limbus (Limbo) of Christendom, *e g*, Limbus patrum, infantum, fatuorum But it must not be confounded with Al-A'aráf, the Moslem purgatory.

and fat, so that I lost all thought of sorrowing and mourning, and I clean forgot my cousin Azizah. And on New Year's Day I went to the bath, where I refreshed myself and put on a suit of sumptuous clothes; then coming out I drank a cup of wine and smelt the scent of my new gear which was perfumed with various essences; and my breast was broadened thereby, for I knew not the tricks of Fate nor the changing ways of Time. When the hour of night-prayer came, I was minded to repair to my lover; but, being the worse for wine, I knew not when going to her whither I went, so my drunkenness turned me into a by-street called Syndic Street,[1] and the while I walked up that street, behold! I caught sight of an old woman faring with a lighted taper in one hand, and in the other a folded letter. ——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She said, It hath reached me, O auspicious King, that the young merchant, whose name was Aziz, continued to Taj al-Muluk:— And when I entered the street called Syndic Street, behold! I caught sight of an old woman walking with a lighted taper in one hand and in the other a folded letter, and I drew near her and lo! she was weeping and repeating these couplets:—

O glad-news bearer well come! Welcome! Hail! * How sweet thy speech to me, what treat thy tale:
O messenger from him whose weal I love, * God bless thee long as breathes soft morning-gale!

Now when she saw me she asked, "O my son, canst thou read?" and I answered, of my officiousness, "Yes, old naunty!" Rejoined she, "Then take this letter and read it to me." And when she handed it to me, I took it and unfolding it read it to her and behold it was from an absent man to his friends and lovers whom he greeted; and, when she heard its purport, she rejoiced at the good tidings and blessed me, saying, "Allah dispel thine anxiety, even as thou hast dispelled mine!" Then she took the letter and walked on. Meanwhile, I was urged by a call of nature and sat down on my heels to make water.[15] When I had ended I stood up and was about to wend my way, when suddenly the old woman came up to me

1 Arab "Zukák al-Nakíb," the latter word has been explained as a chief, leader, head man

again, and bending down over my hand kissed it, and said, "O my master! the Lord give thee joy of thy youth! I entreat thee to walk with me a few steps as far as yonder door, for I told them what thou didst read to me of the letter, and they believe me not; so come with me two steps and read them the letter from behind the door and accept the prayers of a righteous woman." I enquired, "What is the history of this letter?" and she replied, "O my son, this letter is from my son, who hath been absent for a term of ten years. He set out with a stock of merchandise and tarried long in foreign parts, till we lost hope of him and supposed him to be dead. Now after all that delay cometh this letter from him, and he hath a sister who weepeth for him night and day; so I said to her, He is well and all right. But she will not believe me, and declares, There is no help but thou bring me one who will read this letter in my presence, that my heart may be at rest and my mind at ease. Thou knowest, O my son, that all who love are wont to think evil: so be good enough to go with me and read to her this letter, standing behind the curtain, whilst I call his sister to listen within the door, so shalt thou dispel our heed and fulfil our need. Verily, quoth the Apostle of Allah (whom Allah bless and preserve!):—Whoso easeth the troubled of one of the troubles of this troublous world, Allah will ease him of an hundred troubles; and according to another tradition:—Whoso easeth his brother of one of the troubles of this troublous world, Allah shall relieve him of seventy-and-two troubles on the Day of Resurrection. And I have betaken myself to thee; so disappoint me not." Replied I, "To hear is to obey: do thou go before me!" So she walked on devancing me and I followed her a little way, till she came to the gate of a large and handsome mansion whose door was plated with copper.[1] I stood behind the door, whilst the old woman cried out in Persian, and ere I knew it a damsel ran up with light and nimble step. She had tucked up her trousers to her knees, so that I saw a pair of calves that confounded thinker and sighter, and the maid herself was as saith the poet describing her:—

O thou who barest leg-calf, better to suggest * For passion-madded amourist better things above!
Towards its lover doth the bowl go round and run; * Cup and cup-bearer only drive us daft with love.

1 Arab "Nuhás ahmar," lit. red brass

Now these legs were like two pillars of alabaster adorned with anklets of gold, wherein were set stones of price. And the damsel had tucked up the end of her gown under her arm-pit and had rolled up her sleeves to the elbow, so that I could see her white wrists, whereon were two pairs of bracelets with clasps of great pearls, and round her neck was a collar of costly gems. Her ears were adorned with pendants of pearls, and on her head she wore a kerchief[1] of brocade, brand-new and broidered with jewels of price. And she had thrust the skirt of her shift into her trousers-string, being busy with some household business. So when I saw her in this undress I was confounded at her beauty, for she was like a shining sun. Then she said with soft, choice speech, never heard I sweeter, "O my mother, is this he who cometh to read the letter?" "It is," replied the old woman; and she put out her hand to me with the letter. Now between her and the door was a distance of about half a rod[2]; so I stretched forth my hand to take the letter from her, and thrust head and shoulders within the door, thinking to draw near her and read the letter, when, before I knew what her design was, the old woman butted her head against my back and pushed me forwards with the letter in my hand, so that ere I could take thought I found myself in the middle of the hall far beyond the vestibule. Then she entered, faster than a flash of blinding leven, and had naught to do but to shut the door.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that the youth Aziz pursued to Taj al-Muluk:—When the old woman pushed me forwards I found myself, ere I could think, inside the vestibule; and the old woman entered faster than a flash of blinding leven, and had naught to do but to shut the door. When the girl saw me in the vestibule she came up to me and strained me to her bosom till I well-nigh lost my senses. Thereupon she took me by the hand and led me, unable to resist from the violence of her pressure, through seven vestibules, whilst the old woman forewent us with the lighted

1 Lane (i 614) never saw a woman wearing such kerchief which is deshabille It is either spread over the head or twisted turband-wise

2 The "Kasabah" was about two fathoms of long measure, and sometimes 12½ feet, but the length has been reduced.

candle, till we came to a great saloon with four estrades whereon a horseman might play Polo.[1] Here she released me saying, "Open thine eyes." So I opened them still giddy for the excess of her embracing and pressing, and saw that the whole saloon was built of the finest marbles and alabasters, and all its furniture was of silk and brocade even to the cushions and mattrasses. Therein also were two benches of yellow brass, and a couch of red gold set with pearls and precious stones, befitting none save Kings like thyself. And off the saloon were smaller sitting rooms; and the whole place was redolent of wealth. Then she asked, "O Aziz, which is liefer to thee, life or death?" "Life," answered I; and she said, "If life be liefer to thee, marry me." Quoth I, "Indeed I should hate to marry the like of thee." Quoth she, "If thou marry me thou wilt at least be safe from the daughter of Dalîlah the Wily One.[2]" I asked, "And who be that daughter of the Wily One?" Whereupon she laughed and replied, "'Tis she who hath companied with thee this day for a year and four months (may the Almighty destroy and afflict her with one worse than herself!). By Allah, there liveth not a more perfidious than she! How many men hath she not slain before thee, and what deeds hath she not done. Nor can I understand how thou hast been all the time in her company, yet she hath not killed thee nor done thee a mischief." When I heard her words, I marvelled with exceeding marvel and said, "O my lady, who made thee to know her?" Said she, "I know her as the age knoweth its calamities; but now I would fain have thee tell me all that hath passed between you two, that I may ken the cause of thy deliverance from her." So I told her all that had happened between us, including the story of my cousin Azizah. She expressed her pity when she heard of the death, and her eyes ran

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1 "Bat and ball," or hockey on horseback (Polo), is one of the earliest Persian games as shown by every illustrated copy of Firdausi's "Shahnámeh." This game was played with a Kurrah or small hand-ball and a long thin bat crooked at the end, called in Persian Chaugán and in Arabic Saulajân. Another sense of the word is given in the Burhán-i-Kâti, translated by Vullers (Lex. Persico-Latinum), a large bandy with bent head to which is hung an iron ball, also called Kaukabah (our "morning-star"), and like the umbrella it denotes the grandees of the court. The same Kaukabah particularly distinguished one of the Marquesses of Waterford. This Polo corresponds with the folliculus, the pallone, the baloun-game (moyen âge) of Europe, where the horse is not such a companion of man, and whereof the classics sang —

Folle decet pueros ludere, folle senes

In these days we should spell otherwise the "folle" of seniors playing at the ball or lawn-tennis.

2 "Dalîl" means a guide, "Dalîlah," a woman who misguides, a bawd. See the Tale of Dalilah the Crafty, vol. v. night dcxcviii.

over with tears and she clapt hand on hand and cried out, "Her youth was lost on Allah's way,[1] and may the Lord bless thee for her good works! By Allah, O Aziz, she who died for thee was the cause of thy preservation from the daughter of Dalilah the Wily; and, but for her, thou hadst been lost. And now she is dead I fear for thee from the Crafty One's perfidy and mischief; but my throat is choking and I cannot speak." Quoth I, "Ay, by Allah: all this happened even as thou sayest." And she shook her head and cried, "There liveth not this day the like of Azizah." I continued, "And on her death bed she bade me repeat to my lover these two saws:—Faith is fair; Unfaith is foul!" When she heard me say this she exclaimed, "O Aziz, by Allah, those same words saved thee from dying by her hand; and now my heart is at ease for thee from her, for she will never kill thee; and the daughter of thy uncle preserved thee during her lifetime and after her death. By Allah, I have desired thee day after day, but could not get at thee till this time, when I tricked thee and outwitted thee; for thou art a raw youth[2] and knowest not the wiles of young women nor the deadly guile of old women." Rejoined I, "No, by Allah!" Then said she to me, "Be of good cheer and eyes clear; the dead hath found Allah's grace, and the live shall be in good case. Thou art a handsome youth and I do not desire thee but according to the ordinance of Allah and His Apostle (on whom be salutation and salvation!). Whatever thou requirest of money and stuff, thou shalt have forthright without stint, and I will not impose any toil on thee, no, never! for there is with me always bread baked hot and water in pot. All I need of thee is that thou do with me even as the cock doth." I asked, "And what doth the cock?" Upon this she laughed and clapped her hands and fell over on her back for excess of merriment. then she sat up and smiled and said, "O light of my eyes, really dost thou not know what cock's duty is?" "No, by Allah!" replied I, and she, "His duty is to eat and drink and company with the hen." I was abashed at her words and asked, "Is that the cock's duty?" "Yes," answered she; "and all I ask of thee now is to gird thy loins and strengthen thy will and do thy best." Then she clapped her hands and cried out, saying, "O my mother, bring forward those who are with thee." And behold in came the old woman accompanied by four lawful witnesses, and

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1 *i.e.*, she was a martyr

2 Arab "Ghashim," a popular and insulting term, our "Johnny Raw" Its use is shown in Pilgrimage, i 110

carrying a veil of silk. Then she lighted four candles, whilst the witnesses saluted me and sat down; and the girl veiled herself with the veil and deputed one of them to execute the contract on her behalf. So they wrote out the marriage-bond, and she testified to have received the whole sum settled upon her, both the half in advance and the half in arrears; and that she was indebted to me in the sum of ten thousand dirhams.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She said, It hath reached me, O auspicious King, that the young merchant continued to Taj al-Muluk:—When they wrote out the marriage-contract, she testified to having received the whole sum settled upon her, the half in advance and the half in arrears, and that she was indebted to me in the sum of ten thousand dirhams. She paid the witnesses their wage and they withdrew whence they came. Thereupon she arose and cast off her clothes, and stood in a chemise of fine silk edged with gold lace, and we stayed together till the morning, when I would have gone out; but lo! she came up to me, laughing, and said, "So! so! thinkest thou that going into the Hammam is the same as going out[1]? Dost thou deem me to be the like of the daughter of Dahlah the Wily One? Beware of such a thought, for thou art my husband by contract and according to law. If thou be drunken return to thy right mind, and know that the house wherein thou art openeth but one day in every year. Go down and look at the great door." So I arose and went down and found the door locked and nailed up, and returned and told her of the locking and nailing. "O Aziz," said she, "we have in this house flour, grain, fruits, and pomegranates; sugar, meat, sheep, poultry and so forth enough for many years; and the door will not be opened till after the lapse of a whole twelvemonth, and well I weet thou shalt not find thyself without this house till then." Quoth I, "There is no Majesty, and there is no Might save in Allah, the Glorious, the Great!" "And how can this harm thee," rejoined she; "seeing thou knowest thy duty whereof I told thee?" Then she laughed and I laughed too, and I conformed to what she said and abode with her, eating and drinking for a year of full twelve months, during which time she conceived by me, and I was blessed with a babe by her. On the New Year's Day I

1 Bathers pay on leaving the Hammam, all enter without paying

heard the door opened and, behold! men came in with cates and flour and sugar. Upon this, I would have gone out, but my wife said, "Wait till supper-tide and go out even as thou camest in." So I waited till the hour of night-prayer and was about to go forth in fear and trembling, when she stopped me, saying, "By Allah, I will not let thee go until thou swear to come back this night before the closing of the door." I agreed to this, and she swore me a solemn oath on Blade and Book,[1] and the oath of divorce to boot, that I would return to her. Then I left her and going straight to the garden, found the door open as usual; whereat I was angry, and said to myself, "I have been absent this whole year, and come here unawares and find the place open as of wont! I wonder is the damsel still here as before? I needs must enter and see before I go to my mother, more by reason that it is now nightfall." So I entered the flower-garden.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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1 *i. e.*, she swore him upon his sword and upon the Koran a loaf of bread is sometimes added See Lane (1 615)

END OF VOL. II.

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VOLUME III.

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

THE BOOK OF THE

Thousand Nights and a Night

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

BY

RICHARD F. BURTON



Inscribed to the Memory

OF

A FRIEND

WHO

DURING A FRIENDSHIP OF TWENTY-SIX YEARS

EVER SHOWED ME THE MOST

UNWEARIED KINDNESS

Richard Monckton Milnes

Baron Houghton.

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

Shahrazad continued, It hath reached me, O auspicious King, that Aziz pursued to Taj al-Muluk:—Then I entered the flower-garden and made for the pavilion, where I found the daughter of Dalilah, the Wily One, sitting with head on knee and hand to cheek. Her colour was changed and her eyes were sunken; but when she saw me, she exclaimed, "Praised be Allah for thy safety!" And she was minded to rise but fell down for joy. I was abashed before her and hung my head; presently, however, I went up to her and kissed her and asked, "How knewest thou that I should come to thee this very night?" She answered, "I knew it not! By Allah, this whole year past I have not tasted the taste of sleep, but have watched through every night, expecting thee: and such hath been my case since the day thou wentest out from me and I gave thee the new suit of clothes, and thou promisedst me to go to the Hammam and to come back! So I sat awaiting thee that night and a second night and a third night; but thou camest not till after so great delay, and I ever expecting thy coming; for this is lovers' way. And now I would have thee tell me what hath been the cause of thine absence from me the past year long?" So I told her. And when she knew that I was married her colour waxed yellow, and I added, "I have come to thee this night but I must leave thee before day." Quoth she, "Doth it not suffice her that she tricked thee into marrying her and kept thee prisoner with her a whole year, but she must also make thee swear by the oath of divorce that thou wilt return to her on the same night before morning, and not allow thee to divert thyself with thy mother or me, nor suffer thee to pass one night with either of us, away from her? How, then, must it be with one from whom thou hast been absent a full year, and I knew thee before she did? But Allah have mercy on thy cousin Azizah, for there befell her what never befell any, and she bore what none other ever bore, and she died by thy ill-usage; yet 'twas she who protected thee against me. Indeed, I thought thou didst love me, so I let thee take thine own way; else had I not suffered thee to go safe in a sound skin when I had it in my power to clap thee in jail and even to slay thee." Then she wept with sore weeping, and waxed wroth, and shuddered in my face with skin bristling,[1] and looked at me with

1 This "horripilation," for which we have the poetical term "goose-flesh," is often mentioned in Hindu as in Arab literature

furious eyes. When I saw her in this case I was terrified at her, and my side muscles trembled and quivered, for she was like a dreadful she-Ghul, an ogress in ire, and I like a bean over the fire. Then said she, "Thou art of no use to me, now thou art married and hast a child; nor art thou any longer fit for my company; I care only for bachelors, and not for married men: these profit us nothing. Thou hast sold me for yonder stinking armful; but by Allah I will make the whore's heart ache for thee, and thou shalt not live either for me or for her!" Then she cried a loud cry, and, ere I could think, up came the slave-girls and threw me on the ground; and when I was helpless under their hands she rose and, taking a knife, said, "I will cut thy throat as they slaughter he-goats; and that will be less than thy desert, for thy doings to me and the daughter of thy uncle before me." When I looked to my life and found myself at the mercy of her slave-women, with my cheeks dust-soiled, and saw her sharpen the knife, I made sure of death——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that the Wazir Dandan thus continued his tale to Zau al-Makan:—Then quoth the youth Aziz to Taj al-Muluk, Now when I found my life at the mercy of her slave-women with my cheeks dust-soiled, and I saw her sharpen the knife, I made sure of death and cried out to her for mercy. But she only redoubled in ferocity and ordered the slave-girls to pinion my hands behind me, which they did; and, throwing me on my back, she seated herself on my middle and held down my head. Then two of them came up and squatted on my shin-bones, whilst other two grasped my hands and arms; and she summoned a third pair and bade them beat me. So they beat me till I fainted and my voice failed. When I revived I said to myself, "'Twere easier and better for me to have my gullet slit than to be beaten on this wise!" And I remembered the words of my cousin, and how she used to say to me, "Allah keep thee from her mischief!" and I shrieked and wept till my voice failed and I remained without power to breathe or to move. Then she again whetted the knife and said to the slave-girls, "Uncover him." Upon this the Lord inspired me to repeat to her the two phrases my cousin had taught me, and had bequeathed to me, and I said, "O my lady, dost thou not know that Faith is fair, Unfaith is foul?" When she heard this she cried out and

said, "Allah pity thee, Azizah, and give thee Paradise in exchange for thy wasted youth! By Allah, of a truth she served thee in her life-time and after her death, and now she hath saved thee alive out of my hands with these two saws. Nevertheless, I cannot by any means leave thee thus, but needs must I set my mark on thee, to spite yonder brazen-faced piece, who hath kept thee from me." Thereupon she called out to the slave-women and bade them bind my feet with cords, and then said to them, "Take seat on him!" They did her bidding, upon which she arose and fetched a pan of copper and hung it over the brazier and poured into it oil of sesame, in which she fried cheese.[1] Then she came up to me (and I still insensible) with a razor of steel and cut away my masculinity,[2] so that I remained like a woman. after which she seared the wound with boiling oil and rubbed it with a powder, and I the while unconscious. Now when I came to myself, the blood had stopped; so she bade the slave-girls unbind me and made me drink a cup of wine. Then said she to me, "Go now to her whom thou hast married and who grudged me a single night, and the mercy of Allah be on thy cousin Azizah, who saved thy life and never told her secret love! Indeed, haddest thou not repeated those words to me, I had surely slit thy weasand. Go forth this instant to whom thou wilt, for I needed naught of thee save that which thou no longer hast; and now I have no part in thee, nor have I any further want of thee or care for thee. So begone about thy business and rub thy head[3] and implore mercy for the daughter of thine uncle!" Thereupon she kicked me with her foot and I rose, hardly able to walk; and I went, little by little, till I came to the door of our house. I saw it was open, so I threw myself within it and fell down in a fainting-fit; whereupon my wife came out and lifting me up, carried me into the saloon and assured herself that I had become like a woman. Then I fell into a sleep and a deep sleep; and when I awoke, I found myself thrown down at the garden gate,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

1 As a styptic The scene in the text has often been enacted in Egypt. The Fellahs are exceedingly clever in inventing methods of manslaughter. For some years bodies were found that bore no outer mark of violence, and only Frankish inquisitiveness discovered that the barrel of a pistol had been passed up the anus and the weapon discharged internally Murders of this description are known in English history, but never became popular practice

2 Arab "Zakar," that which betokens masculinity At the end of the tale we learn that she also castrated him, thus he was a "Sandali," a *rusé*

3 See vol. 1 night xi

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

She said, It hath reached me, O auspicious King, that the Wazir Dandan pursued to King Zau al-Makan, The youth Aziz thus continued his story to Taj al-Muluk:—When I awoke and found myself thrown down at the garden-gate, I rose, groaning for pain and misery, and made my way to our home, and entering I came upon my mother weeping for me, and saying, "Would I knew, O my son, in what land art thou!" So I drew near and threw myself upon her, and when she looked at me and felt me, she knew that I was ill; for my face was coloured black and tan. Then I thought of my cousin and all the kind offices she had been wont to do me, and I learned when too late that she had truly loved me; so I wept for her and my mother wept also. Presently she said to me, "O my son, thy sire is dead." At this my fury against Fate redoubled, and I cried till I fell into a fit. When I came to myself, I looked at the place where my cousin Azizah had been used to sit, and shed tears anew, till I all but fainted once more for excess of weeping; and I ceased not to cry and sob and wail till midnight, when my mother said to me, "Thy father hath been dead these ten days." "I shall never think of any one but my cousin Azizah," replied I; "and indeed I deserve all that hath befallen me, for that I neglected her who loved me with love so dear." Asked she, "What hath befallen thee?" So I told her all that had happened and she wept awhile, then she rose and set some matter of meat and drink before me. I ate a little and drank, after which I repeated my story to her, and told her the whole occurrence; whereupon she exclaimed, "Praised be Allah, that she did but this to thee and forbore to slaughter thee!" Then she nursed me and medicined me till I regained my health; and, when my recovery was complete, she said to me, "O my son, I will now bring out to thee that which thy cousin committed to me in trust for thee; for it is thine. She swore me not to give it thee, till I should see thee recalling her to mind and weeping over her, and thy connection severed from other than herself; and now I know that these conditions are fulfilled in thee." So she arose, and opening a chest took out this piece of linen, with the figures of gazelles worked thereon, which I had given to Azizah in time past; and taking it I found written therein these couplets:—

Lady of beauty, say, who taught thee hard and harsh design, * To slay
with longing Love's excess this hapless lover thine?

An thou fain disremember me beyond our parting day, * Allah will know, that thee and thee my memory never shall tyne.
Thou blamest me with bitter speech yet sweetest 'tis to me; * Wilt generous be and deign one day to show of love a sign?
I had not reckoned Love contained so much of pine and pain; * And soul distress until I came for thee to pain and pine;
Never my heart knew weariness, until that eve I fell * In love wi' thee, and prostrate fell before those glancing eyne!
My very foes have mercy on my case and moan therefor; * But thou, O heart of Indian steel, all mercy dost decline.
No, never will I be consoled, by Allah, an I die, * Nor yet forget the love of thee though life in ruins lie!

When I read these couplets, I wept with sore weeping and buffeted my face; then I unfolded the scroll, and there fell from it another paper. I opened it and behold! I found written therein, "Know, O son of my uncle, that I acquit thee of my blood and I beseech Allah to make accord between thee and her whom thou lovest; but if aught befall thee through the daughter of Dalilah the Wily, return thou not to her neither resort to any other woman, and patiently bear thine affliction, for were not thy fated life-tide a long life, thou hadst perished long ago; but praised be Allah who hath appointed my death-day before thine! My peace be upon thee; preserve this cloth with the gazelles herein figured and let it not leave thee, for it was my companion when thou wast absent from me";——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She said, It hath reached me, O auspicious King, that the Wazir Dandan pursued to King Zau al-Makan, And the youth Aziz continued to Taj al-Muluk:—So I read what my cousin had written and the charge to me which was, "Preserve this cloth with the gazelles and let it not leave thee, for it was my companion when thou wast absent from me and, Allah upon thee! if thou chance to fall in with her who worked these gazelles, hold aloof from her and do not let her approach thee nor marry her; and if thou happen not on her and find no way to her, look thou consort not with any of her sex. Know that she who wrought these gazelles worketh every year a gazelle-cloth and despatcheth it to far countries, that her report and the beauty of her broidery, which none in the world can match, may be bruited abroad. As for thy beloved, the daughter of Dalilah the Wily, this cloth came to her hand, and she used to ensnare folk with it, showing it to them and saying, I have a sister

who wrought this. But she lied in so saying, Allah rend her veil! This is my parting counsel; and I have not charged thee with this charge, but because I know[1] that after my death the world will be straitened on thee and, haply, by reason of this, thou wilt leave thy native land and wander in foreign parts, and hearing of her who wrought these figures, thou mayest be minded to foregather with her. Then wilt thou remember me, when the memory shall not avail thee; nor wilt thou know my worth till after my death. And, lastly, learn that she who wrought the gazelles is the daughter of the King of the Camphor Islands and a lady of the noblest." Now when I had read that scroll and understood what was written therein, I fell again to weeping, and my mother wept because I wept, and I ceased not to gaze upon it and to shed tears till night-fall. I abode in this condition a whole year, at the end of which the merchants, with whom I am in this cafilah, prepared to set out from my native town; and my mother counselled me to equip myself and journey with them, so haply I might be consoled and my sorrow be dispelled, saying, "Take comfort and put away from thee this mourning and travel for a year or two or three, till the caravan return, when perhaps thy breast may be broadened and thy heart heartened." And she ceased not to persuade me with endearing words, till I provided myself with merchandise and set out with the caravan. But all the time of my wayfaring my tears have never dried; no, never! and at every halting-place where we halt, I open this piece of linen and look on these gazelles and call to mind my cousin Azizah, and weep for her as thou hast seen; for indeed she loved me with dearest love, and died oppressed by my unlove. I did her naught but ill, and she did me naught but good. When these merchants return from their journey, I shall return with them, by which time I shall have been absent a whole year; yet hath my sorrow waxed greater, and my grief and affliction were but increased by my visit to the Islands of Camphor and the Castle of Crystal. Now these islands are seven in number, and are ruled by a King, by name Shahrimán,[2] who hath a daughter called Dunyá[3]; and I was told that it was she who wrought these gazelles, and that this piece in my possession was of her embroidery. When I knew this my yearning redoubled, and I burnt with the slow fire of pining and was drowned in

1 The purity and intensity of her love had attained to a something of prophetic strain

2 Lane corrupts this Persian name to Sháh Zemán (i 568)

3 *i e*, the world, which includes the ideas of Fate, Time, Chance

the sea of sad thought; and I wept over myself, for that I was become even as a woman, without manly force like other men, and there was no help for it. From the day of my quitting the Camphor Islands I have been tearful-eyed and heavy-hearted, and such hath been my case for a long while, and I know not whether it will be given me to return to my native land and die beside my mother or not; for I am sick from eating too much of the world. Thereupon the young merchant wept and groaned, and complained, and gazed upon the gazelles; whilst the tears rolled down his cheeks in streams and he repeated these two couplets:—

"Joy needs shall come," a prattler 'gan to prattle: * "Needs cease thy blame!" I was commoved to rattle;
"In time," quoth he. Quoth I, "'Tis marvellous! * Who shall ensure my life, O cold of tattle[1]!"

And he repeated also these:—

Well Allah weets that since our severance-day * I've wept till forced to ask of tears a loan:
"Patience! (the blamer cries): thou'lt have her yet!" * Quoth I, "O blamer, where may patience wone?"

Then said he, "This, O King! is my tale: hast thou ever heard one stranger?" So Taj al-Muluk marvelled with great marvel at the young merchant's story, and fire darted into his entrails on hearing the name of the Lady Dunya and her loveliness.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that the Wazir Dandan continued to Zau al-Makan:—Now when Taj al-Muluk heard the story of the young merchant, he marvelled with great marvel, and fire darted into his entrails on hearing the name of the Lady Dunya, who, as he knew, had embroidered the gazelles; and his love and longing hourly grew, so he said to the youth, "By Allah, that hath befallen thee whose like never befell any save thyself, but thou hast a life-term appointed which thou must fulfil; and now I would fain ask of thee a question." Quoth Aziz, "And what is it?" Quoth he, "Wilt

1 Arab "Bárid," silly, noyous, contemptible, as in the proverb—
Two things than ice are colder cold —
An old man young, a young man old
A "cold-of-countenance" = a fool "May Allah make cold thy face!" = may it show want and misery "By Allah, a cold speech!" = a silly or abusive tirade (Pilgrimage, ii. 22)

thou tell me how thou sawest the young lady who wrought these gazelles?" Then he, "O my lord, I got me access to her by a sleight, and it was this. When I entered her city with the caravan, I went forth and wandered about the garths till I came to a flower-garden abounding in trees, whose keeper was a venerable old man, a Shaykh stricken in years. I addressed him, saying, O ancient sir, whose may be this garden? and he replied, It belongs to the King's daughter, the Lady Dunya. We are now beneath her palace and, when she is minded to amuse herself, she openeth the private wicket and walketh in the garden and smelleth the fragrance of the flowers. So I said to him, Favour me by allowing me to sit in this garden till she come; haply I may enjoy a sight of her as she passeth. The Shaykh answered, There can be no harm in that. Thereupon I gave him a dirham or so and said to him, Buy us something to eat. He took the money gladly and opened the door and, entering himself, admitted me into the garden, where we strolled and ceased not strolling till we reached a pleasant spot in which he bade me sit down and await his going and his returning. Then he brought me somewhat of fruit and, leaving me, disappeared for an hour; but after a while he returned to me bringing a roasted lamb, of which we ate till we had eaten enough, my heart yearning the while for a sight of the lady. Presently, as we sat, the postern opened and the keeper said to me, Rise and hide thee. I did so; and behold! a black eunuch put his head out through the garden-wicket and asked, O Shaykh, is there any one with thee? No, answered he, and the eunuch said, Shut the garden gate. So the keeper shut the gate, and lo! the Lady Dunya came in by the private door. When I saw her, methought the moon had risen above the horizon and was shining; so I looked at her a full hour and longed for her as one athirst longeth for water. After a while she withdrew and shut the door; whereupon I left the garden and sought my lodging, knowing that I could not get at her and that I was no man for her, more especially as I was become like a woman: moreover, she was a King's daughter and I but a merchant-man; so how could I have access to the like of her or—to any other woman? Accordingly, when these my companions made ready for the road, I also made preparation and set out with them, and we journeyed towards this city till we arrived at the place where we met with thee. Thou askedst me and I have answered; and these are my adventures, and peace be with thee!" Now when Taj al-Muluk heard that account, fires raged in his bosom and his heart and thought were occupied

with love for the Lady Dunya; and passion and longing were more upon him. Then he arose and mounted horse and, taking Aziz with him, returned to his father's capital, where he settled him in a separate house and supplied him with all he needed in the way of meat and drink and dress. Then he left him and returned to his palace, with the tears trickling down his cheeks, for hearing oftentimes standeth in stead of seeing and knowing.[1] And he ceased not to be in this state till his father came in to him and, finding him wan-faced, lean of limb and tearful-eyed, knew that something had occurred to chagrin him and said, "O my son, acquaint me with thy case and tell me what hath befallen thee, that thy colour is changed and thy body is wasted." So he told him all that had passed and what tale he had heard of Aziz and the account of the Princess Dunya; and how he had fallen in love of her on hearsay, without having set eyes on her. Quoth his sire, "O my son, she is the daughter of a King whose land is far from ours: so put away this thought and go in to thy mother's palace' ——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Hundred and Thirtieth Night,

She said, It hath reached me, O auspicious King, that the Wazir Dandan continued to Zau al-Makan:—And the father of Taj al-Muluk spake to him on this wise, "O my son, her father is a King whose land is far from ours; so put away this thought and go into thy mother's palace where are five hundred maidens like moons, and whichsoever of them pleaseth thee, take her; or else we will seek for thee in marriage some one of the King's daughters, fairer than the Lady Dunya." Answered Taj al-Muluk, "O my father, I desire none other, for she it is who wrought the gazelles which I saw, and there is no help but that I have her; else I will flee into the wold and the waste and I will slay myself for her sake." Then said his father, "Have patience with me, till I send to her sire and demand her in marriage, and win thee thy wish as I did for myself with thy mother. Haply Allah will bring thee to thy desire; and, if her parent will not consent, I will make his kingdom quake under him with an army, whose rear shall be with me whilst its van shall be upon him." Then he sent for the youth Aziz and asked him, "O my son, tell me dost thou know the way to the Camphor Islands?" He answered "Yes"; and the King said, "I desire of thee that thou fare with my Wazir thither." Replied Aziz, "I hear and I obey, O King of the Age!"

1 The popular form is, "often the ear loveth before the eye"

whereupon the King summoned his Minister and said to him, "Devise me some device, whereby my son's affair may be rightly managed, and fare thou forth to the Camphor Islands and demand of their King his daughter in marriage for my son, Taj al-Muluk." The Wazir replied, "Hearkening and obedience." Then Taj al-Muluk returned to his dwelling-place, and his love and longing redoubled and the delay seemed endless to him; and when the night darkened around him, he wept and sighed and complained and repeated this poetry:—

Dark falls the night: my tears unaided rail * And fiercest flames of love my heart assail:
Ask thou the nights of me, and they shall tell * An I find aught to do but weep and wail:
Night-long awake, I watch the stars what while * Pour down my cheeks the tears like dropping hail:
And lone and lorn I'm grown with none to aid; * For kith and kin the love-lost lover fail.

And when he had ended his reciting he swooned away and did not recover his senses till the morning, at which time there came to him one of his father's eunuchs and, standing at his head, summoned him to the King's presence. So he went with him and his father, seeing that his pallor had increased, exhorted him to patience and promised him union with her he loved. Then he equipped Aziz and the Wazir and supplied them with presents; and they set out and fared on day and night till they drew near the Isles of Camphor, where they halted on the banks of a stream, and the Minister despatched a messenger to acquaint the King of his arrival. The messenger hurried forwards and had not been gone more than an hour, before they saw the King's Chamberlains and Emirs advancing towards them, to meet them at a parasang's distance from the city and escort them into the royal presence. They laid their gifts before the King and became his guests for three days. And on the fourth day the Wazir rose and going in to the King stood between his hands, and acquainted him with the object which induced his visit; whereat he was perplexed for an answer inasmuch as his daughter misliked men and disliked marriage. So he bowed his head groundwards awhile, then raised it, and calling one of his eunuchs said to him, "Go to thy mistress, the Lady Dunya, and repeat to her what thou hast heard and the purport of this Wazir's coming." So the eunuch went forth, and, returning after a time, said to the King, "O King of the Age, when I went in to the Lady Dunya and told her what I had heard, she was wroth with exceeeding wrath and rose at me with a staff designing to break my head; so I fled from her,

and she said to me; If my father force me to wed him, whomsoever I wed I will slay." Then said her sire, to the Wazir and Aziz, "Ye have heard, and now ye know all! So let your King wot of it, and give him my salutations, and say that my daughter misliketh men and disliketh marriage." —— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that King Shahriman thus addressed the Wazir and Aziz, "Salute your King from me and inform him of what ye have heard, namely that my daughter misliketh marriage." So they turned away unsuccessful and ceased not faring on till they rejoined the King and told him what had passed; whereupon he commanded the chief officers to summon the troops and get them ready for marching and campaigning. But the Wazir said to him, "O my liege Lord, do not thus: the King is not at fault because, when his daughter learnt our business, she sent a message saying, If my father force me to wed, whomsoever I wed I will slay and myself after him. So the refusal cometh from her." When the King heard his Minister's words he feared for Taj al-Muluk and said, "Verily if I make war on the King of the Camphor Islands and carry off his daughter, she will kill herself and it will avail me naught." Then he told his son how the case stood, who hearing it said, "O my father, I cannot live without her; so I will go to her and contrive to get at her, even though I die in the attempt, and this only will I do and nothing else." Asked his father, "How wilt thou go to her?" and he answered, "I will go in the guise of a merchant." Then said the King, "If thou need must go, and there is no help for it, take with thee the Wazir and Aziz." Then he brought out money from his treasuries and made ready for his son merchandise to the value of an hundred thousand dinars. The two had settled upon this action; and when the dark hours came Taj al-Muluk and Aziz went to Aziz's lodgings, and there passed that night, and the Prince was heart-smitten, taking no pleasure in food or in sleep; for melancholy was heavy upon him, and he was agitated with longing for his beloved. So he besought the Creator that He would vouchsafe to unite him with her, and he wept and groaned and wailed, and began versifying:—

Union, this severance ended, shall I see some day? * Then shall my tears this love-lorn lot of me portray.
While night all care forgets I only minded thee, * And thou didst gar me wake while all forgetful lay.

And when his improvising came to an end, he wept with sore weeping and Aziz wept with him, for that he remembered his cousin; and they both ceased not to shed tears till morning dawned, whereupon Taj al-Muluk rose and went to farewell his mother in travelling dress. She asked him of his case and he repeated the story to her; so she gave him fifty thousand gold pieces and bade him adieu; and, as he fared forth, she put up prayers for his safety and for his union with his lover and his friends. Then he betook himself to his father and asked his leave to depart. The King granted him permission and, presenting him with other fifty thousand dinars, bade set up a tent for him without the city, and they pitched a pavilion wherein the travellers abode two days. Then all set out on their journey. Now Taj al-Muluk delighted in the company of Aziz and said to him, "O my brother, henceforth I can never part from thee." Replied Aziz, "And I am of like mind and fain would I die under thy feet: but, O my brother, my heart is concerned for my mother." "When we shall have won our wish," said the Prince, "there will be naught save what is well!" Now the Wazir continued charging Taj al-Muluk to be patient, whilst Aziz entertained him every evening with talk and recited poetry to him, and diverted him with histories and anecdotes. And so they fared on diligently night and day for two whole months, till the way became tedious to Taj al-Muluk and the fire of desire redoubled on him; and he broke out:—

The road is longsome; grow my grief and need, * While on my breast love-fires for ever feed:
Goal of my hopes, sole object of my wish! * By him who moulded man from drop o' seed,
I bear such loads of longing for thy love, * Dearest, as weight of Al-Shumm Mounts exceed:
O "Lady of my World[1]!" love does me die; * No breath of life is left for life to plead;
But for the union-hope that lends me strength, * My weary limbs were weak this way to speed.

When he had finished his verses he wept (and Aziz wept with him) from a wounded heart, till the Minister was moved to pity by their tears and said, "O my lord, be of good cheer and keep thine eyes clear of tears; there will be naught save what is well!" Quoth Taj al-Muluk, "O Wazir, indeed I am weary of the length of the way. Tell me how far we are yet distant from the city." Quoth Aziz, "But a little way remaineth to us." Then they continued their journey, cutting across river-vales and

1 *i.e.*, the Lady Dunya

plains, wolds and stony wastes, till one night, as Taj al-Muluk was sleeping, he dreamt that his beloved was with him and that he embraced her and pressed her to his bosom; and he awoke quivering, shivering with pain, delirious with emotion, and improvised these verses:—

Dear friend, my tears aye flow these cheeks adown, * With longsome pain and pine, my sorrow's crown:
I plain like keening woman child-bereft, * And as night falls like widow-dove I groan:
An blow the breeze from land where thou dost wone, * I find o'er sunburnt earth sweet coolness blown.
Peace be wi' thee, my love, while zephyr breathes, * And cushat flies and turtle makes her moan.

And when he had ended his versifying, the Wazir came to him and said, "Rejoice; this is a good sign: so be of good cheer and keep thine eyes cool and clear, for thou shalt surely compass thy desire." And Aziz also came to him and exhorted him to patience and applied himself to divert him, talking with him and telling him tales. So they pressed on, marching day and night, other two months, till there appeared to them one day at sunrise some white thing in the distance, and Taj al-Muluk said to Aziz, "What is yonder whiteness?" He replied, "O my lord! yonder is the Castle of Crystal and that is the city thou seekest." At this the Prince rejoiced, and they ceased not faring forwards till they drew near the city and, as they approached it, Taj al-Muluk joyed with exceeding joy, and his care ceased from him. They entered in trader guise, the King's son being habited as a merchant of importance; and repaired to a great Khan, known as the Merchants' Lodging. Quoth Taj al-Muluk to Aziz, "Is this the resort of the merchants?" and quoth he, "Yes; 'tis the Khan wherein I lodged before." So they alighted there and making their baggage-camels kneel, unloaded them and stored their goods in the warehouses.[1] They abode four days for rest; when the Wazir advised that they should hire a large house. To this they assented and they found them a spacious house, fitted up for festivities, where they took up their abode, and the Wazir and Aziz studied to devise some device for Taj al-Muluk, who remained in a state of perplexity, knowing not what to do. Now the Minister could think of nothing but that he should set up as a merchant on 'Change and in the market of fine stuffs; so he turned to the Prince and his companion and said to them, "Know ye that if we tarry here on this wise, assuredly we shall not win our wish nor attain our

1 These magazines are small strongly-built rooms on the ground floor, where robbery is almost impossible

aim; but a something occurred to me whereby (if Allah please!) we shall find our advantage." Replied Taj al-Muluk and Aziz, "Do what seemeth good to thee, indeed there is a blessing on the grey-beard; more specially on those who, like thyself, are conversant with the conduct of affairs. so tell us what occurreth to thy mind." Rejoined the Wazir, "It is my counsel that we hire thee a shop in the stuff-bazar, where thou mayst sit to sell and buy. Every one, great and small, hath need of silken stuffs and other cloths; so if thou patiently abide in thy shop, thine affairs will prosper, Inshallah! more by token as thou art comely of aspect. Make, however, Aziz thy factor and set him within the shop to hand thee the pieces of cloth and stuffs." When Taj al-Muluk heard these words, he said, "This rede is right and a right pleasant recking." So he took out a handsome suit of merchant's weed and, putting it on, set out for the bazar, followed by his servants, to one of whom he had given a thousand dinars, wherewith to fit up the shop. They ceased not walking till they came to the stuff-market, and when the merchants saw Taj al-Muluk's beauty and grace they were confounded and went about saying, "Of a truth Rizwán[1] hath opened the gates of Paradise and left them unguarded, so that this youth of passing comeliness hath come forth." And others, "Peradventure this is one of the angels." Now when they went in among the traders they asked for the shop of the Overseer of the market, and the merchants directed them thereto. So they delayed not to repair thither and to salute him, and he and those who were with him rose to them and seated them and made much of them, because of the Wazir, whom they saw to be a man in years and of reverend aspect; and viewing the youths Aziz and Taj al-Muluk in his company, they said to one another, "Doubtless our Shaykh is the father of these two youths." Then quoth the Wazir, "Who among you is the Overseer of the market?" "This is he," replied they; and behold, he came forward and the Wazir observed him narrowly and saw him to be an old man of grave and dignified carriage, with eunuchs and servants and black slaves. The Syndic greeted them with the greeting of friends and was lavish in his attentions to them: then he seated them by his side and asked them, "Have ye any business which we[2]

1 Lit "approbation," "benediction", also the Angel who keeps the Gates of Paradise, and who has allowed one of the Ghilmán (or Wuldán) the boys of supernatural beauty that wait upon the Faithful, to wander forth into this wicked world

2 In Europe this would be a *plurale majestatis*, used only by royalty In Arabic it has no such significance, and even the lower orders apply it to themselves; although it often has a *soupçon* of "I and thou"

may have the happiness of transacting?" The Minister answered, "Yes; I am an old man, stricken in years, and have with me these two youths, with whom I have travelled through every town or country, entering no great city without tarrying there a full year, that they might take their pleasure in viewing it and come to know its citizens. Now I have visited your town intending to sojourn here for a while; so I want of thee a handsome shop in the best situation, wherein I may establish them, that they may traffic and learn to buy and sell and give and take, whilst they divert themselves with the sight of the place, and become familiar with the usages of its people." Quoth the Overseer, "There is no harm in that"; and, looking at the two youths, he was delighted with them and affected them with a warm affection. Now he was a great connoisseur of bewitching glances, preferring the love of boys to that of girls and inclining to the sour rather than the sweet of love. So he said to himself, "This, indeed, is fine game. Glory be to Him who created and fashioned them out of vile water[1]!" and rising, stood before them like a servant to do them honour. Then he went out and made ready for them a shop which was in the very midst of the Exchange: nor was there any larger or better in the bazar, for it was spacious and handsomely decorated and fitted with shelves of ivory and ebony wood. After this he delivered the keys to the Wazir, who was dressed as an old merchant, saying, "Take them, O my lord, and Allah make it a blessed abiding-place to thy two sons!" The Minister took the keys, and the three, returning to the Khan where they had alighted, bade the servants transport to the shop all their goods and stuffs ——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She said, It hath reached me, O auspicious King, that when the Wazir took the shop-keys, he went accompanied by Taj al-Muluk and Aziz to the Khan, and they bade the servants transport to the shop all their goods and stuffs and valuables, of which they had great store worth treasures of money. And when all this was duly done they went to the shop and ordered their stock in trade, and slept there that night. As soon as morning morrowed the Wazir took the two young men to the

1 Man being an "extract of despicable water" (Koran, xxxii 7) ex spermate genitali, which Mr Rodwell renders "from germs of life," "from sorry water"

Hammam-bath, where they washed them clean; and they donned rich dresses and scented themselves with essences and enjoyed themselves to the utmost. Now each of the youths was passing fair to look upon, and in the bath they were even as saith the poet:—

Luck to the Rubber, whose deft hand o'erflies * A frame begotten twixt the lymph and light[1]:
He shows the thaumaturgy of his craft, * And gathers musk in form of camphor dight.[2]

After bathing they left; and, when the Overseer heard that they had gone to the Hammam, he sat down to await the twain, and presently they came up to him like two gazelles; their cheeks were reddened by the bath and their eyes were darker than ever; their faces shone, and they were as two lustrous moons or two branches fruit-laden. Now when he saw them he rose forthright and said to them, "O my sons, may your bath profit you alway[3]!" Whereupon Taj al-Muluk replied, with the sweetest of speech, "Allah be bountiful to thee, O my father; why didst thou not come with us and bathe in our company?" Then they both bent over his right hand and kissed it and walked before him to the shop, to entreat him honourably and show their respect for him, for that he was Chief of the Merchants and the market, and he had done them kindness in giving them the shop. When he saw their hips quivering as they moved, desire and longing redoubled on him; and he puffed and snorted and he devoured them with his eyes, for he could not contain himself, repeating the while these two couplets:—

Here the heart reads a chapter of devotion pure; * Nor reads dispute if Heaven in worship partner take:
No wonder 'tis he trembles walking 'neath such weight! * How much of movement that revolving sphere must make.[4]

1 *i.e.*, begotten by man's seed in the light of salvation (Núr al-hudà)

2 The rolls of white (camphor-like) scarf-skin and sordes which come off under the bathman's glove become by miracle of Beauty, as brown musk The Rubber or Shampooer is called in Egypt "Mukayyis" (vulgarly "Mukayyisáti") or "bagman," from his "Kís," a bag-glove of coarse woollen stuff To "Johnny Raws" he never fails to show the little rolls which come off the body and prove to them how unclean they are, but the material is mostly dead scarf-skin

3 The normal phrase on such occasions (there is always a "dovetail" *de rigueur*), "Allah give thee profit!"

4 *i.e.*, We are forced to love him only, and ignore giving him a rival (referring to Koranic denunciations of "Shirk," or attributing a partner to Allah, the religion of plurality, syntheism not polytheism) see, he walks tottering under the weight of his back parts, whilst they are rounded like the revolving heavens.

Furthermore he said:—

I saw two charmers treading humble earth, * Two I must love an tread they on mine eyes.

When they heard this, they conjured him to enter the bath with them a second time. He could hardly believe his ears, and hastening thither went in with them. The Wazir had not yet left the bath; so when he heard of the Overseer's coming, he came out and, meeting him in the middle of the bath-hall, invited him to enter. He refused, whereupon Taj al-Muluk, taking him by the hand, walked on one side and Aziz by the other, and carried him into a cabinet; and that impure old man submitted to them, whilst his emotion increased on him. He would have refused, albeit this was what he desired; but the Minister said to him, "They are thy sons; let them wash thee and cleanse thee." "Allah preserve them to thee!" exclaimed the Overseer, "by Allah, your coming and the coming of those with you bring down blessing and good luck upon our city!" And he repeated these two couplets:—

Thou camest and green grew the hills anew; * And sweetest bloom to the bridegroom threw,
While aloud cried Earth and her earth-borns too * "Hail and welcome who comest with grace to endue."

They thanked him for this, and Taj al-Muluk ceased not to wash him and Aziz to pour water over him and he thought his soul in Paradise. When they had made an end of his service, he blessed them and sat by the side of the Wazir, talking but gazing the while on the youths. Presently, the servants brought them towels, and they dried themselves and donned their dress. Then they went out, and the Minister turned to the Syndic and said to him, "O my Lord, verily the bath is the Paradise[1] of this world." Replied the Overseer, "Allah vouchsafe to thee such Paradise, and health to thy sons and guard them from the evil eye! Do ye remember aught that the eloquent have said in praise of the bath?" Quoth Taj al-Muluk, "I will repeat for thee a pair of couplets"; and he recited:—

1 Jannat al-Na'ím (Garden of Delight), the fifth of the seven Paradises, made of white diamond, the gardens and the plurality being borrowed from the Talmud. Mohammed's Paradise, by-the-by, is not a greater failure than Dante's. Only ignorance or pious fraud asserts it to be wholly sensual, and a single verse is sufficient refutation. "Their prayer therein shall be 'Praise unto thee, O Allah!' and their salutation therein shall be 'Peace!' and the end of their prayer shall be, 'Praise unto God, the Lord of all creatures!'" (Koran, x. 10, 11). See also lvi. 24-26. It will also be an intellectual condition wherein knowledge will greatly be increased (lxxxviii. 17-20).

The life of the bath is the joy of man's life,[1] * Save that time is short for us there to bide;
A Heaven, where irksome it were to stay; * A Hell, delightful at entering-tide.

When he ended his recital, quoth Aziz, "And I also remember two couplets in praise of the bath." The Overseer said, "Let me hear them"; so he repeated the following:—

A house where flowers from stones of granite grow, * Seen at its best when hot with living lowe:
Thou deem'st it Hell, but here, forsooth, is Heaven, * And some like suns and moons within it show.

And when he had ended his recital, his verses pleased the Overseer and he wondered at his words and savoured their grace and facundity, and said to them, "By Allah, ye possess both beauty and eloquence. But now listen to me, you twain!" And he began chanting, and recited in song the following verses:—

O joy of Hell and Heaven! whose tormentry * Enquickens frame and soul with lively gree:
I marvel so delightsome house to view, * And most when 'neath it kindled fires I see:
Sojourn of bliss to visitors, withal * Pools on them pour down tears unceasingly.

Then his eyesight roamed and browsed on the gardens of their beauty and he repeated these two couplets:—

I went to the house of the keeper-man; * He was out, but others to smile began:
I entered his Heaven[2] and then his Hell[3]; * And I said, "Bless Málik[4] and bless Rizwán.[5]"

When they heard these verses they were charmed, and the Overseer invited them to his house; but they declined and returned to their own place, to rest from the great heat of the bath. So they took their ease there, and ate and drank and passed that night in perfect solace and satisfaction, till morning dawned, when they arose from sleep and making their lesser ablution, prayed the dawn-prayer

1 Sed vitam faciunt balnea, vina, Venus! The Hammam to Easterns is a luxury as well as a necessity.

2 The frigidarium or cold room, coolness being delightful to the Arab

3 The calidarium or hot room of the bath

4 The Angel who acts door-keeper of Hell; others say he specially presides over the torments of the damned (Koran, xliii 78)

5 The door-keeper of Heaven before mentioned, who, like the Guebre Zamiyád, has charge of the Heavenly lads and lasses, and who is often charged by poets with letting them slip

and drank the morning draught.[1] As soon as the sun had risen and the shops and markets opened, they arose and going forth from their place to the bazar opened their shop, which their servants had already furnished after the handsomest fashion, and had spread with prayer-rugs and silken carpets, and had placed on the diwans a pair of mattrasses, each worth an hundred dinars. On every mattrass they had disposed a rug of skin fit for a King and edged with a fringe of gold; and a-middlemost the shop stood a third seat still richer, even as the place required. Then Taj al-Muluk sat down on one diwan, and Aziz on another, whilst the Wazir seated himself on that in the centre, and the servants stood before them. The city people soon heard of them, and crowded about them, so that they sold some of their goods and not a few of their stuffs; for Taj al-Muluk's beauty and loveliness had become the talk of the town. Thus they passed a trifle of time, and every day the people flocked to them and pressed upon them more and more, till the Wazir, after exhorting Taj al-Muluk to keep his secret, commended him to the care of Aziz and went home that he might commune with himself alone and cast about for some contrivance which might profit them. Meanwhile, the two young men sat talking, and Taj al-Muluk said to Aziz, "Haply some one will come from the Lady Dunya." So he ceased not expecting this chance days and nights, but his heart was troubled and he knew neither sleep nor rest; for desire had got the mastery of him, and love and longing were sore upon him, so that he renounced the solace of sleep and abstained from meat and drink; yet ceased he not to be like the moon on the night of fullness. Now one day as he sat in the shop, behold! there came up an ancient woman,——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that the Wazir Dandan continued to Zau al-Makan:—Now one day as Taj al-Muluk sat in his shop, behold! there appeared an ancient woman,

1 Lane (i 616) says "of wine, milk, sherbet, or any other beverage Here it is wine, a practice famed in Persian poetry, especially by Hafiz, but most distasteful to a European stomach We find the Mu'allakah of Imr al-Kays noticing "our morning draught" Nott (Hafiz) says a cheerful cup of wine in the morning was a favourite indulgence with the more luxurious Persians And it was not uncommon among the Easterns to salute a friend by saying —May your morning potation be agreeable to you!" In the present day this practice is confined to regular debauchees.

who came up to him followed by two slave-girls. She ceased not advancing till she stood before the shop of Taj al-Muluk and, observing his symmetry and beauty and loveliness, marvelled at his charms, exclaiming, "Glory to Him who created thee out of vile water, and made thee a temptation to all beholders!" And she fixed her eyes on him and said, "This is not a mortal, he is none other than an angel deserving the highest respect.[1]" Then she drew near and saluted him, whereupon he returned her salute and rose to his feet to receive her and smiled in her face (all this by a hint from Aziz); after which he made her sit down by his side and fanned her with a fan, till she was rested and refreshed. Then she turned to Taj al-Muluk and said, "O my son! O thou who art perfect in bodily gifts and spiritual graces! say me, art thou of this country?" He replied in voice the sweetest and in tone the pleasantest, "By Allah, O my mistress, I was never in this land during my life till this time, nor do I abide here save by way of diversion." Rejoined she, "May the Granter grant thee all honour and prosperity! And what stuffs hast thou brought with thee? Show me something passing fine; for the beauteous should bring nothing but what is beautiful." When he heard her words, his heart fluttered and he knew not their inner meaning; but Aziz made a sign to him and he replied, "I have everything thou canst desire, and especially I have goods that befit none but Kings and Kings' daughters; so tell me what stuff thou wantest and for whom, that I may show thee what will be fitting for him." This he said that he might learn the meaning of her words; and she rejoined, "I want a stuff fit for the Princess Dunya, daughter of King Shahriman." Now when the Prince heard the name of his beloved, he joyed with great joy and said to Aziz, "Give me such a parcel." So Aziz brought it and opened it before Taj al-Muluk, who said to the old woman, "Select what will suit her; for these goods are to be found only with me." She chose stuffs worth a thousand dinars and asked, "How much is this?" and she ceased not the while to talk with him. Answered Taj al-Muluk, "Shall I haggle with the like of thee about this paltry price? Praised be Allah who hath acquainted me with thee!" The old woman rejoined, "Allah's name be upon thee! I commend thy beautiful face to the protection of the Lord of the Daybreak.[2] Beautiful face and eloquent

1 Koran, xii 31 The words spoken by Zulaykhá's women friends and detractors whom she invited to see Beauty Joseph

2 A formula for averting fascination Koran, chapt cxiii 1 "Falak" means "cleaving", hence the breaking forth of light from darkness, a "wonderful instance of the Divine power"

speech! Happy she who lieth in thy bosom and claspeth thy waist in her arms and enjoyeth thy youth, especially if she be beautiful and lovely like thyself!" At this, Taj al-Muluk laughed till he fell on his back and said to himself, "O thou who fulfillest desires human by means of pimping old women! They are the true fulfillers of desires!" Then she asked, "O my son, what is thy name?" and he answered, "My name is Taj al-Muluk, the Crown of Kings." Quoth she, "This is indeed a name of Kings and Kings' sons, and thou art clad in merchant's clothes." Quoth Aziz, "For the love his parents and family bore him and for the value they set on him, they named him thus." Replied the old woman, "Thou sayest sooth, Allah guard you both from the evil eye and the envious, though hearts be broken by your charms!" Then she took the stuffs and went her way; but she was amazed at his beauty and stature and symmetry, and she ceased not going till she found the Lady Dunya and said to her, "O my mistress! I have brought thee some handsome stuffs." Quoth the Princess, "Show me that same"; and the old woman, "O apple of my eye! here it is, turn it over and examine it." Now when the Princess looked at it she was amazed and said, "O my nurse! this is indeed handsome stuff: I have never seen its like in our city." "O my lady!" replied the old nurse, "he who sold it me is handsomer still. It would seem as if Rizwan had left the gates of Paradise open in his carelessness, and as if the youth who sold me this stuff had come bodily out of Heaven. I would he might pass this night with thee and might lie between thy breasts.[1] He hath come to the city with these precious stuffs for amusement's sake, and he is a temptation to all who set eyes on him." The Princess laughed at her words and said, "Allah afflict thee, O pernicious old hag! thou dotest, and there is no sense left in thee." Presently, she resumed, "Give me the stuff that I may look at it anew." So she gave it her and she took it again and saw that its size was small and its value great. It pleased her, for she had never in her life seen its like, and she exclaimed, "By Allah, this is a handsome stuff!" Answered the old woman, "O my lady, by Allah! if thou sawest its owner thou wouldst know him for the handsomest man on the face of the earth." Quoth the Lady Dunya, "Didst thou ask him if he had any need, that he might tell us and we might satisfy it?" But the nurse shook her head and said, "The Lord keep thy sagacity! By Allah, he hath a want, may thy

1 The usual delicate chaff

skill not fail thee. What! is any man free from wants?" Rejoined the Princess, "Go back to him and salute him and say to him:—Our land and town are honoured by thy visit and, if thou have any need, we will fulfil it to thee, on our head and eyes." So the old woman at once returned to Taj al-Muluk, and when he saw her his heart jumped for joy and gladness, and he rose to his feet before her and, taking her hand, seated her by his side. As soon as she was rested, she told him what Princess Dunya had said; and he on hearing it joyed with exceeding joy; his breast dilated to the full; gladness entered his heart and he said to himself, "Verily, I have my need." Then he asked the old woman, "Haply thou wilt take her a message from me and bring me her answer?" and she answered, "I hear and I obey!" So he said to Aziz, "Bring me ink-case and paper and a brazen pen." And when Aziz brought him what he sought, he hent the pen in hand and wrote these lines of poetry:—

I write to thee, O fondest hope! a writ * Of grief that severance on my soul doth lay:
Saith its first line, "Within my heart is lowe!" * Its second, "Love and longing on me prey!"
Its third, "My patience waste is, fades my life!" * Its fourth, "Naught shall my pain and pine allay!"
Its fifth, "When shall mine eyes enjoy thy sight?" * Its sixth, "Say, when shall dawn our meeting-day?"

And, lastly, by way of subscription he wrote these words. "This letter is from the captive of captivation, prisoned in the hold of longing expectation wherefrom is no emancipation but in anticipation and intercourse and in unification after absence and separation. For from the severance of friends he loveth so fain he suffereth love-pangs and pining pain." Then his tears rushed out, and he indicted these two couplets:—

I write thee, love, the while my tears pour down; * Nor cease they ever pouring thick and fleet:
Yet I despair not of my God, whose grace * Haply some day will grant us twain to meet.

Then he folded the letter[1] and sealed it with his signet-ring and

1 Such letters are generally written on a full-sized sheet of paper ("notes" are held slighting in the East) and folded till the breadth is reduced to about one inch The edges are gummed, the ink, much like our Indian ink, is smeared with the finger upon the signet-ring, the place where it is to be applied is slightly wetted with the tongue and the seal is stamped across the line of junction to secure privacy I have given a specimen of an original love-letter of the kind in "Scinde, or the Unhappy Valley," chapt iv

gave it to the old woman, saying, "Carry it to the Lady Dunya." Quoth she, "To hear is to obey"; whereupon he gave her a thousand dinars and said to her, "O my mother! accept this gift from me as a token of my affection." She took both from him and blessed him and went her way and never stinted walking till she went in to the Lady Dunya. Now when the Princess saw her she said to her, "O my nurse! what is it he asketh of need that we may fulfil his wish to him?" Replied the old woman, "O my lady! he sendeth thee this letter by me, and I know not what is in it"; and handed it to her. Then the Princess took the letter and read it; and when she understood it, she exclaimed, "Whence cometh and whither goeth this merchant man that he durst address such a letter to me?" And she slapt her face saying, "Whence are we that we should come to shop-keeping? Awah! Awah! By the lord, but that I fear Almighty Allah I had slain him;" and she added, "Yea, I had crucified[1] him over his shop-door!" Asked the old woman, "What is in this letter to vex thy heart and move thy wrath on this wise? Doth it contain a complaint of oppression or demand for the price of the stuff?" Answered the Princess, "Woe to thee! There is none of this in it, naught but words of love and endearment. This is all through thee; otherwise whence should this Satan[2] know me?" Rejoined the old woman, "O my lady, thou sittest in thy high palace and none may have access to thee; no, not even the birds of the air. Allah keep thee, and keep thy youth from blame and reproach! Thou needest not care for the barking of dogs, for thou art a Princess, the daughter of a King. Be not wroth with me that I brought thee this letter, knowing not what was in it; but I opine that thou send him an answer and threaten him with death and forbid him this foolish talk; surely he will abstain and not do the

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1 Arab "Salb," which may also mean hanging, but the usual term for the latter in The Nights is "shanak" Crucifixion, abolished by the superstitious Constantine, was practised as a servile punishment as late as the days of Mohammed Ali Pasha the Great The malefactors were nailed and tied to the patibulum or cross-piece without any suppedaneum or foot-rest, and left to suffer tortures from flies and sun, thirst and hunger They often lived three days, and died of the wounds mortifying and the nervous exhaustion brought on by cramps and convulsions In many cases the corpses were left to feed the kites and crows, and this added horror to the death Moslems care little for mere hanging Whenever a fanatical atrocity is to be punished, the malefactor should be hung in pig-skin, his body burnt, and the ashes publicly thrown into a common cesspool

2 Arab "Shaytán," the insolent or rebellious one, is a common term of abuse The word is Koranic, and borrowed as usual from the Jews "Satan" occurs four times in the O T of which two are in Job where, however, he is a subordinate angel

like again." Quoth the Lady Dunya, "I fear that, if I write to him, he will desire me the more." The old woman returned, "When he heareth thy threats and promise of punishment, he will desist from his persistence." She cried, "Here with the ink-case and paper and brazen pen"; and when they brought them she wrote these couplets:—

O thou who for thy wakeful nights wouldst claim my love to boon, *
For what of pining thou must feel and tribulation!
Dost thou, fond fool and proud of sprite, seek meeting with the Moon? *
Say, did man ever win his wish to take in arms the Moon?
I counsel thee, from soul cast out the wish that dwells therein, * And cut that short which threatens thee with sore risk oversoon:
An to such talk thou dare return, I bid thee to expect * Fro' me such awful penalty as suiteth froward loon:
I swear by Him Who moulded man from clout of clotted blood,[1] * Who lit the Sun to shine by day and lit for night the Moon,
An thou return to mention that thou spakest in thy pride, * Upon a cross of tree for boon I'll have thee crucified!

Then she folded the letter and handing it to the old woman said, "Give him this and say him:—Cease from this talk!" "Hearkening and obedience," replied she, and, taking the letter with joy, returned to her own house, where she passed the night; and when morning dawned she betook herself to the shop of Taj al-Muluk, whom she found expecting her. When he saw her, he was ready to fly[2] for delight, and when she came up to him, he stood to her on his feet and seated her by his side. Then she brought out the letter and gave it to him, saying, "Read what is in this"; adding, "When Princess Dunya read thy letter she was angry; but I coaxed her and jested with her till I made her laugh, and she had pity on thee, and she hath returned thee an answer." He thanked her for her kindness, and bade Aziz give her a thousand gold pieces: then he perused the letter, and, understanding it, fell to weeping a weeping so sore that the old woman's heart was moved to ruth for him, and his tears and complaints were grievous to her. Presently she asked him, "O my son, what is there in this

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1 Arab "Alak" from the Koran, xxii 5 "O men consider that we first created you of dust (Adam), afterwards of seed (Rodwell's "moist germs of life"), afterwards of a little coagulated (or clots of) blood" It refers to all mankind except Adam, Eve and Isa Also chapt xcvi 2, which, as has been said, was propably the first composed at Meccah Mr Rodwell (v 10) translates by "Servant of God" what should be "Slave of Allah," alluding to Mohammed's original name Abdullah See my learned friend Aloys Sprenger, Leben, etc, i 155

2 The Hindus similarly exaggerate "He was ready to leap out of his skin in his delight" (Katha, etc, p 443)

letter to make thee weep?" Answered he, "She hath threatened me with death and crucifixion, and she forbiddeth me to write to her; but if I write not my death were better than my life. So take thou my answer to her letter, and let her work her will." Rejoined the old woman, "By the life of thy youth, needs must I risk my existence for thee, that I may bring thee to thy desire and help thee to win what thou hast at heart!" And Taj al-Muluk said, "Whatever thou dost, I will requite thee for it and do thou weigh it in the scales of thy judgment, for thou art experienced in managing matters, and skilled in reading the chapters of the book of intrigue: all hard matters to thee are easy doings; and Allah can bring about everything." Then he took a sheet of paper and wrote thereon these improvised couplets.—

Yestre'en my love with slaughter menaced me, * But sweet were slaughter and Death's foreordainèd:
Yes, Death is sweet for lover doomed to bear * Long life, rejected, injured, and constrainèd:
By Allah! deign to visit friendless friend! * Thy thrall am I and like a thrall I'm chainèd:
Mercy, O lady mine, for loving thee! * Who loveth noble soul should be assainèd.

Then he sighed heavy sighs and wept till the old woman wept also; and presently taking the letter she said to him, "Be of good cheer and cool eyes and clear; for needs must I bring thee to thy wish."— —And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She said, It hath reached me, O auspicious King, that when Taj al-Muluk wept, the old woman said to him, "Be of good cheer and cool eyes and clear; for needs must I bring thee to thy wish." Then she rose and left him on coals of fire, and returned to Princess Dunya, whom she found still showing on her changed face rage at Taj al-Muluk's letter. So she gave her his second letter, whereat her wrath redoubled and she said, "Did I not say he would desire us the more?" Replied the old woman, "What thing is this dog that he should aspire to thee?" Quoth the Princess, "Go back to him and tell him that, if he write me after this I will cut off his head." Quoth the nurse, "Write these words in a letter and I will take it to him that his fear may be

the greater." So she took a sheet of paper and wrote thereon these couplets :—

Ho thou, who past and bygone risks regardest with uncare! * Thou who to win thy meeting-prize dost overslowly fare!
In pride of spirit thinkest thou to win the star Soha[1]? * Albe thou may not reach the Moon which shines through upper air?
How darest thou expect to win my favours, hope to clip * Upon a lover's burning breast my lance-like shape and rare?
Leave this thy purpose lest my wrath come down on thee some day, * A day of wrath shall hoary turn the partings of thy hair!

Then she folded the letter and gave it to the old woman, who took it and repaired to Taj al-Muluk. And when he saw her, he rose to his feet and exclaimed, "May Allah never bereave me of the blessing of thy coming!" Quoth she, "Take the answer to thy letter." He took it and reading it, wept with sore weeping and said, "I long for some one to slay me at this moment and send me to my rest, for indeed death were easier to me than this my state!" Then he took ink-case and pen and paper and wrote a letter containing these two couplets :—

O hope of me! pursue me not with rigour and disdain: * Deign thou to visit lover-wight in love of thee is drowned;
Deem not a life so deeply wronged I longer will endure; * My soul for severance from my friend divorced this frame unsound.

Lastly he folded the letter and handed it to the old woman, saying, "Be not angry with me, though I have wearied thee to no purpose." And he bade Aziz give her other thousand ducats, saying, "O my mother, needs must this letter result in perfect union or utter severance." Replied she, "O my son, by Allah, I desire nought but thy weal; and it is my object that she be thine, for indeed thou art the shining moon, and she the rising sun.[2] If I do not bring you together, there is no profit in my existence; and I have lived my life till I have reached the age of ninety years in the practice of wile and intrigue; so how should I fail

1 A star in the tail of the Great Bear, one of the "Banát al-Na'ash," or a star close to the second Its principal use is to act foil to bright Sohayl (Canopus), as in the beginning of Jámi's Layla-Majnún —

To whom Thou'rt hid, day is darksome night
To whom shown, Soha as Sohayl is bright

See also Al-Hariri (xxxii and xxxvi) The saying, "I show her Soha and she shows me the moon" (A P i 547) arose as follows In the ignorance a beautiful Amazon defied any man to take her virginity, and a certain Ibn al-Ghazz won the game by struggling with her till she was nearly senseless He then asked her, "How is thine eyesight dost thou see Soha?" and she, in her confusion, pointed to the moon, and said, "That is it!"

2 The moon being masculine (lunus) and the sun feminine

to unite two lovers, though in defiance of right and law?" Then she took leave of him, having comforted his heart, and ceased not walking till she went in to the Lady Dunya. Now she had hidden the letter in her hair; so when she sat down by the Princess, she rubbed her head and said, "O my lady, maybe thou wilt untwist my hair-knot; for it is a time since I went to the Hammam." The King's daughter bared her arms to the elbows and, letting down the old woman's locks, began to loose the knot of back-hair; when out dropped out the letter, and the Lady Dunya seeing it asked, "What is this paper?" Quoth the nurse, "As I sat in the merchant's shop this paper must have stuck to me: give it to me that I may return it to him; possibly it containeth some account whereof he hath need." But the Princess opened it and read it and, when she understood it, she cried out, "This is one of thy manifold tricks, and hadst thou not reared me, I would lay violent hands on thee this moment! Verily Allah hath afflicted me with this merchant: but all that hath befallen me with him is on thy head. I know not from what country this one can have come: no man but he would venture to affront me thus, and I fear lest this my case get abroad, more by token as it concerneth one who is neither of my kin nor of my peers." Rejoined the old woman, "None would dare speak of this for fear of thy wrath and for awe of thy sire; so there can be no harm in sending him an answer." Quoth the Princess, "O my nurse, verily this one is a perfect Satan! How durst he use such language to me and not dread the Sultan's rage? Indeed, I am perplexed about his case: if I order him to be put to death, it were unjust; and if I leave him alive his boldness will increase." Quoth the old woman, "Come, write him a letter; it may be he will desist in dread." So she called for paper and ink-case and pen and wrote these couplets:—

Thy folly drives thee on though long I chid, * Writing in verse: how long shall I forbid?
For all forbiddal thou persistest more, * And my sole grace it is to keep it hid;
Then hide thy love nor ever dare reveal; * For an thou speak, of thee I'll soon be rid;
If to thy silly speech thou turn anew, * Ravens shall croak for thee the wold amid:
And Death shall come and beat thee down ere long, * Put out of sight and bury 'neath an earthen lid:
Thy folk, fond fool! thou'lt leave for thee to mourn, * And through their lives to sorrow all forlorn.

Then she folded the letter and committed it to the old woman, who took it and returning to Taj al-Muluk, gave it to him. When he read it, he knew that the Princess was hard-hearted, and that he should not win access to her; so he complained of his case to the Wazir and besought his counsel. Quoth the Minister, "Know thou that naught will profit thee save that thou write to her and invoke the retribution of Heaven upon her." And quoth the Prince, "O my brother, O Aziz, do thou write to her as if my tongue spake, according to thy knowledge." So Aziz took a paper and wrote these couplets:—

By the Five Shaykhs,[1] O Lord, I pray deliver me! * Let her for whom I suffer bear like misery;
Thou knowest how I fry in flaming lowe of love, * While she I love hath naught of ruth or clemency:
How long shall I, despite my pain, her feelings spare? * How long shall she wreak tyranny o'er weakling me?
In pains of never-ceasing death I ever grieve: * O Lord, deign aid; none other helping hand I see.
How fain would I forget her and forget her love! * But how forget when Love garred Patience death to dree?
O thou who hinderest Love to 'joy fair meeting-tide * Say! art thou safe from Time and Fortune's jealousy?
Art thou not glad and blessed with happy life, while I * From folk and country for thy love am doomèd flee?

Then Aziz folded the letter and gave it to Taj al-Muluk, who read it and was pleased with it. So he handed it to the old woman, who took it and went in with it to Princess Dunya. But when she read it and mastered the meaning thereof, she was enraged with great rage and said, "All that hath befallen me cometh by means of this ill-omened old woman!" Then she cried out to the damsels and eunuchs, saying, "Seize this old hag, this accursed trickstress, and beat her with your slippers!" So they came down upon her till she swooned away; and when she came to herself the Princess said to her, "By the Lord! O wicked old woman, did I not fear Almighty Allah, I would slay thee." Then quoth she to them, "Beat her again," and they did so till she fainted a second time, whereupon she bade them drag her forth and throw her outside the palace-door. So they dragged her along on her face and threw her down before the gate; but as soon as she revived she

1 The "five Shaykhs" must allude to that number of Saints whose names are doubtful, it would be vain to offer conjectures Lane and his "Sheykh" (1 617) have tried and failed

got up from the ground and, walking and sitting by turns, made her way home. There she passed the night till morning, when she arose and went to Taj al-Muluk and told them all that had occurred. He was distressed at this grievous news and said, "O my mother, hard indeed to us is that which hath befallen thee, but all things are according to fate and man's lot." Replied she, "Be of good cheer and keep thine eyes cool and clear, for I will not give over striving till I have brought thee and her together and made thee enjoy this wanton who hath burnt my skin with beating." Asked the Prince, "Tell me what caused her to hate men"; and the old woman answered, "It arose from what she saw in a dream." "And what was this dream?" "'Twas this: one night, as she lay asleep, she saw a fowler spread his net upon the ground and scatter wheat-grain round it. Then he sat down hard by, and not a bird in the neighbourhood but flocked to his toils. Amongst the rest she beheld a pair of pigeons, male and female; and, whilst she was watching the net, behold! the male bird's foot caught in the meshes and he began to struggle; whereupon all the other birds took fright and flew away. But presently his mate came back and hovered over him, then alighted on the toils unobserved by the fowler, and fell to pecking with her beak and pulling at the mesh in which the male bird's foot was tangled, till she released the toes and they flew away together. Then the fowler came up, mended his net, and seated himself afar off. After an hour or so the birds flew back and the female pigeon was caught in the net; whereupon all the other birds took fright and scurried away; and the male pigeon fled with the rest and did not return to his mate, but the fowler came up and took the female pigeon and cut her throat. The Princess awoke, troubled by her dream, and said:—All males are like this pigeon, worthless creatures; and men in general lack grace and goodness to women." When the old woman had ended her story, the Prince said to her, "O my mother, I desire to have one look at her, though it be my death; so do thou contrive me some contrivance for seeing her." She replied, "Know then that she hath under her palace windows a garden wherein she taketh her pleasure; and thither she resorteth once in every month by the private door. After ten days, the time of her thus going forth to divert herself will arrive; so when she is about to visit the garden, I will come and tell thee, that thou mayst go thither and meet her. And look thou leave not the garden, for haply, an she see thy beauty and loveliness, her heart will be taken with love of thee, and love is the most potent means

of union." He said, "I hear and obey"; whereupon he and Aziz arose and left the shop and, taking the old woman with them, showed her the place where they lodged. Then said Taj al-Muluk to Aziz, "O my brother, I have no need of the shop now, having fulfilled my purpose of it; so I give it to thee with all that is in it; for that thou hast come abroad with me and hast left thy native land for my sake." Aziz accepted his gift and then they sat conversing, while the Prince questioned him of the strange adventures which had befallen him, and his companion acquainted him with the particulars thereof. Presently, they went to the Wazir and, reporting to him Taj al-Muluk's purpose, asked him, "What is to be done?" "Let us go to the garden," answered he. So each and every donned richest clothes and went forth, followed by three white slaves to the garden, which they found thick with thickets and railing its rills. When they saw the keeper sitting at the gate, they saluted him with the Salam and he returned their salute. Then the Wazir gave him an hundred gold pieces, saying, "Prithee, take this small sum and fetch us somewhat to eat: for we are strangers and I have with me these two lads whom I wish to divert.[1]" The Gardener took the sequins and said to them, "Enter and amuse yourselves in the garden, for it is all yours; and sit down till I bring you what food you require." So he went to the market while the Wazir and Taj al-Muluk and Aziz entered the garden. And shortly after leaving for the bazar the Gardener returned with a roasted lamb and cotton-white bread, which he placed before them, and they ate and drank; thereupon he served up sweetmeats, and they ate of them, and washed their hands and sat talking. Presently the Wazir said to the garth-keeper, "Tell me about this garden: is it thine or dost thou rent it?" The Shaykh replied, "It doth not belong to me, but to our King's daughter, the Princess Dunya." "What be thy monthly wages?" asked the Wazir, and he answered, "One dinar and no more." Then the Minister looked round about the garden and, seeing in its midst a pavilion tall and grand but old and disused, said to the Keeper, "O elder, I am minded to do here a good work, by which thou shalt remember me." Replied the other, "O my lord, what is the good work thou wouldest do?" "Take these three hundred dinars," rejoined the Wazir. When the Keeper heard speak of the gold, he said, "O my lord, whatso thou wilt, do!" So the Wazir gave

1 The beauties of nature seem always to provoke hunger in Orientals, especially Turks, as good news does in Englishmen

him the moneys, saying, "Inshallah, we will make a good work in this place!" Then they left him and returned to their lodging, where they passed the night; and when it was the next day, the Minister sent for a plasterer and a painter and a skilful goldsmith and, furnishing them with all the tools they wanted, carried them to the garden, where he bade them whitewash the walls of the pavilion and decorate it with various kinds of paintings. Moreover, he sent for gold and lapis lazuli[1] and said to the painter, "Figure me on the wall, at the upper end of this hall, a man-fowler with his nets spread and birds falling into them and a female pigeon entangled in the meshes by her bill." And when the painter had finished his picture on one side, the Wazir said, "Figure me on the other side a similar figure and represent the she-pigeon alone in the snare and the fowler seizing her and setting the knife to her neck; and draw on the third side-wall, a great raptor clutching the male pigeon, her mate, and digging talons into him." The artist did his bidding, and when he and the others had finished the designs, they received their hire and went away. Then the Wazir and his companions took leave of the Gardener and returned to their place, where they sat down to converse. And Taj al-Muluk said to Aziz, "O my brother, recite me some verses: perchance it may broaden my breast and dispel my dolours and quench the fire flaming in my heart." So Aziz chanted with sweet modulation these couplets:—

Whate'er they say of grief to lovers came, * I, weakling I, can single-handed claim:
An seek thou watering-spot,[2] my streaming eyes * Pour floods that thirst would quench howe'er it flame:
Or wouldest view what ruin Love has wrought * With ruthless hands, then see this wasted frame.

And his eyes ran over with tears, and he repeated these couplets also.—

Who loves not swan-neck and gazelle-like eyes, * Yet claims to know Life's joys, I say he lies:
In Love is mystery, none avail to learn * Save he who loveth in pure loving wise.
Allah, my heart ne'er lighten of this love, * Nor rob the wakefulness these eyelids prize.

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1 Pers "Lájuward" Arab "Lázuward", prob the origin of our "azure," through the Romaic λαζούριον and the Ital azzurro, and, more evidently still, of lapis lazuli, for which do *not* see the Dictionaries

2 Arab "Maurid," the desert-wells where caravans drink, also the way to water-wells

Then he changed the mode of song and sang these couplets:—

Ibn Síná[1] in his Canon doth opine * Lovers' best cure is found in merry song:
In meeting lover of a like degree, * Dessert in garden, wine-draughts long and strong:
I chose another who of thee might cure * While Force and Fortune aided well and long;
But ah! I learnt Love's mortal ill wherein, * Ibn Sina's recipe is fond and wrong.

After hearing them to the end, Taj al-Muluk was pleased with his verses and wondered at his eloquence and the excellence of his recitation, saying, "Indeed, thou hast done away with somewhat of my sorrow." Then quoth the Wazir, "Of a truth there occurred to those of old what astoundeth those who hear it told." Quoth the Prince, "If thou canst recall aught of this kind, prithee let us hear thy subtle lines and keep up the talk." So the Minister chanted in modulated song these couplets:—

Indeed I deemed thy favours might be bought * By gifts of gold and things that joy the sprite;
And ignorantly thought thee light-o'-love, * When can thy love lay low the highmost might;
Until I saw thee choosing one, that one * Loved with all favour, crowned with all delight:
Then wot I thou by sleight canst ne'er be won * And under wing my head I hid from sight;
And in this nest of passion made my wone, * Wherein I nestle morning, noon, and night.

So far concerning them; but as regards the old woman she remained shut up from the world in her house, till it befell that the King's daughter was taken with a desire to divert herself in the garden. Now she had never been wont so to do save in company with her nurse; accordingly, she sent for her and made friends with her and soothed her sorrow, saying, "I wish to go forth to the garden, that I may divert myself with the sight of its trees and fruits, and broaden my breast with the scent of its flowers." Replied the old woman, "I hear and obey; but first I would go to my house, and soon I will be with thee." The Princess rejoined, "Go home, but be not long absent from me." So the old woman left her and, repairing to Taj al-Muluk, said to him, "Get thee ready and don thy richest dress and go to the garden and find out the Gardener and salute him and then hide thyself therein."

1 The famous Avicenna, whom the Hebrews called Aben Sina The early European Arabists, who seemed to have learned Arabic through Hebrew, borrowed their corruption, and it long kept its place in Southern Europe

"To hear is to obey," answered he; and she agreed with him upon a signal, after which she returned to the Lady Dunya. As soon as she was gone, the Wazir and Aziz rose and robed Taj al-Muluk in a splendid suit of royal raiment worth five thousand dinars, and girt his middle with a girdle of gold set with gems and precious metals. Then they repaired to the garden and found seated at the gate the Keeper who, as soon as he saw the Prince, sprang to his feet and received him with all respect and reverence and, opening the gate, said, "Enter and take thy pleasure in looking at the garden." Now the Gardener knew not that the King's daughter was to visit the place that day; but when Taj al-Muluk had been a little while there, he heard a hubbub and, ere he could think, out issued the eunuchs and damsels by the private wicket. The Gardener seeing this came up to the Prince, informed him of her approach, and said to him, "O my lord, what is to be done?" The Princess Dunya, the King's daughter, is here." Replied the Prince, "Fear not, no harm shall befall the; for I will hide me somewhere about the garden." So the Keeper exhorted him to the utmost prudence and went away. Presently the Princess entered the garden with her damsels and with the old woman, who said to herself, "If these eunuchs stay with us, we shall not attain our end." So quoth she to the King's daughter, "O my lady, I have somewhat to tell thee which will ease thy heart." Quoth the Princess, "Say what thou hast to say." "O my lady," rejoined the old woman, "thou hast no need of these eunuchs at a time like the present; nor wilt thou be able to divert thyself at thine ease, whilst they are with us; so send them away"; and the Lady Dunya replied, "Thou speakest sooth." Accordingly she dismissed them and presently began to walk about, whilst Taj al-Muluk looked upon her and fed his eyes on her beauty and loveliness (but she knew it not); and every time he gazed at her he fainted by reason of her passing charms.[1] The old woman drew her on by converse till they reached the pavilion, which the Wazir had bidden be decorated, when the Princess entered and cast a glance round and perceived the picture of the birds, the fowler and the pigeon; whereupon she cried, "Exalted be Allah! This is the very counterfeit presentment of what I

1 According to the Hindus there are ten stages of love-sickness (1) Love of the eyes, (2) Attraction of the Manas or mind, (3) Birth of desire, (4) Loss of sleep, (5) Loss of flesh, (6) Indifference to objects of sense, (7) Loss of shame, (8) Distraction of thought, (9) Loss of consciousness, and (10) Death

saw in my dream." She continued to gaze at the figures of the birds and the fowler with his net, admiring the work, and presently she said, "O my nurse! I have been wont to blame and hate men, but look now at the fowler, how he hath slaughtered the she-bird and set free her mate who was minded to return to her and aid her to escape when the bird of prey met him and tore him to pieces." Now the old woman feigned ignorance to her, and ceased not to occupy her in converse till they drew near the place where Taj al-Muluk lay hidden. Thereupon she signed to him to come out and walk under the windows of the pavilion, and, as the Lady Dunya stood looking from the casement, behold! her glance fell that way and she saw him and, noting his beauty of face and form, said to the old woman, "O my nurse! whence cometh yonder handsome youth?" Replied the old woman, "I know nothing of him save that I think he must be some great King's son, for he attaineth comeliness in excess and extreme loveliness." And the Lady Dunya fell in love with him to distraction; the spells which bound her were loosed and her reason was overcome by his beauty and grace; and his fine stature and proportions strongly excited her desires. So she said, "O my nurse! this is indeed a handsome youth"; and the old woman replied, "Thou sayest sooth, O my lady," and signed to Taj al-Muluk to go home. And though desire and longing flamed in him, and he was distraught for love, yet he went away and took leave of the Gardener and returned to his place, obeying the old woman and not daring to cross her. When he told the Wazir and Aziz that she had signed him to depart, they exhorted him to patience, saying, "Did not the ancient dame know that there was an object to be gained by thy departure, she had not signalled thee to return home." Such was the case with Taj al-Muluk, the Wazir, and Aziz; but as regards the King's daughter, the Lady Dunya, desire and passion redoubled upon her; she was overcome with love and longing, and she said to her nurse, "I know not how I shall manage a meeting with this youth but through thee." Exclaimed the old woman, "I take refuge with Allah from Satan the stoned! Thou who art averse from men! how cometh it, then, that thou art thus afflicted with hope and fear of this young man? Yet, by Allah, none is worthy of thy youth but he." Quoth the Lady Dunya, "O my nurse! further my cause and help me to forgather with him, and thou shalt have of me a thousand dinars and a dress of honour worth as much more: but if thou aid me not to come at him, I am a dead woman in very sooth." Replied the ancient dame, "Go to

thy palace and leave me to devise means for bringing you twain together. I will throw away my life to content you both!" So the Lady Dunya returned to her palace, and the old woman betook herself to Taj al-Muluk who, when he saw her, rose to receive her and entreated her with respect and reverence, making her sit by his side. Then she said, "The trick hath succeeded," and told him all that had passed between herself and the Princess. He asked her, "When is our meeting to be?" and she answered, "To-morrow." So he gave her a thousand dinars and a dress of like value, and she took them and stinted not walking till she returned to her mistress, who said to her, "O my nurse! what news of the beloved?" Replied she, "I have learnt where he liveth and will bring him to thee to-morrow." At this the Princess was glad and gave her a thousand dinars and a dress worth as much more, and she took them and returned to her own place, where she passed the night till morning. Then she went to Taj al-Muluk and, dressing him in woman's clothes, said to him, "Follow me and sway from side to side[1] as thou steppest, and hasten not thy pace nor take heed of any who speaketh to thee." And after thus charging him she went out, and the Prince followed her in woman's attire, and she continued to charge and encourage him by the way that he might not be afraid; nor ceased they walking till they came to the Palace-gate. She entered and the Prince after her, and she led him on, passing through doors and vestibules, till they had passed seven doors.[2] As they approached the seventh, she said to him, "Hearten thy heart and when I call out to thee and say:—O damsel pass on! do not slacken thy pace, but advance as if about to run. When thou art in the vestibule, look to thy left and thou wilt see a saloon with doors: count five doors and enter the sixth, for therein is thy desire." Asked Taj al-Muluk, "And whither wilt thou go?" and she answered, "Nowhere shall I go except that perhaps I may drop behind thee, and the Chief Eunuch may detain me to chat with him." She walked on (and he behind her) till she reached the door where the Chief Eunuch was stationed and he, seeing Taj al-Muluk with her dressed as a slave-girl, said to the old woman, "What business hath this girl with thee?" Replied she, "This is a slave-girl of whom the Lady Dunya hath heard that she is skilled in different kinds of

1 We should call this walk of "Arab ladies" a waddle I have never seen it in Europe except amongst the trading classes of Trieste, who have a "wriggle" of their own

2 In our idiom, six doors

work and she hath a mind to buy her." Rejoined the Eunuch, "I know neither slave-girls nor anyone else; and none shall enter here without my searching according to the King's commands." ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that the Chamberlain Eunuch cried to the old woman, "I know neither slave-girl nor any one else; and none shall enter here without my searching him according to the King's commands." Then quoth she, feigning to be angry, "I thought thee a man of sense and good breeding; but, if thou be changed, I will let the Princess know of it and tell her how thou hinderest her slave-girl"; and she cried out to Taj al-Muluk, saying, "Pass on, O damsel!" So he passed on into the vestibule as she bade him, whilst the Eunuch was silent and said no more. The Prince counted five doors and entered the sixth, where he found the Princess Dunya standing and awaiting him. As soon as she saw him, she knew him and clasped him to her breast, and he clasped her to his bosom. Presently the old woman came in to them, having made a pretext to dismiss the Princess's slave-girls for fear of disgrace; and the Lady Dunya said to her, "Be thou our door-keeper!" So she and Taj al-Muluk abode alone together and ceased not kissing and embracing and twining leg with leg till dawn.[1] When day drew near she left him and, shutting the door upon him, passed into another chamber, where she sat down as was her wont, whilst her slave-women came in to her, and she attended to their affairs and conversed with them. Then she said to them, "Go forth from me now, for I wish to amuse myself in privacy." So they withdrew and she betook herself to Taj al-Muluk and the old woman brought them food, of which they ate and returned to amorous dalliance till dawn. Then the door was locked upon him as on the day before; and they ceased not to do thus for a whole month. This is how it fared with Taj al-Muluk and the Lady Dunya; but as regards the Wazir and Aziz, when they found that the Prince had gone to the palace of the King's daughter and there delayed all the while, they concluded that he would never return from it and that he was lost for ever; and Aziz said to the Wazir, "O my father, what shall we do?" He

1 They refrained from the highest enjoyment, intending to marry

replied, "O my son, this is a difficult matter, and except we return to his sire and tell him he will blame us therefor." So they made ready at once and forthright set out for the Green Land and the Country of the Two Columns, and sought Sulayman Shah's capital. And they traversed the valleys night and day till they went in to the King, and acquainted him with what had befallen his son, and how from the time he entered the Princess's Palace they had heard no news of him. At this the King was as though the Day of Doom had dawned for him and regret was sore upon him, and he proclaimed a Holy War[1] throughout his realm. After which he sent forth his host without the town and pitched tents for them and took up his abode in his pavilion, whilst the levies came from all parts of the kingdom; for his subjects loved him by reason of his great justice and beneficence. Then he marched with an army walling the horizon, and departed in quest of his son. Thus far concerning them: but as regards Taj al-Muluk and the Lady Dunya, the two remained as they were half a year's time, whilst every day they redoubled in mutual affection; and love and longing and passion and desire so pressed upon Taj al-Muluk, that at last he opened his mind and said to her, "Know, O beloved of my heart and vitals, that the longer I abide with thee, the more love and longing and passion and desire increase on me, for that I have not yet fulfilled the whole of my wish." Asked she, "What then wouldst thou have, O light of my eyes and fruit of my vitals? If thou desire aught beside kissing and embracing and entwining of legs with legs, do what pleaseth thee; for by Allah, no partner hath any part in us." But he answered, "It is not that I wish: I would fain acquaint thee with my true story. Know, then, that I am no merchant, nay, I am a King, the son of a King, and my father's name is the supreme King Sulayman Shah, who sent his Wazir ambassador to thy father, to demand thee in marriage for me, but when the news came to thee thou wouldst not consent." Then he told her his past from first to last, nor is there any avail in a twice-told tale, and he added, "And now I wish to return to my father, that he may send an ambassador to thy sire, to demand thee in wedlock for me, so we may be at ease." When she heard these words, she joyed with great joy, because it suited with her own wishes, and they passed the night on this understanding.

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1 Arab "Jihád," lit fighting against something, Koranically, fighting against infidels, *i. e.*, non-believers in Al-Islam (chapt lx 1) But the "Mujahidún," who wage such war, are forbidden to act aggressively (ii 186) Here it is a war to save a son

But it so befell by the decree of Destiny that sleep overcame them that night above all nights, and they remained till the sun had risen. Now at this hour, King Shahriman was sitting on his cushion of estate, with his Emirs and Grandees before him, when the Syndic of the goldsmiths presented himself between his hands, carrying a large box. And he advanced and, opening it in presence of the King, brought out therefrom a casket of fine work worth an hundred thousand dinars, for that which was therein of precious stones, rubies and emeralds, beyond the competence of any sovereign on earth to procure. When the King saw this he marvelled at its beauty; and, turning to the Chief Eunuch (him with whom the old woman had had to do), said to him, "O Kafur,[1] take this casket and wend with it to the Princess Dunya." The Castrato took the casket and repairing to the apartment of the King's daughter found the door shut and the old woman lying asleep on the threshold; whereupon said he, "What! sleeping at this hour?" When the old woman heard the Eunuch's voice she started from sleep and was terrified, and said to him, "Wait till I fetch the key." Then she went forth and fled for her life. Such was her case: but as regards the Epicene, he, seeing her alarm, lifted the door off its hinge-pins,[2] and entering, found the Lady Dunya with her arms round the neck of Taj al-Muluk, and both fast asleep. At this sight he was confounded, and was preparing to return to the King, when the Princess awoke, and seeing him, was terrified and changed colour and waxed pale, and said to him, "O Kafur, veil thou what Allah hath veiled[3]!" But he replied, "I cannot conceal aught from the King"; and locking the door on them returned to Shahriman, who asked him, "Hast thou given the casket to the Princess?" Answered the Eunuch, "Take the casket, here it is; for I cannot conceal aught from thee. Know that I found a handsome young man by the side of the

1 "O Camphor," an antiphrase before noticed The vulgar also say "Yá Taljí" = O snowy (our snowball), the polite "Ya Abú Sumrah!" = O father of brownness

2 *i e*, which fit into sockets in the threshold and lintel and act as hinges These hinges have caused many disputes about how they were fixed, for instance, in caverns without moveable lintel or threshold But one may observe that the upper projections are longer than the lower, and that the door never fits close above, so by lifting it up the inferior pins are taken out of the holes It is the oldest form, and the only form known to the Ancients In Egyptian the hinge is called Akab = the heel, hence the proverb Wakaf' al-báb alá 'akabih, the door standeth on its heel, *i e*, everything in proper place

3 Hence the addresses to the Deity Yá Sátir and Yá Sattár — O Thou who veilest the sins of Thy Servants! said, *e g*, when a woman is falling from her donkey, etc

Princess, and they two in one bed and in mutual embrace." The King commanded them to be brought into the presence and said to them, "What manner of thing is this?" and, being violently enraged, seized a dagger and was about to strike Taj al-Muluk with it, when the Lady Dunya threw herself upon him and said to her father, "Slay me before thou slayest him." The King reviled her and commanded her to be taken back to her chamber: then he turned to Taj al-Muluk and said to him, "Woe to thee! Whence art thou? Who is thy father, and what hath emboldened thee to debauch my daughter?" Replied the Prince, "Know, O King, that if thou put me to death, thou art a lost man, and thou and all in thy dominions will repent the deed." Quoth the King, "How so?" and quoth Taj al-Muluk, "Know that I am the son of King Sulayman Shah and, ere thou knowest it, he will be upon thee with his horse and foot." When King Shahriman heard these words he would have deferred killing Taj al-Muluk, and would rather have put him in prison, till he should look into the truth of his words; but his Wazir said to him, "O King of the Age, it is my opinion that thou make haste to slay this gallows-bird who dares debauch the daughters of Kings." So the King cried to the headsman, "Strike off his head; for he is a traitor." Accordingly, the headsman took him and bound him fast and raised his hand to the Emirs, signing to consult them, a first and a second signal, thinking thereby to gain time in this matter[1]; but the King cried in anger to him, "How long wilt thou consult others? If thou consult them again I will strike off thine own head." So the headsman raised his hand till the hair of his armpit showed, and was about to smite his neck——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that the headsman raised his hand to strike off his head, when behold! loud cries arose and the folk closed their shops; whereupon the King said to the headsman, "Wait awhile," and despatched one to learn the news. The messenger fared forth and presently returned and reported, "I saw an army like the dashing sea

1 A necessary precaution for the headsman, who would certainly lose his own head by overhaste

with its clashing surge, and their horses curvetting till earth trembleth with the tramp; and I know no more of them." When the King heard this, he was confounded and feared for his realm lest it should be torn from him; so he turned to his Minister and said, "Have not any of our army gone forth to meet this army?" But ere he had done speaking, his Chamberlains entered with messengers from the King who was approaching, and amongst them the Wazir who had accompanied Taj al-Muluk. They began by saluting the King, who rose to receive them and bade them draw near and asked the cause of their coming; whereupon the Minister came forward from amongst them and stood before him and said, "Know that he who hath come down upon thy realm is no King like unto the Kings of yore and the Sultans that went before." "And who is he?" asked Shahriman; and the Wazir answered, "He is the Lord of justice and loyalty, the bruit of whose magnanimity the caravans have blazed abroad, the Sultan Sulayman Shah, Lord of the Green Land and the Two Columns and the Mountains of Ispahan; he who loveth justice and equity, and hateth oppression and iniquity. And he saith to thee that his son is with thee and in thy city; his son, his heart's very core and the fruit of his loins, and if he find him in safety his aim is won, and thou shalt have thanks and praise; but if he have been lost from thy realm or if aught of evil have befallen him, look thou for ruin and the wasting of thy reign! for this thy city shall become a wold wherein the raven shall croak. Thus have I done my errand to thee and peace be with thee!" Now when King Shahriman heard from the messenger these words, his heart was troubled and he feared for his kingdom: so he cried out for his Grandees and Ministers, Chamberlains and Lieutenants; and when they appeared he said to them, "Woe to you! go down and search for the youth." Now the Prince was still under the headsman's hands, but he was changed by the fright he had undergone. Presently, the Wazir, chancing to glance around, saw the Prince on the rug of blood and recognised him: so he arose and threw himself upon him, and so did the other envoys. Then they proceeded to loose his bonds and they kissed his hands and feet, whereupon Taj al-Muluk opened his eyes and, recognising his father's Wazir and his friend Aziz, fell down a-fainting for excess of delight in them. When King Shahriman made sure that the coming of this army was indeed because of this youth, he was confounded, and feared with great fear; so he went up to Taj al-Muluk and, kissing his

head, said to him, "O my son, be not wrath with me, neither blame the sinner for his sin: but have compassion on my grey hairs, and waste not my realm." Whereupon Taj al-Muluk drew near unto him and, kissing his hand, replied, "No harm shall come to thee, for indeed thou art to me as my father; but look that naught befall my beloved, the Lady Dunya!" Rejoined the King, "O my lord! fear not for her; nothing but joy shall betide her"; and he went on to excuse himself and made his peace with Sulayman Shah's Wazir, to whom he promised much money if he would conceal from the King what he had seen. Then he bade his Chief Officers take the Prince with them and repair to the Hammam, and clothe him in one of the best of his own suits and bring him back speedily. So they obeyed his bidding and bore him to the bath and clad him in the clothes which King Shahriman had set apart for him, and brought him back to the presence-chamber. When he entered the King rose to receive him and made all his Grandees stand in attendance on him. Then Taj al-Muluk sat down to converse with his father's Wazir and with Aziz, and he acquainted them with what had befallen him; after which they said to him, "During that delay we returned to thy father and gave him to know that thou didst enter the Palace of the Princess and didst not return therefrom; and thy case seemed doubtful to us. But when thy sire heard of this he mustered his forces; then we came to this land and indeed our coming hath brought to thee relief in extreme case and to us great joy." Quoth he, "Good fortune hath attended your every action, first and last." While this was doing King Shahriman went in to his daughter, Princess Dunya, and found her wailing and weeping for Taj al-Muluk. Moreover, she had taken a sword and fixed the hilt in the ground and had set the point to the middle of her heart between her breasts; and she bent over the blade saying, "Needs must I slay myself and not survive my beloved." When her father entered and saw her in this case, he cried out to her, saying, "O Princess of kings' daughters, hold thy hand and have ruth on thy sire and the folk of thy realm!" Then he came up to her and continued, "Let it not be that an ill thing befall thy father for thy sake!" And he told her the whole tale, that her lover was the son of King Sulayman Shah and sought her to wife, and he added, "The marriage waiteth only for thy consent." Thereat she smiled and said, "Did I not tell thee that he was the son of a Sultan? By Allah, there is no help for it but that I let him crucify thee on a bit of wood worth two pieces of silver!"

Replied the King, "O my daughter, have mercy on me, so Allah have mercy on thee!" Rejoined she, "Up with you and make haste and go bring him to me without delay." Quoth the King, "On my head and eyes be it!" and he left her, and, going in hastily to Taj al-Muluk, repeated her words in his ear.[1] So he arose and accompanied the King to the Princess, and when she caught sight of her lover, she took hold of him and embraced him in her father's presence and hung upon him and kissed him, saying, "Thou hast desolated me by thine absence!" Then she turned to her father and said, "Sawest thou ever any that could do hurt to the like of this beautiful being, who is moreover a King, the son of a King, and of the free-born,[2] guarded against ignoble deeds?" Thereupon King Shahriman went out shutting the door on them with his own hand; and he returned to the Wazir and to the other envoys of Sulayman Shah, and bade them inform their King that his son was in health and gladness and enjoying all delight of life with his beloved. So they returned to King Sulayman and acquainted him with this; whereupon King Shahriman ordered largesse of money and vivers to the troops of King Sulayman Shah; and, when they had conveyed all he had commanded, he bade be brought out an hundred coursers and an hundred dromedaries and an hundred white slaves and an hundred concubines and an hundred black slaves and an hundred female slaves; all of which he forwarded to the King as a present. Then he took horse, with his Grandees and Chief Officers, and rode out of the city in the direction of the King's camp. As soon as Sultan Sulayman Shah knew of his approach, he rose and advanced many paces to meet him. Now the Wazir and Aziz had told him all the tidings, whereat he rejoiced and cried, "Praise be to Allah Who hath granted the dearest wish of my son!" Then King Sulayman took King Shahriman in his arms and seated him beside himself on the royal couch, where they conversed awhile and had pleasure in each other's conversation. Presently food was set before them, and they ate till they were satisfied; and sweetmeats and dried fruits were brought, and they enjoyed their dessert. And after a while came

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1 The passage has also been rendered, "and rejoiced him by what he said" (Lane, 1 600).

2 Arab "Hurr" = noble, independent (opp to 'Abd = a servile) often used to express animæ nobilitas, as εὐγενὴς in Acts xvii 11, where the Berœans were "more noble" than the Thessalonians. The Princess means that the Prince would not lie with her before marriage

to them Taj al-Muluk, richly dressed and adorned, and when his father saw him he stood up and embraced him and kissed him. Then all who were sitting rose to do him honour; and the two Kings seated him between them and they sat conversing a while, after which quoth King Sulayman Shah to King Shahriman, "I desire to have the marriage-contract between my son and thy daughter drawn up in the presence of witnesses, that the wedding may be made public, even as is the custom of Kings." "I hear and I obey," quoth King Shahriman, and thereon summoned the Kazi and the witnesses, who came and wrote out the marriage-contract between Taj al-Muluk and the Lady Dunya. Then they gave bakhshish[1] of money and sweetmeats; and lavished incense and essences; and indeed it was a day of joy and gladness, and all the grandees and soldiers rejoiced therein. Then King Shahriman proceeded to dower and equip his daughter; and Taj al-Muluk said to his sire, "Of a truth, this young man Aziz is of the generous and hath done me a notable service, having borne weariness with me; and he hath travelled with me and hath brought me to my desire. He never ceased to show sufferance with me and exhort me to patience till I accomplished my intent; and now he hath abided with us two whole years, and he cut off from his native land. So now I purpose to equip him with merchandise, that he may depart hence with a light heart; for his country is nearhand." Replied his father, "Right is thy rede"; so they made ready an hundred loads of the richest stuffs and the most costly, and Taj al-Muluk presented them with great store of money to Aziz, and farewelled him saying, "O my brother and my true friend! take these loads and accept them from me by way of gift and token of affection, and go in peace to thine own country." Aziz accepted the presents and, kissing ground between the hands of the Prince and his father, bade them adieu. Moreover, Taj al-Muluk mounted and accompanied him three miles on his homeward way as a proof of amity, after which Aziz conjured him to turn back, saying, "By Allah, O my master, were it not for my mother, I never would part from thee! But, good my lord! leave me not without news of thee." Replied Taj al-Muluk, "So be it!" Then the Prince returned to the city and Aziz journeyed on till he came to his native town; and he entered it and ceased not faring till he went in to his mother and found that she had built him a monument

1 The Persian word is now naturalised as Anglo-Egyptian

in the midst of the house and used to visit it continually. When he entered he saw her with hair dishevelled and dispread over the tomb, weeping and repeating these lines :—

Indeed I'm strong to bear whate'er befall; * But weak to bear such parting's dire mischance :
What heart estrangement of the friend can bear? * What strength withstand assault of severance ?

Then sobs burst from her breast, and she recited also these couplets :—

What's this? I pass by tombs, and fondly greet * My friends' last homes, but send they no reply:
For saith each friend, "Reply how can I make * When pledged to clay and pawned to stones I lie?
Earth has consumed my charms and I forget * Thy love, from kith and kin poor banisht I."

While she was thus, behold! Aziz came in to her and when she saw him she fell down, fainting for very joy. He sprinkled water on her face till she revived and rising, took him in her arms and strained him to her breast, whilst he in like manner embraced her. Then he greeted her and she greeted him, and she asked the reason of his long absence, whereupon he told her all that had befallen him from first to last, and informed her how Taj al-Muluk had given him an hundred loads of moneys and stuffs. At this she rejoiced, and Aziz abode with his mother in his native town, weeping for what mishaps had happened to him with the daughter of Dalilah the Wily One, even she wh. had castrated[1] him. Such was the case with Aziz; but as regards Taj al-Muluk he went in unto his beloved, the Princess Dunya, and consummated the marriage. Then King Shahriman proceeded to equip his daughter for her journey with her husband and father-in-law, and bade bring them provaunt and presents and rarities. So they loaded their beasts and set forth, whilst King Shahriman escorted them, by way of farewell, three days' journey on their way, till King Sulayman Shah conjured him to return. So he took leave of them and turned back, and Taj al-Muluk and his wife and father fared forwards night and day, with their troops, till they drew near their capital. As soon as the news of their coming spread abroad, the folk decorated for them the city——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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1 Arab "khassat hu" 32

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

She said, It hath reached me, O auspicious King, that when Shah Sulayman drew near his capital, the folk decorated the city for him and for his son. So they entered in state and the King, sitting on his throne with his son by his side, gave alms and largesse and loosed all who were in his jails. Then he held a second bridal for his son, and the sound of the singing-women and players upon instruments was never silent for a whole month, and the tire-women stinted not to adorn the Lady Dunya and display her in various dresses; and she tired not of the displaying nor did the women weary of gazing on her. Then Taj al-Muluk, after having forgathered awhile with his father and mother, took up his sojourn with his wife, and they abode in all joyance of life and in fairest fortune, till there came to them the Destroyer of all delights.[1] Now when the Wazir Dandan had ended the tale of Taj al-Muluk and the Lady Dunya, Zau al-Makan said to him, "Of a truth, it is the like of thee who lighten the mourner's heart and who deserve to be the boon-companions of Kings and to guide their policy in the right way." All this befell and they were still besieging Constantinople, where they lay four whole years, till they yearned after their native land; and the troops murmured, being weary of vigil and besieging and the endurance of fray and foray by night and by day. Then King Zau al-Makan summoned Rustam and Bahram and Tarkash, and when they were in presence bespoke them thus, "Know that we have lain here all these years and we have not won to our wish; nay, we have but gained increase of care and concern; for indeed we came, thinking to take our man-bote for King Omar bin al-Nu'uman, and in so doing my brother Sharrkan was slain; so is our sorrow grown to sorrows twain and our affliction to afflictions twain. All this came of the old woman Zat al-Dawahi, for it was she who slew the Sultan in his kingdom and carried off his wife, the Queen Sophia; nor did this suffice her, but she must put another cheat on us and cut the throat of my brother Sharrkan: and indeed I have bound myself and sworn by the solemnest oaths that there is no help but I take blood-wit from her. What say ye? Ponder my address and answer me." Then they bowed their heads and answered, "It is for the Wazir

1 Here ends the compound tale of Taj al-Muluk cum Aziz plus Azizah, and we return to the history of King Omar's sons

Dandan to opine." So the Minister came forward and said, "Know, O King of the Age! it booteth us naught to tarry here; and 'tis my counsel that we strike camp and return to our own country, there to abide for a certain time, and after that we should return for a razzia upon the worshippers of idols." Replied the King, "This rede is right; for indeed the folk weary for a sight of their families, and I am another who is also troubled with yearning after my son Kanmakan and my brother's daughter Kuzia Fakan, for she is in Damascus and I know not how is her case." When the troops heard this report, they rejoiced and blessed the Wazir Dandan. Then the King bade the crier call the retreat after three days. They fell to preparing for the march, and on the fourth day they beat the big drums and unfurled the banners and the army set forth, the Wazir Dandan in the van and the King riding in mid-battle, with the Grand Chamberlain by his side; and all journeyed without ceasing, night and day, till they reached Baghdad city. The folk rejoiced in their return, and care and fear ceased from them whilst the stay-at-homes met the absentees, and each Emir betook himself to his own house. As for Zau al-Makan, he marched up to the Palace and went in to his son Kanmakan, who had now reached the age of seven; and who used to go down to the weapon-plain and ride. As soon as the King was rested of his journey, he entered the Hammam with his son, and returning, seated himself on his sofa of state, whilst the Wazir Dandan took up his station before him, and the Emirs and Lords of the realm presented themselves and stood in attendance upon him. Then Zau al-Makan called for his comrade the Fireman, who had befriended him on his wanderings; and when he came into presence, the King rose to do him honour and seated him by his side. Now he had acquainted the Wazir with all the kindness and good turns which the Stoker had done him; and he found that the wight had waxed fat and burly with rest and good fare, so that his neck was like an elephant's throat and his face like a dolphin's belly. Moreover, he was grown dull of wit, for that he had never stirred from his place; so at first he knew not the King by his aspect. But Zau al-Makan came up to him smiling in his face, and greeted him after the friendliest fashion, saying, "How soon hast thou forgotten me?" With this the Fireman roused himself and, looking steadfastly at Zau al-Makan, made sure that he knew him; whereupon he sprang hastily to his feet and exclaimed, "O my friend, who hath made thee Sultan?" Then Zau al-Makan laughed at him, and the Wazir coming up to him expounded the whole story to him and

said, "In good sooth he was thy brother and thy friend; and now he is King of the land and needs must thou get great good of him. So I charge thee, if he say:—Ask a boon of me, ask not but for some great thing, for thou art very dear to him." Quoth the Fireman, "I fear lest, if I ask of him aught, he may not choose to give it, or may not be able to grant it." Quoth the Wazir, "Have no care; whatsoever thou askest he will give thee." Rejoined the Stoker, "By Allah, I must at once ask of him a thing that is in my thought; every night I dream of it and implore Almighty Allah to vouchsafe it to me." Said the Wazir, "Take heart; by Allah, if thou ask of him the government of Damascus in place of his brother, he would surely give it thee and make thee Governor." With this the Stoker rose to his feet, and Zau al-Makan signed to him to sit, but he refused, saying, "Allah forfend! The days are gone by of my sitting in thy presence." Answered the Sultan, "Not so, they endure even now. Thou wast in very deed the cause that I am at present alive, and, by Allah, whatever thing most desired thou requirest of me, I will give that same to thee. But ask thou first of Allah, and then of me!" He said, "O my lord, I fear——" "Fear not," quoth the Sultan. He continued, "I fear to ask aught and that thou shouldst refuse it to me, and it is only——" At this the King laughed and replied, "If thou require of me the half of my kingdom I would share it with thee: so ask what thou wilt and leave talking." Repeated the Fireman, "I fear——" "Don't fear," quoth the King. He went on, "I fear lest I ask a thing and thou be not able to grant it." Upon this the Sultan waxed wroth and cried, "Ask what thou wilt." Then said he, "I ask, first of Allah and then of thee, that thou write me a patent of Syndicate over all the Firemen of the baths in the Holy City, Jerusalem." The Sultan and all present laughed, and Zau al-Makan said, "Ask something more than this." He replied, "O my lord, said I not I feared that thou wouldst not choose to give me what I should ask, or that thou be not able to grant it?" Therewith the Wazir signed him with his foot once and twice and thrice, and every time he began, "I ask of thee——" quoth the Sultan, "Ask and be speedy." So he said, "I ask thee to make me Chief of the Scavengers in the Holy City of Jerusalem, or in Damascus-town." Then all those who were present fell on their backs with laughter, and the Wazir beat him; whereupon he turned to the Minister and said to him, "What art thou that thou shouldest beat me? 'Tis no fault of mine: didst thou not thyself bid me ask some important thing?" And he added, "Let me go to my

own land." With this, the Sultan knew that he was jesting, and took patience with him awhile; then turned to him and said, "O my brother, ask of me some important thing befitting our dignity." So the Stoker said, "O King of the Age, I ask first of Allah and then of thee, that thou make me Viceroy of Damascus in the place of thy brother"; and the King replied, "Allah granteth thee this." Thereupon the Fireman kissed ground before him, and he bade set him a chair in his rank and vested him with a viceroy's habit. Then he wrote him a patent and sealed it with his own seal, and he said to the Wazir Dandan, "None shall go with him but thou; and when thou makest the return journey, do thou bring with thee my brother's daughter, Kuzia Fakan." "Hearkening and obedience," answered the Minister; and, taking the Fireman, went down with him and made ready for the march. Then the King appointed for the Stoker servants and suite, and gave him a new litter and a princely equipage and said to the Emirs, "Whoso loveth me, let him honour this man and offer him a handsome present." So each and every of the Emirs brought him his gift according to his competence; and the King named him Zibl Khán,[1] and conferred on him the honourable surname of Al-Mujáhid.[2] As soon as the gear was ready, he went up with the Wazir Dandan to the King, that he might take leave of him and ask his permission to depart. The King rose to him and embraced him, and charged him to do justice between his subjects, and bade him make ready for fight against the Infidels after two years. Then they took leave of each other and the King,[3] the Fighter for the Faith hight Zibl Khan, having been again exhorted by Zau al-Makan to deal fairly with his subjects, set out on his journey, after the Emirs had brought him Mamelukes and eunuchs, even to five thousand in number, who rode after him. The Grand Chamberlain also took horse, as did Bahram, captain of the Daylamites, and Rustam, captain of the Persians, and Tarkash, captain of the Arabs, who attended to do him service; and they ceased not riding with him three days' journey by way of honour. Then, taking their leave of him, they returned to Baghdad, and the Sultan Zibl Khan and the Wazir Dandan

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1 "Zibl" popularly pronounced Zabal, means "dung" Khan is "Chief," as has been noticed, "Zabbál," which Torrens renders literally "dung-drawer," is one who feeds the Hammam with *bois-de-vache, etc*

2 *i e*, one who fights the Jihád or "Holy War" it is equivalent to our "good knight"

3 Arab "Malik" Azud al-Daulah, a Sultan or regent under the Abbaside Caliph Al-Tá'i li 'llah (regn A H 363-381) was the first to take the title of "Malik" The latter in poetry is still written Malik

fared on, with their suite and troops, till they drew near Damascus. Now news was come, upon the wings of birds, to the notables of Damascus, that King Zau al-Makan had made Sultan over Damascus a King named Zibl Khan, and surnamed Al-Mujahid; so when he reached the city he found it dressed in his honour and everyone in the place came out to gaze on him. The new Sultan entered Damascus in a splendid progress and went up to the citadel, where he sat down upon his chair of state, whilst the Wazir Dandan stood in attendance on him, to acquaint him with the ranks of the Emirs and their stations. Then the Grandees came in to him and kissed hands and called down blessings on him. The new King, Zibl Khan, received them graciously and bestowed on them dresses of honour and various presents and bounties; after which he opened the treasuries and gave largesse to the troops, great and small. Then he governed and did justice and proceeded to equip the lady Kuzia Fakan, daughter of King Sharrkan, appointing her a litter of silken stuff. Moreover, he furnished the Wazir Dandan equally well for the return journey, and offered him a gift of coin; but he refused, saying, "Thou art near the time appointed by the King, so haply thou wilt have need of money, and after this we may send to seek of thee funds for the Holy War, or what not." Now when the Wazir was ready to march, Sultan Al-Mujahid mounted to bid the Minister farewell and brought Kuzia Fakan to him, and made her enter the litter and sent with her ten damsels to do her service. Thereupon they set forward, whilst King "Fighter for the Faith" returned to his government that he might order affairs and get ready his munitions of war, awaiting such time as King Zau al-Makan should send a requisition to him. Such was the case with Sultan Zibl Khan, but as regards the Wazir Dandan, he ceased not faring forward and finishing off the stages, in company with Kuzia Fakan, till they came to Ruhbah[1] after a month's travel and thence pushed on, till he drew near Baghdad. Then he sent to announce his arrival to King Zau al-Makan who, when he heard this, took horse and rode out to meet him. The Wazir Dandan would have dismounted, but the King conjured him not to do so, and urged his steed till he came up to his side. Then he questioned him of Zibl Khan hight Al-Mujahid, whereto the Wazir replied that he was well and that he had brought with him Kuzia Fakan,

1 A townlet on the Euphrates, in the "awwal Shám," or frontier of Syria

the daughter of his brother. At this the King rejoiced and said to Dandan, "Down with thee and rest thee from the fatigue of the journey for three days, after which come to me again." Replied the Wazir, "With joy and gratitude," and betook himself to his own house, whilst the King rode up to his Palace and went in to his brother's daughter, Kuzia Fakan, a girl of eight years old. When he saw her, he rejoiced in her and sorrowed for her sire; then he bade make for her clothes and gave her splendid jewelry and ornaments, and ordered she be lodged with his son Kanmakan in one place. So they both grew up the brightest of the people of their time and the bravest; but Kuzia Fakan became a maiden of good sense and understanding and knowledge of the issues of events, whilst Kanmakan approved him a generous youth and a freehanded, taking no care in the issue of aught. And so they continued until both attained the age of twelve. Now Kuzia Fakan used to ride a-horseback and fare forth with her cousin into the open plain, and push forward and range at large with him in the wold; and they both learnt to smite with swords and spike with spears. But when they had reached the age of twelve, King Zau al-Makan, having completed his preparations and provisions and munitions for Holy War, summoned the Wazir Dandan and said to him, "Know that I have set mind on a thing which I will discover to thee, and I want thine opinion thereon; so do thou with speed return me a reply." Asked the Wazir, "What is that, O King of the Age?" and the other answered, "I am resolved to make my son Kanmakan Sultan, and rejoice in him in my lifetime and do battle before him till death overtake me. What reckest thou of this?" The Wazir kissed ground before the King and replied, "Know, O King and Sultan mine, Lord of the Age and the time! that which is in thy mind is indeed good, save that it is now no tide to carry it out, for two reasons; the first, that thy son Kanmakan is yet of tender years; and the second, that it often befalleth him who maketh his son King in his lifetime, to live but a little while thereafterward.[1] And this is my reply." Rejoined the King, "Know, O Wazir, that we will make the Grand Chamberlain guardian over him, for he is now one of the family and he married my sister, so that he is to me as a brother." Quoth the Wazir, "Do what seemeth good to thee: we have only to obey thine orders." Then the King sent for the Grand

1 *i. e.*, the son would look to that

Chamberlain, whom they brought into the presence together with the Lords of the realm, and he said to them, "Ye know that this my son Kanmakan is the first cavalier of the age, and that he hath no peer in striking with the sword and lunging with the lance; and now I appoint him to be Sultan over you, and I make the Grand Chamberlain, his uncle, guardian over him." Replied the Chamberlain, "I am but a tree which thy bounty hath planted"; and Zau al-Makan said, "O Chamberlain, verily this my son Kanmakan and my niece Kuzia Fakan are brothers' children; so I hereby marry her to him, and I call those present to witness thereof." Then he made over to his son such treasures as no tongue can describe; and going in to his sister Nuzhat al-Zaman told her what he had done, whereat she was a glad woman and said, "Verily the twain are my children: Allah preserve thee to them and keep thy life for them many a year!" Replied he, "O my sister, I have accomplished in this world all my heart desired, and I have no fear for my son! yet it were well thou have an eye on him, and an eye on his mother." And he charged the Chamberlain and Nuzhat al-Zaman with the care of his son and niece and wife, and this he continued to do nights and days till he fell sick and deemed surely that he was about to drink the cup of death; so he took to his bed, whilst the Chamberlain busied himself with ordering the folk and realm. At the end of the year the King summoned his son Kanmakan and the Wazir Dandan, and said, "O my son, after my death this Wazir is thy sire; for know that I am about to leave this house of life transitory for the house of eternity. And indeed I have fulfilled my will of this world; yet there remaineth in my heart one regret, which may Allah dispel through and by thy hands." Asked his son, "What regret is that, O my father?" Answered Zau al-Makan, "O my son, the sole regret of me is that I die without having avenged thy grandfather Omar bin al-Nu'uman, and thine uncle Sharrkan, on an old woman whom they call Zat al-Dawahi; but, if Allah grant thee aid, sleep not till thou take thy wreak on her, and so wipe out the shame we have suffered at the Infidel's hands; and beware of the old hag's wile, and do what the Wazir Dandan shall advise thee; because he from olden time hath been the pillar of our realm." And his son assented to what he said. Then the King's eyes ran over with tears and his sickness redoubled on him; whereupon his brother-in-law, the Chamberlain, took charge over the country and, being a capable man, he judged and bade and

forbade for the whole of that year; while Zau al-Makan was occupied with his malady. And his sickness was sore upon him for four years, during which the Chief Chamberlain sat in his stead and gave full satisfaction to the commons and the nobles; and all the country blessed his rule. Such was the case with Zau al-Makan and the Chamberlain; but as regards the King's son, he busied himself only with riding and lunging with lance and shooting with shaft, and thus also did the daughter of his uncle, Kuzia Fakan; for he and she were wont to fare forth at the first of the day and return at fall of night, when she would go in to her mother, and he would go in to his mother, whom he ever found sitting in tears by the head of his father's couch. Then he would tend his father all night long till daybreak, when he would go forth again with his cousin according to their wont. Now Zau al-Makan's pains and sufferings were longsome upon him, and he wept and began versifying with these couplets:—

Gone is my strength, told is my tale of days * And, lookye! I am left as thou dost see:
In honour's day most honoured wont to be, * And win the race from all my company,
Would Heaven before my death I might behold * My son in seat of empire sit for me;
And rush upon his foes, to take his wreak * With sway of sword and lance lunged gallantly:
In this world and the next I am undone, * Except the Lord vouchsafe me clemency.

When he had ended repeating these verses he laid his head on his pillow and closed his eyes and slept. Then saw he in his sleep one who said to him, "Rejoice, for thy son shall fill the lands with justest sway; and he shall rule them, and him shall the lieges obey." Then he awoke from his dream gladdened by the good tidings he had seen, and after a few days Death smote him, and because of his dying great grief fell on the people of Baghdad, and simple and gentle mourned for him, but Time passed over him as though he had never been[1] and Kanmakan's estate was changed; for the people of Baghdad set him aside and put him and his family in a place apart. Now when his mother saw this she fell into the sorriest of plights and said, "There is no help but that I go to the Grand Chamberlain, and I must hope for the aidance of the Subtle, the All-Wise!" Then she arose from her place and betook herself to the house of the Cham-

1 A characteristic touch of Arab pathos, tender and true.

berlain who was now become Sultan, and she found him sitting upon his carpet. So she went in to his wife Nuzhat al-Zaman, and wept with sore weeping, and said unto her, "Verily the dead hath no friend! May Allah never bring you to want as long as your age and the years endure, and may you cease not to rule justly over rich and poor. Thine ears have heard and thine eyes have seen all that was ours of kingship and honour and dignity and wealth and fair fortune of life and condition; and now Time hath turned upon us, and fate and the world have betrayed us and wrought in hostile way with us; wherefore I come to thee craving thy favours, I from whom favours were craved: for when a man dieth, women and maidens are brought to despisal." And she repeated these couplets:—

Suffice thee Death such marvels can enhance, * And severed lives make lasting severance:
Man's days are marvels, and their stations are * But water-pits[1] of misery and mischance.
Naught wrings my heart save loss of noble friends, * Girt round by rings of hard, harsh circumstance.

When Nuzhat al-Zaman heard these words, she remembered her brother Zau al-Makan, and his son Kanmakan, and, making her draw near to her and showing her honour, she said, "Verily at this moment, by Allah! I am grown rich and thou art poor; now by the Lord! we did not cease to seek thee out, but we feared to wound thy heart lest thou shouldest fancy our gifts to thee an alms-gift. Withal, whatso weal we now enjoy is from thee and thy husband; so our house is thy house and our place thy place, and thine is all our wealth and what goods we have belong to thee." Then she robed her in sumptuous robes and set apart for her a place in the Palace adjoining her own; and they abode therein, she and her son, in all delight of life. And Nuzhat-al Zaman clothed him also in King's raiment, and gave to them both especial handmaids for their service. After a little, she related to her husband the sad case of the widow of her brother Zau al-Makan, whereat his eyes filled with tears and he said, "Wouldest thou see the world after thee, look thou upon the world after other than thyself. Then entreat her honourably and enrich her poverty."—And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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1 Arab "Mawárid" from "ward" = resorting to pool or water-pit (like those of "Gakdúl") for drinking, as opposed to "Sadr" = returning after having drunk at it Hence the "Sádir" (part act) takes precedence of the "Wárid" in Al-Hariri (Ass. of the Badawi).

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

She said, It hath reached me, O auspicious King, that when Nuzhat al-Zaman related to her husband the sad case of the widow of her brother Zau al-Makan, the Chamberlain said, "Entreat her honourably and enrich her poverty." Thus far concerning Nuzhat al-Zaman and her consort and the relict of Zau al-Makan; but as regards Kanmakan and his cousin Kuzia Fakan, they grew up and flourished till they waxed like unto two fruit-laden boughs or two shining moons; and they reached the age of fifteen. And she was indeed the fairest of maids who are modestly veiled, lovely-faced, with smooth cheeks graced, and slender waist on heavy hips based; and her shape was the shaft's thin line and her lips were sweeter than old wine, and the nectar of her mouth as it were the fountain Salsabíl[1]; even as saith the poet in these two couplets describing one like her:—

As though ptisane of wine on her lips' honey-dew * Dropt from the ripened grapes her mouth in clusters grew:
And, when her frame thou doublest, and low bends her vine, * Praise her Creator's might no creature ever knew!

Of a truth Allah had united in her every charm; her shape would shame the branch of waving tree and the rose before her cheeks craved lenity; and the honey-dew of her lips of wine made jeer, however old and clear, and she gladdened heart and beholder with joyous cheer, even as saith of her the poet:—

Goodly of gifts is she, and charm those perfect eyes * With lashes shaming Kohl and all the fair ones Kohl'd[2];
And from those eyne the glances pierce the lover's heart. * Like sword in Mír al-Muminína Ali's hold.

And (the relator continueth) as for Kanmakan, he became unique in loveliness, and excelling in perfection no less; none could even him in qualities as in seemliness, and the sheen of valour between his eyes was espied, testifying for him while against him it never testified. The hardest hearts inclined to his side; his eyelids bore lashes black as by Kohl; and he was of surpassing worth in body and soul. And when the down of lips and cheeks began to sprout bards and poets sang for him far and near:—

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1 One of the fountains of Paradise (Koran, chapt lxxvi) the word lit means "water flowing pleasantly down the throat" [illegible]

2 Arab "Takhil" = adorning with Kohl

Appeared not my excuse till hair had clothed his cheek, * And gloom o'ercrept that side-face (sight to stagger!)
A fawn, when eyes would batten on his charms, * Each glance deals thrust like point of Khanjar-dagger.

And saith another:—

His lovers' souls have drawn upon his cheek * An ant that perfected its rosy light:
I marvel at such martyrs Lazá-pent * Who yet with greeny robes of Heaven are dight.[1]

Now it chanced one holiday, that Kuzia Fakan fared forth to make festival with certain kindred of the court, and she went surrounded by her handmaids. And indeed beauty encompassed her; the roses of her cheeks dealt envy to their mole; from out her smiling lips leven flashed white, gleaming like the chamomile[2]; and Kanmakan began to turn about her and devour her with his sight, for she was the moon of resplendent light. Then he took heart, and giving his tongue a start began to improvise.—

When shall the disappointed heart be healed of Severance, * And lips of Union smile at ceasing of our hard mischance?
Would Heaven I knew shall come some night, and with it surely bring Meeting with friend who like myself endureth sufferance.[3]

When Kuzia Fakan heard these couplets, she showed vexation and disapproval and, putting on a haughty and angry air, said to him, "Dost thou name me in thy verse, to shame me amongst folk? By Allah, if thou turn not from this talk, I will assuredly complain of thee to the Grand-Chamberlain, Sultan of Khorasan and Baghdad, and lord of justice and equity; that disgrace and punishment may befall thee!" Kanmakan made no reply for anger, but he returned to Baghdad; and Kuzia Fakan also returned to her palace, and complained of her cousin to her mother, who said to her, "O my daughter, haply he meant thee no harm, and is

1 The allusions are far-fetched and obscure as in Scandinavian poetry Mr Payne (II 314) translates "Naml" by "net" I understand the ant (swarm) creeping up the cheeks, a common simile for a young beard The lovers are in the Lazá (Hell) of jealousy, etc, yet feel in the Na'im (heaven) of love and robe in green, the hue of hope, each expecting to be the favoured one

2 Arab "Ukhuwán," the classical term There are two chamomiles, the white (Bábúnaj) and the yellow (Kaysún), these, however, are Syrian names, and plants are differently called in almost every Province of Arabia

3 In nomadic life the parting of lovers happens so frequently that it becomes a stock topic in poetry and often, as here, the lover complains of parting when he is not parted But the gravamen lies in the word "Wasl," which may mean union, meeting, reunion or coition As Ka'ab ibn Zuhayr began his famous poem with "Su'ád hath departed," 900 imitators (says Al-Siyuti) adopted the Násib, or address to the beloved, and Su'ad came to signify a cruel, capricious mistress

he aught save an orphan? Withal, he said naught of reproach to thee; so beware thou tell none of this, lest perchance it come to the Sultan's ears and he cut short his life and blot out his name and make it even as yesterday, whose memory hath passed away." However, Kanmakan's love for Kuzia Fakan spread abroad in Baghdad, so that the women talked of it. Moreover, his breast became straitened and his patience waned and he knew not what to do, yet he could not hide his condition from the world. Then longed he to give vent to the pangs he endured, by reason of the lowe of separation; but he feared her rebuke and her wrath; so he began improvising:—

Now is my dread to incur reproaches, which * Disturb her temper and her mind obscure,
Patient I'll bear them; e'en as generous youth * Beareth the burn of brand his case to cure.[1]

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

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

She said, It hath reached me, O auspicious King, that when the Grand Chamberlain became Sultan they named him King Sásán; and after he had assumed the throne he governed the people in righteous way. Now as he was giving audience one day, Kanmakan's verses came to his knowledge. Thereupon he repented him of the past and going in to his wife Nuzhat al Zaman, said to her, "Verily, to join Halfah-grass and fire,[2] is the greatest of risks; and man may not be trusted with woman, so long as eye glanceth and eyelid quivereth. Now thy brother's son, Kanmakan, is come to man's estate and it behoveth us to forbid him access to the rooms where anklets tinkle, and it is yet more needful to forbid thy daughter the company of men, for the like of her should be kept in the Harim." Replied she, "Thou sayest sooth, O wise King!" Next day came Kanmakan

1 As might be expected from a nation of camel-breeders, actual cautery, which can cause only counter-irritation, is a favourite nostrum, and the Hadis or prophetic saying is "Akhir al-dawá (or al-tibb) al-Kayy" = cautery is the end of medicine-cure, and "Fire and sickness cannot cohabit" Most of the Badawin bear upon their bodies grisly marks of this heroic treatment, whose abuse not unfrequently brings on gangrene The Hadis (Burckhardt, Proverbs, No 30) also means, "if nothing else avail, take violent measures"

2 The Spaniards have the same expression "Man is fire and woman is tinder."

according to his wont; and going in to his aunt saluted her. She returned his salutation and said to him, "O my son! I have somewhat to say to thee which I would fain leave unsaid; yet I must tell it thee despite my inclination." Quoth he, "Speak"; and quoth she, "Know then that thy sire the Chamberlain, the father of Kuzia Fakan, hath heard of the verses thou madest anent her, and hath ordered that she be kept in the Harim and out of thy reach; if, therefore, O my son. thou want anything from us, I will send it to thee from behind the door; and thou shalt not look upon Kuzia Fakan nor shalt thou return hither from this day forth." When he heard this he arose and withdrew without speaking a single word and, betaking himself to his mother, related what his aunt had said. She observed, "This all cometh of thine over-talking. Thou knowest that the news of thy passion for Kuzia Fakan is noised abroad, and the tattle hath spread everywhere, how thou eatest their food and thereafter thou courtest their daughter." Rejoined he, "And who should have her but I? She is the daughter of my father's brother and I have the best of rights to her." Retorted his mother, "These are idle words. Be silent, lest haply thy talk come to King Sasan's ears and it prove the cause of thy losing her and the reason of thy ruin and increase of thine affliction. They have not sent us any supper to-night and we shall die an-hungered; and were we in any land but this we were already dead of famine or of shame for begging our bread." When Kanmakan heard these words from his mother, his regrets redoubled; his eyes ran over with tears, and he complained and began improvising:—

'Minish this blame I ever bear from you: * My heart loves her to whom all love is due:
Ask not from me of patience jot or tittle, * Divorce of Patience by God's House! I rue:
What blamers preach of patience I unheed; * Here am I, love-path firmly to pursue!
Indeed they bar me access to my love; * Here am I, by God's ruth no ill I sue!
Good sooth my bones, whenas they hear thy name, * Quail as birds quailed when Nisus o'er them flew[1]:
Ah! say to them who blame my love that I * Will love that face, fair cousin, till I die.

1 Arab Báshik" from Persian "Báshah" (*accipiter Nisus*) a fierce little species of sparrow-hawk which I have described in "Falconry in the Valley of the Indus" (p 14, etc)

And when he had ended his verses he said to his mother, "I have no longer a place in my aunt's house nor among these people, but I will go forth from the palace and abide in the corners of the city." So he and his mother left the court; and, having sought an abode in the neighbourhood of the poorer sort, there settled; but she used to go from time to time to King Sasan's palace and thence take daily bread for herself and her son. As this went on Kuzia Fakan took her aside one day and said to her, "Alas, O my naunty, how is it with thy son?" Replied she, "O my daughter, sooth to say, he is tearful-eyed and heavy-hearted, being fallen into the net of thy love." And she repeated to her the couplets he had made; whereupon Kuzia Fakan wept and said, "By Allah! I rebuked him not for his words, nor for ill-will to him, but because I feared for him the malice of foes. Indeed, my passion for him is double that he feeleth for me; my tongue may not describe my yearning for him; and were it not for the extravagant wilfulness of his words and the wanderings of his wit, my father had not cut off from him favours that befit, nor had decreed unto him exclusion and prohibition as fit. However, man's days bring naught but change, and patience in all case is most becoming; peradventure He who ordained our severance will vouchsafe us reunion!" And she began versifying in these two couplets:—

O son of mine uncle! same sorrow I bear, * And suffer the like of thy cark and thy care;
Yet hide I from man what I suffer for pine; * Hide it too, and such secret to man never bear!

When his mother heard this from her, she thanked her and blessed her: then she left her and acquainted her son with what she had said; whereupon his desire for her increased and he took heart, being eased of his despair and the turmoil of his love and care. And he said, "By Allah, I desire none but her!" and he began improvising:—

Leave this blame, I will list to no flout of my foe! * I divulgèd a secret was told me to keep:
He is lost to my sight for whose union I yearn, * And I watch all the while he can slumber and sleep.

So the days and nights went by whilst Kanmakan lay tossing upon coals of fire,[1] till he reached the age of seventeen; and his beauty had waxt perfect and his wits were at their brightest. One night, as he lay awake, he communed with himself and said,

1 Lit. "Coals (fit) for frying-pan"

"Why should I keep silence till I waste away and see not my lover? Fault have I none save poverty; so, by Allah, I am resolved to remove me from this region and over wander the wild and the wold; for my position in this city is a torture and I have no friend nor lover therein to comfort me; wherefore I am determined to distract myself by absence from my native land till I die and take my rest after this shame and tribulation." And he began to improvise and recited these couplets:—

Albeit my vitals quiver 'neath this ban; * Before the foe myself I'll ne'er unman!
So pardon me, my vitals are a writ * Whose superscription are my tears that ran:
Heigh-ho! my cousin seemeth Houri-may * Come down to earth by reason of Rizwán:
'Scapes not the dreadful sword-lunge of her look * Who dares the glancing of those eyne to scan:
O'er Allah's wide-spread world I'll roam and roam, * And from such exile win what bread I can;
Yes, o'er broad earth I'll roam and save my soul, * All but her absence bearing like a man:
With gladsome heart I'll haunt the field of fight, * And meet the bravest Brave in battle-van!

So Kanmakan fared forth from the palace barefoot and he walked in a short-sleeved gown, wearing on his head a skull-cap of felt[1] seven years old and carrying a scone three days stale, and in the deep glooms of night betook himself to the portal al-Arij of Baghdad. Here he waited for the gate being opened, and when it was opened he was the first to pass through it; and he went out at random and wandered about the wastes night and day. When the dark hours came, his mother sought him but found him not; whereupon the world waxt strait upon her for all that it was great and wide, and she took no delight in aught of weal it supplied. She looked for him a first day and a second day and a third day till ten days were past, but no news of him reached her. Then her breast became contracted and she shrieked and shrilled, saying, "O my son! O my darling! thou hast revived my regrets. Sufficed not what I endured, but thou must depart from my home? After thee I care not for food nor joy in sleep, and naught but tears and mourning are left me. O my son, from what land shall I call

1 Arab "Libdah," the sign of a pauper or religious mendicant He is addressed, "Yá Abu libdah!" (O father of a felt calotte!)

thee? And what town hath giveth thee refuge?" Then her sobs burst out, and she began repeating these couplets:—

Well learnt we, since you left, our grief and sorrow to sustain, * While bows of severance shot their shafts in many a railing rain:
They left me, after girthing on their selles of corduwayne * To fight the very pangs of death while spanned they sandy plain:
Mysterious through the nightly gloom there came the moan of dove; * A ring-dove, and replied I, "Cease thy plaint, how durst complain?"
If, by my life, her heart, like mine, were full of pain and pine * She had not deckt her neck with ring nor sole with ruddy stain.[1]
Fled is mine own familiar friend, bequeathing me a store * Of parting-pang and absence-ache to suffer evermore.

Then she abstained from food and drink and gave herself up to excessive tear-shedding and lamentation. Her grief became public property far and wide, and all the people of the town and country side wept with her and cried, "Where is thine eye, O Zau al-Makan?" And they bewailed the rigours of Time, saying, "Would Heaven we knew what hath befallen Kanmakan that he fled his native town, and chased himself from the place where his father used to fill all in hungry case and do justice and grace?" And his mother redoubled her weeping and wailing till the news of Kanmakan's departure came to King Sasan.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Hundred and Fortieth Night,

She said, It hath reached me, O auspicious King, that came to King Sasan the tidings of the departure of Kanmakan, through the Chief Emirs, who said to him, "Verily he is the son of our Sovran and the seed of King Omar bin al-Nu'uman, and it hath reached us that he hath exiled himself from the land." When King Sasan heard these words, he was wroth with them and ordered one of them to be hanged by way of silencing him, whereat the fear of him fell upon the hearts of all the other Grandees and they dared not speak one word. Then he called to mind all the kindness that Zau al-Makan had done him, and how he had charged him with the care of his son; wherefore he grieved for Kanmakan and said, "Needs must I have search made for him in all countries." So he summoned Tarkash

1 In times of mourning Moslem women do not use perfumes or dyes, like the Henna here alluded to in the pink legs and feet of the dove

and bade him choose an hundred horse and wend with them in quest of the Prince. Accordingly, he went out and was absent ten days, after which he returned and said, "I can learn no tidings of him and have hit on no trace of him, nor can any tell me aught of him." Upon this King Sasan repented him of that which he had done by the Prince; whilst his mother abode in unrest continual nor would patience come at her call: and thus passed over her twenty days in heaviness all. This is how it fared with these; but as regards Kanmakan, when he left Baghdad, he went forth perplexed about his case and knowing not whither he should go: so he fared on alone through the desert for three days and saw neither footman nor horseman; withal, his sleep fled and his wakefulness redoubled, for he pined after his people and his homestead. He ate of the herbs of the earth and drank of its flowing waters and siesta'd under its trees at hours of noontide heats, till he turned from that road to another way and, following it other three days, came on the fourth to a land of green leas, dyed with the hues of plants and trees and with sloping valley-sides made to please, abounding with the fruits of the earth. It had drunken of the cups of the cloud, to the sound of thunders rolling loud and the song of the turtle-dove gently sough'd, till its hill-slopes were brightly verdant and its fields were sweetly fragrant. Then Kanmakan recalled his father's city Baghdad, and for excess of emotion he broke out into verse:—

I roam, and roaming hope I to return; * Yet of returning see not how or when:
I went for love of one I could not win, * Nor way of 'scaping ills that pressed could ken.

When he ended his recital he wept, but presently he wiped away his tears and ate of the fruits of the earth enough for his present need. Then he made the Wuzu-ablution and prayed the ordained prayers which he had neglected all this time; and he sat resting in that place through the livelong day. When night came he slept and ceased not sleeping till midnight, when he awoke and heard a human voice declaiming these couplets:—

What's life to me, unless I see the pearly sheen * Of teeth I love, and sight that glorious mien?
Pray for her Bishops who in convents reign, * Vying to bow before that heavenly queen.
And Death is lighter than the loved one's wrath, * Whose phantom haunts me, seen in every scene:

O joy of cup-companions, when they meet, * And loved and lover o'er each other lean!
E'en more in time of spring, the lord of flowers, * When fragrant is the world with bloom and green:
Drainer of vine-juice! up wi' thee, for now * Earth is a Heaven where sweet waters flow.[1]

When Kanmakan heard these distichs his sorrows surged up; his tears ran down his cheeks like freshets and flames of fire darted into his heart. So he rose to see who it was that spake these words, but saw none for the thickness of the gloom; whereupon passion increased on him, and he was frightened and restlessness possessed him. He descended from his place to the sole of the valley, and walked along the banks of the stream, till he heard the same voice sighing heavy sighs and reciting these couplets:—

Though 'tis thy wont to hide thy love perforce, * Yet weep on day of parting and divorce!
'Twixt me and my dear love were plighted vows; * Pledge of reunion, fonder intercourse;
With joy inspires my heart and deals it rest * Zephyr, whose coolness doth desire enforce.
O Sa'dà[2] thinks of me that anklet wearer? * Or parting broke she troth without remorse?
And say! shall nights forgather us, and we * Of suffered hardships tell in soft discourse?
Quoth she, "Thou'rt daft for us and fey." Quoth I, * "'Sain thee! how many a friend hast turned to corse!"
If taste mine eyes sweet sleep while she's away, * Allah with loss of her these eyne accurse.
O wounds in vitals mine! for cure they lack * Union and dewy lips' sweet theriack.[3]

When Kanmakan heard this verse again spoken by the same voice yet saw no one, he knew that the speaker was a lover like unto himself, debarred from union with her who loved him; and he said to himself, "'Twere fitting that this man should lay his head to

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1 Koran, chapt. ii. 23. The idea is repeated in some forty Koranic passages.

2 A woman's name, often occurring. The "daughters of Sa'dà" are zebras, so called because "they resemble women in beauty and graceful agility."

3 Arab. "Tiryák" from Gr. Θηριακόν φάρμακον, a drug against venomous bites. It was compounded mainly of treacle, and that of Baghdad and Irák was long held sovereign. The European equivalent, "Venice treacle" (Theriaca Andromachi) is an electuary containing many elements. Badawin eat for counter-poison three heads of garlic in clarified butter for forty days (Pilgrimage, iii. 77).

my head and become my comrade in this my strangerhood.[1]" Then he hailed the speaker and cried out to him, saying, "O thou who farest in sombrest night, draw near to me and tell me thy tale; haply thou shalt find me one who will succour thee in thy suffering." And when the owner of the voice heard these words, he cried out, "O thou that respondeth to my complaint and wouldest hear my history, who art thou amongst the knights? Art thou human or Jinni? Answer me speedily ere thy death draw near, for I have wandered in this desert some twenty days and have seen no one nor heard any voice but thy voice." At these words Kanmakan said to himself, "This one's case is like my case, for I, even I, have wandered twenty days, nor during my wayfare have I seen man or heard voice": and he added, "I will make him no answer till day arise." So he was silent, and the voice again called out to him saying, "O thou that callest, if thou be of the Jinn fare in peace and, if thou be man, stay awhile till the Day break stark and the Night flee with the dark." The speaker abode in his place and Kanmakan did likewise, and the twain in reciting verses never failed, and wept tears that railed till the light of day began loom and the night departed with its gloom. Then Kanmakan looked at the other and found him to be of the Badawi Arabs, a youth in the flower of his age; clad in worn clothes and bearing in baldrick a rusty sword which he kept sheathed, and the signs of love-longing were apparent on him. He went up to him and accosted him and saluted him, and the Badawi returned the salute and greeted him with courteous wishes for his long life, but somewhat despised him, seeing his tender years and his condition, which was that of a pauper. So he said to him, "O youth, of what tribe art thou, and to whom art thou kin among the Arabs; and what is thy history that thou goest by night, after the fashion of knights? Indeed, thou spakest to me in the dark words such as are spoken by none but doughty cavaliers and lion-like warriors; and now I hold thy life in hand. But I have compassion on thee by reason of thy green years; so I will make thee my companion and thou shalt go with me to do me service." When Kanmakan heard him speak these unseemly words, after showing him such skill in verse, he knew that he despised him and would presume with him; therefore

1 Could Cervantes have read this? In Algiers he might easily have heard it recited by the tale-tellers. Kanmakan is the typical Arab Knight, gentle and valiant as Don Quixote, Sabbáh is the *Grazioso*, a "Bedouin" Sancho Panza. In the "Romance of Antar" we have a similar contrast with Ocab, who says "Indeed I am no fighter: the sword in my hand-palm chases only pelicans", and, "Whenever you kill a satrap, I'll plunder him"

he answered him with soft and well-chosen speech, saying, "O Chief of the Arabs, leave my tenderness of age and tell me why thou wanderest by night in the desert reciting verses. Thou talkest, I see, of my serving thee; who then art thou and what moved thee to talk this wise?" Answered he, "Hark ye, boy! I am Sabbáh, son of Rammáh bin Humám.[1] My people are of the Arabs of Syria and I have a cousin, Najmah hight, who to all that look on her brings delight. And when my father died I was brought up in the house of his brother, the father of Najmah; but as soon I grew up and my uncle's daughter became a woman, they secluded her from me and me from her, seeing that I was poor and without money in pouch. Then the Chiefs of the Arabs and the heads of the tribes rebuked her sire, and he was abashed before them and consented to give me my cousin, but upon condition that I should bring him as her dower fifty head of horses and fifty dromedaries which travel ten days[2] without a halt, and fifty camels laden with wheat and a like number laden with barley, together with ten black slaves and ten handmaids. Thus the weight he set upon me was beyond my power to bear; for he exacted more than the marriage-settlement as by law established. So here am I, travelling from Syria to Irak, and I have passed twenty days without seeing other than thyself; yet I mean to go to Baghdad that I may ascertain what merchant men of wealth and importance start thence. Then will I fare forth in their track and loot their goods, and I will slay their escort and drive off their camels with their loads. But what manner of man art thou?" Replied Kanmakan, "Thy case is like unto my case, save that my evil is more grievous than

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1 *i.e.*, the Comely, son of the Spearman, son of the Lion, or Hero

2 Arab "Ushári" Old Purchas (vi. 1. 9) says there are three kinds of camels (1) *Huguin* (= Hejin), of tall stature and able to carry 1,000 lbs., (2) *Bechete* (= Bukhti), the two-humped Bactrian before mentioned, and (3) the *Raguahill* (Rahíl), small dromedaries unfit for burden, but able to cover an hundred miles in a day The "King of Timbukhtu" (not "Buktu's well," pop Timbuctoo) had camels which reach Segelmesse (Sijalmas) or Darha, nine hundred miles in eight days at most Lyon makes the Maherry (also called El-Heirie = Mahri) trot nine miles an hour for a long time Other travellers in North Africa report the *Sabayee* (Saba'i = seven days' wender) as able to get over six hundred and thirty miles (or thirty-five caravan stages - each eighteen miles) in five to seven days One of the dromedaries in the "hamlah" or caravan of Mr Ensor (Journey through Nubia and Darfoor—a charming book) travelled one thousand one hundred and ten miles in twenty-seven days He notes that his beasts were better with water every five to seven days, but in the cold season could do without drink for sixteen I found in Al-Hijaz at the end of August that the camels suffered much after ninety hours without drink (Pilgrimage, iii. 14) But these were "Júdi," fine-haired animals as opposed to "Khawár" (the Khowás of Chesney, p. 333), coarse-haired, heavy, slow brutes which will not stand great heat

thine ill; for my cousin is a King's daughter and the dowry of which thou hast spoken would not content her people, nor would they be satisfied with the like of that from me." Quoth Sabbah, "Surely thou art a fool, or thy wits for excess of passion are gathering wool! How can thy cousin be a King's daughter? Thou hast no sign of royal rank on thee, for thou art but a mendicant." Rejoined Kanmakan, "O Chief of the Arabs, let not this my case seem strange to thee; for what happened, happened[1]; and if thou desire proof of me, I am Kanmakan, son of King Zau al-Makan, son of King Omar bin al-Nu'uman, Lord of Baghdad and the realm Khorasan; and Fortune banned me with her tyrant ban, for my father died and my Sultanate was taken by King Sasan. So I fled forth from Baghdad secretly, lest I be seen of any man, and have wandered twenty days without any but thyself to scan. So now I have discovered to thee my case, and my story is as thy story and my need as thy need." When Sabbah heard this, he cried out, "O my joy, I have attained my desire! I will have no loot this day but thyself; for since thou art of the seed of Kings and hast come out in beggar's garb, there is no help but thy people will seek thee; and, if they find thee in any one's power, they will ransom thee with moneys galore. So show me thy back, O my lad, and walk before me." Answered Kanmakan, "O brother of the Arabs, act not on this wise, for my people will not buy me with silver nor with gold, not even with a copper dirham; and I am a poor man, having with me neither much nor little; so cease then to be upon this track and take me to thy comrade. Fare we forth for the land of Irak and wander over the world, so haply we may win dower and marriage-portion, and we may seek and enjoy our cousins' kisses and embraces when we come back." Hearing this, Sabbah waxed angry; his arrogance and fury redoubled and he said, "Woe to thee! Dost thou bandy words with me, O vilest of dogs that be? Turn thee thy back, or I will come down on thee with clack!" Kanmakan smiled and answered, "Why should I turn my back for thee? Is there no justice in thee? Dost thou not fear to bring blame upon the Arab men by driving a man like myself captive, in shame and disdain, before thou hast proved him on the plain to know if he be a warrior or of cowardly strain?" Upon this Sabbah laughed and replied, "By Allah, a wonder! Thou art a boy in years told, but in talk thou art old. These words should come from none but a champion doughty and bold: what wantest thou of justice?" Quoth

1 *i.e.*, Fortune so willed it (euphemistically)

Kanmakan, "If thou wilt have me thy captive, to wend with thee and serve thee, throw down thine arms and put off thine outer gear and come on and wrestle with me; and whichever of us throw his opponent shall have his will of him and make him his boy." Then Sabbah laughed and said, "I think this waste of breath denoteth the nearness of thy death." Then he arose and threw down his weapon and, tucking up his skirt, drew near unto Kanmakan, who also drew near, and they gripped each other. But the Badawi found that the other had the better of him and weighed him down as the quintal down-weighs the dinar; and he looked at his legs firmly planted on the ground and saw that they were as two minarets[1] strongly based, or two tent-poles in earth encased, or two mountains which may not be displaced. So he acknowledged himself to be a failure and repented of having come to wrestle with him, saying in himself, "Would I had slain him with my weapon!" Then Kanmakan took hold of him and mastering him, shook him till the Badawi thought his bowels would burst in his belly, and he broke out, "Hold thy hand, O boy!" He heeded not his words, but shook him again and, lifting him from the ground, made with him towards the stream, that he might throw him therein; whereupon the Badawi roared out, saying, "O thou valiant man, what wilt thou do with me[2]?" Quoth he, "I mean to throw thee into this stream: it will bear thee to the Tigris. The Tigris will bring thee to the river Isa, and the Isa will carry thee to the Euphrates, and the Euphrates will land thee in thine own country; so thy tribe shall see thee and know thy manly cheer and how thy passion be sincere." Then Sabbah cried aloud and said, "O Champion of the desert-lair, do not with me what deed the wicked dare, but let me go, by the life of thy cousin, the jewel of the fair!" Hearing this Kanmakan set him on the ground; but when he found himself at liberty, he ran to his sword and targe and, taking them up, stood plotting in himself treachery and sudden assault on his adversary.[3] The Prince kenned his intent in his eye and said

1 The "minaret" being feminine is usually compared with a fair young girl The oldest minaret proper is supposed to have been built in Damascus by the Ommiade Caliph (No X) Al-Walid, A H 86-96 (= 705-715) According to Ainsworth (ii 113) the second was a Kuch Hisar in Chaldea

2 None of the pure Badawin can swim for the best of reasons, want of waters

3 The baser sort of Badawi is never to be trusted he is a traitor born, and looks upon fair play as folly or cowardice Neither oath nor kindness can bind him, he unites the cruelty of the cat with the wildness of the wolf.

to him, "I con what is in thy heart now thou hast hold of thy sword and thy targe. Thou hast neither length of hand nor trick of wrestling, but thou thinkest that wert thou on thy mare and couldst wheel about the plain and ply me with thy skene, I had long ago been slain. But I will give thee thy requite, so there may be left in thy heart no despite; now give me the targe and fall on me with thy whinger; either thou shalt kill me or I shall kill thee." "Here it is," answered Sabbah and, throwing him the targe, bared his brand and rushed at him sword in hand; Kanmakan hent the buckler in his right and began to fend himself with it, whilst Sabbah struck at him, saying at each stroke, "This is the finishing blow!" But it fell harmless enow, for Kanmakan took all on his buckler and it was waste work, though he did not reply, lacking the wherewithal to strike, and Sabbah ceased not to smite at him with his sabre till his arm was weary. When his opponent saw this, he rushed upon him and, hugging him in his arms, shook him and threw him to the ground. Then he turned him over on his face and pinioned his elbows behind him with the baldrick of his sword, and began to drag him by the feet and to make for the river. Thereupon cried Sabbah, "What wilt thou do with me, O youth, and cavalier of the age and brave of the plain where battles rage?" Answered he, "Did I not tell thee that it was my intent to send thee by the river to thy kin and to thy tribe, that thy heart be not troubled for them nor their hearts be troubled for thee, and lest thou miss thy cousin's bride-feast!" At this Sabbah shrieked aloud and wept, and screaming said, "Do not thus, O champion of the time's braves! Let me go and make me one of thy slaves!" And he wept and wailed and began reciting these verses:—

I'm estranged fro' my folk and estrangement's long: * Shall I die amid strangers? Ah, would that I kenned!
I die, nor my kinsmen shall know where I'm slain, * Die in exile nor see the dear face of my friend!

Thereupon Kanmakan had compassion on him and said, "Make with me a covenant true and swear me an oath to be a comrade

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How many Englishmen have lost their lives by not knowing these elementary truths! The race has not changed from the days of Mandeville (A D 1322), whose "Arabians, who are called Bedouins and Ascopards (?), are right felonious and foul, and of a cursed nature" In his day they "carried but one shield and one spear, without other arm" now, unhappily for travellers, they have matchlocks, and most tribes can manufacture a something called by courtesy gunpowder

as due and to bear me company wheresoever I may go." "'Tis well," replied Sabbah, and swore accordingly. Then Kanmakan loosed him and he rose and would have kissed the Prince's hand; but he forbade him that. Then the Badawi opened his scrip and, taking out three barley scones, laid them before Kanmakan and they both sat down on the bank of the stream to eat.[1] When they had done eating together, they made the lesser ablution and prayed; after which they sat talking of what had befallen each of them from his people and from the shifts of Time. Presently said Kanmakan, "Whither dost thou now intend?" Replied Sabbah, "I purpose repairing to Baghdad, thy native town, and abiding there, until Allah vouchsafe me the marriage portion." Rejoined the other, "Up then and to the road! I tarry here." So the Badawi farewelled him and took the way for Baghdad, whilst Kanmakan remained behind, saying to himself, "O my soul, with what face shall I return pauper-poor? Now, by Allah! I will not go back empty-handed and, if the Almighty please, I will assuredly work my deliverance." Then he went to the stream and made the Wuzu-washing, and when prostrating he laid his brow in the dust and prayed to the Lord, saying, "O Allah! Thou who sendest down the dew, and feedest the worm that homes in the stone, I beseech Thee vouchsafe me my livelihood of Thine Omnipotence and the Grace of Thy benevolence!" Then he pronounced the salutation which closes prayer; yet every road appeared closed to him. And while he sat turning right and left, behold, he espied a horseman making towards him with bent back and reins slack. He sat upright, and after a time reached the Prince; and the stranger was at the last gasp and made sure of death, for he was grievously wounded when he came up, the tears streamed down his cheeks like water from the mouths of skins, and he said to Kanmakan, "O chief of the Arabs, take me to thy friendship as long as I live, for thou wilt not find my like; and give me a little water though the drinking of water be harmful to one wounded, especially whilst the blood is flowing and the life with it. And if I live, I will give thee what shall heal thy penury and thy poverty; and if I die, mayst thou be blessed for thy good intent." Now under that horseman was a stallion, so noble a Rabite[2] the tongue fails to describe him; and as Kanmakan looked at his legs like marble shafts, he was seized with a long-

1 Thus by Arab custom they become friends
2 Our classical term for a noble Arab horse

ing and said to himself, "Verily the like of this stallion[1] is not to be found in our time." Then he helped the rider to alight and entreated him in friendly guise, and gave him a little water to swallow; after which he waited till he had taken rest, and addressed him, saying, "Who have dealt thus with thee?" Quoth the rider, "I will tell thee the truth of the case. I am a horse-thief and I have busied myself with lifting and snatching horses all my life, night and day, and my name is Ghassan, the plague of every stable and stallion. I heard tell of this horse, that he was in the land of Roum, with King Afridun, where they had named him Al-Katúl and surnamed him Al-Majnún.[2] So I journeyed to Constantinople for his sake and watched my opportunity, and whilst I was thus waiting there came out an old woman, one highly honoured among the Greeks, and whose word with them is law, by name Zat al-Dawahi, a past mistress in all manner of trickery. She had with her this steed and ten slaves, no more, to attend on her and the horse; and she was bound for Baghdad and Khorasan, there to seek King Sasan and to sue for peace and pardon from ban. So I went out in their track, longing to get at the horse,[3] and ceased not to follow them, but was unable to come by the stallion, because of the strict guard kept by the slaves, till they reached this country, and I feared lest they enter the city of Baghdad. As I was casting about to steal the stallion, lo! a great cloud of dust arose on them and walled the horizon. Presently it opened and disclosed fifty horsemen, gathered together to waylay merchants on the highway, and their captain, by name Kahrdash, was a lion in daring and dash; a furious lion who layeth knights flat as carpets in battle-crash."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that the wounded rider spake thus to Kanmakan, "Then came out the same Kahr-

1 In Arab "Khayl" = horse, Husan, a stallion, Hudud, a brood stallion, Faras, a mare (but sometimes used as a horse, and meaning "that tears over the ground"), Jiyád, a steed (noble), Kadish, a nag (ignoble), Mohr, a colt, and Mohrah, a filly There are dozens of other names, but these suffice for conversation

2 Al-Katúl, the slayer, Al-Majnún, the mad, both high compliments in the style inverted

3 This was a highly honourable exploit, which would bring the doer fame as well as gain

dash, and fell on the old woman and her men and bore down upon them bashing them, nor was it long before they bound her and the ten slaves and bore off their captives and the horse, rejoicing. When I saw this, I said to myself:—My pains were in vain nor did I attain my gain. However, I waited to see how the affair would fare, and when the old woman found herself in bonds, she wept and said to the captain, Kahrdash:—O thou doughty Champion and furious Knight, what wilt thou do with an old woman and slaves, now that thou hast thy will of the horse? And she beguiled him with soft words, and she sware that she would send him horses and cattle, till he released her and her slaves. Then he went his way, he and his comrades, and I followed them till they reached this country; and I watched them, till at last I found an opportunity of stealing the horse, whereupon I mounted him and, drawing a whip from my wallet, struck him with it. When the robbers heard this, they came out on me and surrounded me on all sides, and shot arrows and cast spears at me, whilst I stuck fast on his back and he fended me with hoofs and forehand,[1] till at last he bolted out with me from amongst them like unerring shaft or shooting star. But in the stress and stowre I got sundry grievous wounds and sore; and since that time I have passed on his back three days without tasting food or sleeping aught, so that my strength is down brought and the world is become to me as naught. But thou hast dealt kindly with me and hast shown ruth on me; and I see thee naked stark and sorrow hath set on thee its mark, yet are signs of wealth and gentle breeding manifest on thee. So tell me, what and whence art thou and whither art thou bound?" Answered the Prince, "My name is Kanmakan, son of Zau al-Makan, son of King Omar bin al-Nu'uman. When my father died and an orphan lot was my fate, a base man seized the throne and became King over small and great." Then he told him all his past from first to last; and the horse-thief said to him, for he pitied him, "By Allah! thou art one of high degree and exceeding nobility, and thou shalt surely attain estate sublime and become the first cavalier of thy time. If thou canst lift me on horseback and mount thee behind me and bring me to my own land, thou shalt have honour in this world and a reward on the day of band

1 This is a true and life-like description of horse-stealing in the Desert Antar and Burckhardt will confirm every word A noble Arab stallion is supposed to fight for his rider, and to wake him at night if he see any sign of danger. The owner generally sleeps under the belly of the beast, which keeps eyes and ears alert till dawn

calling to band,[1] for I have no strength left to steady myself; and if this be my last day, the steed is thine alway; for thou art worthier of him than any other." Quoth Kanmakan, "By Allah, if I could carry thee on my shoulders or share my days with thee, I would do this deed without the steed! For I am of a breed that loveth to do good and to succour those in need; and one kindly action in Almighty Allah's honour averteth seventy calamities from its doer. So make ready to set out and put thy trust in the Subtle, the All-Wise." And he would have lifted him on to the horse and fared forward trusting in Allah, Aider of those who seek aid, but the horse-thief said. "Wait for me awhile." Then he closed his eyes and opening his hands, said, "I testify that there is no god but *the* God, and I testify that Mohammed is the Apostle of God!" And he added, "O glorious One, pardon me my mortal sin, for none can pardon mortal sins save the Immortal!" And he made ready for death and recited these couplets:—

I have wronged mankind, and have ranged like wind * O'er the world, and in wine-cups my life has past:
I've swum torrent-course to bear off the horse; * And my guiles high places on plain have cast.
Much I've tried to win and o'er much my sin; * And Katul of my winnings is most and last:
I had hoped of this steed to gain wish and need, * But vain was the end of this journey vast.
I have stolen through life, and my death in strife * Was doomed by the Lord who doth all forecast;
And I've toiled these toils to their fatal end * For an orphan, a pauper sans kith or friend!

And when he had finished his verses he closed his eyes and opened his mouth; then with a single death-rattling he left this world. Thereupon Kanmakan rose and dug a grave and laid him in the dust; after which he went up to the steed and kissed him and wiped his face and joyed with exceeding joy, saying, "None hath the fellow of this stallion; no, not even King Sasan." Such was the case with Kanmakan; but as regards King Sasan, presently news came to him that the Wazir Dandan had thrown off his allegiance, and with him half the army who swore that they would have no King but Kanmakan: and the Minister had bound the troops by a solemn covenant and had gone with them to the

1 Arab "Yaum al-Tanádi," *i. e.*, Resurrection-day.

Islands of India and to Berber-land and to Black-land[1]; where he had levied armies from far and near, like unto the swollen sea for fear, and none could tell the host's van from its rear. And the Minister was resolved to make for Baghdad and take the kingdom in ward and slay every soul who dare retard, having sworn not to return the sword of war to its sheath till he had made Kanmakan King. When this news came to Sasan, he was drowned in the sea of appal, knowing that the whole state had turned against him, great and small; and his trouble redoubled, and his care became despair. So he opened his treasuries and distributed his moneys among his officers; and he prayed for Kanmakan's return, that he might draw his heart to him with fair usage and bounty; and make him commander of those troops which ceased not being faithful to him, so might he quench the sparks ere they became a flame. Now when the news of this reached Kanmakan by the merchants, he returned in haste to Baghdad on the back of the aforesaid stallion, and as King Sasan sat perplexed upon his throne he heard of the coming of Kanmakan, whereupon he despatched all the troops and head-men of the city to meet him. So all who were in Baghdad fared forth and met the Prince, and escorted him to the palace and kissed the thresholds, whilst the damsels and the eunuchs went in to his mother and gave her the fair tidings of his return. She came to him and kissed him between the eyes, but he said to her, "O mother mine, let me go to my uncle King Sasan, who hath overwhelmed me with weal and boon." And while he so did, all the palace-people and head-men marvelled at the beauty of the stallion and said, "No King is like unto this man." So Kanmakan went in to King Sasan and saluted him as he rose to receive him; and kissing his hands and feet, offered him the horse as a present. The King greeted him, saying, "Well come and welcome to my son Kanmakan! By Allah! the world hath been straitened on me by reason of thine absence, but praised be Allah for thy safety!" And Kanmakan called down blessings on him. Then the King looked at the stallion, Al-Katul hight, and knew him for the very horse he had seen in such and such a year whilst beleaguering the

1 Arab "Bilád al-Súdán" = the Land of the Blacks, negro-land, whence the slaves came, a word now fatally familiar to English ears There are, however, two regions of the same name, the Eastern upon the Upper Nile and the Western which contains the Niger-Valley, and each considers itself *the* Sudan And the reader must not confound the Berber of the Upper Nile, the *Berberino* who acts servant in Lower Egypt, with the Berber of Barbary the former speaks an African language, the latter a "Semitic" (Arabic) tongue.

Cross-worshippers of Constantinople with Kanmakan's sire Zau al-Makan, that time they slew his uncle Sharrkan. So he said to the Prince, "If thy father could have come by this courser, he would have bought it with a thousand blood horses. but now let the honour return to the honourable. We accept the steed and we give him back to thee as a gift, for to him thou hast more right than any wight, being knightliest of knights." Then King Sasan bade bring forth for him dresses of honour and led horses and appointed to him the chief lodging in the palace, and showed him the utmost affection and honour, because he feared the issue of the Wazir Dandan's doings. At this Kanmakan rejoiced, and shame and humiliation ceased from him. Then he went to his house, and, going to his mother, asked, "O my mother, how is it with the daughter of my uncle?" Answered she, "By Allah, O my son, my concern for thine absence hath distracted me from any other, even from thy beloved; especially as she was the cause of thy strangerhood and thy separation from me." Then he complained to her of his case, saying, "O my mother, go to her and speak with her; haply she will vouchsafe me her sight to see and dispel from me this despondency." Replied his mother, "Idle desires abase men's necks; so put away from thee this thought that can only vex; for I will not wend to her nor go in to her with such message." Now when he heard his mother's words he told her what said the horse-thief concerning Zat al-Dawahi, how the old woman was then in their land purposing to make Baghdad, and added, "It was she who slew my uncle and my grandfather, and needs must I avenge them with man-bote, that our reproach be wiped out." Then he left her and repaired to an old woman, a wicked, whorish, pernicious beldam by name Sa'dánah, and complained to her of his case and of what he suffered for love of his cousin Kuzia Fakan, and begged her to go to her and win her favour for him. "I hear and I obey," answered the old hag, and leaving him betook herself to Kuzia Fakan's palace that she might intercede with her in his behalf. Then she returned to him and said, "Of a truth Kuzia Fakan saluteth thee and promiseth to visit thee this night about midnight";——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She said, It hath reached me, O auspicious King, that when the old woman came to Kanmakan and said, "Of a truth the

daughter of thine uncle saluteth thee and she will visit thee this night about midnight"; he rejoiced and sat down to await the fulfilment of his cousin's promise. But before the hour of night she came to him, wrapped in a veil of black silk, and she went in to him and aroused him from sleep, saying, "How canst thou pretend to love me, when thou art sleeping heart-free and in complete content?" So he awoke and said, "By Allah, O desire of my heart, I slept not but in the hope that thine image might visit my dreams!" Then she chid him with soft words and began versifying in these couplets:—

Hadst thou been leal in love's loyalty, * Ne'er haddest suffered sleep to seal those eyne:
O thou who claimest lover-loyalty, * Treading the lover's path of pain and pine!
By Allah, O my cousin, never yet * Did eyes of lover sleep such sleep indign!

Now when he heard his cousin's words, he was abashed before her and rose and excused himself. Then they embraced and complained to each other of the anguish of separation; and they ceased not thus till dawn broke and day dispersed itself over the horizon; when she rose preparing to depart. Upon this Kanmakan wept and sighed, and began improvising these couplets:—

O thou who deignest come at sorest syne, * Whose lips those teeth like necklaced pearls enshrine!
I kissed him[1] thousand times and clipt his waist, * And spent the night with cheek to cheek close li'en,
Till to depart us twain came dawning day, * Like sword-edge drawn from sheath in radiant line.

And when he ended his poetry, Kuzia Fakan took leave of him and returned to her palace. Now certain of her damsels became aware of her secret, and one of these slave-girls disclosed it to King Sasan, who went into Kuzia Fakan and, drawing his sabre upon her, would have slain her: but her mother Nuzhat al-Zaman entered and said to him, "By Allah, do her no harm, for if thou hurt her the report will be noised among the folk, and thou shalt become a reproach amongst the Kings of the age! Know thou that Kanmakan is no son of adultery, but a man of honour and nobility, who would not do aught that could shame him, and she was reared with him. So be not hasty; for verily the report is spread abroad, among all the

1 "Him" for "her"

palace-people and all the folk of Baghdad, how the Wazir Dandan hath levied armies from all countries, and is on his way hither to make Kanmakan King." Quoth Sasan, "By Allah, needs must I cast him into such calamity that neither earth shall support him nor sky shall shadow him! I did but speak him fair and show him favour because of my lieges and my lords, lest they incline to him; but right soon shalt thou see what shall betide." Then he left her and went out to order the affairs of the realm. Such, then, was the case with King Sasan but as regards Kanmakan, on the next day he came in to his mother and said, "O my mother! I am resolved to ride forth a-raiding and a-looting: and I will cut the road of caravans and lift horses and flocks, negroes and white slaves and, as soon as I have collected great store and my case is bettered galore, I will demand my cousin Kuzia Fakan in marriage of my uncle Sasan." Replied she, "O my son, of a truth the goods of men are not ready to hand like a scape-camel[1]; for on this side of them are sword-strokes and lance-lungings and men that eat the wild beast and lay countries waste and chase lynxes and hunt lions." Quoth he, "Heaven forefend that I turn back from my resolve till I have won to my will!" Then he despatched the old woman to Kuzia Fakan, to tell her that he was about to set out in quest of a marriage-settlement befitting her, saying to the beldam, "Thou needs must pray her to send me an answer." "I hear and I obey," replied the old woman and, going forth, presently returned with Kuzia Fakan's reply, which was, "She will come to thee at midnight." So he abode awake till one half of the night was passed, when restlessness gat hold on him, and before he was aware she came in to him, saying, "My life be thy ransom from wakefulness!" and he sprang up to receive her, exclaiming, "O desire of my heart, my life be thy redemption from all ills and evils!" Then he acquainted her with his intent, and she wept: but he said, "Weep not, O daughter of my uncle; for I beseech Him who decreed our separation to vouchsafe us reunion and fair understanding." Then Kanmakan, having fixed a day for departure, went in to his mother and took leave of her, after which came he down from his palace and threw the baldrick of his sword over his shoulder, and donned turband and face-veil; and mounting his horse Al-Katul, and looking like the moon at its full, he threaded the streets of Baghdad till he reached the city gate. And behold, here he found Sabbah bin Rammah

1 Arab "Sáibah," a she-camel freed from labour under certain conditions amongst the pagan Arabs, for which see Sale (Prel Disc sect v)

coming out of town; and his comrade, seeing him, ran to his stirrup and saluted him. He returned his salutation, and Sabbah asked him, "O my brother, how camest thou by this good steed and this sword and clothes, whilst I up to present time have gotten nothing but my sword and target?" Answered Kanmakan, "The hunter returneth not but with quarry after the measure of his intention. A little after thy departure fortune came to me: so now say, wilt thou go with me and work thine intent in my company and journey with me in this desert?" Replied Sabbah, "By the Lord of the Ka'abah, from this time forth I will call thee naught but 'my lord'!" Then he ran on before the horse, with his sword hanging from his neck and his budget between his shoulder-blades, and Kanmakan rode a little behind him; and they plunged into the desert, for a space of four days, eating of the gazelles and drinking water of the springs. On the fifth day they drew near a high hill, at whose foot was a spring-encampment[1] and a deep running stream; and the knolls and hollows were filled with camels and cattle and sheep and horses, and little children played about the pens and folds. When Kanmakan saw this, he rejoiced at the sight, and his breast was filled with delight; so he addressed himself to fight, that he might take the camels and the cattle, and said to Sabbah, "Come, fall with us upon this loot, whose owners have left it unguarded here, and do we battle for it with near and far, so haply may fall to our lot of goods some share." Replied Sabbah, "O my lord, verily they to whom these herds belong be many in number; and among them are doughty horsemen and fighting footmen; and if we venture lives in this derring-do we shall fall into danger great, and neither of us will return safe from this bate; but we shall both be cut off by fate and leave our cousins desolate." Then Kanmakan laughed and knew that he was a coward; so he left him and rode down the rise, intent on rapine, with loud cries, and chanting these couplets:—

Oh a valiant race are the sons of Nu'umán, * Braves whose blades shred heads of the foeman-clan[2]!

1 Arab "Marba'" In early spring the Badawi tribes leave the Rasm or wintering-place (the Turco-Persian "Kishlák) in the desert where winter rains supply them, and make for the Yaylák, or summer-quarters, where they find grass and water Thus the great Ruwala tribe appears regularly every year on the eastern slopes of the Anti-Libanus (Unexplored Syria, 1 117), and hence the frequent "partings"

2 This "renowning it" and boasting of one's tribe (and one's self) before battle is as natural as the war-cry both are intended to frighten the foe, and have often succeeded Every classical reader knows that the former practice dates from the earliest ages It is still customary in Arabia during the furious

A tribe who, when tried in the tussle of war, * Taketh prowest stand in the battle-van:
In their tents safe close gaberlunzie's eyne, * Nor his poverty's ugly features scan:
And I for their aidance sue of Him * Who is King of Kings and made soul of man.

Then he rushed upon the she-camels like a he-camel in rut and drove all before him, sheep and cattle, horses and dromedaries. Therewith the slaves ran at him with their blades so bright, and their lances so long; and at their head rode a Turkish horseman who was indeed a stout champion, doughty in fray and in battle chance, and skilled to wield the nut-brown lance and the blade with bright glance. He drove at Kanmakan, saying, "Woe to thee! Knewest thou to whom these herds belong thou hadst not done this deed. Know that they are the goods of the band Grecian, the champions of the ocean and the troop Circassian; and this troop containeth none but valiant wights numbering an hundred knights, who have cast off the allegiance of every Sultan. But there hath been stolen from them a noble stallion, and they have vowed not to return hence without him." Now when Kanmakan heard these words, he cried out, saying, "O villain, this I bestride is the steed whereof ye speak and after which ye seek, and ye would do battle with me for his sake! So come out against me, all of you at once, and do you dourest for the nonce!" Then he shouted between the ears of Al-Katul who ran at them like a Ghul; whereupon Kanmakan let drive at the Turk[1] and ran him through the body, and threw him from his horse and let out his life; after which he turned upon a second and a third and

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tribal fights, the duello on a magnificent scale, which often ends in half the combatants on either side being placed hors-de-combat A fair specimen of "renowning it" is Amrú's Suspended Poem, with its extravagant panegyric of the Taghlab tribe (p 64, "Arabian Poetry for English Readers," etc, by W A Clouston, Glasgow, privately printed MDCCCLXXXI, and transcribed from Sir William Jones's translation)

1 The "Turk" appeared soon amongst the Abbaside Caliphs Mohammed was made to prophesy of them under the title Banú Kantúrah, the latter being a slave-girl of Abraham The Imam Al-Shafi'i (A H 195=A D 810) is said to have foretold their rule in Egypt, where an Ottoman defended him against a donkey-boy (For details see Pilgrimage, i 216) The Caliph Al-Mu'atasim bi'llah (A D 833-842) had more than 10,000 Turkish slaves and was the first to entrust them with high office, so his Arab subjects wrote of him —

A wretched Turk is thy heart's desire,
And to them thou showest thee dam and sire.

His successor Al-Wásik (Vathek, of the terrible eyes) was the first to appoint a Turk his Sultan or regent After his reign they became prætorians and led to the downfall of the Abbasides

a fourth, and also of life bereft them. When the slaves saw this, they were afraid of him, and he cried out and said to them, "Ho, sons of whores, drive out the cattle and the stud, or I will dye my spear in your blood." So they untethered the beasts and began to drive them out; and Sabbah came down to Kanmakan with loud voicing and hugely rejoicing; when lo! there arose a cloud of dust and grew till it walled the view, and there appeared under of it riders an hundred, like lions an-hungered. Upon this Sabbah took flight, and fled to the hill's topmost height, leaving the assailable site, and enjoyed sight of the fight, saying, "I am no warrior, but in sport and jest I delight.[1]" Then the hundred cavaliers made towards Kanmakan and surrounded him on all sides, and one of them accosted him saying, "Whither goest thou with this loot?" Quoth he, "I have made it my prize and am carrying it away; and I forbid you from it, or come on to the combat, for know ye that he who is before you is a terrible lion and an honourable champion, and a sword that cutteth wherever it turneth!" When the horseman heard these words, he looked at Kanmakan and saw that he was a knight like a mane-clad lion in might, whilst his face was as the full moon rising on its fourteenth night, and valour shone from between his eyes. Now that horseman was the captain of the hundred horse, and his name was Kahrdash; and when he saw in Kanmakan the perfection of cavalarice with surpassing gifts of comeliness, his beauty reminded him of a beautiful mistress of his whose name was Fátin.[2] Now she was one of the fairest of women in face, for Allah had given her charms and grace and noble qualities of all kinds, such as tongue faileth to explain and which ravish the hearts of men. Moreover, the cavaliers of the tribe feared her prowess and all the champions of that land stood in awe of her high spirit; and she had sworn that she would not marry nor let any possess her, except he should conquer her in combat (Kahrdash being one of her suitors); and she said to her father, "None shall approach me, save he be able to deal me overthrow in the field and stead of war-thrust and blow." Now when this news reached Kahrdash, he scorned to fight with a girl, fearing reproach; and one of his intimates said to him, "Thou art complete in all conditions of beauty and goodliness; so if thou contend with her, even though she be stronger than

1 The Persian saying is "First at the feast and last at the fray"
2 *i e*, a tempter, a seducer

thou, thou must needs overcome her; for when she seeth thy beauty and grace she will be discomfited before thee and yield thee the victory; for verily women have a need of men e'en as thou heedest full plain." Nevertheless, Kahrdash refused and would not contend with her, and he ceased not to abstain from her thus till he met from Kanmakan that which hath been set down. Now he took the Prince for his beloved Fatin, and was afraid; albeit indeed she loved him for what she had heard of his beauty and valour; so he went up to him and said, "Woe to thee,[1] O Fatin! Thou comest here to show me thy prowess; but now alight from thy steed that I may talk with thee, for I have lifted these cattle and have foiled my friends and waylaid many a brave and man of knightly race, all for the sake of thy beauty of form and face, which are without peer. So marry me now, that Kings' daughters may serve thee and thou shalt become Queen of these countries." When Kanmakan heard these words, the fires of wrath flamed up in him and he cried out, "Woe to thee, O Persian dog! Leave Fatin and thy trust and mistrust, and come to cut and thrust, for eftsoon thou shalt lie in the dust"; and so saying, he began to wheel about him and assail him and feel the way to prevail. But when Kahrdash observed him closely he knew him for a doughty knight and a stalwart in fight; and the error of his thought became manifest to him, whenas he saw the green down on his cheeks dispread like myrtles springing from the heart of a rose bright-red. And he feared his onslaught, and quoth he to those with him, "Woe to you! Let one of you charge down upon him and show him the keen sword and the quivering spear; for know that when many do battle with one man it is foul shame, even though he be a kemperley wight and an invincible knight." Upon this there ran at Kanmakan a horseman like a lion in fight, mounted on a black horse with hoofs snow-white and a star on his forehead the bigness of a dirham, astounding wit and sight, as he were Abjar, which was Antar's destrier, even as saith of him the poet:—

The courser chargeth on battling foe, * Mixing heaven on high with the earth down low[2]:

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1 Arab "Wayl-ak," here probably used in the sense of "Wayh-ak," an expression of affectionate concern

2 Firdausi, the Homer of Persia, affects the same magnificent exaggeration The trampling of men and horses raises such a dust that it takes one layer (of the seven) from earth and adds it to the (seven of the) Heavens The "blaze" on the stallion's forehead (Arab "Ghurrah") is the white gleam of the morning

As though the Morning had blazed his brow, * And he rends her vitals as quid pro quo.

He rushed upon Kanmakan, and they wheeled about awhile, giving blows and taking blows such as confound the sprite and dim the sight; but Kanmakan was the first to smite the foe a swashing blow, that rove through turband and iron skull cap and reached his head, and he fell from his steed with the fall of a camel, when he rolleth over. Then a second came out to him and offered battle, and in like guise a third, a fourth, and a fifth, and he did with them all as he had done with the first. Thereupon the rest at once rushed upon him, for indeed they were roused by rage and wild with wrath; but it was not long before he had pierced them all with the point of his spear. When Kahrdash saw these feats of arms he feared death; for he knew that the youth was stoutest of heart and concluded that he was unique among knights and braves; and he said to Kanmakan, "I waive my claim to thy blood, and I pardon thee the blood of my comrades: so take what thou wilt of the cattle and wend thy ways, for thy firmness in fight moveth my ruth and life is better for thee than death." Replied Kanmakan, "Thou lackest not of the generosity of the noble! but leave this talk and run for thy life, and reck not of blame nor think to get back the booty; but take the straight path for thine own safety." Thereupon Kahrdash waxed exceeding wroth, and rage moved him to the cause of his death; so he said to Kanmakan, "Woe to thee, an thou knew who I be, thou wouldst not wield these words in the open field. I am the lion to bash known as Kahrdash, he who spoileth great Kings and waylayeth all travellings and seizeth the merchant's preciousest things. And the steed under thee is that I am seeking; and I call upon thee to tell me how thou camest by him and hast him in thy keeping." Replied Kanmakan, "Know thou that this steed was being carried to my uncle King Sasan, under the escort of an ancient dame high in rank attended by ten slaves, when thou fellest upon her and tookest the horse from her; and I have a debt of blood against this old woman for the sake of my grandfather King Omar bin al-Nu'uman and my uncle King Sharrkan." "Woe to thee!" quoth Kahrdash, "who is thy father, O thou that hast no lawful mother?" Quoth he, "Know that I am Kanmakan bin Zau al-Makan, son of Omar bin al-Nu'uman." But when Kahrdash heard this address he said, "Thy perfection cannot be denied, nor yet the union in thee of knightly virtue and seemlihead," and he added, "Fare in peace, for thy father showed us favour."

Rejoined Kanmakan, "By Allah, I will not deign to honour thee, O wretch I disdain, so far as to overcome thee in battle-plain!" Upon this the Badawi waxed wroth, and they drove at each other, shouting aloud, whilst their horses pricked their ears and raised their tails.[1] And they ceased not clashing together with such a crash that it seemed to each as if the firmament were split in sunder, and they continued to strive like two rams that butt, smiting and exchanging with their spears thrust and cut. Presently Kahrdash foined at Kanmakan; but he evaded it and rejoined upon him and so pierced him through the breast that the spearhead issued from his back. Then he collected the horses and the plunder, and he cried out to the slaves, saying, "Up and be driving as hard as ye may!" Hearing this, down came Sabbah and, accosting Kanmakan, said to him, "Right well hast thou dight, O Knight of the age! Verily I prayed Allah for thee, and the Lord heard my prayer.' Then he cut off Kahrdash's head and Kanmakan laughed and said, "Woe to thee, O Sabbah! I thought thee a rider fain of fight." Quoth the Badawi, "Forget not thy slave in the division of the spoil, so haply therewith I may marry my cousin Najmah." Answered Kanmakan, "Thou shalt assuredly share in it, but now keep watch over the booty and the slaves." Then he set out for his home and he ceased not journeying night and day till he drew near Baghdad city, and all the troops heard of Kanmakan, and saw what was his of loot and cattle and the horse-thief's head on the point of Sabbah's spear. Also (for he was a noted highwayman) the merchants knew Kahrdash's head, and rejoiced, saying, "Allah hath rid mankind of him!" And they marvelled at his being slain and blessed his slayer. Thereupon all the people of Baghdad came to Kanmakan, seeking to know what adventures had befallen him, and he told them what had passed, whereupon all men were taken with awe of him and the Knights and champions feared him. Then he drove his spoil under the palace walls; and planting the spear-heel, on whose point was Kahrdash's head, over against the royal gate, gave largesse to the people of Baghdad, distributing horses and camels, so that all loved him and their hearts inclined to him. Presently he took Sabbah and lodged him in a spacious dwelling and gave him a share of the loot; after which he went in to his mother and told her all that had befallen him in his last journey. Meanwhile the news of him reached the King, who

1 A noted sign of excitement in the Arab blood horse, when the tail looks like a panache covering the hind-quarters

rose from his levée and, shutting himself up with his chief officers, said to them, "Know ye that I desire to reveal to you my secret and acquaint you with the hidden facts of my case. And further know that Kanmakan will be the cause of our being uprooted from this kingdom, our birth-place; for he hath slain Kahrdash, albeit he had with him the tribes of the Kurds and the Turks, and our affair with him will end in our destruction, seeing that the most part of our troops are his kinsmen and ye weet what the Wazir Dandan hath done; how he disowneth me, after all I have shown him of favours; and after being faithful he hath turned traitor. Indeed it hath reached me that he hath levied an army in the provinces, and hath planned to make Kanmakan Sultan, for that the Sultanate was his father's and his grandfather's; and assuredly he will slay me without mercy." Now when the Lords of the Realm heard from him these words, they replied, "O King, verily his man[1] is unequal to this, and did we not know him to have been reared by thee not one of us would approve of him. And know thou that we are at thy commandment; if thou desire his death, we will do him die; and if thou wilt remove him, we will remove him." Now when King Sasan heard this, he said, "Verily, to slay him were wise; but needs must ye swear an oath to it." So all sware to slay Kanmakan without giving him a chance; to the end that, when the Wazir Dandan should come and hear of his death, his force might be weakened and he fail of his design. When they had made this compact and covenant with him, the King honoured them with the highest honours and presently retired to his own apartments. But the officers deserted him and the troops refused their service, and would neither mount nor dismount until they should espy what might befall, for they saw that most of the army was with the Wazir Dandan. Presently, the news of these things came to Kuzia Fakan and caused her much concern; so that she sent for the old woman who was wont to carry messages between her and her cousin, and when she came bade her go to him and warn him of the plot. Whereto he replied, "Bear my salutation to the daughter of my uncle, and say to her:—Verily the earth is of Allah (to whom belong Might and Majesty!), and He giveth it as heritage to whomsoever of His servants He willeth. How excellent is the saying of the sayer:—

Allah holds Kingship! Whoso seeks without Him victory * Shall be cast out with soul condemned to Hell of low degree:

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1 *i.e.* Prince Kanmakan

Had I or any other man a finger-breadth of land * The rule were changed and men a twain of partner-gods would see."

Then the old woman returned to Kuzia Fakan and told her his reply and acquainted her that he abode in the city. Meanwhile, King Sasan awaited his faring forth from Baghdad, that he might send after him some who would slay him; till it befell one morning that Kanmakan went out to course and chase, accompanied by Sabbah, who would not leave him night or day. He caught ten gazelles and among them one that had tender black eyes and turned right and left: so he let her go, and Sabbah said to him, "Why didst thou free this gazelle?" Kanmakan laughed and set the others free also, saying, "It is only humane to release gazelles that have young, and this one turned not from side to side, save to look for her fawns: so I let her go and released the others in her honour." Quoth Sabbah, "Do thou release me that I may go to my people." At this Kanmakan laughed and smote him with the spear-butt on the breast, and he fell to the ground squirming like a snake. Whilst they were thus doing, behold! they saw a dust-cloud spiring high and heard the tramp of horses, and presently there appeared under it a plump of knights and braves. Now the cause of their coming was this. Some of his followers had acquainted King Sasan with Kanmakan's going out to the chase; so he sent for an Emir of the Daylamites, called Jámi', and twenty of his horsemen, and gave them money and bade them slay Kanmakan. So when they drew near the Prince, they charged down upon him, and he met them in mid-charge and killed them all, to the last man. And behold! King Sasan took horse and, riding out to meet his people, found them all slain, whereat he wondered and turned back; when lo! the people of the city laid hands on him and bound him straitly. As for Kanmakan, after that adventure he left the place behind him and rode onward with Sabbah the Badawi. And the while he went, lo! he saw a youth sitting at the door of a house on his road, and saluted him. The youth returned his greeting and, going into the house, brought out two platters, one full of soured milk and the other of brewis swimming in clarified butter; and he set the platter before Kanmakan, saying, "Favour us by eating of our victual." But he refused, and quoth the young man to him, "What aileth thee, O man, that thou wilt not eat?" Quoth Kanmakan, "I have a vow upon me." The youth asked,

"What is the cause of thy vow?" and Kanmakan answered, "Know that King Sasan seized upon my kingdom like a tyrant and an enemy, although it was my father's and my grandfather's before me; yet he became master of it by force after my father's death and took no count of me, by reason of my tender years. So I have bound myself by a vow to eat no man's victual till I have eased my heart of my foe." Rejoined the youth, "Rejoice, for Allah hath fulfilled thy vow. Know that he hath been prisoned in a certain place and methinks he will soon die." Asked Kanmakan, "In what house is he confined?" "Under yon high dome," answered the other. The Prince looked and saw the folk entering and buffeting Sasan, who was suffering the agonies of the dying. So he arose and went up to the pavilion and noted what was therein; after which he returned to his place and, sitting down to the proffered victual, ate what sufficed him and put the rest in his wallet. Then he took seat in his own place and ceased not sitting till it was dark night, and the youth, whose guest he was, slept; when he rose and repaired to the pavilion wherein Sasan was confined. Now about it were dogs guarding it, and one of them sprang at him; so he took out of his budget a bit of meat and threw it to him. He ceased not casting flesh to the dogs till he came to the pavilion and, making his way to where King Sasan was, laid his hand upon his head; whereupon he said in a loud voice, "Who art thou?" He replied, "I am Kanmakan, whom thou stravest to kill; but Allah made thee fall into thine evil device. Did it not suffice thee to take my kingdom and the kingdom of my father, but thou must purpose to slay me[1]?" And Sasan swore a false oath that he had not plotted his death and that the bruit was untrue. So Kanmakan forgave him and said to him, "Follow me." Quoth he, "I cannot walk a single step for weakness." Quoth Kanmakan, "If the case be thus, we will get us two horses and ride forth, I and thou, and seek the open." So he did as he said, and he took horse with Sasan and rode till daybreak, when they prayed the dawn-prayer and fared on, and ceased not faring till they came to a garden, where they sat down and talked. Then Kanmakan rose to Sasan and said, "Is aught left to set thy heart against me?" "No, by Allah!" replied Sasan. So they agreed to return to Baghdad, and Sabbah the Badawi said, "I will go before

1 The "quality of mercy" belongs to the noble Arab, whereas the ignoble and the Badawin are rancorous and revengeful as camels

you, to give folk the fair tidings of your coming." Then he rode on in advance, acquainting women and men with the good news; so all the people came out to meet Kanmakan with tabrets and pipes; and Kuzia Fakan also came out, like the full moon shining in all her splendour of light through the thick darkness of the night. Then Kanmakan met her, and soul yearned to soul and body longed for body. There was no talk among the people of the time but of Kanmakan; for the Knights bore witness of him that he was the most valiant of the folk of the age and said, "It is not right that other than Kanmakan should be our Sultan; but the throne of his grandfather shall revert to him as it began." Meanwhile Sasan went in to his wife Nuzhat al-Zaman, who said to him, "I hear that the folk talk of nothing but Kanmakan, and attribute to him such qualities as tongue never can." He replied, "Hearing of a man is not like seeing a man. I have seen him, but have noted in him none of the attributes of perfection. Not all that is heard is said; but folk ape one another in extolling and cherishing him, and Allah maketh his praises to run on the lips of men, so that there incline to him the hearts of the people of Baghdad and of the Wazir Dandan, that perfidious and treacherous man; who hath levied troops from all lands and taketh to himself the right of naming a King of the country; and who chooseth that it shall be under the hand of an orphan ruler whose worth is naught." Asked Nuzhat al-Zaman, "What, then, is it that thou purposest to do?" and the King answered, "I mean to kill him, that the Wazir may be baulked of his intent and return to his allegiance, seeing nothing for it but my service." Quoth she, "In good sooth perfidy with strangers is a foul thing and how much more with kith and kin! The righteous deed to do would be to marry him to thy daughter Kuzia Fakan and give heed to what was said of old time:—

An fate some person 'stablish o'er thy head * And thou, being worthier, her choice upbraid,
Yet do him honour due to his estate; * He'll bring thee weal though far or near thou vade:
Nor speak thy thought of him, else shalt thou be * Of those who self degrade from honour's grade:
Many Harims are loveher than the Bride; * But Time and Fortune lent the Bride their aid."

When Sasan heard these her words and comprehended what her verse intended, he rose from her in anger and said, "Were it not

that thy death would bring on me dishonour and disgrace, I would take off thy head with my blade and make an end of thy breath." Quoth she, "Why art thou wroth with me? I did but jest with thee." Then she rose to him and bussed his head and hands, saying, "Right is thy foresight, and I and thou will cast about for some means to kill him forthright." When he heard this, he was glad and said, "Make haste and contrive some deceit to relieve me of my grieving; for in very sooth the door of device is straitened upon me!" Replied she, "At once I will devise for thee to do away his life." "How so?" asked he; and she answered, "By means of our female slave, the so-called Bákún.' Now this Bakun was past mistress in all kinds of knavery and was one of the most pestilent of old women, in whose religion to abstain from wickedness was not lawful; she had brought up Kuzia Fakan and Kanmakan who had her in so great affection that he used to sleep at her feet. So when King Sasan heard his wife name her, he said, "Right is this recking"; and, sending for the old woman, told her what had passed and bade her cast about to kill Kanmakan, promising her all good. Replied she, "Thy bidding shall be obeyed; but I would have thee, O my lord, give me a dagger[1] which hath been tempered in water of death, that I may despatch him the speedilier for thee." Quoth Sasan, "And welcome to thee!" and gave her a hanger that would devance man's destiny. Now this slave-woman had heard stories and verses and had learned by rote great store of strange sayings and anecdotes: so she took the dagger and went out of the room, considering how she could compass his doom. Then she repaired to Kanmakan, who was sitting and awaiting news of tryst with the daughter of his uncle, Kuzia Fakan; so that night his thought was taken up with her, and the fires of love for her raged in his heart. And while he was thus, behold! the slave-woman, Bakun, went in to him and said, "Union time is at hand and the days of disunion are over and gone." Now when he heard this he asked, "How is it with Kuzia Fakan?" and Bakun answered, "Know that her time is wholly taken up with love of thee." At this he rose and doffing his outer clothes put them on her and promised her all good. Then said she, "Know that I mean to pass this night with thee, that I may tell thee what talk I have heard and console thee with stories of many passion-distraughts whom love hath made

1 Arab "Khanjar," the poison was let into the grooves and hollows of the poniard

sick." "Nay," quoth he, "rather tell me a tale that will gladden my heart and gar my cares depart." "With joy and good will," answered she; then she took seat by his side (and that poniard under her dress) and began to say:—Know thou that the pleasantest thing my ears ever heard was

THE TALE OF THE HASHISH EATER.

A CERTAIN man loved fair women and spent his substance on them, till he became so poor that nothing remained to him; the world was straitened upon him and he used to go about the market-streets begging his daily bread. Once upon a time as he went along, behold! a bit of iron nail pierced his finger and drew blood; so he sat down and wiping away the blood, bound up his finger. Then he arose crying out, and fared forwards till he came to a Hammam and entering took off his clothes, and when he looked about him he found it clean and empty. So he sat him down by the fountain-basin, and ceased not pouring water on his head till he was tired.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, it hath reached me, O auspicious King, that the man sat down by the fountain-basin and ceased not pouring water on his head till he was tired. Then he went out to the room in which was the cistern of cold water, and, seeing no one there, he found a quiet corner, and, taking out a piece of Hashish,[1] swallowed it. Presently the fumes mounted to his brain, and he rolled over on to the marble floor. Then the Hashish made him fancy that a great lord was shampooing him, and that two slaves stood at his head, one bearing a bowl and the other washing gear and all the requisites of the Hammam. When he saw this, he said in himself, "Meseemeth these here be mistaken in me, or else they are of the company of us Hashish-eaters.[2]" Then he stretched out

1 The Pers "Bang", Indian "Bhang", Maroccan "Fasúkh," and S African "Dakhá" (Pilgrimage, 1 64) I heard of a "Hashish-orgie" in London which ended in half the experimentalists being on their sofas for a week The drug is useful for stokers, having the curious property of making men insensible to heat A 30

2 Arab "Hashsháshin", whence De Sacy derived "Assassin" A notable effect of the Hashish preparation is wildly to excite the imagination, a kind of delirium imaginans sive phantasticum

his legs and he imagined that the bathmen said to him, "O my master, the time of thy going up to the Palace draweth near and it is to-day thy turn of service." At this he laughed and said to himself, "As Allah willeth,[1] O Hashish!" Then he sat and said nothing, whilst the bathmen arose and took him by the hand and girt his middle with a waist-cloth of black silk, after which the two slaves followed him with the bowls and gear; and they ceased not escorting him till they brought him into a cabinet, wherein they set incense and perfumes a-burning. He found the place full of various kinds of fruits and sweet-scented flowers, and they sliced him a water-melon and seated him on a stool of ebony, whilst the bathmen stood to wash him and the slaves poured water on him; after which they rubbed him down well and said, "O our lord, Sir Wazir, health to thee for ever!" Then they went out and shut the door on him; and in the vanity of phantasy he arose and removed the waistcloth from his middle, and laughed till he well-nigh fainted. He gave not over laughing for some time, and at last quoth he to himself, "What aileth them to address me as if I were a Minister, and style me Master and Sir? Haply they are now blundering; but after an hour they will know me and say, This fellow is a beggar; and take their fill of cuffing me on the neck." Presently, feeling hot, he opened the door, whereupon it seemed to him that a little white slave and an eunuch came in to him carrying a parcel. Then the slave opened it and brought out three kerchiefs of silk, one of which he threw over his head, a second over his shoulders, and a third he tied round his waist. Moreover, the eunuch gave him a pair of bath-clogs,[2] and he put them on; after which in came white slaves and eunuchs and supported him (and he laughing the while) to the outer hall, which he found hung and spread with magnificent furniture, such as beseemeth none but kings; and the pages hastened up to him and seated him on the diwan. Then they fell to kneading him till sleep overcame him; and he dreamt that he had a girl in his arms. So he kissed her, when lo! he heard one saying to him, "Awake, thou ne'er-do-well! The noon-hour is come and thou art still asleep." He opened his eyes and found himself lying on the marge of the cold-water tank,

1 Meaning, "Well done!" Mashallah (Má sháa 'llah) is an exclamation of many uses, especially affected when praising man or beast for fear lest flattering words induce the evil eye

2 Arab "Kabkáb" vulg "Kubkáb" They are between three and ten inches high, and those using them for the first time in the slippery Hammam must be careful.

amongst a crowd of people all laughing at him, for the napkin had slipped from his middle. So he knew that all this was but a confusion of dreams and an illusion of Hashish, and he was vexed and said to him who had aroused him, "Would thou hadst waited!" Then said the folk, "Art thou not ashamed, O Hashish-eater, to be sleeping stark-naked?" And they cuffed him till his neck was red. Now he was starving, yet forsooth had he savoured the flavour of pleasure in his dream. When Kanmakan heard the bondwoman's tale, he laughed till he fell backward and said to Bakun, "O my nurse, this is indeed a rare story and a delectable; I never heard the like of this anecdote. Say me! hast more?" "Yes," replied she; and she ceased not to tell him merry adventures and laughable absurdities till sleep overcame him. Then she sat by his head till the most part of the night was past, when she said to herself, "It is time to profit by the occasion." So she sprang to her feet and unsheathed the hanger and rushing up to Kanmakan was about to cut his throat when behold! his mother came in upon the twain. As soon as Bakun saw her, she rose in respect and advanced to meet her, and fear gat hold of her, and she fell a-trembling as if she had the ague. When his mother looked at her she marvelled to see her thus, and aroused her son, who awoke and found her sitting at his head. Now the cause of her coming was that Kuzia Fakan overheard the conversation and the concert to kill Kanmakan, and she said to his mother, "O wife of my uncle, go to thy son, ere that wicked whore Bakun murther him"; and she told her what had passed from first to last. So she fared forth at once, and she thought of naught and stayed not for aught till she went in to her son at the very moment when Bakun was about to slay him in his sleep. When he awoke, he said to his mother, "O my mother, indeed thou comest at a good time, for nurse Bakun hath been with me this night." Then he turned to Bakun and asked her, "By my life! knowest thou any story better than those thou hast told me?" She answered, "And where is what I have told thee compared with what I will tell thee? but however better it be, it must be told at another time." Then she rose to depart, hardly believing in her escape, albeit he said, "Go in peace!" for she perceived by her cunning that his mother knew what had occurred. So she went her way; whereupon his mother said to him, "O my son, blessed be this night, for that Almighty Allah hath delivered thee from this accursed woman." "And how so?" enquired he, and she told him the story from beginning to end. Quoth he, "O my mother, of a truth the live man findeth no

slayer, and though slain he shall not die; but now it were wiser that we depart from amongst these enemies and let Allah work what He will." So when day dawned he left the city and joined the Wazir Dandan, and after his departure certain things befell between King Sasan and Nuzhat al-Zaman, which compelled her also to quit the city and join herself to them; and presently they were met by all the high officers of King Sasan who inclined to their party. Then they sat in counsel together devising what they should do, and at last all agreed upon a razzia into the land of Roum there to take their revenge for the death of King Omar bin al-Nu'uman and his son Sharrkan. So they set out with this intent and, after sundry adventures (which it were tedious to tell as will appear from what follows), they fell into the hands of Rúmzán, King of the Greeks. Next morning, King Rumzan caused Kanmakan and the Wazir Dandan and their company to be brought before him, and when they came he seated them at his side, and bade spread the tables of food. So they ate and drank and took heart of grace, after having made sure of death, when they were summoned to the King's presence; and they had said to one another, "He hath not sent for us but to slay us." And when they were comforted the King said, "In truth I have had a dream, which I related to the monks, and they said, None can expound it to thee save the Wazir Dandan." Quoth the Minister, "Weal it was thou didst see in thy dream, O King of the Age!" Quoth the King, "O Wazir, I dreamt that I was in a pit which seemed a black well where multitudes were tormenting me; and I would have risen, but when springing up I fell on my feet and could not get out of that same pit. Then I turned and saw therein a girdle of gold and I stretched out my hand to take it; but when I raised it from the ground I saw it was two girdles. So I girt my middle with them both, and behold! the girdles became one girdle; and this, O Wazir, is my dream and what I saw when my sleep was deepest." Said Dandan. "O our Lord the Sultan! know that this thy dream denoteth thou hast a brother or a brother's son or an uncle's son or other near kinsman of thy flesh and blood whom thou knowest not; withal he is of the noblest of you all." Now when the King heard these words he looked at Kanmakan and Nuzhat al-Zaman and Kuzia Fakan and the Wazir Dandan and the rest of the captives, and said to himself, "If I smite these people's necks, their troops will lose heart for the destruction of their chiefs and I shall be able to return speedily to my realm, lest the Kingship pass out of my hands." So having

determined upon this he called the Sworder and bade him strike off Kanmakan's head upon the spot forthright, when lo! up came Rumzan's nurse and said to him, "O auspicious King, what purposest thou?" Quoth he, "I purpose slaughtering these prisoners who are in my power; and after that I will throw their heads among their men; and then will I fall upon them, I and all my army in one body, and kill all we can kill and rout the rest: so will this be the decisive action of the war and I shall return speedily to my kingdom ere aught of accident befall among my subjects." When the nurse heard these words, she came up to him and said in the Frankish tongue, "How canst thou prevail upon thyself to slay thine own brother's son, and thy sister, and thy sister's daughter?" When he heard this language he was wroth with exceeding wrath, and said to her, "O accursed woman, didst thou not tell me that my mother was murthered and that my father died by poison? Didst thou not give me a jewel and say to me:—Of a truth this jewel was thy father's? Why didst thou not tell me the truth?" Replied she, "All that I told thee is true, but my case and thy case are wonderful and my history and thy history are marvellous. My name is Marjanah and thy mother's name was Abrizah: and she was gifted with such beauty and loveliness and valour that proverbs were made of her, and her prowess was renowned among men of war. And thy father was King Omar bin al-Nu'uman, Lord of Baghdad and Khorasan, without doubt or double dealing or denial. He sent his son Sharrkan on a razzia in company with this very Wazir Dandan, and they did all that men can. But Sharrkan, thy brother, who had preceded the force, separated himself from the troops and fell in with thy mother Queen Abrizah in her palace; and we happened to have sought a place apart in order to wrestle, she and I and her other damsels. He came upon us by chance while we were in such case, and wrestled with thy mother, who overcame him by the power of her splendid beauty and by her prowess. Then she entertained him five days in her palace, till the news of this came to her father, by the old woman Shawahi, surnamed Zat al-Dawahi, whereupon she embraced Al-Islam at the hands of Sharrkan, and he took her and carried her by stealth to Baghdad, and with her myself and Rahánah and twenty other damsels, all of us having, like her, followed the True Faith. When we came into the presence of thy father the King Omar bin al-Nu'uman, and he saw thy mother Queen Abrizah, he fell in love with her and going in unto her one night, had connection with her, and she conceived by him

and became with child of thee. Now thy mother had three jewels which she presented to thy father; and he gave one of them to his daughter, Nuzhat al-Zaman, another to thy brother, Zau al-Makan, and the third to thy brother Sharrkan. This last thy mother took from Sharrkan and kept for thee. But as the time of her delivery drew near she yearned after her own people and disclosed to me her secret; so I went to a black slave called Al-Ghazban; and, privily telling him our case, bribed him to go with us. Accordingly the negro took us and fled the city with us, thy mother being near her time. But as we approached a desert place on the borders of our own country, the pangs of labour came upon thy mother. Then the slave proved himself a lustful villain and approaching her sought of her a shameful thing; whereupon she cried out at him with a loud cry, and was sore affrighted at him. In the excess of her fright she gave birth to thee at once, and at that moment there arose, in the direction of our country, a dust-cloud which towered and flew till it walled the view. Thereupon the slave feared for his life; so he smote Queen Abrizah with his sword and slew her in his fury; then mounting his horse he went his way. Soon after his going, the dust lifted and discovered thy grandfather King Hardub, Lord of Græcia-land, who, seeing thy mother (and his daughter) lying slain on the plain, was sorely troubled with a distress that redoubled, and questioned me of the manner of her death and the cause of her secretly quitting her father's realm. So I told him all that had passed, first and last; and this is the cause of the feud between the people of the land of the Greeks and the people of the city of Baghdad. Then we bore off thy murthered mother and buried her; and I took thee and reared thee, and hung about thy neck the jewel which was with Queen Abrizah. But, when being grown up thou camest to man's estate, I dared not acquaint thee with the truth of the matter, lest such information stir up a war of blood-revenge between you. Moreover, thy grandfather had enjoined me to secrecy, and I could not gainsay the commandment of thy mother's father Hardub, King of the Greeks. This, then, is the cause of my concealment and the reason why I forbore to inform thee that thy father was King Omar bin al-Nu'uman; but when thou camest to the throne I told thee what thou knowest; and I durst not reveal to thee the rest till this moment, O King of the Age! So now I have discovered to thee my secret and my proof, and I have acquainted thee with all I know; and thou reckest best what

is in thy mind." Now all the captives had heard the slave-woman Marjanah, nurse to King Rumzan, speaking as she spake; when Nuzhat al-Zaman, without stay or delay, cried out, saying, "This King Rumzan is my brother by my father, King Omar bin al-Nu'uman, and his mother was Queen Abrizah, daughter of King Hardub, Lord of the Greeks; and I know this slave-woman Marjanah right well." With this, trouble and perplexity got hold upon Rumzan, and he caused Nuzhat al-Zaman to be brought up to him forthright. When he looked upon her, blood yearned to blood, and he questioned her of his history. She told him the tale, and her story tallied with that of Marjanah, his nurse; whereupon the King was assured that he was, indeed and without a doubt, of the people of Irak; and that King Omar bin al-Nu'uman was his father. So without losing time he caused his sister to be unpinioned, and Nuzhat al-Zaman came up to him and kissed his hands, whilst her eyes ran over with tears. The King wept also to see her weeping, and brotherly love possessed him, and his heart yearned to his brother's son Sultan Kanmakan. So he sprang to his feet and, taking the sword from the Sworder's hands (whereat the captives made sure of death), he caused them to be set close to him and he cut their bonds with the blade and said to his nurse Marjanah, "Explain the matter to this company, even as thou hast explained it to me." Replied she, "O King, know that this Shaykh is the Wazir Dandan, and he is the best of witnesses to my story, seeing that he knoweth the facts of the case." Then she turned to the captives and repeated the whole story to them on the spot and forthright, and in presence of the Kings of the Greeks and the Kings of the Franks; whereupon Queen Nuzhat al-Zaman and the Wazir Dandan, and all who were prisoners with them, confirmed her words. When Marjanah the bond-woman had finished, chancing to look at Sultan Kanmakan, she saw on his neck the third jewel, fellow to the two which were with Queen Abrizah; and, recognising it, she cried so loud a cry that the palace re-echoed it, and said to the King, "O my son, know that now my certainty is still more assured, for this jewel that is about the neck of yonder captive is the fellow to that I hung to thy neck; and, these being the two, this captive is indeed thy brother's son Kanmakan." Then the slave-woman Marjanah turned to Kanmakan and said to him, "Let me see that jewel, O King of the Age"; so he took it from his neck and handed it to her. Then she asked Nuzhat al-Zaman of the third jewel,

and she gave it to her; and when the two were in her hand she delivered them to King Rumzan, and the truth and proof were made manifest to him; and he was assured that he was indeed Sultan Kanmakan's uncle, and that his father was King Omar bin al-Nu'uman. So he rose at once and on the spot, and going up to the Wazir Dandan threw his arms round his neck; then he embraced King Kanmakan, and the twain cried a loud cry for excess of joy. The glad news was blazed abroad without delay; and they beat the tabrets and cymbals, whilst the shawms sounded and the people held high festival. The armies of Irak and Syria heard the clamour of rejoicing among the Greeks; so they mounted to the last man, and King Zibl Khan also took horse, saying to himself, "Would I knew what can be the cause of this clamour and rejoicing in the army of the Franks and the Greeks!" Then the army of Irak dight itself for fight and advanced into the plain and place of cut and foin. Presently, King Rumzan turned him round and saw the army deployed and in preparing for battle employed, so he asked the cause thereof and was told the state of the case. Thereupon he bade his niece and brother's daughter Kuzia Fakan, return at once and forthright to the troops of Syria and Irak and acquaint them with the plight that had betided and how it was come to light that King Rumzan was uncle to Sultan Kanmakan. She set out, putting away from her sorrows and troubles and, coming to King Zibl Khan,[1] saluted him and told him all that had passed of the good accord, and how King Rumzan had proved to be her uncle and uncle of Kanmakan. And when she went in to him she found him tearful-eyed, in fear for the captive Emirs and Princes; but when he heard what had passed, from first to last, the Moslem's sadness was abated, and they joyed with the more gladness. Then King Zibl Khan and all his officers and his retinue took horse and followed Princess Kuzia Fakan till they reached the pavilion of King Rumzan; and when entering they found him sitting with his nephew, Sultan Kanmakan. Now he had taken counsel with the Wazir Dandan concerning King Zibl Khan, and had agreed to commit to his charge the city of Damascus of Sham and leave him King over it as he before had been while they themselves entered Irak. Accordingly, they confirmed him in the vice-royalty of Damascus of Syria, and bade him set out at once for his government; so he fared forth

1 *i. e., Le Roi Crotte.*

with his troops, and they rode with him a part of the way to bid him farewell. Then they returned to their own places, whereupon the two armies forgathered, and gave orders for the march upon Irak; but the Kings said one to other, "Our hearts will never be at rest nor our wrath cease to rage till we have taken our wreak of the old woman Shawahi, surnamed Zat al-Dawahi, and wiped away our shame and blot upon our honour." Thereupon King Rumzan and his nephew set out, surrounded by their Nobles and Grandees; and indeed Kanmakan rejoiced in his uncle, King Rumzan, and called down blessings on nurse Marjanah, who had made them known to each other. They fared on and ceased not faring till they drew near their home—Baghdad, and when the Chief Chamberlain, Sasan, heard of their approach, he came out to meet them, and kissed the hand of King Rumzan, who bestowed on him a dress of honour. Then the King of Roum sat down on the throne and seated by his side his nephew, Sultan Kanmakan, who said to him, "O my uncle, this Kingdom befitteth none but thee." Replied Rumzan, "Allah be my refuge, and the Lord forbid that I should supplant thee in thy Kingdom!" Upon this the Wazir Dandan counselled them to share the throne between the two, ruling each one day in turn; and with this they were well satisfied.——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She said, It hath reached me, O auspicious King, that the two Kings agreed each to rule one day in turn; then made they feasts and offered sacrifices of clean beasts and held high festival; and they abode thus awhile, whilst Sultan Kanmakan spent his nights with his cousin, Kuzia Fakan. And after that period, as the two Kings sat rejoicing in their condition and in the happy ending of their troubles, behold! they saw a cloud of dust arise and tower till it walled the world from their eyes. And out of it came a merchant shrieking and crying aloud for succour and saying, "O Kings of the Age! how cometh it that I woned safely into the land of the Infidels and I am plundered in your realm, though it be the biding place of justice[1] and peace?"

1 This seems to be a punning allusion to Baghdad, which in Persian would mean the Garden (bágh) of Justice (dád) See "Biographical Notices of Persian Poets" by Sir Gore Ouseley, London, Oriental Translation Fund, 1846

Then King Rumzan went up to him and questioned him of his case and he replied, "I am a merchant and, like other merchants, I have been long absent from my native land, travelling in far countries for some twenty years; and I have a patent of exemption from the city of Damascus, which the Viceroy, King Sharrkan (who hath found mercy) wrote me, for the cause that I had made him gift of a slave-girl. Now, as I was drawing near my home, having with me an hundred loads of rarities of Hind, when I brought them near Baghdad, which be the seat of your sovereignty and the place of your peace and your justice, out there came upon me wild Arabs and Kurds[1] in band gathered together from every land; and they slew my many and they robbed my money and this is what they have done me." Then the trader wept in presence of King Rumzan, saying that he was an old man and infirm; and he bemoaned himself till the King felt for him and had compassion on him; and likewise did King Kanmakan, and they swore that they would sally forth upon the thieves. So they set out amid an hundred horse, each reckoned worth thousands of men, and the merchant went before them to guide them in the right way; and they ceased not faring on all that day and the livelong night till dawn-break, when they came to a valley abounding in rills and shady with trees. Here they found the foray dispersed about the valley, having divided that merchant's bales among them; but there was yet some of the goods left. So the hundred horsemen fell upon them and surrounded them on all sides, and King Rumzan shouted his war cry, and thus also did his nephew Kanmakan, and ere long they made prize of them all, to the number of near three hundred horsemen, banded together of the refuse of rascality.[2] They took what they could find of the merchant's goods and, binding them tightly, brought them to Baghdad, where King Rumzan and his

1 The Kardoukhoi (Carduchi) of Xenophon, also called (Strabo, xv) "Kárdakis, from a Persian word signifying manliness," which would be "Kardak," -- a doer (of derring-do) They also named the Montes Gordæi the original Ararat of Xisisthrus-Noah's Ark The Kurds are of Persian race, speaking an old and barbarous Iranian tongue and often of the Shi'ah sect They are born bandits, highwaymen, cattle-lifters, yet they have spread extensively over Syria and Egypt, and have produced some glorious men, witness Sultan Saláh al-Din (Saladin) the Great They claim affinity with the English in the East, because both races always inhabit the highest grounds they can find

2 These irregular bands who belong to no tribe are the most dangerous bandits in Arabia, especially upon the northern frontier Burckhardt, who suffered from them, gives a long account of their treachery and utter absence of that Arab "pundonor" which is supposed to characterise Arab thieves

nephew, King Kanmakan, sat down together on one throne and, passing the prisoners in review before them, questioned them of their case and their chiefs. They said, "We have no chiefs but these three men, and it was they who gathered us together from all corners and countries." The Kings said to them, "Point out to us your headmen!" and, when this was done, they bade lay hands on the leaders and set their comrades free, after taking from them all the goods in their possession and restoring them to the merchant, who examined his stuffs and moneys and found that a fourth of his stock was missing. The Kings engaged to make good the whole of his loss, whereupon the trader pulled out two letters, one in the handwriting of Sharrkan, and the other in that of Nuzhat al-Zaman; for this was the very merchant who had bought Nuzhat al-Zaman of the Badawi, when she was a virgin, and had forwarded her to her brother Sharrkan; and that happened between them which happened.[1] Hereupon King Kanmakan examined the letters and recognised the handwriting of his uncle Sharrkan, and, having heard the history of his aunt Nuzhat al-Zaman, he went in to her with the second letter written by her to the merchant, who had lost through her his moneys; Kanmakan also told her what had befallen the trader from first to last. She knew her own handwriting and recognising the merchant, despatched to him guest-gifts and commended him to her brother and nephew, who ordered him largesse of money and black slaves and pages to wait on him; besides which Nuzhat al-Zaman sent him an hundred thousand dirhams in cash and fifty loads of merchandise, and presented to him other rich presents. Then she sent for him, and when he came she went up to him and saluted him and told him that she was the daughter of King Omar bin al-Nu'uman, and that her brother was King Rumzan and that King Kanmakan was her nephew. Thereupon the merchant rejoiced with great joy, and congratulated her on her safety and on her re-union with her brother, and kissed her hands, thanking her for her bounty; and said to her, "By Allah! a good deed is not lost upon thee!" Then she withdrew to her own apartment and the trader sojourned with them three days, after which he took leave of them and set out on his return march to the land of Syria. Thereupon the two Kings sent for the three robber-chiefs who were of the highwaymen, and questioned them of their case, when one of them came forward and said, "Know ye that I am a Badawi who am wont to

1 An euphemistic form to avoid mentioning the incestuous marriage.

lie in wait by the way, to snatch small children[1] and virgin girls, and sell them to merchants; and this I did for many a year until these latter days, when Satan incited me to join yon two gallows-birds in gathering together all the riff-raff of the Arabs and other peoples, that we might plunder merchandise and waylay merchants." Said the Kings, "Tell us the rarest of the adventures that have befallen thee in kidnapping children and maidens." Replied he, "O Kings of the Age, the strangest thing that happened to me was that one day, two-and-twenty years ago, I snatched a girl who belonged to the Holy City; she was gifted with beauty and comeliness, despite that she was but a servant and was clad in threadbare clothes, with a piece of camlet-cloth on her head. So I entrapped her by guile as she came out of the caravanserai; and at that very hour, mounting her on a camel, made off with her, thinking to carry her to my own people in the Desert and there set her to pasture the camels and gather their droppings in the valley. But she wept with so sore a weeping that after coming down upon her with blows, I took her and carried her to Damascus-city where a merchant saw her with me and, being astounded at her beauty and marvelling at her accomplishments, wished to buy her of me and kept on bidding me more and more for her, till at last I sold her to him for an hundred thousand dirhams. After selling her I heard her display prodigious eloquence; and it reached me that the merchant clothed her in handsome gear and presented her to the Viceroy of Damascus, who gave him three times the price which he had paid to me, and this price, by my life! was but little for such a damsel. This, O Kings of the Age, is the strangest thing that ever befell me." When the two Kings heard her story they wondered thereat, but when Nuzhat al-Zaman heard what the Badawi related, the light became darkness before her face and she cried out and said to her brother Rumzan, "Sure and sans doubt this is the very Badawi who kidnapped me in the Holy City Jerusalem!" Then she told them all that she had endured from him in her strangerhood of hardship, blows, hunger, humiliation, contempt, adding, "And now it is lawful for me to slay him." So saying she seized a sword and made at him to smite him; and behold, he cried out and said, "O Kings of the Age, suffer her not to slay me, till I shall have told you the rare adventures that have betided me." And her nephew Kanmakan said to her, "O my aunt, let him tell us his tale, and after that

1 The Arab form of our "Kinchin-lay"

do with him as thou wilt." So she held her hand and the Kings said to him, "Now let us hear thy history." Quoth he, "O Kings of the Age, if I tell you a rare tale will ye pardon me?" "Yes," answered they. Then the Badawi robber chief began

THE TALE OF HAMMAD THE BADAWI:

AND he said:—Know ye that a short while ago I was sore wakeful one night and thought the morn would never dawn; so, as soon as it was break of day I rose, without stay or delay; and, slinging over my shoulder my sword, mounted horse and set my lance in rest. Then I rode out to sport and hunt and as I went along a company of men accosted me, and asked me whither I was bound. I told them and they said, "We will keep thee company." So we all fared on together, and, whilst we were faring, lo and behold! up started an ostrich and we gave her chase, but she escaped our pursuit, and spreading wings ceased not to fly before us (and we following by sight) till she lost us in a desert wherein there was neither grass nor water, nor heard we aught therein save hiss of snake and wail of Jinn and howl of Ghul; and when we reached that place the ostrich disappeared, nor could we tell whether she had flown up into the sky, or into the ground had gone down. Then we turned our horses' heads and thought to return; but found that to retrace our steps at that time of burning heat would be toilsome and dangerous; for the sultry air was grievous to us, so that we thirsted with sore thirst and our steeds stood still. We made sure of death, but while we were in this case we suddenly espied from afar a spacious mead where gazelles were frisking. Therein was a tent pitched and by the tent side a horse tethered and a spear was planted with head glittering in the sun.[1] Upon this our hearts revived after we had despaired, and we turned our horses' heads towards that tent, making for the meadow and the water which irrigated it; and all my comrades fared for it and I at their head, and we ceased not faring till we reached the mead. Then we alighted at the spring and watered our beasts. But I was seized with a fever of foolish curiosity and went up to the door of that tent, wherein I saw a young man, without hair on his cheeks, who fellowed the new moon; and on his right hand was a slender-waisted maid, as she were a willow-wand. No sooner did I set

1 These are the signs of a Shaykh's tent.

eyes on her than love gat hold of my heart and I saluted the youth, who returned my greeting. Then said I, "O my brother, tell me who thou art and what to thee is this damsel sitting by thy side[1]?" Thereupon the youth bent his head groundwards awhile, then raised it and replied, "Tell me first who thou art and what are these horsemen with thee?" Answered I, "I am Hammad, son of Al-Fazári, the renowned knight, who is reckoned among the Arabs as five hundred horse. We went forth from our place this morning to sport and chase and were overcome by thirst; so I came to the door of this tent, thinking haply to get of thee a draught of water." When he heard these my words, he turned to the fair maiden and said, "Bring this man water and what food there is ready." So she arose trailing her skirts, whilst the golden bangles tinkled on her ankles and her feet stumbled over her long locks, and she disappeared for a little while. Presently she returned bearing in her right hand a silver vessel full of cold water and in her left hand a bowl brimming with milk and dates, together with some flesh of wild cattle. But I could take of her nor meat nor drink for the excess of my passion, and I applied to her these two couplets, saying:—

It was as though the sable dye[2] upon her palms, * Were raven perching on a swathe of freshest snow;
Thou seest Sun and Moon conjoinèd in her face, * While Sun fear-dimmed and Moon fright-pallid show.

After I had eaten and drunk I said to the youth, "Know thou, O Chief of the Arabs, that I have told thee in all truth who and what I am, and now I would fain have thee do the like by me and tell me the truth of thy case." Replied the young man, "As for this damsel she is my sister." Quoth I, "It is my desire that thou give me her to wife of thy free will: else will I slay thee and take her by force." Upon this he bowed his head groundwards awhile, then he raised his eyes to me and answered, "Thou sayest sooth in avouching thyself a renowned knight and famed in fight and verily thou art the lion of the desert; but if ye all attack me treacherously and slay me in your wrath and take my sister by force, it will be a stain upon your honour. An you be, as ye aver, cavaliers who are counted among the Champions and reck not the shock of foray and fray, give me a little time to don my armour

1 These questions, indiscreet in Europe, are the rule throughout Arabia, as they were in the United States of the last generation

2 Arab "Khizáb," a paste of quicklime and lamp-black kneaded with linseed oil, which turns the Henna to a dark olive It is hideously ugly to unaccustomed eyes but held to be remarkably beautiful in Egypt

and sling on my sword and set lance in rest and mount war-steed. Then will we go forth into the field of fight, I and you; and if I conquer you I will kill you to the last man; but if you overcome me and slay me, this damsel, my sister, is yours." Hearing such words I replied, "This is only just, and we oppose it not." Then I turned back my horse's head (for my love for the damsel waxed hotter and hotter) and returned to my companions, to whom I set forth her beauty and loveliness as also the comeliness of the young man who was with her, together with his valour and strength of soul, and how he had avouched himself a match for a thousand horse. Moreover, I described to my company the tent and all the riches and rarities therein, and said to them, "Know ye that this youth would not have cut himself off from society and have taken up his abode alone in this place, were he not a man of great prowess: so I propose that whoso slayeth the younker shall take his sister." And they said, "This contenteth us." Then my company armed themselves and mounting rode to the tent, where we found that the young man had donned his gear and backed his steed; but his sister ran up to him (her veil being drenched with tears), and took hold of his stirrup and cried out, saying, "Alas!" and, "Woe worth the day!" in her fear for her brother, and recited these couplets:—

To Allah will I make my moan of travail and of woe; * Maybe Iláh of Arsh[1] will smite their faces with affright:
Fain would they slay thee, brother mine, with purpose felon-fell; Albe no cause of vengeance was, nor fault forewent the fight.
Yet for a rider art thou known to those who back the steed, * And twixt the East and West of knights thou art the prowest knight:
Thy sister's honour thou shalt guard though little might be hers, * For thou'rt her brother and for thee she sueth Allah's might;
Then let not enemy possess my soul nor 'thrall my frame, * And work on me their will and treat thy sister with despight.
I'll ne'er abide, by Allah's truth, in any land or home * Where thou art not, though dight it be with joyance and delight;
For love and yearning after thee myself I fain will slay, * And in the gloomy darksome tomb spread couch upon the clay.

But when her brother heard her verse he wept with sore weeping, and turned his horse's head towards his sister and made this answer to her poetry:—

Stand by and see the derring-do which I to-day will show, * When meet we and I deal them blows that rend and cleave and split;

[1] *i.e.*, God of the Empyrean

E'en though rush out to seek a bout the lion of the war, * The stoutest-hearted brave of all and eke the best in wit,
To him I'll deal without delay a Sa'labíyan blow,[1] * And dye my cane-spear's joint in blood by wound of foe bespit:
If all I beat not off from thee, O sister, may this frame * Be slain, and cast my corpse to birds, for so it would befit:
Yes, for thy dearest sake I'll strike my blows with might and main, * And when we're gone shall this event in many a book be writ.

And when he had ended his verse he said, "O my sister, give ear to what I shall enjoin on thee"; whereto she replied, "Hearkening and obedience." Quoth he, "If I fall, let none possess thy person"; and thereupon she buffeted her face and said, "Allah forbid, O my brother, that I should see thee laid low and yield myself to thy foe!" With this the youth put out his hand to her and withdrew her veil from her face, whereupon it shone forth as the sun shineth out from the white clouds. Then he kissed her between the eyes and bade her farewell; after which he turned to us and said, "Holla, Knights! Come ye as guests, or crave ye cuts and thrusts? If ye come to us as your hosts, rejoice ye in the guest-rite; and if ye covet the shining moon come ye out against me, knight by knight, into this plain and place of fight." Thereupon rushed out to him a doughty rider, and the young man said to him, "Tell me thy name and thy father's name, for I am under an oath not to slay any whose name tallies with mine and whose father's name is that of my father; and if this be the case with thee I will give thee up the maid." Quoth the horseman, "My name is Bilál[2]"; and the young man answered him, saying:—

Thou best when speaking of "benefits," while * Thou comest to front with thine evillest will:
An of prowess thou'rt prow, to my words give ear, * I'm he who makes champions in battle-field reel

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1 A blow worthy of the Sa'labah tribe to which he belonged

2 *i.e.*, "benefits", also the name of Mohammed's Mu'ezzin, or crier to prayer, who is buried outside the Jábiah gate of Damascus. Hence amongst Moslems Abyssinians were preferred as mosque-criers in the early ages of Al-Islam. Egypt chose blind men because they were abundant and cheap, moreover, they cannot take note of what is doing on the adjoining roof-terraces, where women and children love to pass the cool hours that begin and end the day. Stories are told of men who counterfeited blindness for years in order to keep the employment. In Moslem cities the stranger required to be careful how he appeared at a window or on the gallery of a minaret: the people hate to be overlooked, and often the whizzing of a bullet was the warning to be off. Pilgrimage, iii. 185.

With keen blade, like the horn of the cuspèd moon, * So 'ware thrust that shall drill through the durest hill!

Then they charged down, each at each, and the youth thrust his adversary in the breast so that the lance-head issued from his back. With this another came out, and the youth cried:—

Ho thou hound, who art rotten with foulness in grain,[1] * What high meed is there easy for warrior to gain?
'Tis none save the lion of strain purest pure * Who uncareth for life on the battle-plain!

Nor was it long before the youth left him drowned in his blood and cried out, "Who will come forth to me?" So a third horseman rushed out upon the youth and began saying:—

To thee come I forth with my heart a-flame, * And summon my friends and my comrades by name:
When thou slewest the chief of the Arabs this day, * This day thou remainest the pledge of my claim.

Now when the youth heard this he answered him in these words:—

Thou liest, O foulest of Satans that are, * And with leasings calumnious thou comest to war;
This day thou shalt fall by a death-dealing point * Where the lances lunge and the scymitars jar!

Then he so foined him in the breast that the spear-point issued from his back, and he cried out, saying, "Ho! will none come out?" So a fourth fared forwards, and the youth asked him his name and he answered, "My name is Hilál, the New Moon." And the youth began repeating:—

Thou hast failed who would sink me in ruin-sea, * Thou who camest in malice with perfidy:
I, whose verses hast heard from the mouth of me, * Will ravish thy soul though unknown to thee.

Then they drave at each other and delivered two cuts, but the youth's stroke devanced that of the rider his adversary and slew him: and thus he went on to kill all who sallied out against him. Now when I saw my comrades slain, I said to myself, "If I go down to fight with him, I shall not be able to prevail against him; and, if I flee, I shall become a byword of shame among the Arabs." But the youth gave me no time to think, for he ran at me and dragged me from my saddle and hurled me to the ground. I fainted at the fall and he

1 His instinct probably told him that this opponent was a low fellow, but such insults are common when "renowning it"

raised his sword designing to cut off my head; but I clung to his skirts, and he lifted me in his hand as though I were a sparrow. When the maiden saw this, she rejoiced in her brother's prowess and, coming up to him, kissed him between the eyes. Then he delivered me to her, saying, "Take him and look to him and entreat him hospitably, for he is come under our rule." So she took hold of the collar of my hauberk[1] and led me away by it as one would lead a dog. Then she did off her brother's coat of mail and clad him in a robe, and set for him a stool of ivory, on which he sat down; and she said to him, "Allah whiten thy honour and prevent from thee the shifts of fortune!" And he answered her with these couplets:—

My sister said, as saw she how I stood * In fight, when sun-rays lit my knighthihood,
"Allah assain thee for a Brave of braves * To whom in vale bow lions howso wood!"
Quoth I, "Go ask the champions of my case, * When feared the Lords of war my warrior-mood!
My name is famed for fortune and for force, * And soared my spirit to such altitude";
Ho thou, Hammád, a lion hast upstirred, * Shall show thee speedy death like viper-brood!

Now when I heard his verse I was perplexed as to my case, and, considering my condition and how I was become a captive, I was lowered in my own esteem. Then I looked at the damsel, his sister, and seeing her beauty I said to myself, "'Tis she who caused all this trouble"; and I fell a-marvelling at her loveliness till the tears streamed from my eyes, and I recited these couplets:—

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1 Arab "Dara'" or "Dira'," a habergeon, a coat of ring-mail, sometimes worn in pairs During the wretched "Sudan" campaigns much naive astonishment was expressed by the English Press to hear of warriors armed cap-à-pie in this armour like mediæval knights They did not know that every great tribe has preserved, possibly from Crusading times, a number of hauberks, even to hundreds I have heard of only one English traveller who had a mail-jacket made by Wilkinson of Pall Mall, imitating in this point Napoleon III and (according to the Banker-poet Rogers) the Duke of Wellington That of Napoleon is said to have been made of platinum-wire, the work of a Pole who received his money, and an order to quit Paris The late Sir Robert Clifton (they say) tried its value with a Colt after placing it upon one of his coat-models or mannequins It is easy to make these hauberks arrow-proof or sword-proof, even bullet-proof if Arab gunpowder be used, but against a modern rifle-cone they are worse than worthless as the fragments would be carried into the wound The British serjeant was right in saying that he would prefer to enter battle in his shirt and he might even doff that to advantage and return to the primitive custom of man—gymnomachy

Dear friend, ah leave thy loud reproach and blame; * Such blame but irks me yet may not alarm:
I'm clean distraught for one whom saw I not * Without her winning me by winsome charm;
Yestreen her brother crossed me in her love, * A brave stout-hearted and right long of arm.

Then the maiden set food before her brother and he bade me eat with him, whereat I rejoiced and felt assured that I should not be slain. And when he had ended eating, she brought him a flagon of pure wine and he applied him to it until the fumes of the drink mounted to his head and his face flushed red. Then he turned to me and said, "Woe to thee, O Hammad! dost thou know me or not?" Replied I, "By thy life, I am rich in naught save ignorance!" Quoth he, "O Hammad, I am 'Abbád bin Tamím bin Sa'labah, and indeed Allah giveth thee thy liberty and leadeth thee to a happy bride and spareth thee confusion." Then he drank to my long life and gave me a cup of wine, and I drank it off; and presently he filled me a second and a third and a fourth, and I drained them all; while he made merry with me and swore me never to betray him. So I sware to him one thousand five hundred oaths that I would never deal perfidiously with him at any time, but that I would be a friend and a helper to him. Thereupon he bade his sister bring me ten suits of silk; so she brought them and laid them on my person, and this dress I have on my body is one of them. Moreover, he made bring one of the best of his she-dromedaries[1] carrying stuffs and provaunt, he bade her also bring a sorrel horse, and when they were brought he gave the whole of them to me. I abode with them three days, eating and drinking, and what he gave me of gifts is with me to this present. At the end of the three days he said to me, "O Hammad, O my brother, I would sleep awhile and take my rest and verily I trust my life to thee; but, if thou see horsemen making hither, fear not, for know that they are of the Banu Sa'labah,

1 Arab "Jamal" (by Badawin pronounced "Gamal" like the Hebrew) is the generic term for "Camel" = the Gr *κάμηλος*: "Ibl" is also the camel-species but not so commonly used "Hajín" is the dromedary in Egypt ("Dalúl" in Arabia), not the one-humped camel of the zoologist *(C. dromedarius)* as opposed to the two-humped *(C. Bactrianus)*, but a running, *i.e.*, a riding camel. The feminine is Nákah, and, like mules, females are preferred, "Bakr" (masc.) and "Bakrah" (fem.) are camel-colts. There are hosts of special names besides those which are general. Mr. Ensor is singular when he states (p. 40) "the male (of the camel) is much the safer animal to choose", and the custom of the universal East disproves this assertion. Mr. McCoan ("Egypt as it is") tells his readers that the Egyptian camel has two humps; in fact, he describes the camel as it is not.

seeking to wage war on me." Then he laid his sword under his head-pillow and slept; and when he was drowned in slumber Iblis tempted me to slay him; so I arose in haste and, drawing the sword from under his head, dealt him a blow that made his head fall from his body. But his sister knew what I had done and, rushing out from within the tent, threw herself on his corpse, rending her raiment and repeating these couplets:—

To kith and kin bear thou sad tidings of our plight; * From doom th' All-wise decreed shall none of men take flight:
Low art thou laid, O brother! strewn upon the stones, * With face that mirrors moon when shining brightest bright!
Good sooth, it is a day accurst, thy slaughter-day * Shivering thy spear that won the day in many a fight!
Now thou be slain no rider shall delight in steed, * Nor breeding woman bring man-child to light.
This morn Hammád uprose and foully murthered thee, * Falsing his oath and troth with foulest perjury.

When she had ended her verse she said to me, "O thou of accursed forefathers, wherefore didst thou play my brother false and slay him, when he purposed returning thee to thy native land with provisions; and it was his intent also to marry thee to me at the first of the month?" Then she drew a sword she had with her, and planting the hilt in the earth, with the point set to her breast, she bent over it and threw herself thereon till the blade issued from her back and she fell to the ground dead. I mourned for her, and wept, and repented when repentance availed me naught. Then I arose in haste and went to the tent, and, taking whatever was light of load and weighty of worth, went my way; but in my haste and horror I took no heed of my dead comrades, nor did I bury the maiden and the youth. And this my tale is still more wondrous than the story of the serving girl I kidnapped from the Holy City, Jerusalem. But when Nuzhat al-Zaman heard these words from the Badawi, the light was changed in her eyes to night——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that when Nuzhat al-Zaman heard these words from the Badawi, the light was changed in her eyes to night, and she rose and, drawing the sword, smote Hammad the Arab between the shoulder-blades

so that the point issued from the apple of his throat. And when all present asked her, "Why hast thou made haste to slay him?" she answered, "Praised be Allah who hath granted me in my life-tide to avenge myself with mine own hand[1]!" And she bade the slaves drag the body out by the feet and cast it to the dogs. Thereupon they turned to the two prisoners who remained of the three; and one of them was a black slave, so they said to him, "What is thy name, fellow? Tell us the truth of thy case." He replied, "As for me, my name is Al-Ghazbán," and acquainted them what had passed between himself and Queen Abrizah, daughter of King Hardub, Lord of Greece, and how he had slain her and fled. Hardly had the negro made an end of his story, when King Rumzan struck off his head with his scymitar, saying, "Praise be Allah who gave me life! I have avenged my mother with my own hand." Then he repeated to them what his nurse Marjanah had told him of this same slave whose name was Al-Ghazban, after which they turned to the third prisoner. Now this was the very camel-driver[2] whom the people of the Holy City, Jerusalem, hired to carry Zau al-Makan and lodge him in the hospital at Damascus of Syria; but he threw him down on the ashes-midden and went his way. And they said to him, "Acquaint us with thy case and tell the truth." So he related to them all that had happened to him with Sultan Zau al-Makan; how he had been carried from the Holy City at the time when he was sick, till they made Damascus, and he had been thrown into the hospital; how also the Jerusalem folk had paid the cameleer money to transport the stranger to Damascus, and he had taken it and fled after casting his charge upon the midden by the side of the ash-heap of the Hammam. But when he ended his words, Sultan Kanmakan took his sword forthright and cut off his head, saying, "Praised be Allah who hath given me life, that I might requite this traitor what he did with my father, for I have heard this very story from King Zau al-Makan himself." Then the Kings said each to other, "It remaineth only for us to wreak our revenge upon the old woman Shawahi, yclept Zat al-Dawahi, because she is the prime cause of all these calamities, and cast us into adversity on this wise. Who will deliver her into our hands

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1 So in the Romance of Dalhamah (Zát al-Himmah, the heroine) the hero, Al-Gundubah ("one locust man"), smites off the head of his mother's servile murderer and cries, "I have taken my blood-revenge upon this traitor slave!" (Lane, M. E. chapt. xxiii.)

2 This gathering all the persons upon the stage before the curtain drops is highly artistic and improbable

that we may avenge ourselves upon her and wipe out our dishonour?" And King Rumzan said, "Needs must we bring her hither." So without stay or delay he wrote a letter to his grandmother, the aforesaid ancient woman, giving her to know therein that he had subdued the kingdoms of Damascus and Mosul and Irak, and had broken up the host of the Moslems and captured their princes, adding, "I desire thee of all urgency to come to me, bringing with thee Queen Sophia, daughter of King Afridun, and whom thou wilt of the Nazarene chiefs, but no armies; for the country is quiet and wholly under our hand." And when she read the letter and recognised the writing of King Rumzan, she rejoiced with great joy, and forthright equipping herself and Queen Sophia set out with their attendants and journeyed, without stopping, till they drew near Baghdad. Then she foresent a messenger to acquaint the King of her arrival, whereupon quoth Rumzan, "We should do well to don the habit of the Franks and fare forth to meet the old woman, to the intent that we may be assured against her craft and perfidy." Whereto Kanmakan replied, "Hearing is consenting." So they clad themselves in Frankish clothes and, when Kuzia Fakan saw them, she exclaimed, "By the truth of the Lord of Worship, did I not know you, I should take you to be indeed Franks!" Then they sallied forth with a thousand horse, King Rumzan riding on before them, to meet the old woman. As soon as his eyes fell on hers, he dismounted and walked towards her and she, recognising him, dismounted also and embraced him; but he pressed her ribs with his hands, till he well-nigh broke them. Quoth she, "What is this, O my son?" But before she had done speaking up came Kanmakan and Dandan; and the horsemen with them cried out at the women and slaves and took them all prisoners. Then the two Kings returned to Baghdad, with their captives, and Rumzan bade them decorate the city, which they did for three days, at the end of which they brought out the old woman Shawahi, hight Zat al-Dawahi, with a peaked red turband of palm-leaves on her head, diademed with asses'-dung and preceded by a herald proclaiming aloud, "This is the reward of those who presume to lay hands on Kings and the sons of Kings!" Then they crucified her on one of the gates of Baghdad; and, when her companions saw what befell her, all embraced in a body the faith of Al-Islam. As for Kanmakan and his uncle Rumzan and his aunt Nuzhat al-Zaman and the Wazir Dandan, they marvelled at the wonderful events that had betided them and

bade the scribes chronicle them in books that those who came after might read. Then they all abode for the remainder of their days in the enjoyment of every solace and comfort of life, till there overtook them the Destroyer of all delights and the Sunderer of all societies. And this is the whole that hath come down to us of the dealings of fortune with King Omar bin al-Nu'uman and his sons Sharrkan and Zau al-Makan and his son's son Kanmakan and his daughter Nuzhat al-Zaman and her daughter Kuzia Fakan. Thereupon quoth Shahryar to Shahrazad, "I desire that thou tell me somewhat about birds"; and hearing this Dunyazad said to her sister, "I have never seen the Sultan so light at heart all this while till the present night; and his pleasure garreth me hope that the issue for thee with him may be a happy issue." Then drowsiness overcame the Sultan, so he slept[1];——And Shahrazad perceived the approach of day and ceased saying her permitted say.

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

Shahrazad began to relate, in these words,

THE TALE OF THE BIRDS AND BEASTS AND THE CARPENTER.[2]

QUOTH she, It hath reached me, O auspicious King, that in times of yore and in ages long gone before a peacock abode with his wife on the sea-shore. Now the place was infested with lions and all manner wild beasts, withal it abounded in trees and streams. So cock and hen were wont to roost by night upon one of the trees, being in fear of the beasts, and went forth by day questing food. And they ceased not thus to do till their fear increased on them and they searched for some place wherein to dwell other than their old dwelling-place; and in the course of their search, behold! they happened on an island abounding in streams and trees. So they alighted there and ate of its fruits and drank of its waters. But whilst they were thus engaged, lo! up came to

1 He ought to have said his dawn-prayers

2 Here begins what I hold to be the oldest subject-matter in The Nights, the apologues or fables proper, but I reserve further remarks for the Terminal Essay Lane has most objectionally thrown this and sundry of the following stories into a note (vol II, pp 53-69)

them a duck in a state of extreme terror, and stayed not, faring forwards till she reached the tree whereon were perched the two peafowl, when she seemed re-assured in mind. The peacock doubted not but that she had some rare story; so he asked her of her case and the cause of her concern, whereto she answered, "I am sick for sorrow, and my horror of the son of Adam[1]: so beware, and again I say beware of the sons of Adam!" rejoined the peacock, "Fear not now that thou hast won our protection." Cried the duck, "Alhamdolillah! glory to God, who hath done away my cark and care by means of you being near! For indeed I come of friendship fain with you twain." And when she had ended her speech the peacock's wife came down to her and said, "Well come and welcome and fair cheer! No harm shall hurt thee: how can son of Adam come to us and we in this isle which lieth amiddlemost of the main? From the land he cannot reach us neither can he come against us from the water. So be of good cheer and tell us what hath betided thee from the child of Adam." Answered the duck, "Know, then, O thou peahen, that of a truth I have dwelt all my life in this island safely and peacefully, nor have I seen any disquieting thing, till one night, as I was asleep, I sighted in my dream the semblance of a son of Adam, who talked with me and I with him. Then I heard a voice say to me:—O thou duck, beware of the son of Adam and be not imposed on by his words nor by that he may suggest to thee; for he aboundeth in wiles and guiles; so beware with all wariness of his perfidy, for again I say he is crafty and right cunning even as singeth of him the poet:—

He'll offer sweetmeats with his edgèd tongue * And fox thee with the foxy guile of fox.

And know thou that the son of Adam circumventeth the fishes and draweth them forth of the seas; and he shooteth the birds with a pellet of clay,[2] and trappeth the elephant with his craft. None is safe from his mischief and neither bird nor beast escapeth him; and on this wise have I told thee what I have heard concerning the son of Adam. So I awoke, fearful and trembling, and from that hour to this my heart hath not known gladness, for dread of the son of Adam, lest by his wile he surprise me unawares or trap me in his snares. By the time the end of the day overtook me, my strength was grown weak and my spunk failed me; so, desiring to eat and drink, I went forth walking, troubled

1 In beast stories generally when man appears he shows to disadvantage
2 Shakespeare's "stone-bow," not Lane's "cross-bow" (ii 53)

in spirit and with a heart ill at ease. Now when I reached yonder mountain I saw a tawny lion-whelp at the door of a cave; and sighting me he joyed in me with great joy, for my colour pleased him and my gracious shape; so he cried out to me saying:—Draw nigh unto me. I went up to him and he asked me, What is thy name, and what is thy nature? Answered I, My name is Duck, and I am of the bird-kind; and I added, But thou, why tarriest thou in this place till this time? Answered the whelp, My father the lion hath for many a day warned me against the son of Adam, and it came to pass this night that I saw in my sleep the semblance of a son of Adam. And he went on to tell me the like of that I have told you. When I heard these words, I said to him, O Lion, I take asylum with thee, that thou mayest kill the son of Adam and be steadfast in resolve to his slaughter; verily I fear him for myself with extreme fear and to my fright affright is added for that thou also dreadest the son of Adam, albeit thou art Sultan of savage beasts. Then I ceased not, O my sister, to bid the young lion beware of the son of Adam and urge him to slay him, till he rose of a sudden and at once from his stead and went out and he fared on, and I after him and I noted him lashing flanks with tail. We advanced in the same order till we came to a place where the roads forked, and saw a cloud of dust arise which, presently clearing away, discovered below it a runaway naked ass, now galloping and running at speed and now rolling in the dust. When the lion saw the ass, he cried out to him, and he came up to him in all humility. Then said the lion:—Harkye, crack-brain brute! What is thy kind and what be the cause of thy coming hither? He replied, O son of the Sultan! I am by kind an ass—Asinus Caballus—and the cause of my coming to this place is that I am fleeing from the son of Adam. Asked the lion-whelp, Dost thou fear, then, that he will kill thee? Answered the ass, Not so, O son of the Sultan, but I dread lest he put a cheat on me and mount upon me; for he hath a thing called Pack-saddle which he setteth on my back; also a thing called Girths which he bindeth about my belly, and a thing called Crupper which he putteth under my tail, and a thing called Bit which he placeth in my mouth: and he fashioneth me a goad[1] and goadeth me with it and maketh me run more than my strength. If I stumble he

1 The goad still used by the rascally Egyptian donkey-boy is a sharp nail at the end of a stick, and claims the special attention of societies for the protection of animals

curseth me, and if I bray he revileth me[1]; and at last when I grow old and can no longer pace, he putteth on me a pannel[2] of wood and delivereth me to the water-carriers, who load my back with water from the river in skins and other vessels, such as jars, and I cease not to wone in misery and abasement and fatigue till I die, when they cast me on the rubbish-heaps to the dogs. So what grief can surpass this grief, and what calamities can be greater than these calamities? Now when I heard, O peahen, the ass's words, my skin shuddered, and because as goose-flesh at the son of Adam; and I said to the lion-whelp, O my lord, the ass of a verity hath excuse and his words add terror to my terror. Then quoth the young lion to the ass, Whither goest thou? Quoth he, Before sunrise I espied the son of Adam afar off, and fled from him; and now I am minded to flee forth and run without ceasing for the greatness of my fear of him, so haply I may find me a place of shelter from the perfidious son of Adam. Whilst the ass was thus discoursing with the lion-whelp, seeking the while to take leave of us and go away, behold! appeared to us another cloud of dust, whereat the ass brayed and cried out and looked hard and brake wind loudly.[3] After a while the dust lifted and discovered a black steed finely dight with a blaze on the forehead like a dirham round and bright[4]; handsomely marked

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1 "The most ungrateful of all voices surely is the voice of asses (Koran, xxxi 18), and hence the "braying of hell" (Koran, lxvii 7) The vulgar still believe that the donkey brays when seeing the Devil "The last animal which entered the Ark with Noah was the ass to whose tail Iblis was clinging, at the threshold the beast seemed troubled and could enter no further when Noah said to him —Fie upon thee! come in But as the ass was still in trouble and did not advance Noah cried —Come in, though the Devil be with thee! So the ass entered, and with him Iblis Thereupon Noah asked —O enemy of Allah, who brought thee into the Ark? And Iblis answered —Thou art the man, for thou saidest to the ass, Come in, though the Devil be with thee!" (Kitáb al-Unwán fi Makáid al-Niswán, quoted by Lane, ii 54)

2 Arab "Rihl," a wooden saddle stuffed with straw and matting In Europe the ass might complain that his latter end is the sausage In England they say no man sees a dead donkey I have seen dozens and, unfortunately, many of my own

3 The English reader will not forget Sterne's old mare Even Al-Hariri, the prince of Arab rhetoricians, does not disdain to use "pepedit," the effect being put for the cause—terror / 35

4 This is one of the lucky signs and adds to the value of the beast. There are at least fifty of these marks, some of them (like a spiral of hair in the breast which denotes that the rider is a cuckold) so ill-omened that the animal can be bought for almost nothing Of course, great attention is paid to colours, the best being the dark rich bay ("red" of Arabs) with black points, or the flea-bitten grey (termed Azrak = blue, or Akhzar = green) which whitens with age The worst are dun, cream-coloured, piebald and black, which last are very rare. Yet, according to the Mishkát al-Masábih (Lane, ii 54), Mohammed said, "The best horses are black (dark brown?) with white blazes (Arab "Ghurrah") and

about the hoof with white, and with firm strong legs pleasing to sight, and he neighed with affright. This horse ceased not running till he stood before the whelp, the son of the lion who, when he saw him, marvelled and made much of him and said, What is thy kind, O majestic wild beast, and wherefore fleest thou into this desert wide and vast? He replied, O lord of wild beasts, I am a steed of the horse-kind, and the cause of my running is that I am fleeing from the son of Adam. The lion-whelp wondered at the horse's speech and cried to him:—Speak not such words, for it is shame to thee, seeing that thou art tall and stout. And how cometh it that thou fearest the son of Adam, thou, with thy bulk of body and thy swiftness of running, when I, for all my littleness of stature, am resolved to encounter the son of Adam and, rushing on him, eat his flesh, that I may allay the affright of this poor duck and make her dwell in peace in her own place? But now thou hast come here and thou hast wrung my heart with thy talk and turned me back from what I had resolved to do, seeing that, for all thy bulk, the son of Adam hath mastered thee and hath feared neither thy height nor thy breadth, albeit, wert thou to kick him with one hoof thou wouldst kill him, nor could he prevail against thee, but thou wouldst make him drink the cup of death. The horse laughed when he heard the whelp's words and replied, Far, far is it from my power to overcome him, O Prince. Let not my length and my breadth nor yet my bulk delude thee with respect of the son of Adam; for that he, of the excess of his guile and his wiles, fashioneth me a thing called Hobble and applieth to my four legs a pair of ropes made of palm-fibres bound with felt, and gibbeteth me by the head to a high peg, so that I being tied up remain standing and can neither sit nor lie down. And when he is minded to ride me,

upper lips, next, black with blaze and three white legs (bad, because white hoofs are brittle) next, bay with white blaze and white fore and hind legs" He also said, "Prosperity is with sorrel horses", and praised a sorrel with white forehead and legs, but he dispraised the "Shikál," which has white stockings (Arab "Muhajjil") on alternate hoofs (*e g*, right hind and left fore) The curious reader will consult Lady Anne Blunt's "Bedouin Tribes of the Euphrates, with some Account of the Arabs and their Horses" (1879), but he must remember that it treats of the frontier tribes The late Major Upton also left a book, "Gleanings from the Desert of Arabia" (1881), but it is a marvellous production deriving, *e g*, Khayl (a horse generically) from Kohl or antimony (p 275) What the Editor was dreaming of I cannot imagine I have given some details concerning the Arab horse especially in Al-Yaman, among the Zú Mohammed, the Zú Husayn and the Banu Yam, in Pilgrimage, iii 270 As late as Marco Polo's day they supplied the Indian market *viâ* Aden, but the "Eye of Al-Yaman" has totally lost the habit of exporting horses.

he bindeth on his feet a thing of iron called Stirrup[1] and layeth on my back another thing called Saddle, which he fasteneth by two Girths passed under my armpits. Then he setteth in my mouth a thing of iron he calleth Bit, to which he tieth a thing of leather called Rein; and, when he sitteth in the saddle on my back, he taketh the rein in his hand and guideth me with it, goading my flanks the while with the shovel-stirrups till he maketh them bleed. So ask not, O son of our Sultan, the hardships I endure from the son of Adam. And when I grow old and lean and can no longer run swiftly, he selleth me to the miller who maketh me turn in the mill, and I cease not from turning night and day till I grow decrepit. Then he in turn vendeth me to the knacker, who cutteth my throat and flayeth off my hide and plucketh out my tail, which he selleth to the sieve-maker; and he melteth down my fat for tallow-candles. When the young lion heard the horse's words, his rage and vexation redoubled, and he said, When didst thou leave the son of Adam? Replied the horse, At mid-day, and he is upon my track. Whilst the whelp was thus conversing with the horse, lo! there rose a cloud of dust and, presently opening out, discovered below it a furious camel gurgling and pawing the earth with his feet and never ceasing so to do till he came up with us. Now when the lion-whelp saw how big and buxom he was, he took him to be the son of Adam and was about to spring upon him when I said to him, O Prince, of a truth this is not the son of Adam, this be a camel, and he seemeth to be fleeing from the son of Adam. As I was thus conversing, O my sister, with the lion-whelp, the camel came up and saluted him; whereupon he returned the greeting and said:—What bringeth thee hither? Replied he, I came here fleeing from the son of Adam. Quoth the whelp, And thou, with thy huge frame and length and breadth, how cometh it that thou fearest the son of Adam, seeing that with one kick of thy foot thou wouldst kill him? Quoth the camel, O son of the Sultan, know that the son of Adam hath subtleties and wiles, which none can withstand nor can any prevail against him, save only Death; for he putteth into my nostrils a twine of goat's hair he calleth Nose-ring,[2] and over my head a thing he called Halter; then he delivereth me to the least of his little children, and a youngling draweth me along by the nose-ring, my size and strength notwithstanding. Then they

1 The shovel-iron which is the only form of spur
2 Used for the dromedary, the baggage-camel is haltered

load me with the heaviest of burthens and go long journeys with me and put me to hard labour through the hours of the night and the day. When I grow old and stricken in years and disabled from working, my master keepeth me not with him, but selleth me to the knacker, who cutteth my throat and vendeth my hide to the tanners and my flesh to the cooks: so do not ask the hardships I suffer from the son of Adam. When didst thou leave the son of Adam? asked the young lion; and he answered, At sundown, and I suppose that coming to my place after my departure and not finding me there, he is now in search of me: wherefore let me go, O son of the Sultan, that I may flee into the wolds and the wilds. Said the whelp, Wait awhile, O camel, till thou see how I will tear him, and give thee to eat of his flesh, whilst I craunch his bones and drink his blood. Replied the camel, O King's son, I fear for thee from the child of Adam, for he is wily and guilefull. And he began repeating these verses:—

When the tyrant enters the lieges' land, * Naught remains for the lieges but quick remove!

Now whilst the camel was speaking with the lion-whelp, behold! there rose a cloud of dust which after a time opened and showed an old man scanty of stature and lean of limb; and he bore on his shoulder a basket of carpenter's tools, and on his head a branch of a tree and eight planks. He led little children by the hand and came on at a tottering pace,[1] never stopping till he drew near the whelp. When I saw him, O my sister, I fell down for excess of fear; but the young lion rose and walked forward to meet the carpenter and when he came up to him, the man smiled in his face and said to him, with a glib tongue and in courtly terms:—O King who defendeth from harm and lord of the long arm, Allah prosper thine evening and thine endeavouring, and increase thy valiancy and strengthen thee! Protect me from that which hath distressed me and with its mischief hath oppressed me, for I have found no helper save only thyself. And the carpenter stood in his presence weeping and wailing and complaining. When the whelp heard his sighing and his crying, he said, I will succour thee from that thou fearest. Who hath done thee wrong and what art thou, O wild beast, whose like in my life I never saw, nor ever espied one goodlier of form or more eloquent of tongue than thou? What is thy case? Replied the

1 Arab "Harwalah," the *pas gymnastique* affected when circumambulating the Ka'abah (Pilgrimage, III 208).

man, O lord of wild beasts, as to myself I am a carpenter; but as to who hath wronged me, verily he is a son of Adam, and by break of dawn after this coming night[1] he will be with thee in this place. When the lion-whelp heard these words of the carpenter, the light was changed to night before his sight and he snorted and roared with ire and his eyes cast forth sparks of fire. Then he cried out saying, By Allah, I will assuredly watch through this coming night till dawn, nor will I return to my father till I have won my will. Then he turned to the carpenter and asked, Of a truth I see thou art short of step, and I would not hurt thy feelings for that I am generous of heart; yet do I deem thee unable to keep pace with the wild beasts; tell me, then, whither thou goest? Answered the carpenter, Know that I am on my way to thy father's Wazir, the lynx; for when he heard that the son of Adam had set foot in this country he feared greatly for himself, and sent one of the wild beasts on a message for me, to make him a house wherein he should dwell, that it might shelter him and fend off his enemy from him, so not one of the sons of Adam should come at him. Accordingly I took up these planks and set forth to find him. Now when the young lion heard these words he envied the lynx, and said to the carpenter, By my life there is no help for it but thou make me a house with these planks ere thou build one for Sir Lynx! When thou hast done my work, go to him and make him whatso he wisheth. The carpenter replied, O lord of wild beasts! I cannot make thee aught till I have made the lynx what he desireth, then will I return to thy service and build thee a house as a fort to ward thee from thy foe. Exclaimed the lion-whelp, By Allah! I will not let thee leave this place till thou build me a house of planks. So saying he made for the carpenter, and sprang upon him, thinking to jest with him, and cuffed him with his paw, knocking the basket off his shoulder, and threw him down in a fainting fit, whereupon the young lion laughed at him and said, Woe to thee, O carpenter! of a truth thou art feeble and hast no force; so it is excusable in thee to fear the son of Adam. Now when the carpenter fell on his back he waxed exceeding wrath, but he dissembled his wrath for fear of the whelp, and sat up and smiled in his face, saying, Well, I will make for thee the house. With this he took the planks he had brought and nailed together the house, which he made in the form of a chest after the measure

1 "This night" would be our "last night", the Arabs, I repeat, say "night and day," not "day and night"

of the young lion. And he left the door open, for he had cut in the box a large aperture, to which he made a stout cover and bored many holes therein. Then he took out some newly wrought nails and a hammer and said to the young lion, Enter the house through this opening that I may fit it to thy measure. Thereat the whelp rejoiced and went up to the opening, but saw that it was strait; and the carpenter said to him, Enter and crouch down on thy legs and arms! So the whelp did thus and entered the chest, but his tail remained outside. Then he would have drawn back and come out; but the carpenter said to him, Wait patiently awhile till I see if there be room for thy tail with thee. The young lion did as he was bid, when the carpenter twisted up his tail and, stuffing it into the chest, whipped the lid on to the opening and nailed it down; whereat the whelp cried out and said, O carpenter, what is this narrow house thou hast made me? Let me out, sirrah! But the carpenter answered, Far be it, far be it from thy thought! Repentance for past avails naught, and indeed of this place thou shalt not come out. He then laughed and resumed, Verily thou art fallen into the trap and from thy duresse there is no escape, O vilest of wild beasts! Rejoined the whelp, O my brother! what manner of words are these thou addressest to me? The carpenter replied, Know, O dog of the desert! that thou hast fallen into that which thou fearedst: Fate hath upset thee, nor shall caution set thee up. When the whelp heard these words, O my sister! he knew that this was indeed the very son of Adam, against whom he had been warned by his sire in waking state, and by the mysterious Voice in sleeping while; and I also was certified that this was indeed he without doubt; wherefore great fear of him for myself seized me and I withdrew a little apart from him and waited to see what he would do with the young lion. Then I saw, O my sister, the son of Adam dig a pit in that place hard by the chest which held the whelp and, throwing the box into the hole, heap dry wood upon it and burn the young lion with fire. At this sight, O sister mine! my fear of the son of Adam redoubled, and in my affright I have been these two days fleeing from him." But when the peahen heard from the duck this story, ——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that when the peahen heard from the duck this story, she wondered with exceeding wonder, and said to her, "O my sister! here thou art safe from the son of Adam, for we are in one of the islands of the sea whither there is no way for the son of Adam; so do thou take up thine abode with us till Allah make easy thy case and our case." Quoth the duck, "I fear lest some calamity come upon me by night, for no runaway can rid him of Fate by flight." Rejoined the peahen, "Abide with us, and be like unto us"; and ceased not to persuade her, till she yielded, saying, "O my sister! thou knowest how weak is my resistance; but verily had I not seen thee here I had not remained." Said the peahen, "That which is on our foreheads[1] we must indeed fulfil, and when our doomed day draweth near who shall deliver us? But not a soul departeth except it have accomplished its predestined livelihood and term." Now the while they talked thus, a cloud of dust appeared and approached them, at sight of which the duck shrieked aloud and ran down into the sea, crying out, "Beware! beware! though flight there is not from Fate and Lot[2]!" After awhile, the dust opened out and discovered under it an antelope; whereat the duck and the peahen were reassured and the peacock's wife said to her companion, "O my sister! this thou seest and wouldst have me beware of is an antelope, and here he is, making for us. He will do us no hurt, for the antelope browseth upon the herbs of the earth and, even as thou art of the bird-kind, so is he of the beast-kind. Be therefore of good cheer and cease care-taking; for care-taking wasteth the body." Hardly had the peahen done speaking, when the antelope came up to them, thinking to shelter him under the shade of the tree; and, sighting the peahen and the duck, saluted them and said, "I came to this island to-day and I have seen none richer in herbage nor pleasanter for habitation." Then he besought them for company and amity and, when they saw his friendly behaviour to them, they welcomed him and gladly accepted his offer. So they struck up a sincere friendship and sware thereto; and they slept in one

1 The vulgar belief is that man's fate is written upon his skull, the sutures being the writing

2 Koran, II 191

place and they ate and drank together; nor did they cease dwelling in safety, eating and drinking their fill, till one day there came thither a ship which had strayed from her course in the sea. She cast anchor near them and the crew came forth and dispersed about the island. They soon caught sight of the three friends, antelope, peahen and duck, and made for them; whereupon the peahen flew up into the tree and thence winged her way through air; and the antelope fled into the desert, but the duck abode paralysed by fear. So they chased her till they caught her, and she cried out and said, "Caution availed me naught against Fate and Lot!" and they bore her off to the ship. Now when the peahen saw what had betided the duck, she removed from the island, saying, "I see that misfortunes lie in ambush for all. But for yonder ship, parting had not befallen between me and this duck, because she was one of the truest of friends." Then she flew off and rejoined the antelope, who saluted her and gave her joy of her safety, and asked for the duck, to which she replied, "The enemy hath taken her, and I loathe the sojourn of this island after her." Then she wept for the loss of the duck and began repeating:—

The day of parting cut my heart in twain, * In twain may Allah cut the parting-day!

And she spake also this couplet:—

I pray some day that we re-union gain, * So may I tell him Parting's ugly way.

The antelope sorrowed with great sorrow, but dissuaded the peahen from her resolve to remove forth the island. So they abode there together with him, eating and drinking, in peace and safety, except that they ceased not to mourn for the loss of the duck; and the antelope said to the peahen, "O my sister! thou seest how the folk who came forth of the ship were the cause of our severance from the duck and of her destruction; so do thou beware of them and guard thyself from them and from the wile of the son of Adam and his guile." But the peahen replied, "I am assured that naught caused her death save her neglecting to say, Subhán' Allah, glory to God! indeed I often said to her:—Exclaim thou, Praised be Allah! and verily I fear for thee, because thou neglectest to laud the Almighty; for all things created by Allah glorify Him on this wise, and whoso neglecteth the formula of praise[1] him destruction waylays." When the antelope heard

1 Arab "Tasbíh" — saying, "Subhán' Allah" It also means a rosary (Egypt Sebhah for Subhah) a string of 99 beads divided by a longer item into sets of three and much fingered by the would-appear pious. The professional devotee carries a string of wooden balls the size of pigeon's eggs

the peahen's words he exclaimed, "Allah make fair thy face!" and betook himself to repeating the formula of praise, and ceased not therefrom a single hour. And it is said that his form of adoration was as follows:—"Praise be to the Requiter of every good and evil thing, the Lord of Majesty and of Kings the King!" And a tale is also told on this wise of

THE HERMITS.

A CERTAIN hermit worshipped on a certain mountain, whither resorted a pair of pigeons; and the worshipper was wont to make two parts of his daily bread,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She said, It hath reached me, O auspicious King, that the worshipper was wont to make two parts of his daily bread, eating one half himself and giving the other to the pigeon pair. He also prayed for them both that they might be blessed with issue: so they increased and multiplied greatly. Now they resorted only to that mountain where the hermit was, and the reason of their forgathering with the holy man was their assiduity in repeating "Praised be Allah!" for it is recounted that the pigeon[1] sayeth in praise, "Praised be the Creator of all Creatures, the Distributor of daily bread, the Builder of the heavens and Dispreader of the earths!" And that couple ceased not to dwell together in the happiest of life, they and their brood, till the holy man died, when the company of the pigeons was broken up and they dispersed among the towns and villages and mountains. Now it is told that on a certain other mountain there dwelt a shepherd, a man of piety and good sense and chastity; and he had flocks of sheep which he

1 The pigeon is usually made to say, "Wahhidu Rabba-kumu 'llazi khalaka-kum, yaghfiru lakum zamba-kum"="Unify (Assert the Unity of) your Lord who created you, so shall He forgive your sin!" As might be expected, this "language" is differently interpreted Pigeon-superstitions are found in all religions, and I have noted (Pilgrimage, iii 218) how the Hindu deity of Destruction-reproduction, the third Person of their Triad, Shiva and his Spouse (or active Energy), are supposed to have dwelt at Meccah under the titles of Kapoteshwara (Pigeon-god) and Kapoteshi (Pigeon-goddess)

tended, and he made his living by their milk and wool. The highland which gave him a home abounded in trees and pasturage and also in wild beasts, but these had no power over his flocks; so he ceased not to dwell upon that height in full security, taking no thought to the things of the world, by reason of his beatitude and his assiduity in prayer and devotion, till Allah ordained that he fall sick with exceeding sickness. Thereupon he betook himself to a cavern in the mountain, and his sheep used to go out in the morning to the pasturage and take refuge at night in the cave. But Allah Almighty, being minded to try him and prove his patience and his obedience, sent him one of His angels, who came in to him in the semblance of a fair woman and sat down facing him. When the shepherd saw that woman seated before him, his flesh shuddered at her with horripilation[1] and he said to her, "O thou woman, what was it invited thee to this my retreat? I have no need of thee, nor is there aught betwixt me and thee which calleth for thy coming in to me." Quoth she, "O man, dost thou not behold my beauty and loveliness and the fragrance of my breath; and knowest thou not the need women have of men and men of women? So who shall forbid thee from me when I have chosen to be near thee and desire to enjoy thy company? Indeed, I come to thee willingly and do not withhold myself from thee, and near us there is none whom we need fear; and I wish to abide with thee as long as thou sojournest in this mountain, and be thy companion and thy true friend. I offer myself to thee, for thou needest the service of woman: and if thou have carnal connection with me and know me, thy sickness shall be turned from thee and health return to thee, and thou wilt repent thee of the past for having foresworn the company of women during the days that are now no more. In very sooth, I give thee good advice: so incline to my counsel and approach me." Quoth the shepherd, "Go out from me, O woman deceitful and perfidious! I will not incline to thee nor approach thee. I want not thy company nor wish for union with thee: he who coveteth the coming life renounceth thee, for thou seducest mankind, those of past time and those of present time. Allah the Most High lieth in wait for His servants, and woe unto him who is cursed with thy company!" Answered she, "O thou that errest from the truth and wanderest from the way of reason, turn thy face to me and look upon my charms and take thy full of my nearness, as did

1 I have seen this absolute horror of women amongst the Monks of the Coptic Convents

the wise who have gone before thee. Indeed they were richer than thou in experience and sharper of wit; withal they rejected not, as thou rejectest, the enjoyment of women; nay, they took their pleasure of them and their company even as thou renouncest them, and it did them no hurt in things temporal or things spiritual. Wherefor do thou recede from thy resolve and thou shalt praise the issue of thy case." Rejoined the shepherd, "All thou sayest I deny and abhor, and all thou offerest I reject: for thou art cunning and perfidious and there is no honesty in thee nor is there honour. How much of foulness hidest thou under thy comeliness, and how many a pious man hast thou seduced from his duty and made his end penitence and perdition? Avaunt from me, O thou who devotest thyself to corrupt others!" Thereupon he threw his goat's-hair cloak over his head that he might not see her face, and betook himself to calling upon the name of his Lord. And when the angel saw the excellence of his submission to the Divine Will, he went out from him and ascended to heaven. Now hard by the hermit's hill was a village wherein dwelt a pious man, who knew not the other's station, till one night he heard in a dream a Voice saying to him, "In such a place a-nigh thee is a devout man: go thou to him and be at his command!" So when morning dawned he set out to wend thither, and what time the heat was grievous upon him he came to a tree which grew beside a spring of running water. So he sat down to rest in the shadow of that tree, and behold! he saw beasts and birds coming to that fount to drink; but when they caught sight of the devotee sitting there, they took fright and fled from before his face. Then said he, "There is no Majesty and there is no Might save in Allah! I rest not here but to the hurt of these beasts and fowls." So he arose, blaming himself and saying, "Verily my tarrying here this day hath wronged these animals, and what excuse have I towards my Creator and the Creator of these birds and beasts for that I was the cause of their flight from their drink and their daily food and their place of pasturage? Alas for my shame before my Lord on the day when He shall avenge the hornless sheep on the sheep with horns[1]!" And he wept and began repeating these couplets:—

Now an, by Allah, unto man were fully known * Why he is made, in careless sleep he ne'er would wone:

1 After the Day of Doom, when men's actions are registered, that of mutual retaliation will follow, and all creatures (brutes included) will take vengeance on one another

First Death, then cometh Wake, and dreadful Day of Doom * Reproof with threats, sore terror, frightful malison.

Bid we or else forbid we, all of us are like * The Cave-Companions[1] when at length their sleep was done.

Then he again wept for that he had driven the birds and beasts from the spring by sitting down under the tree, and he fared on till he came to the shepherd's dwelling and, going in, saluted him. The shepherd returned his salutation and embraced him, weeping and saying, "What hath brought thee to this place where no man hath ever yet come to me?" Quoth the other devotee, "I saw in my sleep one who described to me this thy stead and bade me repair to thee and salute thee: so I came in obedience to the commandment." The shepherd welcomed him, rejoicing in his company, and the twain abode upon that mountain, worshipping Allah with the best of worship; and they ceased not serving their Lord in the cavern and living upon the flesh and milk of their sheep, having clean put away from them riches and children and what not, till the Certain, the Inevitable became their lot. And this is the end of their story. Then said King Shahryar, "O Shahrazad, thou wouldst cause me to renounce my kingdom, and thou makest me repent of having slain so many women and maidens. Hast thou any bird-stories?" "Yes," replied she, and began to tell the

1 The Comrades of the Cave, famous in the Middle Ages of Christianity (Gibbon, chapt xxxiii), is an article of faith with Moslems, being part subject of chapter xviii, the Koranic Surah termed the Cave These Rip Van Winkle tales begin with Endymion, so famous amongst the Classics, and Epimenides of Crete, who slept fifty-seven years, and they extend to modern days as La Belle au Bois dormant The Seven Sleepers are as many youths of Ephesus (six royal councillors and a shepherd, whose names are given on the authority of Ali), and, accompanied by their dog, they fled the persecutions of Daknanús (the Emperor Decius) to a cave near Tarsús in Natolia, where they slept for centuries The Caliph Mu'awiyah when passing the cave sent into it some explorers, who were all killed by a burning wind The number of the sleepers remains uncertain, according to the Koran (ibid, v 21) three, five, or seven, and their sleep lasted either three hundred or three hundred and nine years The dog (ibid, v 17) slept at the cave-entrance with paws outstretched, and, according to the general, was called "Katmir" or "Kitmir", but Al-Rakim (v 8) is also applied to it by some Others hold this to be the name of the valley or mountain, and others of a stone or leaden tablet on which their names were engraved by their countrymen, who built a chapel on the spot (v 20) Others again make the Men of Al-Rakim distinct from the Cave-men, and believe (with Bayzáwi) that they were three youths who were shut up in a grotto by a rock-slip Each prayed for help through the merits of some good deed when the first had adjured Allah the mountain cracked till light appeared, at the second petition it split so that they saw one another, and after the third it opened However that may be, Kitmir is one of the seven favoured animals, the others being the Hudhud (hoopoe) of Solomon (Koran, xxii 20), the she-camel of Sálih (chapt lxxvii); the cow of Moses which named the Second Surah, the fish of Jonah, the serpent of Eve, and the peacock of Paradise For Koranic revelations of the Cave see the late Thomas Chenery (p 414, The Assemblies of Al-Hariri. Williams and Norgate, 1870), who borrows from the historian Tabari

TALE OF THE WATER-FOWL AND THE TORTOISE.

It is related by truthful men, O King, that a certain bird flew high up firmament-wards and presently lit on a rock in the midst of water which was running. And as he sat there, behold! the current carried to him the carcass of a man, and lodged it against the rock, for being swollen it floated. The bird, which was a water-fowl, drew near and examining it, found that it was the dead body of a son of Adam and saw in it sign of spear and stroke of sword. So he said to himself, "I presume that this man who hath been slain was some evil-doer, and that a company banded themselves together against him and put him to death and were at peace from him and his evil-doing." And as he continued marvelling at this, suddenly the vultures and kites came down upon the carcass from all sides and gat round it; which when the water-fowl saw he feared with sore affright and said, "I cannot abide here any longer." So he flew away in quest of a place where he might wone, till that carcass should come to an end and the birds of prey leave it; and he stayed not in his flight till he found a river with a tree in its midst. So he alighted on the tree, troubled and distraught and sore grieved for departing from his birth-place, and said to himself, "Verily sorrows cease not to follow me: I was at my ease when I saw that carcass, and rejoiced therein with much joy, saying, "This is a gift of daily bread which Allah hath dealt to me: but my joy became annoy and my gladness turned to sadness, for the ravenous birds, which are like lions, seized upon it and tare it to pieces and came between me and my prize. So how can I hope to be secure from misfortune in this world or put any trust therein? Indeed, the proverb saith:—The world is the dwelling of him who hath no dwelling: he who hath no wits is cozened by it and entrusteth it with his wealth and his child and his family and his folk; and whoso is cozened ceaseth not to rely upon it, pacing proudly upon earth until he is laid under earth and the dust is cast over his corpse by him who of all men was dearest to him and nearest. But naught is better for generous youth than patience under its cares and miseries. I have left my native place and it is abhorrent to me to quit my brethren and friends and loved

ones." Now whilst he was thus musing, lo! a male-tortoise descended into the river and, approaching the water-fowl, saluted him, saying, "O my lord, what hath exiled thee and driven thee so far from thy place?" Replied the water-fowl, "The descent of enemies thereon; for the wise brooketh not the neighbourhood of his foe; and how well saith the poet:—

Whenas on any land the oppressor doth alight, * There's nothing left for those that dwell therein but flight.[1]

Quoth the tortoise, "If the matter be as thou sayest and the case as thou describest, I will not leave thee nor cease to stand before thee, that I may do thy need and fulfil thy service; for it is said that there is no sorer desolation than that of him who is an exile, cut off from friends and home; and it is also said that no calamity equalleth that of severance from the good; but the best solace for men of understanding is to seek companionship in strangerhood, and be patient under sorrows and adversity. Wherefor I hope that thou wilt approve of my company, for I will be to thee a servant and a helper." Now when the water-fowl heard the tortoise's words he answered, "Verily, thou art right in what thou sayest for, by my life, I have found grief and pain in separation, what while I have been parted from my place and sundered from my brethren and friends; seeing that in severance is an admonition to him who will be admonished, and matter of thought for him who will take thought. If the generous youth find not a companion to console him, weal is for ever cut off from him and ill is eternally stablished with him; and there is nothing for the sage but to solace himself in every event with brethren, and be constant in patience and endurance: indeed these two are praiseworthy qualities, and both uphold one under calamities and vicissitudes of the world and ward off startling sorrows and harrowing cares, come what will." Rejoined the tortoise, "Beware of sorrow, for it will spoil thy life and waste thy manliness." And the two gave not over conversing till the bird said, "Never shall I cease fearing the shifts of time and vicissitudes of events." When the tortoise heard this, he came up to him and, kissing him between the eyes, said to him, "Never may the company of the birds cease to be blest in thee and through thee, and find wisdom in thy good counsel! How shalt thou be burdened with care and harm?" And he went on to comfort the water-fowl

1 These lines have occurred in vol ii night cxlvi p 343, ante I quote Mr Payne by way of variety

and soothe his terrors till he became re-assured. Then he flew to the place where the carcass was and found on arriving there the birds of prey gone, and they had left nothing of the body but bones; whereupon he returned to the tortoise and acquainted him with the fact that the foe had disappeared from his place, saying, "Know that of a truth I long for return homewards to enjoy the society of my friends; for the sage cannot endure separation from his native place." So they both went thither and found naught to affright them; whereat the water-fowl began repeating:—

And haply whenas strait descends on lot of generous youth * Right sore, with Allah only lies his issue from annoy:
He's straitened, but full oft when rings and meshes straitest clip, * He 'scapes his strait and joyance finds, albe I see no joy.

So the twain abode in that island; and while the water-fowl was enjoying a life of peace and gladness, suddenly Fate led thither a hungry falcon, which drove its talons into the bird's belly and killed him, nor did caution avail him when his term of life was ended. Now the cause of his death was that he neglected to use the formula of praise, and it is said that his form of adoration was as follows, "Praised be our Lord in that He ordereth and ordaineth; and praised be our Lord in that He enricheth and impoverisheth!" Such was the water-fowl's end and the tale of the ravenous birds. And when it was finished quoth the Sultan, "O Shahrazad, verily thou overwhelmest me with admonitions and salutary instances. Hast thou any stories of beasts?" "Yes," answered she; and began to tell the

TALE OF THE WOLF AND THE FOX.[1]

KNOW, O King, that a fox and a wolf once cohabited in the same den, harbouring therein together by day and resorting thither by night; but the wolf was cruel and oppressive to the fox. They

1 The wolf (truly enough to nature) is the wicked man without redeeming traits, the fox of Arab folk-lore is the cunning man who can do good on occasion. Here the latter is called "Sa'alab," which may, I have noticed, mean the jackal, but further on "Father of a Fortlet" refers especially to the fox. Herodotus refers to the gregarious Canis Aureus when he describes Egyptian wolves as being "not much bigger than foxes" (ii 67). Canon Rawlinson, in his unhappy version, does not perceive that the Halicarnassian means the jackal and blunders about the hyena.

abode thus awhile, till it so befell that the fox exhorted the wolf to use gentle dealing and leave off his ill deeds, saying, "If thou persist in thine arrogance, belike Allah will give the son of Adam power over thee, for he is past master in guile and wile; and by his artifice he bringeth down the birds from the firmament and he haleth the mighty fish forth of the flood-waters: and he cutteth the mountain and transporteth it from place to place. All this is of his craft and wiliness: wherefor do thou betake thyself to equity and fair dealing, and leave frowardness and tyranny; and thou shalt fare all the better for it." But the wolf would not accept his counsel and answered him roughly, saying, "What right hast thou to speak of matters of weight and importance?" And he dealt the fox a cuff that laid him senseless; but, when he revived, he smiled in the wolf's face and, excusing himself for his unseemly speech, repeated these two couplets:—

If any sin I sinned, or did I aught * In love of you, which hateful mischief wrought:
My sin I sore repent and pardon sue; * So give the sinner gift of pardon sought.

The wolf accepted his excuse and held his hand from further ill-treatment, saying, "Speak not of whatso concerneth thee not, lest thou hear what will please thee not!" Answered the fox, "To hear is to obey!"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that quoth the wolf to the fox, "Speak not of whatso concerneth thee not, lest thou hear what will please thee not!" Answered the fox, "To hear is to obey! I will abstain henceforth from what pleaseth thee not; for the sage saith:—Have a care that thou speak not of that whereof thou art not asked; leave that which concerneth thee not for that which concerneth thee, and by no means lavish good counsel on the wrongous, for they will repay it to thee with wrong." And reflecting on the words of the wolf he smiled in his face, but in his heart he meditated treachery against him and privily said, "There is no help but that I compass the destruction of this wolf." So he bore with his injurious usage, saying to himself, "Verily insolence and evil speaking are causes of perdition and cast into confusion, and it is said:—The insolent is shent and the ignorant doth repent; and whoso feareth, to him

safety is sent; moderation marketh the noble and gentle manners are of gains the grandest. It behoveth me to dissemble with this tyrant and needs must he be cast down." Then quoth he to the wolf, "Verily, the Lord pardoneth His erring servant and relenteth towards him, if he confess his offences; and I am a weak slave and have offended in presuming to counsel thee. If thou knewest the pain that befell me by thy buffet, thou wouldst ken that even the elephant could not stand against it nor endure it; but I complain not of this blow's hurt, because of the joy and gladness that hath betided me through it, for though it was to me exceeding sore yet was its issue of the happiest. And with sooth saith the sage:—The blow of the teacher is at first right hurtful, but the end of it is sweeter than strained honey." Quoth the wolf, "I pardon thine offence and I cancel thy fault; but beware of my force and avow thyself my thrall, for thou hast learned my severity unto him who showeth his hostility!" Thereupon the fox prostrated himself before the wolf, saying, "Allah lengthen thy life and mayst thou never cease to overthrow thy foes!" And he stinted not to fear the wolf and to wheedle him and dissemble with him. Now it came to pass that one day, the fox went to a vineyard, and saw a breach in its walls; but he mistrusted it and said to himself, Verily, for this breach there must be some cause, and the old saw saith:—Whoso seeth a cleft in the earth and shunneth it not and is not wary in approaching it, the same is self-deluded and exposeth himself to danger and destruction. Indeed, it is well known that some folk make the figure of a fox in their vineyards; nay, they even set before the semblance grapes in plates, that foxes may see it and come to it and fall into perdition. In very sooth I regard this breach as a snare, and the proverb saith:—Caution is one half of cleverness. Now prudence requireth that I examine this breach and see if there be aught therein which may lead to perdition; and covetise shall not make me cast myself into destruction." So he went up to the hole and walked round it right warily, and lo! it was a deep pit, which the owner of the vineyard had dug to trap therein the wild beasts which laid waste his vines. Then he said to himself, "Thou hast gained, for that thou hast refrained!" and he looked and saw that the hole was lightly covered with dust and matting. So he drew back from it saying, "Praised be Allah that I was wary of it! I hope that my enemy, the wolf, who maketh my life miserable, will fall into it; so will the vineyard be left to me, and I shall enjoy it alone, and dwell therein at peace." Saying thus, he shook his head and laughed a loud laugh, and began versifying:—

Would Heaven I saw at this hour * The Wolf fallen down in this well,
He who anguisht my heart for so long, * And garred me drain eisel and fel!
Heaven grant after this I may live * Free of Wolf for long fortunate spell,
When I've rid grapes and vineyard of him, * And in bunch-spoiling happily dwell.

His verse being finished he returned in haste to the wolf, and said to him, "Allah hath made plain for thee the way into the vineyard without toil and moil. This is of thine auspicious fortune; so good luck to thee and mayest thou enjoy the plentiful plunder and the profuse provaunt which Allah hath opened up to thee without trouble!" Asked the wolf, "What proof hast thou of what thou assertest?" and the fox answered, "I went up to the vineyard and found that the owner was dead, having been torn to pieces by wolves: so I entered the orchard and saw the fruit shining upon the trees." The wolf doubted not the fox's report, and gluttony gat hold of him; so he arose and repaired to the cleft, for that greed blinded him; whilst the fox falling behind him lay as one dead, quoting to the case the following couplet:—

For Laylà's[1] favour dost thou greed? But, bear in mind * Greed is a yoke of harmful weight on neck of man.

And when the wolf had reached the breach the fox said, "Enter the vineyard: thou art spared the trouble of climbing a ladder, for the garden-wall is broken down, and with Allah it resteth to fulfil the benefit." So the wolf went on walking and thought to enter the vineyard; but when he came to the middle of the pit-covering he fell through; whereupon the fox shook for joy and gladness; his care and concern left him, and he sang out for delight and improvised these couplets:—

Fortune had mercy on the soul of me, * And for my torments now shows clemency,
Granting whatever gift my heart desired, * And far removing what I feared to see:
I will, good sooth, excuse her all her sins * She sinned in days gone by and much sinned she;
Yea, her injustice she hath shown in this * She whitened locks that were so black of blee:
But now for this same wolf escape there's none, * Of death and doom he hath full certainty.

1 The older "Leila" or "Leyla" it is a common name and is here applied to woman in general The root is evidently "layl" = nox, with, probably, the idea, "She walks in beauty like the night."

Then all the vineyard comes beneath my rule, * I'll brook no partner who's so fond a fool.

Then the fox looked into the cleft and, seeing the wolf weeping in repentance and sorrow for himself, wept with him; whereupon the wolf raised his head to him and asked, "Is it of pity for me thou weepest, O Father of the Fortlet[1]?" Answered the fox, "No, by Him who cast thee into this pit! I weep for the length of thy past life and for regret that thou didst not fall into the pit before this day; for hadst thou done so before I forgathered with thee, I had rested and enjoyed repose: but thou wast spared till the fulfilment of thine allotted term and thy destined time." Then the wolf said to him as one jesting, "O evil-doer, go to my mother and tell her what hath befallen me; haply she may devise some device for my release." Replied the fox, "Of a truth thou hast been brought to destruction by the excess of thy greed and thine exceeding gluttony, since thou art fallen into a pit whence thou shalt never escape. Knowest thou not the common proverb, O thou witless wolf!—Whoso taketh no thought as to how things end, him shall Fate never befriend nor shall he safe from perils wend." "O Reynard!" quoth the wolf, "thou wast wont to show me fondness and covet my friendliness and fear the greatness of my strength. Hate me not rancorously because of that I did with thee; for he who hath power and forgiveth, his reward Allah giveth; even as saith the poet:—

Sow kindness-seed in the unfittest stead; * 'Twill not be wasted whereso thou shalt sow:
For kindness albe buried long, yet none * Shall reap the crop save sower who garred it grow"

Rejoined the fox, "O witlessest of beasts of prey and stupidest of the wild brutes which the wolds overstray! Hast thou forgotten thine arrogance and insolence and tyranny, and thy disregarding the due of good fellowship and thy refusing to be advised by what the poet saith?—

Wrong not thy neighbour e'en if thou have power; * The wronger alway vengeance-harvest reaps:
Thine eyes shall sleep, while bides the wronged on wake * A-cursing thee; and Allah's eye ne'er sleeps."

"O Abu 'l-Hosayn!" replied the wolf, "twit me not with my past sins; for forgiveness is expected of the generous and doing kind deeds is the truest of treasures. How well saith the poet:—

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1 Arab "Abu 'l-Hosayn", his hole being his fort (Unexplored Syria, ii 18)

Haste to do kindness while thou hast much power, * For at all seasons thou hast not such power."

And he ceased not to humble himself before the fox and say, "Haply, thou canst do somewhat to deliver me from destruction." Replied the fox, "O thou wolf, thou witless, deluded, deceitful trickster! hope not for deliverance, for this is but the just reward of thy foul dealing and its due retaliation." Then he laughed with chops wide open and repeated these two couplets:—

No longer beguile me, * Thou'lt fail of thy will!
What can't be thou seekest? * Thou hast sown, so reap Ill!

Quoth the wolf, "O gentlest of ravenous beasts! I fain hold thee too faithful to leave me in this pit." Then he wept and complained and with tears streaming from his eyes, recited these two couplets:—

O thou whose favours have been out of compt, * Whose gifts are more than may be numberèd!
Never mischance befell me yet from time * But that I found thy hand right fain to aid.

"O thou minny foe," quoth the fox, "how art thou reduced to humiliation and prostration and abjection and submission, after insolence and pride and tyranny and arrogance! Verily, I kept company with thee only for fear of thy fury, and I cajoled thee without one hope of fair treatment from thee. but now trembling is come upon thee and vengeance hath overtaken thee." And he repeated these two couplets:—

O thou who seekest innocence to 'guile, * Thou'rt caught in trap of thine intentions vile:
Now drain the draught of shamefullest mischance, * And be with other wolves cut off, thou scroyle!

Replied the wolf, "O thou clement one! speak not with the tongue of enemies nor look with their eyes; but fulfil the covenant of fellowship with me, ere the time of applying remedy cease to be. Rise and make ready to get me a rope and tie one end of it to a tree; then let the other down to me, that I may lay hold of it, so haply I shall from this my strait win free, and I will give thee all my hand possesseth of wealth and fee." Quoth the fox, "Thou persistest in conversation concerning what will not procure thy liberation. Hope not for this, for thou shalt never, never get of me wherewithal to set thee at liberty; but call to mind thy past misdeeds, and the craft and perfidy thou didst imagine against me, and bethink thee how near thou art to being stoned to death. For

know that thy soul is about the world to quit and cease in it and depart from it; so shalt thou to destruction hie and ill is the abiding-place thou shalt aby[1]!" Rejoined the wolf, "O Father of the Fortlet, hasten to return to amity and persist not in this rancorous enmity. Know that whoso from ruin saveth a soul is as if he had quickened it and made it whole; and whoso saveth a soul alive is as if he had saved all mankind.[2] Follow not frowardness, for the wise forbid it: and it were most manifest frowardness to leave me in this pit draining the agony of death and dight to look upon mine own doom, whenas it lieth in thy power to deliver me from my stowre. So do thy best to release me and deal with me benevolently." Answered the fox, "O thou base and barbarous wretch! I compare thee, because of the fairness of thy professions and expressions, and the foulness of thy intentions and thy inventions, to the Falcon and the Partridge." Asked the wolf, "How so?" and the fox began to tell the

TALE OF THE FALCON[3] AND THE PARTRIDGE.[4]

Once upon a time I entered a vineyard to eat of its grapes; and, whilst so doing, behold I saw a falcon stoop upon a partridge and seize him; but the partridge escaped from the seizer and, entering his nest, hid himself there. The falcon followed apace and called out to him, saying, "O imbecile, I saw thee an-hungered in the wold and took pity on thee; so I picked up for thee some grain and took hold of thee that thou mightest eat; but thou fleddest from me; and I wot not the cause of thy flight, except it were to put upon me a slight. Come out, then, and take the grain I have brought thee to eat and much good may it do thee, and with thy health agree." When the partridge heard these words,

1 A Koranic phrase often occurring

2 Koran, v 35

3 Arab "Bázi," Pers "Báz" (here Richardson is wrong, *s v*), a term to a certain extent generic, but specially used for the noble Peregrine *(F Peregrinator)* whose tiercel is the Sháhín (or "Royal Bird") It is sometimes applied to the goshawk *(Astur Palumbarius)*, whose proper title, however, is Shah-báz (King-hawk) The Peregrine extends from the Himalayas to Cape Comorin, and the best come from the colder parts in Iceland I found that the splendid white bird was sometimes trapped for sending to India In Egypt "Bazi" is applied to the kite or buzzard, and "Hidyah" (a kite) to the falcon (Burckhardt's Prov 159, 581 and 602) Burckhardt translates "Hidáyah," the Egyptian corruption, by "an ash-grey falcon of the smaller species, common throughout Egypt and Syria"

4 Arab "Hijl," the bird is not much prized in India because it feeds on the roads For the Shinnár (caccabis), or magnificent partridge of Midian, as large as a pheasant, see "Midian Revisited," ii 18

he believed and came out to him, whereupon the falcon struck his talons into him and seized him. Cried the partridge, "Is this that which thou toldest me thou hadst brought me from the wold, and whereof thou badest me eat, saying:—Much good may it do thee, and with thy health agree? Thou hast lied to me, and may Allah cause what thou eatest of my flesh to be a killing poison in thy maw!" So when the falcon had eaten the partridge, his feathers fell off and his strength failed and he died on the spot. "Know, then, O wolf!" (pursued the fox), "that he who diggeth for his brother a pit himself soon falleth into it, and thou first deceivedst me in mode unfit." Quoth the wolf, "Spare me this discourse nor saws and tales enforce, and remind me not of my former ill course, for sufficeth me the sorry plight I endure perforce, seeing that I am fallen into a place in which even my foe would pity me, much more a true friend. Rather find some trick to deliver me and be thou thereby my saviour. If this cause thee trouble, remember that a true friend will undertake the sorest travail for his true friend's sake, and will risk his life to deliver him from evil; and indeed it hath been said:—A leal friend is better than a real brother. So if thou stir thyself to save me and I be saved, I will forsure gather thee such store as shall be a provision for thee against want however sore; and truly I will teach thee rare tricks whereby to open whatso bounteous vineyards thou please and strip the fruit-laden trees." Rejoined the fox, laughing, "How excellent is what the learned say of him who aboundeth in ignorance like unto thee!" Asked the wolf, "What do the wise men say?" And the fox answered, "They have observed that the gross of body are gross of mind, far from intelligence and nigh unto ignorance. As for thy saying, O thou stupid, cunning idiot! that a true friend should undertake sore travail for his true friend's sake, it is sooth as thou sayest, but tell me, of thine ignorance and poverty of intelligence, how can I be a true friend to thee, considering thy treachery. Dost thou count me thy true friend? Nay, I am thy foe who joyeth in thy woe; and couldst thou trow it, this word were sorer to thee than slaughter by shot of shaft. As for thy promise to provide me a store against want however sore and teach me tricks, to plunder whatso bounteous vineyards I please, and spoil fruit-laden trees, how cometh it, O guileful traitor, that thou knowest not a device to save thyself from destruction? How far art thou from profiting

thyself and how far am I from accepting thy counsel! If thou have any tricks, make shift for thyself to save thee from the risk, wherefrom I pray Allah to make thine escape far distant! So look, O fool, if there be any trick with thee; and therewith save thyself from death ere thou lavish instruction upon thy neighbours. But thou art like a certain man attacked by a malady, who went to another diseased with the same disease, and said to him:—Shall I heal thee of thy disease? Replied the sick man, Why dost thou not begin by healing thyself? So he left him and went his way. And thou, O ignorant wolf, art like this; so stay where thou art and under what hath befallen thee be of good heart!" When the wolf heard what the fox said, he knew that from him he had no hope of favour; so he wept for himself, saying, "Verily, I have been needless of my weal; but if Allah deliver me from this ill I will assuredly repent of my arrogance towards those who are weaker than I, and will wear woollens[1] and go upon the mountains, celebrating the praises of Almighty Allah and fearing His punishment. And I will withdraw from the company of other wild beasts and forsure will I feed the poor fighters for the Faith." Then he wept and wailed, till the heart of the fox softened when he heard his humble words and his professions of penitence for his past insolence and arrogance. So he took pity upon him and sprang up joyfully and going to the brink of the breach, squatted down on his hind quarters and let his tail hang in the hole; whereupon the wolf arose and putting out his paw pulled the fox's tail, so that he fell down in the pit with him. Then said the wolf, "O fox of little mercy, why didst thou exult in my misery, thou that wast my companion and under my dominion? Now thou art fallen into the pit with me and retribution hath soon overtaken thee. Verily, the sages have said:—If one of you reproach his brother with sucking the dugs

1 Arab "Súf", hence "Súfi" = (etymologically) one who wears woollen garments, a devotee, a Santon, from σοφὸς = wise, from σαφής = pure, or from Safá = he was pure This is not the place to enter upon such a subject as 'Tasawwuf," or Sufyism, that singular reaction from arid Moslem realism and materialism, that immense development of Gnostic and Neo-platonic transcendentalism which is found only germinating in the Jewish and Christian creeds The poetry of Omar-i-Khayyám, now familiar to English readers, is a fair specimen, and the student will consult the last chapter of the Dabistan, "On the religion of the Sufiahs" The first Moslem Sufi was Abu Háshim of Kufah, ob A H 150=767, and the first Convent of Sufis called "Takiyah" (Pilgrimage, i 124) was founded in Egypt by Saladin the Great

of a bitch, he also shall suck her. And how well quoth the poet:—

When Fortune weighs heavy on some of us, * And makes camel kneel with some other one,[1]
Say to those who rejoice in our ills:—Awake! * The rejoicer shall suffer as we have done!

And death in company is the best of things,[2] wherefore I will certainly and assuredly hasten to slay thee ere thou see me slain." Said the fox to himself, "Ah! Ah! I am fallen into the snare with this tyrant, and my case calleth for the use of craft and cunning; for indeed it is said that a woman fashioneth her jewelry for the day of display, and quoth the proverb:—I have not kept thee, O my tear, save for the time when distress draweth near. And unless I make haste to circumvent this prepotent beast I am lost without recourse; and how well saith the poet:—

Make thy game by guile, for thou 'rt born in a Time * Whose sons are lions in forest lain;
And turn on the leat[3] of thy knavery * That the mill of subsistence may grind thy grain;
And pluck the fruits or, if out of reach, * Why, cram thy maw with the grass on plain!"

Then said the fox to the wolf, "Hasten not to slay me, for that is not the way to pay me, and thou wouldst repent it, O thou valiant wild beast, lord of force and exceeding prowess! An thou accord delay and consider what I shall say, thou wilt ken what purpose I proposed; but if thou hasten to kill me it will profit thee naught and we shall both die in this very place." Answered the wolf, "O thou wily trickster, what garreth thee hope to work my deliverance and thine own, that thou prayest me to grant thee delay? Speak and propound to me thy purpose." Replied the fox, "As for the purpose I proposed, it was one which deserveth that thou guerdon me handsomely for it; for when I heard thy promises and thy confessions of thy past misdeeds and regrets for not having earlier repented and done good; and when I heard thee vowing,

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1 *i.e.*, when she encamps with a favourite for the night

2 The Persian proverb is "Marg-i-amboh jashni dárad"—death in a crowd is as good as a feast

3 Arab "Kanát," the subterranean water-course called in Persia "Kyáriz" Lane (ii 66) translates it "brandish around the spear (Kanát is also a cane-lance) of artifice," thus making rank nonsense of the line Al-Hariri uses the term in the Ass of the Banu Haram, where "Kanát" may be a pipe or bamboo laid underground

shouldst thou escape from this strait, to leave harming thy fellows and others; forswear the eating of grapes and of all manner fruits; devote thyself to humility; cut thy claws and break thy dog-teeth; don woollens and offer thyself as an offering to Almighty Allah, then indeed I had pity upon thee, for true words are the best words. And although before I had been anxious for thy destruction, whenas I heard thy repenting and thy vows of amending should Allah vouchsafe to save thee, I felt bound to free thee from this thy present plight. So I let down my tail that thou mightest grasp it and be saved. Yet wouldest thou not quit thy wonted violence and habit of brutality; nor soughtest thou to save thyself by fair means, but thou gavest me a tug which I thought would sever body from soul, so that thou and I are fallen into the same place of distress and death. And now there is but one thing can save us and if thou accept it of me, we shall both escape; and after it behoveth thee to fulfil the vows thou hast made and I will be thy veritable friend." Asked the wolf, "What is it thou proposest for mine acceptance?" Answered the fox, "It is that thou stand up at full height till I come nigh on a level with the surface of the earth. Then will I give a spring and reach the ground; and when out of the pit, I will bring thee what thou mayst lay hold of, and thus shalt thou make thine escape." Rejoined the wolf, "I have no faith in thy word, for sages have said:—Whoso practiseth trust in the place of hate, erreth; and:—Whoso trusteth in the untrustworthy is a dupe; he who re-trieth him who hath been tried shall reap repentance and his days shall go waste; and he who cannot distinguish between case and case, giving each its due, and assigneth all the weight to one side, his luck shall be little and his miseries shall be many. How well saith the poet:—

Let thy thought be ill and none else but ill; * For suspicion is best of the worldling's skill:
Naught casteth a man into parlous place * But good opinion and (worse) good-will!

And the saying of another:—

Be sure all are villains and so bide safe; * Who lives wide awake on few Ills shall light:
Meet thy foe with smiles and a smooth fair brow, * And in heart raise a host for the battle dight!

And that of yet another[1]:—

He thou trusted most is thy worst unfriend; * 'Ware all and take heed with whom thou wend:
Fair opinion of Fortune is feeble sign; * So believe her ill and her Ills perpend!"

Quoth the fox, "Verily mistrust and ill opinion of others are not to be commended in every case; nay, trust and confidence are the characteristics of a noble nature, and the issue thereof is freedom from stress of fear. Now it behoveth thee, O thou wolf, to devise some device for thy deliverance from this thou art in, and our escape will be better to us both than our death: so quit thy distrust and rancour; for if thou trust in me one of two things shall happen: either I will bring thee something whereof to lay hold and escape from this case, or I will abandon thee to thy doom. But this thing may not be, for I am not safe from falling into some such strait as this thou art in, which, indeed, would be fitting punishment of perfidy. Of a truth the adage saith:—Faith is fair and faithlessness is foul.[2] So it behoveth thee to trust in me, for I am not ignorant of the haps and mishaps of the world; and delay not to contrive some device for our deliverance, as the case is too close to allow further talk." Replied the wolf, "For all my want of confidence in thy fidelity, verily I knew what was in thy mind and that thou wast moved to deliver me whenas thou heardest my repentance, and I said to myself:—If what he asserteth be true, he will have repaired the ill he did; and if false, it resteth with the Lord to requite him. So, look'ee, I have accepted thy proposal and, if thou betray me, may thy traitorous deed be the cause of thy destruction!" Then the wolf stood bolt upright in the pit and, taking the fox upon his shoulders, raised him to the level of the ground, whereupon Reynard gave a spring from his back and lighted on the

1 From Al-Tughrái, the author of the Lámiyat al-Ajam, the "Lay of the Outlander", a Kasidah (Ode) rhyming in Lám (the letter "l" being the ráwi or binder) The student will find a new translation of it by Mr J W Redhouse and Dr Carlyle's old version (No liii) in Mr Clouston's "Arabian Poetry" Muyid al-Din al-Hasan Abu Ismail (Nat Ispahan, ob Baghdad A H 182) derived his surname from the Tughrá, cypher or flourish (over the "Bismillah" in royal and official papers) containing the name of the prince There is an older "Lamiyat al-Arab" a pre-Islamitic L-poem by the "brigand-poet," Shanfara, of whom Mr W G Palgrave has given a most appreciative account in his "Essays on Eastern Questions," noting the indomitable self-reliance and the absolute individualism of a mind defying its age and all around it Al-Hariri quotes from both

2 The words of the unfortunate Azizah, vol ii night cxx

surface of the earth. When he found himself safely out of the cleft he fell down senseless, and the wolf said to him, "O my friend! neglect not my case and delay not to deliver me." The fox laughed with a loud haw-haw and replied, "O dupe, naught threw me into thy hands save my laughing at thee and making mock of thee; for in good sooth when I heard thee profess repentance, mirth and gladness seized me and I frisked about and made merry and danced, so that my tail hung low into the pit and thou caughtest hold of it and draggedst me down with thee. And the end was that Allah Almighty delivered me from thy power. Then why should I be other than a helper in thy destruction, seeing that thou art of Satan's host? I dreamt yesterday that I danced at thy wedding, and I told my dream to an interpreter who said to me:—Verily thou shalt fall into imminent deadly danger, and thou shalt escape therefrom. So now I know that my falling into thy hand and my escape are the fulfilment of my dream, and thou, O imbecile, knowest me for thy foe; so how couldest thou, of thine ignorance and unintelligence, nurse desire of deliverance at my hands, after all thou hast heard of harsh words from me; and wherefore should I attempt thy salvation whenas the sages have said:—In the death of the wicked is rest for mankind and a purge for the earth? But were it not that I fear to bear more affliction by keeping faith with thee than the sufferings which follow perfidy, I had done mine endeavour to save thee." When the wolf heard this he bit his forehand for repentance.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Hundred and Fiftieth Night,

She said, It hath reached me, O auspicious King, that when the wolf heard the fox's words he bit his forehand for repentance. Then he gave the fox fair words, but this availed naught and he was at his wits' end for what to do; so he said to him in soft, low accents, "Verily, you tribe of foxes are the most pleasant people in point of tongue and the subtlest in jest, and this is but a joke of thine; but all times are not good for funning and jesting." The fox replied, "O ignoramus, in good sooth jesting hath a limit which the jester must not overpass; and deem not that Allah will again give thee possession of me after having once delivered me from thy hand." Quoth the wolf, "It behoveth thee to

compass my release by reason of our brotherhood and good fellowship; and if thou release me, I will assuredly make fair thy recompense." Quoth the fox, "Wise men say:—Take not to brother the wicked fool, for he will disgrace thee in lieu of gracing thee: nor take to brother the liar for, if thou do good he will conceal it; and if thou do ill he will reveal it. And again, the sages have said:—There is help for everything but death: all may be warded off except Fate. As for the reward thou declarest to be my due from thee, I compare thee herein with the serpent which fled from the charmer.[1] A man saw her affrighted and said to her:—What aileth thee, O thou serpent? Replied she, I am fleeing from the snake-charmer, for he seeketh to trap me and if thou wilt save me and hide me with thee I will make fair thy reward and do thee all manner of kindness. So he took her, incited thereto by lust for the recompense and eager to find favour with Heaven, and set her in his breast-pocket. Now when the charmer had passed and had wended his way, and the serpent had no longer any cause to fear, he said to her.—Where is the reward thou didst promise me? Behold, I have saved thee from that thou fearedest and soughtest to fly. Replied she:—Tell me in what limb or in what place shall I strike thee with my fangs, for thou knowest we exceed not that recompense. So saying, she gave him a bite whereof he died. And I liken thee, O dullard, to the serpent in her dealings with that man. Hast thou not heard what the poet saith?—

Trust not to man when thou hast raised his spleen * And wrath, nor that 'twill cool do thou misween:
Smooth feels the viper to the touch and glides * With grace, yet hides she deadliest venene."

Quoth the wolf, "O thou glib of gab and fair of face, ignore not my case and men's fear of me; and well thou weetest how I assault the strongly walled place and uproot the vines from base. Wherefore do as I bid thee, and stand before me even as the thrall standeth before his lord." Quoth the fox, "O stupid dullard who seekest a vain thing, I marvel at thy folly and thy front of brass in that thou biddest me serve thee and stand up before thee as I were a slave bought with thy silver;

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1 Arab "Háwi" – a juggler who plays tricks with snakes he is mostly a Gypsy The "recompense" the man expects is the golden treasure which the ensorcelled snake is supposed to guard The idea is as old as the Dragon in the Garden of the Hesperides—and older

but soon shalt thou see what is in store for thee, in the way of cracking thy sconce with stones and knocking out thy traitorous dog-teeth." So saying the fox clomb a hill overlooking the vineyard and standing there, shouted out to the vintagers; nor did he give over shouting till he woke them and they, seeing him, all came up to him in haste. He stood his ground till they drew near him, and close to the pit wherein was the wolf; and then he turned and fled. So the folk looked into the cleft, and spying the wolf set to pelting him with heavy stones, and they stinted not smiting him with stones and sticks, and stabbing him with spears, till they killed him and went away. Thereupon the fox returned to that cleft and standing over the spot where his foe had been slain, saw the wolf dead: so he wagged his head for very joyance and began to recite these couplets:—

Fate the Wolf's soul did snatch from worldly stead; * Far be from bliss his soul that perishèd!
Abú Sirhán[1]! how sore thou sought'st my death; * Thou, burnt this day in fire of sorrow dread;
Thou'rt fallen into pit, where all who fall * Are blown by Death-blast down among the dead.

Thenceforward the aforesaid fox abode alone in the vineyard unto the hour of his death secure and fearing no hurt. And such are the adventures of the wolf and the fox. But men also tell a

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1 The "Father of going out (to prey) by morning", for dawn is called Zanab Sirhán, the Persian Dum-i-gurg = wolf's tail, *i e*, the first brush of light, the Zodiacal Light shown in morning Sirhán is a nickname of the wolf—Gaunt Grim or Gaffer Grim, the German Isengrin or Eisengrinus (icy grim or iron grim) whose wife is Hersent, as Richent or Hermeline is Mrs Fox In French we have lopez, luppe, leu, *e g*,

Venant à la queue, leu, leu,

i e, going in Indian file Hence the names D'Urfé and Saint-Loup In Scandinavian, the elder sister of German, Ulf and in German (where the Jews were forced to adopt the name) Wolff whence "Guelph" He is also known to the Arabs as the "sire of a she-lamb," the figure metonymy called "Kunyat bi 'l-Zidd" (lucus a non lucendo), a patronymic or by-name given for opposition and another specimen of "inverted speech"

TALE OF THE MOUSE AND THE ICHNEUMON.[1]

A MOUSE and an ichneumon once dwelt in the house of a peasant who was very poor; and when one of his friends sickened, the doctor prescribed him husked sesame. So the hind sought of one of his comrades sesame to be husked by way of healing the sick man; and, when a measure thereof was given to him, he carried it home to his wife and bade her dress it. So she steeped it and husked it and spread it out to dry. Now when the ichneumon saw the grain, she went up to it and fell to carrying it away to her hole, and she toiled all day, till she had borne off the most of it. Presently, in came the peasant's wife and, seeing much of the grain gone, stood awhile wondering; after which she sat down to watch and find out who might be the intruder, and make him account for her loss. After a while, out crept the ichneumon to carry off the grain as was her wont, but spying the woman seated there, knew that she was on the watch for her, and said in her mind, "Verily, this affair is like to end blameably; and sore I fear me this woman is on the look-out for me, and Fortune is no friend to those who attend not to issue and end. so there is no help for it but that I do a fair deed, whereby I may manifest my innocence and wash out all the ill-doings I have done." So saying, she began to take the sesame out of her hole and carry it forth and lay it back upon the rest. The woman stood by and seeing the ichneumon do thus, said to herself, "Verily this

1 Arab Bint 'Arús — daughter of the bridegroom, the Hindostani Mungus (vulg Mongoose), a well-known weasel-like rodent often kept tame in the house to clear it of vermin It is supposed to know an antidote against snake-poison, as the weasel eats rue before battle (Pliny, x 84, xx 13) In Modern Egypt this viverra is called "Kitt (or Katt) Far'aun," — Pharaoh's cat, so the Percnopter becomes Pharaoh's hen and the unfortunate (?) King has named a host of things, alive and dead It was worshipped and mummified in parts of Ancient Egypt (*e g*, Heracleopolis) on account of its antipathy to serpents and because it was supposed to destroy the crocodile, a feat which Ælian and others have overloaded with fable It has also a distinct antipathy to cats The ichneumon as a pet becomes too tame and will not leave his master when enraged it emits an offensive stench I brought home for the Zoological Gardens a Central African specimen prettily barred Burckhardt (Prov 455) quotes a line —

Rakas 'Ibn Irsin wa zamzama 'l-Nimsu
(Danceth Ibn Irs whileas Nims doth sing)

and explains Nims by ichneumon and Ibn Irs as a "species of small weasel, or ferret, very common in Egypt, it comes into the houses, feeds upon meat, is of gentle disposition although not domesticated, and full of gambols and frolic."

is not the cause of our loss, for she bringeth it back from the hole of him who stole it and returneth it to its place; and of a truth she hath done us a kindness in restoring us the sesame, and the reward of those who do us good is that we do them the like good. It is clear that it is not she who stole the grain; but I will not cease my watching till he fall into my hands and I find out who is the thief." The ichneumon guessed what was in her mind, so she went to the mouse and said to her, "O my sister, there is no good in one who observeth not the claims of neighbourship and who showeth no constancy in friendship." The mouse replied, "Even so, O my friend, and I delight in thee and in thy neighbourhood; but what be the motive of this speech?" Quoth the ichneumon, "The house-master hath brought home sesame and hath eaten his fill of it, he and his family, and hath left much; every living being hath eaten of it and, if thou take of it in thy turn, thou art worthier thereof than any other." This pleased the mouse and she squeaked for joy and danced and frisked her ears and tail, and greed for the grain deluded her; so she rose at once and issuing forth of her home, saw the sesame husked and dry and shining with whiteness, and the woman sitting at watch and ward. The mouse, taking no thought to the issue of the affair (for the woman had armed herself with a cudgel), and unable to contain herself, ran up to the sesame and began turning it over and eating of it; whereupon the woman smote her with that club and cleft her head: so the causes of her destruction were her greed and heedlessness of consequences. Then said the Sultan, "O Shahrazad, by Allah! this be a goodly parable! Say me, hast thou any story bearing upon the beauty of true friendship and the observance of its duty in time of distress and rescuing from destruction?" Answered she:—Yes, it hath reached me that they tell a tale of

THE CAT[1] AND THE CROW.

ONCE upon a time, a crow and a cat lived in brotherhood; and one day, as they were together under a tree, behold, they spied a leopard making towards them, and they were not aware of his

1 Arab "Sinnaur" (also meaning a prince) The common name is Kitt, which is pronounced Katt or Gatt, and which Ibn Dorayd pronounces a foreign word (Syriac?) Hence, despite Freitag, Catus (which Isidore derives

approach till he was close upon them. The crow at once flew up to the tree-top; but the cat abode confounded and said to the crow, "O my friend, hast thou no device to save me, even as all my hope is in thee?" Replied the crow, "Of very truth it behoveth brethren, in case of need, to cast about for a device when peril overtaketh them, and how well saith the poet!—

A friend in need is he who, ever true, * For thy well-doing would himself undo:
One who when Fortune gars us parting rue * Victimeth self i common to renew."

Now hard by that tree were shepherds with their dogs; so the crow flew towards them and smote the face of the earth with his wings, cawing and crying out. Furthermore, he went up to one of the dogs and flapped his wings in his face and flew up a little way, whilst the dog ran after him thinking to catch him. Presently, one of the shepherds raised his head and saw the bird flying near the ground and lighting alternately; so he followed him, and the crow ceased not flying just high enough to save himself and to throw out the dogs; and yet tempting them to follow for the purpose of tearing him to pieces. But as soon as they came near him, he would fly up a little; and so at last he brought them to the tree, under which was the leopard. And when the dogs saw him they rushed upon him and he turned and fled. Now the leopard thought to eat the cat who was saved by the craft of his friend the crow. This story, O King, showeth that the friendship of the Brothers of Purity[1] delivereth and saveth from difficulties and from falling into mortal dangers. And they also tell a tale of

from catare, to look for) Κάττα or Γάτα, gatto, chat, cat, an animal unknown to the Classics of Europe, who used the *mustela* or *putorius vulgaris* and different species of viverræ The Egyptians, who kept the cat to destroy vermin, especially snakes, called it Mau, Mai, Miao (onomatopoetic) this descendant of the *Felis maniculata* originated in Nubia, and we know from the mummy-pits and Herodotus that it was the same in species as ours The first portraits of the cat are on the monuments of "Beni Hasan," B C 2500 I have ventured to derive the familiar "Puss" from the Arab "Biss" (fem "Bissah"), which is a congener of Pasht (Diana), the cat-faced goddess of Bubastis (Pi-Pasht), now Zagázig Lastly "tabby (brindled)-cat" is derived from the Attábi (Prince Attab's) quarter at Baghdad where watered silks were made It is usually attributed to the Tibbie, Tibalt, Tybalt, Thibert, or Tybert (who is also executioner), various forms of Theobald in the old Beast Epic, as opposed to Gilbert the gib-cat, either a tom-cat or a gibbed (castrated) cat

1 Arab "Ikhwán al-Safá," a popular term for virtuous friends who perfectly love each other in all purity it has also a mystic meaning Some translate it "Brethren of Sincerity," and hold this brotherhood to be Moslem Freemasons, a mere fancy (see the Mesnevi of Mr Redhouse, Trubner, 1881) There is a well-known Hindostani book of this name printed by Prof Forbes in Persian character, and translated by Platts and Eastwick.

THE FOX AND THE CROW.

A Fox once dwelt in a cave of a certain mountain and as often as a cub was born to him and grew stout, he would eat the young one, for he had died of hunger, had he instead of so doing left the cub alive and bred it by his side and preserved and cherished his issue. Yet was this very grievous to him. Now on the crest of the same mountain a crow had made his nest, and the fox said to himself, "I have a mind to set up a friendship with this crow and make a comrade of him, that he may help me to my daily bread; for he can do in such matters what I cannot." So he drew near the crow's home and when he came within sound of speech, he saluted him and said, "O my neighbour, verily a true-believer hath two claims upon his true-believing neighbour, the right of neighbourliness and the right of Al-Islam, our common faith; and know, O my friend, that thou art my neighbour and thou hast a claim upon me which it behoveth me to consider, the more that I have long been thy neighbour. Also, there be implanted in my breast a store of love to thee, which biddeth me speak thee fair and obligeth me to solicit thy brothership. What sayest thou in reply?" Answered the crow, "Verily, the truest speech is the best speech; and haply thou speakest with thy tongue that which is not in thy heart; so I fear lest thy brotherhood be only of the tongue, outward, and thy enmity be in the heart, inward; for that thou art the Eater and I the Eaten, and faring apart were apter to us than friendship and fellowship. What, then, maketh thee seek that which thou mayst not gain and desire what may not be done, seeing that I be of the bird-kind and thou be of the beast-kind? Verily, this thy proffered brotherhood[1] may not be made, neither were it seemly to make it. Rejoined the fox, "Of a truth whoso knoweth the abiding-place of excellent things, maketh better choice in what he chooseth therefrom, so per-

1 Among Eastern men there are especial forms for "making brotherhood" The "Munh-bolá-bhái" (mouth-named brother) of India is well-known The intense "associativeness" of these races renders isolation terrible to them, and being defenceless in a wild state of society has special horrors Hence the origin of Caste, for which see Pilgrimage (1 52) Moslems, however, cannot practise the African rite of drinking a few drops of each other's blood This, by-the-by, was also affected in Europe, as we see in the Gesta Romanorum, Tale lxvii , of the wise and foolish knights who "drew blood (to drink) from the right arm"

chance he may advantage his brethren; and indeed I should love to wone near thee and I have sued for thine intimacy, to the end that we may help each other to our several objects; and success shall surely wait upon our amity. I have a many tales of the goodliness of true friendship, which I will relate to thee if thou wish the relating." Answered the crow, "Thou hast my leave to let me hear thy communication; so tell thy tale, and relate it to me that I may hearken to it and weigh it and judge of thine intent thereby." Rejoined the fox, "Hear then, O my friend, that which is told of a flea and a mouse, and which beareth out what I have said to thee." Asked the crow, "How so?" and the fox answered:—They tell this tale of

THE FLEA AND THE MOUSE.

ONCE upon a time a mouse dwelt in the house of a merchant who owned much merchandise and great store of moneys. One night, a flea took shelter in the merchant's carpet-bed and finding his body soft and being thirsty drank of his blood. The merchant was awakened by the smart of the bite and sitting up called to his slave-girls and serving men. So they hastened to him and, tucking up their sleeves, fell to searching for the flea; but as soon as the bloodsucker was aware of the search, he turned to flee and coming on the mouse's home, entered it. When the mouse saw him, she said to him, "What bringeth thee in to me, thou who art not of my nature nor of my kind, and who canst not be assured of safety from violence, or of not being expelled with roughness and ill usage?" Answered the flea, "Of a truth, I took refuge in thy dwelling to save me from slaughter; and I have come to thee seeking thy protection and on nowise coveting thy house; nor shall any mischief betide thee from me to make thee leave thy home. Nay, I hope right soon to repay thy favours to me with all good and then shalt thou see and praise the issue of my words." And when the mouse heard the speech of the flea,—— And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She said, It hath reached me, O auspicious King, that when the mouse heard the words of the flea she said, "If the case be as thou dost relate and describe, then be at thine ease here; for

naught shall befall thee save the rain of peace and safety; nor shall aught betide thee but what shall joy thee and shall not annoy thee, nor shall it annoy me. I will lavish on thee my affections without stint; and do not thou regret having lost the merchant's blood nor lament for thy subsistence from him, but be content with what sustenance thou canst obtain; for indeed that is the safer for thee. And I have heard, O flea, that one of the gnomic poets saith as follows in these couplets:—

I have fared content in my solitude * With whate'er befell, and led life of ease,
On a water-draught and a bite of bread, * Coarse salt and a gown of tattered frieze:
Allah might, an He pleased, give me easiest life, * But with whatso pleaseth Him, self I please."

Now when the flea heard these words of the mouse, he rejoined, "I hearken to thy charge and I submit myself to obey thee, nor have I power to gainsay thee, till life be fulfilled in this righteous intention." Replied the mouse, "Pure intention sufficeth to sincere affection." So the tie of love arose and was knitted between them twain and, after this, the flea used to visit the merchant's bed by night and not exceed in his diet, and house him by day in the hole of the mouse. Now it came to pass one night, the merchant brought home great store of dinars and began to turn them over. When the mouse heard the chink of the coin, she put her head out of her hole and fell to gazing at it, till the merchant laid it under his pillow and went to sleep, when she said to the flea, "Seest thou not the proffered occasion and the great good fortune? Hast thou any device to bring us to our desire of yonder dinars?" Quoth the flea, "Verily it is not good that one strive for aught unless he be able to win his will; because, if he lack ability thereto, he falleth into that which he should avoid, and he attaineth not his wish by reason of his weakness, albeit he use all power of cunning, like the sparrow which picketh up grain and falleth into the net and is caught by the fowler. Thou hast no strength to take the dinars and to transport them out of this house, nor have I force sufficient to do this; on the contrary, I could not carry a single ducat of them; so what hast thou to do with them?" Quoth the mouse, "I have made me for my house these seventy openings, whence I may hie forth at my desire, and I have set apart a place strong and safe for things of price; and, if thou can contrive to get the merchant out of the house, I doubt not of

success, an so be that Fate aid me." Answered the flea, "I will engage to get him out of the house for thee"; and going to the merchant's bed bit him a fearful bite, such as he had never before felt, then fled to a place of safety, where he had no fear of the man. So the merchant awoke and sought for the flea, but finding him not lay down again on his other side. Then the flea bit him a second time more painfully than before. Hereat he lost patience and, leaving his bed, went out and lay down on the bench before his door and slept there and awoke not till the morning. Meanwhile the mouse came out and fell to carrying the dinars into her hole, till she left not a single one; and when day dawned the merchant began to suspect the folk and fancy all manner of fancies. And (continued the fox) know thou, O wise and experienced crow with the clear-seeing eyes, that I tell thee this only to the intent that thou mayst reap the recompense of thy kindness to me, even as the mouse reaped the reward of her kindness to the flea; for see how he repaid her and requited her with the goodliest of requitals. Said the crow, "It lies with the benefactor to show benevolence or not to show it; nor is it incumbent on us to entreat kindly one who seeketh a connection that entaileth separation from kith and kin. If I show thee favour who art my foe by kind, I am the cause of cutting myself off from the world; and thou, O fox, art full of wiles and guiles. Now those whose characteristics are craft and cunning must not be trusted upon oath; and whoso is not to be trusted upon oath, in him there is no good faith. The tidings lately reached me of thy treacherous dealing with one of thy comrades, which was a wolf; and how thou didst deceive him until thou leddest him into destruction by thy perfidy and stratagems; and this thou diddest after he was of thine own kind and thou hadst long consorted with him; yet didst thou not spare him; and if thou couldst deal thus with thy fellow which was of thine own kind, how can I have trust in thy truth, and what would be thy dealing with thy foe of other kind than thy kind? Nor can I compare thee and me but with the saker and the birds." "How so?" asked the fox. Answered the crow:—They relate this tale of

THE SAKER[1] *AND THE BIRDS.*

THERE was once a saker who was a cruel tyrant——And Shah-

1 The F Sacer in India is called "Laghar" and her tiercel "Jaghar" Mr. T. E. Jordan (catalogue of Indian Birds, 1839) says it is rare; but I found

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

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

She said, It hath reached me, O auspicious King, that the crow pursued, "They relate that there was once a saker who was a cruel tyrant in the days of his youth, so that the raveners of the air and the scavengers of the earth feared him, none being safe from his mischief; and many were the haps and mishaps of his tyranny and his violence, for this saker was ever in the habit of oppressing and injuring all the other birds. As the years passed over him, he grew feeble and his force failed him, so that he was often famished; but his cunning waxed stronger with the waning of his strength, and he redoubled in his endeavour and determined to be present at the general assembly of the birds that he might eat of their orts and leavings; so in this manner he fed by fraud instead of feeding by fierceness and force. And thou, O fox, art like this: if thy might fail thee, thy sleight faileth thee not; and I doubt not that thy seeking my society is a fraud to get thy food; but I am none of those who fall to thee and put fist into thy fist[1]; for that Allah hath vouchsafed force to my wings and caution to my mind and sharp sight to my eyes; and I know that whoso apeth a stronger than He, wearieth himself and haply cometh to ruin. Wherefore I fear for thee lest, if thou ape a stronger than thyself, there befall thee what befell the sparrow." Asked the fox, "What befell the sparrow? Allah upon thee! tell me his tale!" And the crow began to relate the story of

THE SPARROW AND THE EAGLE.

I HAVE heard that a sparrow was once flitting over a sheep-fold, when he looked at it carefully and, behold! he saw a great eagle swoop down upon a newly-yeaned lamb and carry it off in his claws and fly away. Thereupon the sparrow clapped his wings

it the contrary According to Mr R Thompson, it is flown at kites and antelopes, in Sind it is used upon night-heron (*nyctiardea nycticorax*), Hobara or floriken (*Otis aurita*), quail, partridge, curlew, and sometimes hare it gives excellent sport with crows but requires to be defended Indian sportsmen, like ourselves, divide hawks into two orders the "Siyáh-chasm," or black-eyed birds, long-winged and noble, the "Gulábi-chasm" or yellow-eyed (like the goshawk) round-winged and ignoble

1 *i.e.*, put themselves at thy mercy.

and said, "I will do even as this one did"; and he waxed proud in his own conceit and mimicked a greater than he. So he flew down forthright and lighted on the back of a fat ram with a thick fleece that was become matted by his lying in his dung and stale till it was like woollen felt. As soon as the sparrow pounced upon the sheep's back he flapped his wings to fly away, but his feet became tangled in the wool and, however hard he tried, he could not set himself free. While all this was doing, the shepherd was looking on, having seen what happened first with the eagle and afterwards with the sparrow; so he came up to the wee birdie in a rage and seized him. Then he plucked out his wing-feathers and, tying his feet with a twine, carried him to his children and threw him to them. "What is this?" asked one of them; and he answered, "This is he that aped a greater than himself and came to grief." Now, O fox, thou art like this and I would have thee beware of aping a greater than thou, lest thou perish. This is all I have to say to thee; so fare from me in peace! When the fox despaired of the crow's friendship, he turned away, groaning for sorrow and gnashing teeth upon teeth in his disappointment; and the crow, hearing the sound of weeping and seeing his grief and profound melancholy, said to him, "O fox, what dole and dolour make thee gnash thy canines?" Answered the fox, "I gnash my canines because I find thee a greater rascal than myself"; and so saying he made off to his house and ceased not to fare till he reached his home. Quoth the Sultan, "O Shahrazad, how excellent are these thy stories, and how delightsome! Hast thou more of such edifying tales?" Answered she:—They tell this legend concerning

THE HEDGEHOG AND THE WOOD-PIGEONS.

A HEDGEHOG once took up his abode by the side of a date-palm, whereon roosted a wood-pigeon and his wife who had built their nest there and lived a life of ease and enjoyment. So he said to himself, "This pigeon-pair eateth of the fruit of the date-tree, and I have no means of getting at it; but needs must I find some fashion of tricking them." Upon this he dug a hole at the foot of the palm-tree and took up his lodging there, he and his wife;

moreover, he built an oratory beside the hole and went into retreat there and made a show of devotion and edification and renunciation of the world. The male pigeon saw him praying and worshipping, and his heart was softened towards him for his excess of devoutness; so he said to him, "How many years hast thou been thus?" Replied the hedgehog, "During the last thirty years." "What is thy food?" "That which falleth from the palm-tree." "And what is thy clothing?" "Prickles! and I profit by their roughness." "And why hast thou chosen this for place rather than another?" "I chose it and preferred it to all others that I might guide the erring into the right way and teach the ignorant!" "I had fancied thy case," quoth the wood-pigeon, "other than this, but now I yearn for that which is with thee." Quoth the hedgehog, "I fear lest thy deed contradict thy word and thou be even as the husbandman who, when the seed-season came, neglected to sow, saying, Verily I dread lest the days bring me not to my desire, and by making haste to sow I shall only waste my substance! When harvest-time came and he saw the folk earing their crops, he repented him of what he had lost by his tardiness and he died of chagrin and vexation." Asked the wood-pigeon, "What then shall I do that I may be freed from the bonds of the world, and cut myself loose from all things save the service of my Lord?" Answered the hedgehog, "Betake thee to preparing for the next world and content thee with a pittance of provision." Quoth the pigeon, "How can I do this, I that am a bird and unable to go beyond the date-tree whereon is my daily bread? and even could I do so, I know of no other place wherein I may wone." Quoth the hedgehog, "Thou canst shake down of the fruit of the date-tree what shall suffice thee and thy wife for a year's provaunt; then do ye take up your abode in a nest under the trunk, that ye may prayerfully seek to be guided in the right way, and then turn thou to what thou hast shaken down and transport it all to thy home and store it up against what time the dates fail; and as soon as the fruits are spent and the delay is longsome upon you, address thyself to total abstinence." Exclaimed the pigeon, "Allah requite thee with good for the righteous intention wherewith thou hast reminded me of the world to come, and hast directed me into the right way!" Then he and his wife worked hard at knocking down the dates, till nothing was left on the palm-tree, whilst the hedgehog, finding whereof to eat, rejoiced and filled his den with the fruit, storing it up for his subsistence and saying in his mind, "When the pigeon and his wife have

need of their provision they will seek it of me, and covet what I have, relying on my devoutness and abstinence; and, from what they have heard of my counsels and admonitions, they will draw near unto me. Then will I make them my prey and eat them, after which I shall have the place, and all that drops from the date-tree to suffice me." Presently, having shaken down the fruits, the pigeon and his wife descended from the tree-top, and finding that the hedgehog had removed all the dates to his own place, said to him, "O hedgehog, thou pious preacher and of good counsel! we can find no sign of the dates, and know not on what else we shall feed." Replied the hedgehog, "Haply the winds have carried them away; but the turning from the provisions to the Provider is of the essence of salvation, and He who the mouth-corners cleft, the mouth without victual hath never left." And he gave not over improving the occasion to them on this wise, and making a show of piety and cozening them with fine words and false till they put faith in him and accepted him and entered his den and had no suspicion of his deceit. Thereupon he sprang to the door and gnashed his teeth, and the wood-pigeon, seeing his perfidy manifested, said to him, "What hath to-night to do with yester-night? Knowest thou not that there is a Helper for the oppressed? Beware of craft and treachery lest that mishap befall thee which befell the sharpers who plotted against the merchant." "What was that?" asked the hedgehog. Answered the pigeon:—I have heard tell this tale of

THE MERCHANT AND THE TWO SHARPERS.

In a city called Sindah there was once a very wealthy merchant who made ready his camel-loads and equipped himself with goods, and set out with his outfit for such a city, purposing to sell it there. Now he was followed by two sharpers, who had made up into bales what merchandise they could get; and, giving out to the merchant that they also were merchants, wended with him by the way. So halting at the first halting-place, they agreed to play him false and take all he had; but at the same time, each inwardly plotted foul play to the other, saying in his mind, "If I can cheat my comrade, times will go well with me and I shall have all these goods to myself." So after planning his perfidy, one of them took food, and putting therein poison brought it to his fellow; the other did the same and they both ate of the poisoned mess and they both died. Now they had been sitting with the merchant;

so when they left him and were long absent from him, he sought for tidings of them and found the twain lying dead; whereby he knew that they were sharpers who had plotted to play him foul, but their foul play had recoiled upon themselves. So the merchant was preserved and took what they had. Then quoth the Sultan, "O Shahrazad, verily thou hast aroused me to all whereof I was negligent! So continue to edify me with these fables." Quoth she:—"It hath reached me, O King, that men tell this tale of

THE THIEF AND HIS MONKEY.[1]

A CERTAIN man had a monkey and that man was a thief, who never entered any of the street-markets of the city wherein he dwelt, but he made off with great profit. Now it came to pass one day that he saw a man offering for sale worn clothes, and he went calling them in the market, but none bid for them and all to whom he showed them refused to buy of him. Presently the thief who had the monkey saw the man with the ragged clothes set them in a wrapper and sit down to rest for weariness; so he made the ape sport before him to catch his eye and whilst he was busy gazing at it, stole the parcel from him. Then he took the ape and made off to a lonely place, where he opened the wrapper and taking out the old clothes folded them in a piece of costly stuff. This he carried to another bazar and exposed for sale together with what was therein, making it a condition that it should not be opened, and tempting the folk with the lowness of the price he set on it. A certain man saw the wrapper, and its beauty pleased him; so he bought the parcel on these terms and carried it home, doubting not that he had done well. When his wife saw it she asked, "What is this?" and he answered, "It is costly stuff, which I have bought at lowest price, meaning to sell it again and take the profit." Rejoined she, "O dupe, would this stuff be sold under its value, unless it had been stolen? Dost thou not know that whoso buyeth aught with-

1 I have remarked (Pilgrimage iii 307) that all the popular ape-names in Arabic and Persian, Sa'adán, Maymún, Shádi, etc., express propitiousness—probably euphemistically applied to our "poor relation"

out examining it, falleth into error, and becometh like unto the weaver?" Quoth he, "And what is the story of the weaver?" and quoth she:—I have heard this tale of

THE FOOLISH WEAVER.

THERE was once in a certain village a weaver who worked hard but could not earn his living save by overwork. Now it chanced that one of the richards of the neighbourhood made a marriage feast and invited the folk thereto: the weaver also was present and found the guests, who wore rich gear, served with delicate viands and made much of by the house-master for what he saw of their fine clothes. So he said in his mind, "If I change this my craft for another craft easier to compass and better considered and more highly paid, I shall amass great store of money and I shall buy splendid attire, so I may rise in rank and be exalted in men's eyes and become even with these." Presently, he beheld one of the mountebanks, who was present at the feast, climbing up to the top of a high and towering wall and throwing himself down to the ground and alighting on his feet. Whereupon the weaver said to himself, "Needs must I do as this one hath done, for surely I shall not fail of it." So he arose and swarmed up the wall and casting himself down, broke his neck against the ground and died forthright. Now I tell thee this that thou mayst get thy living by what way thou knowest and thoroughly understandest, lest peradventure greed enter into thee and thou lust after what is not of thy condition. Quoth the woman's husband, "Not every wise man is saved by his wisdom, nor is every fool lost by his folly. I have seen it happen to a skilful charmer, well versed in the ways of serpents, to be struck by the fangs of a snake[1] and killed, and others prevail over serpents who had no

1 The serpent does not "sting" nor does it "bite" it strikes with the poison-teeth like a downward stab with a dagger These fangs are always drawn by the jugglers, but they grow again and thus many lives are lost The popular way of extracting the crochets is to grasp the snake firmly behind the neck with one hand and with the other to tantalise it by offering and withdrawing a red rag At last the animal is allowed to strike it and a sharp jerk tears out both eye-teeth as rustics used to do by slamming a door The head is then held downwards and the venom drains from its bag in the shape of a few drops of slightly yellowish fluid which, as conjurers know, may be drunk without danger The patient looks faint and dazed, but recovers after a few hours and feeds as if nothing had happened In India I took lessons from a snake-charmer but soon gave up the practice as too dangerous

skill in them and no knowledge of their ways." And he went contrary to his wife and persisted in buying stolen goods below their value till he fell under suspicion and perished therefor: even as perished the sparrow in the tale of

THE SPARROW AND THE PEACOCK.

THERE was once upon a time a sparrow that used every day to visit a certain king of the birds, and ceased not to wait upon him in the mornings and not to leave him till the evenings, being the first to go in and the last to go out. One day, a company of birds chanced to assemble on a high mountain and one of them said to another, "Verily, we are waxed many, and many are the differences between us, and there is no help for it but we have a king to look into our affairs; so shall we all be at one and our differences will disappear." Thereupon up came that sparrow and counselled them to choose for King the peacock (that is, the prince he used to visit). So they chose the peacock to their King, and he, become their sovereign, bestowed largesse on them and made the sparrow his secretary and prime minister. Now the sparrow was wont by-times to quit his assiduous service in the presence and look into matters in general. So one day he absented himself at the usual hour, whereat the peacock was sore troubled; and, while things stood thus he returned, and the peacock said to him, "What hath delayed thee, and thou the nearest to me of all my servants and the dearest of all my dependants?" Replied the sparrow, "I have seen a thing which is doubtful to me and whereat I am affrighted." Asked the peacock, "What was it thou sawest"? and the sparrow answered, "I saw a man set up a net, hard by my nest, peg down its pegs, strew grain in its midst and withdraw afar off. And I sat watching what he would do when, behold! fate and fortune drave thither a crane and his wife, which fell into the midst of the net and began to cry out; whereupon the fowler rose up and took them. This troubled me, and such is the reason of my absence from thee, O King of the Age! but never again will I abide in that nest for fear of the net." Rejoined the peacock, "Depart not thy dwelling, for against fate and lot forethought will avail thee naught." And the sparrow obeyed his bidding and said, "I will forthwith arm myself with patience and forbear to depart in obedience to the King." So he ceased not taking care of himself,

and carrying food to his sovereign, who would eat what sufficed him and, after feeding, drink his water and dismiss the sparrow. Now one day as he was looking into matters, lo and behold! he saw two sparrows fighting on the ground and said in his mind, "How can I, who am the King's Wazir, look on and see sparrows fighting in my neighbourhood? By Allah, I must make peace between them!" So he flew down to reconcile them; but the fowler cast the net over the whole number, and the sparrow happened to be in their very midst. Then the fowler arose and took him and gave him to his comrade, saying, "Take care of him, I never saw fatter or finer." But the sparrow said to himself, "I have fallen into that which I feared, and none but the peacock inspired me with false confidence. It availed me naught to beware of the stroke of fate and fortune, since even he who taketh precaution may never flee from destiny. And how well said the poet in this poetry:—

Whatso is not to be shall ne'er become; * No wise! and that to be must come to pass;
Yea, it shall come to pass at time ordained, * And th' Ignoramus[1] aye shall cry "Alas!"

Whereupon quoth the King, "O Shahrazad, recount me other of these tales!" and quoth she, "I will do so during the coming night, if life be granted to me by the King whom Allah bring to honour!"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said:—I will relate the

TALE OF ALI BIN BAKKAR AND OF SHAMS AL-NAHAR.

It hath reached me, O august King, that in days of yore and in times and ages long gone before, during the Caliphate of Harun al-Rashid, there was a merchant who named his son Abú al-Hasan[2]

1 Arab "Akh al-Jahálah" = brother of ignorance, an Ignorantin, one "really and truly" ignorant, which is the value of "Akh" in such phrases as "a brother of poverty," or, "of purity"

2 Lane (II 1) writes "Abu-l-Hasan", Payne (III 49) "Aboulhusn," which would mean "Father of Beauty (Husn)" and is not a Moslem name Hasan (beautiful) and its diminn Husayn, names now so common, were (it is said), unknown to the Arabs, although Hassán was that of a Tobba King, before the days of Mohammed, who so called his only two grandsons In Anglo-India they have become "Hobson and Jobson" The Bresl Edit (II 305) entitles this story "Tale of Abu 'l Hasan the Attár (druggist and perfumer) with Alí ibn Bakkár and what befell them with the handmaid (=járiyah) Shams al-Nahár"

Ali bin Táhir; and the same was great of goods and grace, while his son was fair of form and face and held in favour by all folk. He used to enter the royal palace without asking leave, for all the Caliph's concubines and slave-girls loved him, and he was wont to company with Al-Rashid in his cups and recite verses to him, and tell him curious tales and witty. Withal he sold and bought in the merchants' bazar, and there used to sit in his shop a youth named Ali bin Bakkár, of the sons of the Persian Kings[1] who was formous of form and symmetrical of shape and perfect of figure, with cheeks red as roses and joined eyebrows; sweet of speech, laughing-lipped, and delighting in mirth and gaiety. Now it chanced one day, as the two sat talking and laughing, behold! there came up ten damsels like moons, every one of them complete in beauty and loveliness, and elegance and grace; and amongst them was a young lady riding on a she-mule with a saddle of brocade and stirrups of gold. She wore an outer veil of fine stuff, and her waist was girt with a girdle of gold-embroidered silk, and she was even as saith the poet:—

Silky her skin and silk that zonèd waist; * Sweet voice; words not o'er many nor too few:
Two eyes, quoth Allah "Be," and they became; * And work like wine on hearts they make to rue:
O love I feel! grow greater every night: * O solace! Doom-day bring our interview.

And when the cortège reached Abu al-Hasan's shop, she alighted from her mule and, sitting down on the front-board,[2] saluted him, and he returned her salam. When Ali bin Bakkar saw her, she ravished his understanding and he rose to go away; but she said to him, "Sit in thy place. We came to thee and thou goest away: this is not fair!" Replied he, "O my lady, by Allah! I flee from what I see; for the tongue of the case saith:—

She is a sun which towereth high a-sky; * So ease thy heart with cure by Patience lent:
Thou to her skyey height shalt fail to fly; * Nor she from skyey height can make descent."

When she heard this, she smiled and asked Abu al-Hasan, "What is the name of this young man?" who answered, "He is a stranger"; and she enquired, "What countryman is he?" whereto the merchant replied, "He is a descendant of the Persian

1 *i.e.*, a descendant, not a Prince

2 The Arab shop is a kind of hole in the wall and buyers sit upon its outer edge (Pilgrimage, i 99)

Kings; his name is Ali son of Bakkar, and the stranger deserveth honour." Rejoined she, "When my damsel comes to thee, come thou at once to us and bring him with thee, that we may entertain him in our abode, lest he blame us and say:—There is no hospitality in the people of Baghdad: for niggardliness is the worst fault a man can have. Thou hearest what I say to thee and if thou disobey me, thou wilt incur my displeasure and I will never again visit thee or salute thee." Quoth Abu al-Hasan, "On my head and my eyes: Allah preserve me from thy displeasure, fair lady!" Then she rose and went her way. Such was her case; but as regards Ali bin Bakkar he remained in a state of bewilderment. Now after an hour the damsel came to Abu al-Hasan and said to him, "Of a truth my lady Shams al-Nahár, the favourite of the Commander of the Faithful, Harun al-Rashid, biddeth thee to her, thee and thy friend, my lord Ali bin Bakkar." So he rose and, taking Ali with him, followed the girl to the Caliph's palace, where she carried them into a chamber and made them sit down. They talked together awhile, when, behold! trays of food were set before them, and they ate and washed their hands. Then she brought them wine, and they drank deep and made merry; after which she bade them rise and carried them into another chamber, vaulted upon four columns, furnished after the goodliest fashion with various kinds of furniture, and adorned with decorations as it were one of the pavilions of Paradise. They were amazed at the rarities they saw; and, as they were enjoying a review of these marvels, suddenly up came ten slave-girls, like moons, swaying and swimming in beauty's pride, dazzling the sight and confounding the sprite; and they ranged themselves in two ranks as if they were of the black-eyed Brides of Paradise. And after a while in came other ten damsels, bearing in their hands lutes and divers instruments of mirth and music; and these, having saluted the two guests, sat down and fell to tuning their lute-strings. Then they rose and, standing before them, played and sang and recited verses: and indeed each one of them was a seduction to the servants of the Lord. Whilst they were thus busied there entered other ten damsels like unto them, high-bosomed maids and of an equal age, with black eyes and cheeks like the rose, joined eyebrows and looks languorous; a very fascination to every faithful wight and to all who looked upon them a delight; clad in various kinds of coloured silks, with ornaments that amazed man's intelligence. They took up their station at the door, and there succeeded them yet other ten damsels even fairer than they,

clad in gorgeous array, such as no tongue can say; and they also stationed themselves by the doorway. Then in came a band of twenty damsels and amongst them the lady, Shams al-Nahar hight, as she were the moon among the stars swaying from side to side, with luring gait and in beauty's pride. And she was veiled to the middle with the luxuriance of her locks, and clad in a robe of azure blue and a mantilla of silk embroidered with gold and gems of price; and her waist was girt with a zone set with various kinds of precious stones. She ceased not to advance with her graceful and coquettish swaying, till she came to the couch that stood at the upper end of the chamber and seated herself thereon. But when Ali bin Bakkar saw her, he versified with these verses:—

Source of mine evils, truly, she alone 's, * Of long love-longing and my groans and moans;
Near her I find my soul in melting mood. * For love of her and wasting of my bones.

And finishing his poetry he said to Abu al-Hasan, "Hadst thou dealt more kindly with me thou haddest forewarned me of these things ere I came hither, that I might have made up my mind and taken patience to support what hath befallen me." And he wept and groaned and complained. Replied Abu al-Hasan, "O my brother, I meant thee naught but good! but I feared to tell thee this, lest such transport should betide thee as might hinder thee from forgathering with her, and be a stumbling-block between thee and her. But be of good cheer and keep thine eyes cool and clear,[1] for she to thee inclineth and to favour thee designeth." Asked Ali bin Bakkar, "What is this young lady's name?" Answered Abu al-Hasan, "She is hight Shams al-Nahar, one of the favourites of the Commander of the Faithful, Harun al-Rashid, and this is the palace of the Caliphate." Then Shams al-Nahar sat gazing upon the charms of Ali bin Bakkar and he upon hers, till both were engrossed with love for each other. Presently she commanded the damsels, one and all, to be seated, each in her rank and place, and all sat on a couch before one of the windows, and she bade them sing, whereupon one of them took up the lute and began carolling:—

Give thou my message twice * Bring clear reply in trice!
To thee, O Prince of Beau * -ty[2] with complaint I rise:

1 By a similar image the chamæleon is called Abú Kurrat = Father of coolness. because it is said to have the "coldest" eye of all animals and insensible to heat and light, since it always looks at the sun

2 This dividing the hemistich words is characteristic of certain tales, so I have retained it, although inevitably suggesting —

I left Matilda at the U-
niversity of Gottingen

My lord, as heart-blood dear * And Life's most precious prize!
Give me one kiss in gift * Or loan, if thou devise:
And if thou crave for more * Take all that satisfies.
Thou donn'st me sickness-dress * Thee with health's weed I bless.

Her singing charmed Ali bin Bakkar, and he said to her, "Sing me more of the like of these verses." So she struck the strings and began to chaunt these lines:—

By stress of parting, O beloved one, * Thou mad'st these eyelids torrent-race to run:
Oh gladness of my sight and dear desire, * Goal of my wishes, my religion!
Pity the youth whose eyne are drowned in tears * Of lover gone distraught and clean undone.

When she had finished her verses, Shams al-Nahar said to another damsel, "Let us hear something from thee!" So she played a lively measure and began these couplets:—

His[1] looks have made me drunken, not his wine; * His grace of gait disgraced sleep to these eyne:
Dazed me no cup, but cop with curly crop; * His gifts overcame me, not the gifts of vine:
His winding locks my patience-clue unwound: * His robèd beauties robbed all wits of mine.

When Shams al-Nahar heard this recital from the damsel, she sighed heavily and the song pleased her. Then she bade another damsel sing: so she took the lute and began chaunting:—

Face that with Sol in Heaven lamping vies; * Youth-tide's fair fountain which begins to rise;
Whose curly side-beard writeth writ of love, * And in each curl concealeth mysteries:
Cried Beauty, "When I met this youth I knew * 'Tis Allah's loom such gorgeous robe supplies."

When she had finished her song, Ali bin Bakkar said to the slave-maiden nearest him, "Sing us somewhat, thou, O damsel." So she took the lute and began singing:—

Our trysting-time is all too short * For this long coyish coquetry:
How long this "Nay, nay!" and "Wait, wait"? * This is not old nobility!
And now that Time deigns lend delight * Profit of th' opportunity.

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1 Masculine again for feminine the lines are as full of word-plays, vulgarly called puns, as Sanskrit verses

When she ended, Ali bin Bakkar followed up her song with flowing tears; and, as Shams al-Nahar saw him weeping and groaning and complaining, she burned with love-longing and desire, and passion and transport consumed her. So she rose from the sofa and came to the door of the alcove, where Ali met her and they embraced with arms round the neck, and fell down fainting in the doorway; whereupon the damsels came to them and carrying them into the alcove, sprinkled rose-water upon them both. When they recovered, they found not Abu al-Hasan, who had hidden himself by the side of a couch, and the young lady said, "Where is Abu al-Hasan?" So he showed himself to her from beside the couch and she saluted him, saying, "I pray Allah to give me the means of requiting thee, O kindest of men!" Then she turned to Ali bin Bakkar and said to him, "O my lord, passion hath not reached this extreme pass with thee without my feeling the like; but we have nothing to do save to bear patiently what calamity hath befallen us." Replied he, "By Allah, O my lady! union with thee may not content me nor gazing upon thee assuage the fire thou hast lighted, nor shall leave me the love of thee which hath mastered my heart but with the leaving of my life." So saying, he wept and the tears ran down upon his cheeks like thridded pearls; and when Shams al-Nahar saw him weep, she wept for his weeping. But Abu al-Hasan exclaimed, "By Allah, I wonder at your case and am confounded at your condition; of a truth, your affair is amazing and your chance dazing. What! this weeping while ye are yet together: then how will it be what time ye are parted and far separated?" And he continued, "Indeed, this is no tide for weeping and wailing, but a season for meeting and merry-making; rejoice, therefore, and take your pleasure and shed no more tears!" Then Shams al-Nahar signed to a slave-girl, who arose and presently returned with handmaids bearing a table, whose dishes of silver were full of various rich viands. They set the table before the pair and Shams al-Nahar began to eat[1] and to place tid-bits in the mouth of Ali bin Bakkar; and they ceased not so doing till they were satisfied, when the table was removed and they washed their hands. Then the waiting-women fetched censers with all manner of incense, aloe-wood and ambergris and mixed scents; and sprinkling-flasks full of rose-water were also brought and they were fumigated and perfumed. After this the slaves set on vessels of graven gold, containing all kinds of sherbets, besides fruits fresh and dried, that heart can desire and eye delight

1 The Eastern heroine always has a good appetite and eats well. M.

in; and lastly one brought a flagon of carnelian full of old wine. Then Shams al-Nahar chose out ten handmaids to attend on them and ten singing women; and, dismissing the rest to their apartments, bade some of those who remained strike the lute. They did as she bade them, and one of them began to sing:—

My soul to him who smiled back my salute, * In breast reviving hopes that were no mo'e:
The hand o' Love my secret brought to light, * And censor's tongues what lies my ribs below[1]:
My tear-drops ever press 'twixt me and him, * As though my tear-drops showing love would flow.

When she had finished her singing, Shams al-Nahar rose, and filling a goblet drank it off, then crowned it again and handed it to Ali bin Bakkar;— —And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She said, It hath reached me, O auspicious King, that Shams al-Nahar filled a goblet and handed it to Ali bin Bakkar; after which she bade another damsel sing, and she began singing these couplets:—

My tears thus flowing rival with my wine, * Pouring the like of what fills cup to brink:[2]
By Allah! wot I not an run these eyne * Wi' wine, or else it is of tears I drink.

And when she ended her recitation, Ali bin Bakkar drained his cup and returned it to Shams al-Nahar. She filled it again and gave it to Abu al-Hasan, who tossed it off. Then she took the lute, saying, "None shall sing over my cup save myself"; so she screwed up the strings and intoned these verses:—

The tears run down his cheeks in double row, * And in his breast high flameth lover-lowe:
He weeps when near, a-fearing to be far; * And, whether far or near, his tear-drops flow.

And the words of another:—

Our life to thee, O cup-boy Beauty-dight! * From parted hair to calves: from black to white:
Sol beameth from thy hands, and from thy lips * Pleiads, and full Moon through thy collar's night,[3]

1 *i.e.*, her rivals have discovered the secret of her heart

2 *i.e.*, blood as red as wine

3 The wine-cup (sun-like) shines in thy hand, thy teeth are bright as the Pleiads and thy face rises like a moon from the darkness of thy dress-collar

Good sooth the cups, which made our heads fly round, * Are those thine eyes pass round to daze the sight:
Now onder lovers hail thee as full moon * Waning to them, for self e'er waxing bright:
Art thou a deity to kill and quicken, * Bidding this fere, forbidding other wight?
Allah from model of thy form made Beau * -ty and the Zephyr scented with thy sprite.
Thou art not of this order of human * -ity but angel lent by Heaven to man.

When Ali bin Bakkar and Abu al-Hasan and those present heard Shams al-Nahar's song, they were like to fly for joy, and sported and laughed; but while they were thus enjoying themselves, lo! up came a damsel, trembling for fear and said, "O my lady! the Commander of the Faithful's eunuchs are at the door, Afif and Masrúr and Marján[1] and others whom wot I not." When they heard this they were like to die with fright, but Shams al-Nahar laughed and said, "Have no fear!" Then quoth she to the damsel, "Keep answering them whilst we remove hence." And she caused the doors of the alcove to be closed upon Ali and Abu al-Hasan, and let down the curtains over the entrance (they being still within); after which she shut the door of the saloon and went out by the privy wicket into the flower-garden, where she seated herself on a couch she had there, and made one of the damsels knead her feet.[2] Then she dismissed the rest of her women to their rooms and bade the portress admit those who were at the door; whereupon Masrur entered, he and his company of twenty with drawn swords. And when they saluted her, she asked, "Wherefore come ye?" whereto they answered, "The Commander of the Faithful saluteth thee. Indeed he is desolated for want of thy sight; he letteth thee know that this be to him a day of joy and great gladness, and he wisheth to seal his day and complete his pleasure with thy company at this very hour. So say, wilt go to him or shall he come to thee?" Upon this she rose and, kissing the earth, replied, "I hear and I obey the commandment of the Prince of True Believers!" Then she summoned the women-guards of her household and other slave-damsels, who lost no time in attending upon her and made a show of obeying the

1 The masculine of Marjánah (Morgiana) "the she coral branch", and like this a name generally given to negroes We have seen white applied to a blackamoor by way of metronomy, and red is also connected with black skins by way of fun A Persian verse says —

"If a black wear red, e'en an ass would grin"

2 Suggesting that she had been sleeping.

Caliph's orders. And albeit everything about the place was in readiness, she said to the eunuchs, "Go to the Commander of the Faithful and tell him that I await him after a little space, that I may make ready for him a place with carpets and other matters." So they returned in haste to the Caliph, whilst Shams al-Nahar, doffing her outer gear, repaired to her lover, Ali bin Bakkar, and drew him to her bosom and bade him farewell, whereat he wept sore and said, "O my lady! this leave-taking will cause the ruin of my very self and the loss of my very soul; but I pray Allah grant me patience to support the passion wherewith He hath afflicted me!" Replied she, "By Allah! none shall suffer perdition save I; for thou wilt fare forth to the bazar and consort with those that shall divert thee, and thy life will be sound and thy love hidden forsure; but I shall fall into trouble and tristesse nor find any to console me, more by token that I have given the Caliph a tryst, wherein haply great peril shall betide me by reason of my love for thee, and my longing for thee, and my grief at being parted from thee. For with what tongue shall I sing and with what heart shall I present myself before the Caliph? and with what speech shall I company the Commander of the Faithful in his cups? and with what eyes shall I look upon a place where thou art absent? and with what taste shall I drink wine of which thou drinkest not?" Quoth Abu al-Hasan, "Be not troubled but take patience and be not remiss in entertaining the Commander of the Faithful this night, neither show him any neglect, but be of good heart." Now at this juncture, behold! up came a damsel, who said to Shams al-Nahar, "O my lady! the Caliph's pages are come." So she hastily rose to her feet and said to the maid, "Take Abu al-Hasan and his friend and carry them to the upper balcony[1] giving upon the garden and there leave them till darkness come on; when do thou contrive to carry them forth." Accordingly the girl led them up to the balcony and, locking the door upon them both, went her way. As they sat looking on the garden, lo! the Caliph appeared escorted by near an hundred eunuchs, with drawn swords in hand and girt about with a score of damsels, as they were moons, all clad in the richest of raiment, and on each one's head was a crown set with jewels and rubies; while each carried a lighted flambeau. The Caliph

1 Arab "Raushan," a window projecting and latticed the word is orig. Persian so Raushaná (splendour) = Roxana It appears to me that this beautiful name gains beauty by being understood.

walked in their midst, they encompassing him about on all sides, and Masrur and Afif and Wasíf[1] went before him and he bore himself with a graceful gait. So Shams al-Nahar and her maidens rose to receive him and meeting him at the garden-door kissed ground between his hands; nor did they cease to go before him till they brought him to the couch whereon he sat down, whilst all the waiting-women who were in the garden and the eunuchs stood before him, and there came fair handmaids and concubines holding in hand lighted candles and perfumes and incense and instruments of mirth and music. Then the Sovereign bade the singers sit down, each in her place, and Shams al-Nahar came up and seating herself on a stool by the side of the Caliph's couch began to converse with him; all this happening whilst Abu al-Hasan and Ali bin Bakkar looked on and listened, unseen of the King. Presently the Caliph fell to jesting and toying with Shams al-Nahar, and both were in the highest spirits, glad and gay, when he bade them throw open the garden pavilion. So they opened the doors and windows and lighted the tapers till the place shone in the season of darkness even as the day. Then the eunuchs removed thither the wine-service and (quoth Abu al-Hasan) "I saw drinking-vessels and rarities whose like mine eyes never beheld; vases of gold and silver and all manner of noble metals and precious stones, such as no power of description can describe, till indeed it seemed to me I was dreaming, for excess of amazement at what I saw!" But as for Ali bin Bakkar, from the moment Shams al-Nahar left him, he lay strown on the ground for stress of love and desire; and when he revived he fell to gazing upon these things that had not their like, and saying to Abu al-Hasan, "O my brother! I fear lest the Caliph see us or come to know of our case; but the most of my fear is for thee. For myself, of a truth I know that I am about to be lost past recourse, and the cause of my destruction is naught but love and longing and excess of desire and distraction, and disunion from my beloved after union with her; but I beseech Allah to deliver us from this perilous predicament." And they ceased not to look out of the balcony on the Caliph, who was taking his pleasure, till the banquet was spread before him, when he turned to one of the damsels and said to her, "O Gharám,[2] let us hear some of thine

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1 The word means any servant, but here becomes a proper name, "Wasifah" usually = a concubine

2 *i.e.*, eagerness, desire, love-longing.

enchanting songs." So she took the lute, and tuning it began singing:-

The longing of a Bedouin maid, whose folks are far away * Who yearns after the willow of the Hejaz and the bay,[1]—
Whose tears, when she on travellers lights, might for their water serve * And eke her passion, with its heat, their bivouac-fire purvey,—
Is not more fierce nor ardent than my longing for my love, * Who deems that I commit a crime in loving him alway.[2]

Now when Shams al-Nahar heard these verses she slipped off the stool whereon she sat and fell to the earth fainting and became insensible to the world around her; upon which the damsels came and lifted her up. And when Ali bin Bakkar saw this from the balcony he also slipped down senseless, and Abu al-Hasan said, "Verily Fate hath divided love-desire equally upon you twain[3]!" As he spoke, lo! in came the damsel who had led them up to the balcony and said to him, "O Abu al-Hasan, arise thou and thy friend and come down, for of a truth the world hath waxed strait upon us and I fear lest our case be discovered, or the Caliph become aware of you; unless you descend at once we are dead ones." Quoth he, "And how shall this youth descend with me, seeing that he hath no strength to rise?" Thereupon the damsel began sprinkling rose-water on Ali bin Bakkar till he came to his senses, when Abu al-Hasan lifted him up and the damsel made him lean upon her. So they went down from the balcony and walked on awhile till the damsel opened a little iron door, and made the two friends pass through it, and they came upon a bench by the Tigris' bank. Thereupon the slave-girl clapped her hands[4] and there came up a man with a little boat to whom said she, "Take up these two young men and land them on the opposite side." So both entered the boat, and, as the man rowed off with them, and they left the garden behind them, Ali bin Bakkar looked back towards the Caliph's palace and the pavilion and the grounds, and bade them farewell with these two couplets:—

I offered *this* weak hand as last farewell, * While to heart-burning fire *that* hand is guided:
O let not this end Union! Let not this * Be last provision for long road provided.

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1 Arab "Rind," which may mean willow (oriental), bay or aloes-wood Al-Asma'i denies that it ever signifies myrtle.

2 These lines occur in vol. ii. night cxiv. by way of variety I give (with permission) Mr. Payne's version (iii. 59).

3 Referring to the proverb, "Al-Khauf maksúm"=fear (cowardice) is equally apportioned *i.e.*, If I fear you, you fear me.

4 The fingers of the right hand are struck upon the palm of the left.

Thereupon the damsel said to the boatman, "Make haste with them both." So he plied his oars deftly (the slave-girl being still with them).——And Shahrazad perceived the dawning day and ceased saying her permitted say.

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

She said, It hath reached me, O auspicious King, that the boatman rowed them towards the other bank till they reached it and landed, whereupon she took leave of them, saying, "It were my wish not to abandon you, but I can go no farther than this." Then she turned back, whilst Ali bin Bakkar lay prostrate on the ground before Abu al-Hasan, and by no manner of means could he rise, till his friend said to him, "Indeed, this place is not sure, and I fear lest we lose our lives in this very spot by reason of the lewd fellows who infest it, and highwaymen and men of lawlessness." Upon this Ali bin Bakkar arose and walked a little, but could not continue walking. Now Abu al-Hasan had friends in that quarter; so he made search for one of them, in whom he trusted, and who was of his intimates, and knocked at the door. The man came out quickly and, seeing them, bade them welcome and brought them into his house, where he seated them and talked with them, and asked them whence they came. Quoth Abu al-Hasan, "We came out but now, being obliged thereto by a person with whom I had dealings, and who hath in his hands dirhams of mine. And it reached me that he designed to flee into foreign parts with my moneys; so I fared forth to-night in quest of him, taking with me for company this youth, Ali bin Bakkar; but when we came, hoping to see the debtor, he hid from us, and we could get no sight of him. Accordingly we turned back, empty-handed without a doit, but it was irksome to us to return home at this hour of the night; so weeting not whither to go, we came to thee, well knowing thy kindness and wonted courtesy." "Ye are welcome and well come!" answered the host, and studied to do them honour, so the twain abode with him the rest of their night, and as soon as the daylight dawned they left him and made their way back without aught of delay to the city. When they came to the house of Abu al-Hasan, he conjured his comrade to enter; so they went in and lying down on the bed slept awhile. As soon as they awoke, Abu al-Hasan bade his servants spread the house with rich carpets, saying in his mind, "Needs must I divert this youth and distract him from thinking of his affliction, for I

know his case better than another." Then he called for water for Ali bin Bakkar who, when it was brought, rose up from his bed and making his ablutions, prayed the obligatory prayers which he had omitted for the past day and night[1]; after which he sat down and began to solace himself by talking with his friend. When Abu al-Hasan saw this, he turned to him and said, "O my lord! it were fitter for thy case that thou abide with me this night, so thy breast may be broadened and the distress of love-longing that is upon thee be dispelled and thou make merry with us, so haply the fire of thy heart may thus be quenched." Ali replied, "O my brother, do what seemeth good to thee; for I may not on any wise escape from what calamity hath befallen me; so act as thou wilt." Accordingly, Abu al-Hasan arose and bade his servants summon some of the choicest of his friends, and sent for singers and musicians, who came; and meanwhile he made ready meat and drink for them; so they sat eating and drinking and making merry through the rest of the day till nightfall. Then they lit the candles, and the cups of friendship and good fellowship went round amongst them and the time passed pleasantly with them. Presently a singing-woman took the lute and began singing:—

I've been shot by Fortune, and shaft of eye * Down struck me and parted from fondest friend:
Time has proved him foe and my patience failed, * Yet I ever expected it thus would end.

When Ali bin Bakkar heard her words, he fell to the earth in a swoon and ceased not lying in his fainting fit till day-break: and Abu al-Hasan despaired of him. But with the dawning he came to himself and sought to go home; nor could his friend hinder him for fear of the issue of his affair. So he made his servants bring a she-mule and mounting Ali thereon carried him to his lodgings, he and one of his men. When he was safe at home, Abu al-Hasan thanked Allah for his deliverance from that sore peril and sat awhile with him, comforting him; but Ali could not contain himself, for the violence of his love and longing. So Abu al-Hasan rose to take leave of him and return to his own place.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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1 There are intricate rules for "joining" the prayers, but this is [illegible]dly the place for a subject discussed in all religious treatises (Pilgrimage, [illegible] 239)

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

She said, It hath reached me, O auspicious King, that when Abu al-Hasan rose to take leave of him, Ali son of Bakkar exclaimed, "O my brother, leave me not without news!" "I hear and obey," replied the other; and forthwith went away and, repairing to his shop, opened it and sat there all day, expecting news of Shams al-Nahar, but none came. He passed the night in his own house, and when dawned the day he walked to Ali bin Bakkar's lodging and went in and found him thrown on his bed, with his friends about him and physicians around him prescribing something or other, and the doctors feeling his pulse. When he saw Abu al-Hasan enter he smiled, and the visitor, after saluting him, enquired how he did and sat with him till the folk withdrew, when he said to him, "What plight is this?" Quoth Ali bin Bakkar, "It was bruited abroad that I was ill and my comrades heard the report; and I have no strength to rise and walk so as to give him the lie who noised abroad my sickness, but continue lying strown here as thou seest. So my friends came to visit me; say, however, O my brother! hast thou seen the slave-girl or heard any news of her?" He replied, "I have not seen her since the day we parted from her on Tigris' bank"; and he presently added, "O my brother! beware thou of scandal and leave this weeping." Rejoined Ali, "O my brother! indeed I have no control over myself"; and he sighed and began reciting:—

She gives her woman's hand a force that fails the hand of me, * And with red dye on wrist she gars my patience fail and flee:
And for her hand she fears so sore what shafts her eyes discharge, * She's fain to clothe and guard her hand with mail-ring panoply[1]:
The leach in ignorance felt my pulse the while to him I cried, * Sick is my heart, so quit my hand which hath no malady":
Quoth she to that fair nightly vision favoured me and fled, * "By Allah! picture him nor add nor 'bate in least degree!"
Replied the Dream, "I leave him though he die of thirst," I cry, * "Stand off from water-pit, and say why this persistency."
Rained tear-pearls her Narcissus-eyes, and rose on cheek belit * She made my sherbet, and the lote with bits of hail she bit.[2]

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1 The hands being stained with Henna and perhaps indigo in stripes are like the ring-rows of chain armour. See Lane's illustration (Mod Egypt, chapt. i)

2 She made rose-water of her cheeks for my drink and she bit with teeth like grains of hail those lips like the lotus-fruit, or jujube Arab. "Unnab" or "Nabk," the lum of the Sidr or Zizyphus lotus

And when his recital was ended he said, "O Abu al-Hasan, I am smitten with an affliction from which I deemed myself in perfect surety, and there is no greater ease for me than death." Replied he, "Be patient, haply Allah will heal thee!" Then he went out from him and repairing to his shop opened it, nor had he sat long, when suddenly up came the handmaid, who saluted him. He returned her salam, and looking at her, saw that her heart was palpitating and that she was in sore trouble and showed signs of great affliction; so he said to her, "Thou art welcome and well come! How is it with Shams al-Nahar?" She answered, "I will presently tell thee, but first let me know how doth Ali bin Bakkar." So he told her all that had passed and how his case stood, whereat she grieved and sighed and lamented and marvelled at his condition. Then said she, "My lady's case is still stranger than this; for when you went away and fared homewards, I turned back, my heart beating hard on your account and hardly crediting your escape. On entering I found her lying prostrate in the pavilion, speaking not nor answering any, whilst the Commander of the Faithful sat by her head not knowing what ailed her, and finding none who could make known to him aught of her ailment. She ceased not from her swoon till midnight, when she recovered and the Prince of the Faithful said to her, What harm hath happened to thee, O Shams al-Nahar, and what hath befallen thee this night? Now when she heard the Caliph's words she kissed his feet and said, Allah make me thy ransom, O Prince of True Believers! Verily a sourness of stomach lighted a fire in my body, so that I lost my senses for excess of pain, and I know no more of my condition. Asked the Caliph, What hast thou eaten to-day? and she answered, I broke my fast on something I had never tasted before. Then she feigned to be recovered, and calling for a something of wine, drank it, and begged the Sovereign to resume his diversion. So he sat down again on his couch in the pavilion and the sitting was resumed; but when she saw me she asked me how you fared. I told her what I had done with you both, and repeated to her the verses which Ali bin Bakkar had composed at parting-tide, whereat she wept secretly, but presently held her peace. After awhile the Commander of the Faithful ordered a damsel to sing, and she began reciting:—

Life has no sweet for me since forth ye fared; * Would Heaven I wot how fare ye who forsake:
'Twere only fit my tears were tears of blood, * Since you are weeping for mine absence sake.

But when my lady heard this verse she fell back on the sofa in a swoon,"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She said, It hath reached me, O auspicious King, that the slave-girl continued to Abu al-Hasan, "But when my lady heard this verse, she fell back on the sofa in a swoon, and I seized her hand and sprinkled rose-water on her face, till she revived, when I said to her:—O my lady, expose not thyself and all thy palace containeth. By the life of thy beloved, be thou patient! She replied:—Can aught befall me worse than death, which indeed I seek, for by Allah! my ease is therein? Whilst we were thus talking, another damsel sang these words of the poet:—

Quoth they, "Maybe that Patience lend thee ease!" * Quoth I, "Since fared he where is Patience' place?"
Covenant he made 'twixt me and him, to cut * The cords of Patience at our last embrace[1]!

And as soon as she had finished her verse Shams al-Nahar swooned away once more, which when the Caliph saw he came to her in haste and commanded the wine to be removed and each damsel to return to her chamber. He abode with her the rest of the night, and when dawned the day he sent for chirurgeons and leaches and bade them medicine her, knowing not that her sickness arose from love and longing. I tarried with her till I deemed her in a way of recovery, and this is what kept me from thee. I have now left her with a number of her body-women, who were greatly concerned for her, when she bade me go to you two and bring her news of Ali bin Bakkar and return to her with the tidings." When Abu al-Hasan heard her story he marvelled and said, "By Allah! I have acquainted thee with his whole case; so now return to thy mistress; and salute her for me and diligently exhort her to have patience and say to her:—Keep thy secret; and tell her that I know all her case, which is indeed hard, and one which calleth for nice conduct." She thanked him, and taking leave of him, returned to her mistress. So far concerning her; but as regards Abu al-Hasan, he ceased not to abide in his shop till the

1 Meaning to let Patience run away like an untethered camel

end of the day, when he arose and shut it and locked it and betaking himself to Ali bin Bakkar's house knocked at the door. One of the servants came out and admitted him; and when Ali saw him, he smiled and congratulated himself on his coming, saying, "O Abu al-Hasan! thou hast desolated me by thine absence this day; for indeed my soul is pledged to thee during the rest of my time." Answered the other, "Leave this talk! Were thy healing at the price of my hand, I would cut it off ere thou couldst ask me; and could I ransom thee with my life I had already laid it down for thee. Now this very day, Shams al-Nahar's handmaid hath been with me and told me that what hindered her coming ere this was the Caliph's sojourn with her mistress; and she acquainted me with everything which had betided her." And he went on to repeat to him all that the girl had told him of Shams al-Nahar; at which Ali bin Bakkar lamented sore and wept, and said to him, "Allah upon thee, O my brother! help me in this affliction and teach me what course I shall take. Moreover, I beg thee of thy grace to abide with me this night, that I may have the solace of thy society." Abu al-Hasan agreed to this request, replying that he would readily night there; so they talked together till the even-tide darkened, when Ali bin Bakkar groaned aloud and lamented and wept copious tears, reciting these couplets:—

Thine image in these eyne, a-lip thy name, * My heart thy home; how couldst thou disappear?
How sore I grieve for life which comes to end, * Nor see I boon of union far or near.

And these the words of another:—

She split my casque of courage with eye-swords that sorely smite; * She pierced my patience' ring-mail with her shape like cane-spear light:
Patched by the musky mole on cheek was to our sight displayed * Camphor set round with ambergris, light dawning through the night.[1]
Her soul was sorrowed, and she bit carnelian stone with pearls * Whose unions in a sugred tank ever to lurk unite[2]:

1 *i.e.*, her fair face shining through the black hair "Camphor" is a favourite with Arab poets the Persians hate it because connected in their minds with death, being used for purifying the corpse We read in Burckhardt (Prov 464), "Singing without siller is like a corpse without 'Hanút'"—this being a mixture of camphor and rose-water sprinkled over the face of the dead before shrouded Similarly Persians avoid speaking of coffee, because they drink it at funerals and use tea at other times

2 *i.e.*, she is angry and bites her carnelian lips with pearly teeth

Restless she sighed and smote with palm the snows that clothe her breast, * And left a mark whereon I looked and ne'er beheld such sight.
Pens, fashioned of her coral nails with ambergris for ink, * Five lines on crystal page of breast did cruelly indite:
O swordmen armed with trusty steel! I bid you all beware * When she on you bends deadly glance which fascinates the sprite:
And guard thyself, O thou of spear! whenas she draweth near * To tilt with slender quivering shape, likest the nut-brown spear.

And when Ali bin Bakkar ended his verse he cried out with a great cry and fell down in a fit. Abu al-Hasan thought that his soul had fled his body, and he ceased not from his swoon till daybreak, when he came to himself and talked with his friend, who continued to sit with him till the forenoon. Then he left him and repaired to his shop; and hardly had he opened it when lo! the damsel came and stood by his side. As soon as he saw her, she made him a sign of salutation which he returned; and she delivered to him the greeting message of her mistress and asked, "How doth Ali bin Bakkar?" Answered he, "O handmaid of good, ask me not of his case nor what he suffereth for excess of love-longing; he sleepeth not by night neither resteth he by day; wakefulness wasteth him and care hath conquered him, and his condition is a consternation to his friend." Quoth she, "My lady saluteth thee and him, and she hath written him a letter, for indeed she is in worse case than he; and she entrusted the same to me, saying:—Do not return save with the answer; and do thou obey my bidding. Here now is the letter, so say, wilt thou wend with me to him that we may get his reply?" "I hear and obey," answered Abu al-Hasan, and locking his shop and taking with him the girl, he went by a way different from that whereby he came, to Ali bin Bakkar's house, where he left her standing at the door and walked in——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that Abu al-Hasan went with the girl to the house of Ali son of Bakkar, where he left her standing at the door and walked in, to his great joy. And Abu al-Hasan said to him, "The reason of my coming is that such an one hath sent his handmaid to thee with a letter, containing his greeting to thee and mentioning therein that the cause of

his not coming to thee was a matter that hath betided him. The girl standeth even now at the door: shall she have leave to enter?" and he signed to him that it was Shams al-Nahar's slave-girl. Ali understood his signal and answered, "Bring her in," and when he saw her, he shook for joy and signed to her, "How doth thy lord? Allah grant him health and healing!" "He is well," answered she, and pulling out the letter gave it to him. He took it and, kissing it, opened and read it; after which he handed it to Abu al-Hasan, who found these verses written therein:—

This messenger shall give my news to thee; * Patience what while my sight thou canst not see:
A lover leav'st in love's insanity * Whose eyne abide on wake incessantly:
I suffer patience-pangs in woes that none * Of men can medicine;—such my destiny!
Keep cool thine eyes; ne'er shall my heart forget, * Nor without dream of thee one day shall be.
Look what befell thy wasted frame, and thence * Argue what I am doomed for love to dree!

"And afterwards[1]: Without fingers[2] I have written to thee, and without tongue I have spoken to thee ⁂ to resume my case, I have an eye wherefrom sleeplessness departeth not ⁂ and a heart whence sorrowful thought stirreth not ⁂ It is with me as though health I had never known ⁂ nor in sadness ever cease to wone ⁂ nor spent an hour in pleasant place ⁂ but it is as if I were made up of pine and of the pain of passion and chagrin ⁂ Sickness unceasingly troubleth ⁂ and my yearning ever redoubleth ⁂ desire still groweth ⁂ and longing in my heart still gloweth ⁂ I pray Allah to hasten our union ⁂ and dispel of my mind the confusion ⁂ And I would fain thou favour me ⁂ with some words of thine ⁂ that I may cheer my heart in pain and repine ⁂ Moreover, I would have thee put on a patience lief, until Allah vouchsafe relief ⁂ And His peace be with thee.[3]" When Ali bin Bakkar had read this letter, he said in weak accents and feeble voice, "With what hand shall I write and with what tongue shall I make

1 Arab. "Wa ba'ad", the formula which follows "Bismillah"—In the name of Allah The French translate it *or sus*, etc I have noticed the legend about its having been first used by the eloquent Koss, Bishop of Najrán

2 *i e*, her mind is so troubled she cannot answer for what she writes

3 The Bul Edit (i 329) and the Mac Edit (i 780) give to Shams al-Nahar the greater part of Ali's answer, as is shown by the Calc Edit (230 *et seq*) and the Bresl. Edit (ii 366 *et seq*) Lane mentions this (ii 74) but in his usual perfunctory way gives no paginal references to the Calc or Bresl, so that those who would verify the text may have the displeasure of hunting for it.

moan and lament? Indeed, she addeth sickness to my sickness and draweth death upon my death!" Then he sat up and, taking in hand ink-case and paper, wrote the following reply:—"In the name of Allah, the Compassionating, the Compassionate[1]! Thy letter hath reached me, O my lady! and hath given ease to a sprite worn out with passion and love-longing, and hath brought healing to a wounded heart cankered with languishment and sickness; for indeed I am become even as saith the poet:—

Straitenèd bosom; reveries dispread; * Slumberless eyelids; body wearièd;
Patience enshortened; disunion longsomest; Reason deranged, and heart whose life is fled!

And know that complaining is unavailing; but it easeth him whom love-longing disordereth and separation destroyeth and with repeating:—Union, I keep myself comforted, and how fine is the saying of the poet who said:—

Did not in love-plight joys and sorrows meet, * How would the message or the writ be sweet?"

When he had made an end of this letter, he handed it to Abu al-Hasan, saying, "Read it and give it to the damsel." So he took it and read it and its words stirred his soul and its meaning wounded his vitals. Then he committed it to the girl, and when she took it Ali bin Bakkar said to her, "Salute thy lady for me and acquaint her with my love and longing and how passion is blended with my flesh and my bones; and say to her that in very deed I need a woman who shall snatch me from the sea of destruction and save me from this dilemma; for of a truth Fortune oppresseth me with her vicissitudes: and is there any helper to free me from her turpi-

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1 Arab "Bi'smi 'lláhi' r-Rahmáni'r-Rahím" This auspicatory formula was borrowed by Al-Islam not from the Jews but from the Guebre "Ba nám-i-Yezdán bakhsháishgar-i-dádár!" (in the name of Yezdan—God—All-generous, All-just!) The Jews have, "In the name of the Great God"; and the Christians, "In the name of the Father," etc The so-called Sir John Mandeville begins his book, In the name of God, Glorious and Almighty. The sentence forms the first of the Koran and heads every chapter except only the ninth, an exception for which recondite reasons are adduced. Hence even in the present day it begins all books, letters and writings in general; and it would be a sign of Infidelity (*i.e.*, non-Islamism) to omit it The difference between "Rahmán" and "Rahím" is that the former represents an accidental (compassionating), the latter a constant quality (compassionate) Sale therefore renders it very imperfectly by "In the name of the most merciful God", the Latinists better, "In nomine Dei misericordis, clementissimi (Gottwaldt in Hamza Ispahanensis); Mr Badger much better, "In the name of God, the Pitiful, the Compassionate"—whose only fault is not preserving the assonance—and Maracci best, "In nomine Dei miseratoris, misericordis."

tudes?" And he wept and the damsel wept for his weeping. Then she took leave of him and went forth and Abu al-Hasan went out with her and farewelled her. So she ganged her gait and he returned to his shop, which he opened and sat down there, as was his wont;——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She said, It hath reached me, O auspicious King, that Abu al-Hasan farewelled the slave-girl and returned to his shop which he opened, and sat down there according to his custom; but as he tarried, he found his heart oppressed and his breast straitened, and he was perplexed about his case. So he ceased not from melancholy the rest of that day and night, and on the morrow he betook himself to Ali bin Bakkar, with whom he sat till the folk withdrew, when he asked him how he did. Ali began to complain of desire and to descant upon the longing and distraction which possessed him, and repeated these words of the poet:—

Men have 'plained of pining before my time, * Live and dead by parting been terrified:
But such feelings as those which my ribs immure * I have never heard of, nor ever espied.

And these of another poet:—

I have borne for thy love what never bore * For his fair, Kays the "Daft one[1]" hight of old:
Yet I chase not the wildlings of wold and wild * Like Kays, for madness is manifold.

Thereupon quoth Abu al-Hasan, "Never did I see or hear of one like unto thee in thy love! When thou sufferest all this transport and sickness and trouble, being enamoured of one who returneth

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1 Arab Majnún (*i e*, one possessed by a Jinni) the well-known model lover of Laylà, a fictitious personage for whom see D'Herbelot (*s v*., Megnoun). She was celebrated by Abu Mohammed Nizam al-Din of Ganjah (ob A H. 597=1200) pop known as Nizámi, the caustic and austere poet, who wrote —

The weals of this world are the the ass's meed!
Would Nizámi were of the ass's breed

The series in the East begins chronologically with Yúsuf and Zulaykhá (Potiphar's wife) sung by Jámi (nat A H 817=1414), the next in date is Khusraw and Shirin (also by Nizami), Farhad and Shirin, and Layla and Majnun (the Night-black maid and the Maniac-man) are the last We are obliged to compare the lovers with "Romeo and Juliet," having no corresponding instances in modern days, the classics of Europe supply a host as Hero and Leander, Theagenes and Charicleia, etc, etc.

thy passion, how would it be with thee if she whom thou lovest were contrary and contumelious, and thy case were discovered through her perfidy?" And Ali the son of Bakkar (says Abu al-Hasan) was pleased with my words and he relied upon them, and he thanked me for what I had said and done. I had a friend (continued Abu al-Hasan), to whom I discovered my affair and that of Ali, and who knew that we were intimates; but none other than he was acquainted with what was betwixt us. He was wont to come to me and enquire how Ali did, and after a little he began to ask me about the damsel; but I fenced him off, saying, "She invited him to her and there was between him and her as much as can possibly take place, and this is the end of their affair; but I have devised me a plan and an idea which I would submit to thee." Asked his friend, "And what is that?" Answered Abu al-Hasan, "I am a person well known to have much dealing among men and women, and I fear, O my brother! lest the affair of these twain come to light and this lead to my death and the seizure of my goods and the rending of my repute and that of my family. Wherefore I have resolved to get together my moneys and make ready forthright and repair to the city of Bassorah and there abide, till I see what cometh of their case, that none may know of me; for love hath lorded over both and correspondence passeth between them. At this present their go-between and confidante is a slave-girl who hath till now kept their counsel, but I fear lest haply anxiety get the better of her and she discover their secret to some one, and the matter, being bruited abroad, might bring me to great grief and prove the cause of my ruin; for I have no excuse to offer my accusers." Rejoined his friend, "Thou hast acquainted me with a parlous affair, from the like of which the wise and understanding will shrink with fear. Allah avert from thee the evil thou dreadest with such dread, and save thee from the consequences thou apprehendest! Assuredly thy recking is aright." So Abu al-Hasan returned to his place and began ordering his affairs and preparing for his travel; nor had three days passed ere he made an end of his business and fared forth Bassorah-wards. His friend came to visit him three days after, but finding him not asked of him from the neighbours who answered, "He set out for Bassorah three days ago, for he had dealings with its merchants and he is gone thither to collect moneys from his debtors; but he will soon return." The young man was confounded at the news and knew not whither to wend; and he said in his mind, "Would I had not parted from Abu

al-Hasan!" Then he bethought him of some plan whereby he should gain access to Ali bin Bakkar; so he went to his lodging, and said to one of his servants, "Ask leave for me of thy lord that I may go in and salute him." The servant entered and told his master, and presently returning invited the man to walk in. So he entered and found Ali bin Bakkar thrown back on the pillow, and saluted him. Ali returned his greeting and bade him welcome; whereupon the young man began to excuse himself for having held aloof from him all that while, and added, "O my lord, between Abu al-Hasan and myself there was close friendship, so that I used to trust him with my secrets and could not sever myself from him an hour. Now it so chanced that I was absent three days' space on certain business with a company of my friends; and when I came back and went to him I found his shop locked up; so I asked the neighbours about him and they replied:—He is gone to Bassorah. Now I know he had no surer friend than thou; so, by Allah! tell me what thou knowest of him." When Ali bin Bakkar heard this his colour changed, and he was troubled and answered, "I never heard till this day of his departure, and, if the case be as thou sayest, weariness is come upon me." And he began repeating:—

For joys that are no more I ever wont to weep, * While friends and lovers by me stood unscattered;
This day when disunited me and all of them * Fortune, I weep lost loves and friendship shattered.

Then he hung his head ground-wards in thought awhile, and presently raising it and looking to one of his servants, said, "Go to Abu al-Hasan's house and enquire anent him whether he be at home or journeying abroad. If they say:—He is abroad; ask whither he be gone." The servant went out, and returning after a while said to his master, "When I asked for Abu al-Hasan, his people told me that he was gone on a journey to Bassorah; but I saw a damsel standing at the door who, knowing me by sight, though I knew her not, said to me:—Art thou not servant to Ali bin Bakkar? Even so, answered I; and she rejoined:—I bear a message for him from one who is the dearest of all folk to him. So she came with me, and she is now standing at the door." Quoth Ali bin Bakkar, "Bring her in." The servant went out to her and brought her in, and the man who was with Ali looked at her and found her pretty. Then she advanced to the son of Bakkar and saluted him.——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

Now when it was the Hundred and Sixtieth Night,

She said, It hath reached me, O auspicious King, that when the slave-girl came in to Ali bin Bakkar she advanced to him and saluted him, and spake with him secretly; and from time to time during the dialogue he exclaimed with an oath, and swore that he had not talked and tattled of it. Then she took leave of him and went away. Now Abu al-Hasan's friend was a jeweller,[1] and when she was gone he found a place for speech, and said to Ali bin Bakkar, "Doubtless and assuredly the Caliph's household have some demand upon thee or thou hast dealings therewith?" "Who told thee of this?" asked Ali; and the jeweller answered, "I know it by yonder damsel, who is Shams al-Nahar's slave-girl; for she came to me a while since with a note wherein was written that she wanted a necklace of jewels; and I sent her a costly collar." But when Ali bin Bakkar heard this, he was greatly troubled, so that the jeweller feared to see him give up the ghost, yet after a while he recovered himself and said, "O my brother, I conjure thee by Allah to tell me truly how thou knowest her!" Replied he, "Do not press this question upon me"; and Ali rejoined, "Indeed I will not turn from thee till thou tell me the whole truth." Quoth the jeweller, "I will tell thee all on condition that thou distrust me not, and that my words cause thee no restraint; nor will I conceal aught from thee by way of secret but will discover to thee the truth of the affair, provided that thou acquaint me with the true state of thy case and the cause of thy sickness." Then he told him all that had passed from first to last between Abu al-Hasan and himself, adding, "I acted thus only out of friendship for thee and of my desire to serve thee"; and assured him that he would keep his secret and venture life and good in his service. So Ali in turn told him his story and added, "By Allah, O my brother! naught moved me to keep my case secret from thee and from others but my fear lest folk should lift the veils of protection from certain persons." Rejoined the jeweller, "And I desired not to forgather with thee but of the great affection I bear thee and my zeal for thee in every case, and my compassion for the anguish thy heart endureth from severance. Haply I may be a comforter to thee in the room

1 The jeweller of Eastern tales, from Marocco to Calcutta, is almost invariably a rascal here we have an exception

of my friend Abu al-Hasan during the length of his absence: so be thou of good cheer and keep thine eyes cool and clear." Thereupon Ali thanked him and repeated these couplets:—

An say I:—Patient I can bear his faring, * My tears and sighings give my say the lie;
How can I hide these tears that course adown * This plain, my cheek, for friend too fain to fly?

Then he was silent awhile, and presently said to the jeweller, "Knowest thou what secret the girl whispered to me?" Answered he, "Not I, by Allah, O my lord!" Quoth Ali, "She fancied that I directed Abu al-Hasan to go to Bassorah, and that I had devised this device to put a stop to our correspondence and consorting. I swore to her that this was on nowise so; but she would not credit me and went away to her mistress, persisting in her injurious suspicions; for she inclined to Abu al-Hasan and gave ear to his word." Answered the young jeweller, "O my brother! I understood as much from the girl's manner; but I will win for thee thy wish, Inshallah!" Rejoined Ali bin Bakkar, "Who can be with me in this and how wilt thou do with her, when she shies and flies like a wildling of the wold?" Cried the jeweller, "By Allah! needs must I do my utmost to help thee and contrive to scrape acquaintance with her without exposure or mischief!" Then he asked leave to depart, and Ali bin Bakkar said, "O my brother! mind thou keep my counsel"; and he looked at him and wept. The jeweller bade him good-bye and fared forth,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Hundred and Sixty-First Night,

She said, It hath reached me, O auspicious King, that the jeweller bade him good-bye and fared forth, unknowing what he should do to win for him his wishes; and he ceased not walking, while over-musing the matter, till he spied a letter lying in the road. He took it up and looked at its direction and superscription, then read it, and behold! it ran:—"From the least worthy of lovers to the most worthy of beloveds." So he opened it and found these words written therein:—

A messenger from thee came bringing union-hope, * But that he erred somehow with me the thought prevailed;
So I rejoiced not; rather grew my grief still more: * Weeting my messenger of wits and wit had failed.

"But afterwards: know, O my lord! that I ken not the reason why our correspondence between thee and me hath been broken off: but, if the cruelty arise from thy part, I will requite it with fidelity, and if thy love have departed I will remain constant to my love of the parted, for I am with thee, even as says the poet:—

Be proud, I'll crouch! Bully; I'll bear! Despise; I'll pray! * Go; I will come! Speak; I will hear! Bid; I'll obey!"

As he was reading, lo! up came the slave-girl, looking right and left and, seeing the paper in the jeweller's hand, said to him, "O my master! this letter is one I let fall." He made her no answer but walked on, and she walked behind him till he came to his house, when he entered and she after him, saying, "O my master! give me back this letter, for it fell from me." Thereupon he turned to her and said, "O handmaid of good! fear not, neither grieve, for verily Allah the Protector loveth those who protect; but tell me in truthful way thy case, as I am one who keepeth counsel. I conjure thee by an oath not to hide from me aught of thy lady's affairs; for haply Allah shall help me to further her wishes and make easy by my hand that which is hard." When the slave-girl heard these words she said, "O my lord, indeed a secret is not lost whereof thou art the secretist; nor shall any affair come to naught for which thou strivest. Know that my heart inclineth to thee and would interest thee with my tidings, but do thou give me the letter." Then she told him the whole story, adding, "Allah is witness to whatso I say." Quoth he, "Thou hast spoken truly, for I am acquainted with the root of the matter." Then he told her his tale of Ali bin Bakkar and how he had learned his state of mind; and related to her all that had passed from first to last, whereat she rejoiced; and they two agreed that she should take the letter and carry it to Ali and return and acquaint the jeweller with all that happened. So he gave her the letter and she took it and sealed it up as it was before, saying, "My mistress Shams al-Nahar gave it to me sealed; and when he hath read it and returned to me its reply, I will bring it to thee." Then she took leave and repaired to Ali bin Bakkar, whom she found waiting, and gave him the letter. He read it, and writing a paper by way of answer gave it to her; and she carried it to the jeweller, who tore asunder the seal[1] and read it and found written therein these two couplets:—

1 This must not be understood of sealing-wax, which, however, is of ancient date The Egyptians (Herod ii 38) used "sealing earth" (γῆ σημαντρίς),

"The messenger, who kept our commerce hid, * Hath failed, and showeth wrath without disguise[1];
Choose one more leal from your many friends * Who, truth approving, disapproves of lies.

To proceed: Verily, I have not entered upon perfidy ⁘ nor have I abandoned fidelity ⁘ I have not used cruelty ⁘ neither have I put off lealty ⁘ no covenant hath been broken by me ⁘ nor hath love-tie been severed by me ⁘ I have not parted from penitence ⁘ nor have I found aught but misery and ruin after severance ⁘ I know nothing of that thou avouchest ⁘ nor do I love aught but that which thou lovest ⁘ By Him who knoweth the secret of hidden things none discover ⁘ I have no desire save union with my lover ⁘ and my one business is my passion to conceal ⁘ albeit with sore sickness I ail This is the exposition of my case and now all hail!" When the jeweller read this letter and learnt its contents he wept with sore weeping, and the slave-girl said to him, "Leave not this place till I return to thee; for he suspecteth me of such-and-such things, in which he is excusable; so it is my desire to bring about a meeting between thee and my mistress, Shams al-Nahar, howsoever I may trick you to it. For the present I left her prostrate, awaiting my return with the reply." Then she went away and the jeweller passed the night with a troubled mind. And when day dawned he prayed his dawn-prayer and sat expecting the girl's coming; and behold! she came in to him rejoicing with much joy and he asked her, "What news, O damsel?" She answered, "After leaving thee I went to my mistress and gave her the letter written by Ali bin Bakkar; and, when she read it and understood it, she was troubled and confounded; but I said to her:—O my lady! have no fear of your affair being frustrated by Abu al-Hasan's disappearance, for I have found one to take his place, better than he and more of worth and a good man to keep secrets. Then I told her what was between thyself and Abu al-Hasan, and how thou camest by his confidence and that of Ali bin Bakkar, and how that note

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probably clay, impressed with a signet (δακτύλιον), the Greeks mud-clay (πηλός), and the Romans first cretula and then wax (Beckmann) Mediæval Europe had bees-wax tempered with Venice turpentine and coloured with cinnabar or similar material The modern sealing-wax, whose distinctive is shell-lac, was brought by the Dutch from India to Europe, and the earliest seals date from about A D 1560 They called it *Ziegel-lak*, whence the German Siegel-lack, the French preferring *cire-à-cacheter*, as distinguished from *cire-à-sceller*, the softer material The use of sealing-wax in India dates from old times and the material, though coarse and unsightly, is still preferred by Anglo-Indians because it resists heat, wherein the best English softens like pitch

1 Evidently referring to the runaway Abu al-Hasan, not to the she-Mercury

was dropped and thou camest by it: and I also showed her how we arranged matters betwixt me and thee." The jeweller marvelled with much wonder, when she resumed, "And now my mistress would hear whatso thou sayest, that she maybe assured by thy speech of the covenants between thee and him; so get thee ready to go with me to her forthwith." When the jeweller heard the slave-girl's words, he saw that the proposed affair was grave and a great peril to brave, not lightly to be undertaken or suddenly entered upon, and he said to her, "O my sister, verily, I am of the ordinary and not like unto Abu al-Hasan; for he being of high rank and of well-known repute, was wont to frequent the Caliph's household because of their need of his merchandise. As for me, he used to talk with me and I trembled before him the while. So, if thy mistress would speak with me, our meeting must be in some place other than the Caliph's palace and far from the abode of the Commander of the Faithful; for my common sense will not let me consent to what thou proposest." On this wise he refused to go with her and she went on to say that she would be surety for his safety, adding, "Take heart and fear no harm!" and pressed him to courage till he consented to accompany her; withal, his legs bent and shivered and his hands quivered and he exclaimed, "Allah forbid that I should go with thee! Indeed, I have not strength to do this thing!" Replied she, "Hearten thy heart; if it be hard for thee to go to the Caliph's palace and thou canst not muster up courage to accompany me, I will make her come to thee; so budge not from thy place till I return to thee with her." Then the slave-girl went away and was absent for a while, but a short while, after which she returned to the jeweller and said to him, "Take thou care that there be with thee none save thyself, neither man-slave nor girl-slave." Quoth he, "I have but a negress, who is in years and who waiteth on me.[1]" So she arose and locked the door between his negress and the jeweller, and sent his man-servants out of the place; after which she fared forth and presently returned, followed by a lady who, entering the house, filled it with the sweet scent of her perfumes. When the jeweller saw her, he sprang up and set her a couch and a cushion; and she sat down while he seated

1 An unmarried man is not allowed to live in a respectable quarter of a Moslem city unless he takes such precaution Lane (Mod Egypt *passim*) has much to say on this point, and my excellent friend the late Professor Spitta at Cairo found the native prejudice very troublesome

himself before her. She abode awhile without speaking till she had rested herself, when she unveiled her face and it seemed to the jeweller's fancy as if the sun had risen in his home. Then she asked her slave-girl, "Is this the man of whom thou spakest to me?" "Yes," answered she; whereupon the lady turned to the jeweller and said to him, "How is it with thee?" Replied he, "Right well! I pray Allah for thy preservation and that of the Commander of the Faithful." Quoth she, "Thou hast moved us to come to thee and possess thee with what we hold secret." Then she questioned him of his household and family; and he disclosed to her all his circumstance and his condition, and said to her, "I have a house other than this; and I have set it apart for gathering together my friends and brethren; and there is none there save the old negress, of whom I spoke to thy handmaid." She asked him on what wise he came first to know how the affair began, and the matter of Abu al-Hasan and the cause of his wayfaring: accordingly he told her all he knew and how he had advised the journey. Thereupon she bewailed the loss of Abu al-Hasan and said to the jeweller, "Know, O such an one,[1] that men's souls are active in their lusts, and that men are still men; and that deeds are not done without words, nor is end ever reached without endeavour. Rest is won only by work"——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that Shams al-Nahar thus addressed the jeweller, "Rest is gained only by work and success is gendered only by help of the generous. Now I have acquainted thee with our affair, and it is in thy hand to expose us or to shield us; I say no more, because thy generosity requireth naught. Thou knowest that this my handmaiden keepeth my counsel and therefore occupieth high place in my favour; and I have selected her to transact my affairs of importance. So let none be worthier in thy sight than she and acquaint her with thine affair; and be of good cheer, for on her account thou art safe from all fear,

1 Arab "Yá Fulán"=O certain person (fulano in Span and Port) a somewhat contemptuous address

and there is no place shut upon thee but she shall open it to thee. She shall bring thee my messages to Ali bin Bakkar, and thou shalt be our intermediary." So saying, she rose, scarcely able to rise, and fared forth, the jeweller faring before her to the door of her house, after which he returned and sat down again in his place, having seen of her beauty and heard of her speech what dazzled him and dazed his wit, and having witnessed of her grace and courtesy what bewitched his sprite. He sat musing on her perfections till his mind waxed tranquil, when he called for food, and ate enough to keep soul and body together. Then he changed his clothes and went out; and repairing to the house of the youth Ali bin Bakkar knocked at the door. The servants hastened to admit him and walked before him till they had brought him to their master, whom he found strown upon his bed. Now when he saw the jeweller he said to him, "Thou hast tarried long from me, and that hath heaped care upon my care." Anon he dismissed his servants and bade the doors be shut; after which he said to the jeweller, "By Allah, O my brother! I have not closed my eyes since the day I saw thee last; for the slave-girl came to me yesterday with a sealed letter from her mistress Shams al-Nahar"; and went on to tell him all that had passed with her, adding, "By the Lord, I am indeed perplexed concerning mine affair, and my patience faileth me: for Abu al-Hasan was a comforter who cheered me because he knew the slave-girl." When the jeweller heard his words he laughed; and Ali said, "Why dost thou laugh at my words, thou on whose coming I congratulated myself and to whom I looked for provision against the shifts of fortune?" Then he sighed and wept and repeated these couplets[1]:—

Full many laugh at tears they see me shed * Who had shed tears an bore they what I bore;
None feeleth pity for th' afflicted's woe, * Save one as anxious and in woe galore:
My passion, yearning, sighing, thought, repine * Are for me cornered in my heart's deep core:
He made a home there which he never quits, * Yet rare our meetings, not as heretofore;
No friend to stablish in his place I see; * No intimate but only he and ——he.

Now when the jeweller heard these lines and understood their significance, he wept also and told him all that had passed betwixt

1 Mr Payne remarks, "These verses apparently relate to Aboulhusn, but it is possible that they may be meant to refer to Shemsennehar" (III 80).

himself and the slave-girl and her mistress since he left him. And Ali bin Bakkar gave ear to his speech, and at every word he heard his colour shifted from white to red and his body grew now stronger and then weaker till the tale came to an end, when he wept and said, "O my brother! I am a lost man in any case: would mine end were nigh, that I might be at rest from all this! But I beg thee of thy favour to be my helper and comforter in all my affairs till Allah fulfil whatso be His will; and I will not gainsay thee with a single word." Quoth the jeweller, "Nothing will quench thy fire save union with her whom thou lovest; and the meeting must be in other than this perilous place. Better it were in a house of mine where the girl and her mistress met me; which place she chose for herself, to the intent that ye twain may there meet and complain each to other of what you have suffered from the pangs of love." Quoth Ali bin Bakkar, "O good Sir, do as thou wilt, and with Allah be thy reward! and what thou deemest is right do it forthright: but be not long in doing it lest I perish of this anguish." So I abode with him (said the jeweller) that night conversing with him till the morning morrowed,——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

Now when it was the Hundred and Sixty-third Night.

She said, It hath reached me, O auspicious King, that the jeweller continued:—So I abode with him that night conversing with him till the morning morrowed, when I prayed the dawn-prayers, and going out from him returned to my house. Hardly had I settled down when the damsel came up and saluted me; and I returned her salutation and told her what had passed between myself and Ali bin Bakkar, and she said, "Know that the Caliph hath left us and there is no one in our place, and it is safer for us and better." Replied I, "Sooth thou sayest; yet is it not like my other house, which is both fitter and surer for us"; and the slave-girl rejoined, "Be it as thou seest fit. I am now going to my lady and will tell her what thou sayest and acquaint her with all thou hast mentioned." So she went away and sought her mistress and laid the project before her, and presently returned and said to me, "It is to be as thou sayest: so make us ready the place and expect us." Then she took out of her breast-pocket a purse of dinars and gave this message, "My lady saluteth thee and saith to thee:—Take this and provide therewith what the case requireth." But I swore

that I would accept naught of it; so she took the purse, and returning to her mistress told her, "He would not receive the money, but gave it back to me." "No matter," answered Shams al-Nahar. As soon as the slave-girl was gone (continued the jeweller), I arose and betook myself to my other house and transported thither all that was needful by way of vessels and furniture and rich carpets; and I did not forget china vases and cups of glass and gold and silver; and I made ready meat and drink required for the occasion. When the damsel came and saw what I had done, it pleased her and she bade me fetch Ali bin Bakkar; but I said, "None shall bring him save thou." Accordingly she went to him and brought him back perfectly dressed and looking his best. I met him and greeted him, and then seated him upon a diwan befitting his condition, and set before him sweet-scented flowers in vases of china and vari-coloured glass.[1] Then I set on a tray of many-tinted meats such as broaden the breast with their sight, and sat talking with him and diverting him, whilst the slave-girl went away and was absent till after sundown-prayers, when she returned with Shams al-Nahar, attended by two maids and none else. Now as soon as she saw Ali bin Bakkar and he saw her, he rose and embraced her, and she on her side embraced him and both fell in a fit to the ground. They lay for a whole hour insensible; then, coming to themselves, they began mutually to complain of the pains of separation. Thereupon they drew near to each other and sat talking charmingly, softly, tenderly; after which they somewhat perfumed themselves and fell to thanking me for what I had done for them. Quoth I, "Have ye a mind for food?" "Yes," quoth they. So I set before them a small matter of food, and they ate till they were satisfied and then washed their hands; after which I led them to another sitting-room and brought them wine. So they drank and drank deep and inclined to each other; and presently Shams al-Nahar said to me, "O my master! complete thy kindness by bringing us a lute or other instrument of mirth and music that the measure of our joy may be fully filled." I replied, "On my head and eyes!" and rising brought her a lute, which she took and tuned; then laying it in her lap she touched it with a masterly touch, at once exciting to sadness and changing sorrow to gladness; after which she sang these two couplets:—

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1 Arab and Pers "Bulúr" (vulg billaur), retaining the venerable tradition of the Belus-river In Al-Hariri (Ass of Halwán) it means crystal, and there is no need of proposing to translate it by onyx or to identify it with the Greek βήρυλλος, the beryl.

My sleeplessness would show I love to bide on wake; * And would my leanness prove that sickness is my make:
And tear-floods course adown the cheeks they only scald; * Would I knew Union shall Disunion overtake!

Then she went on to sing the choicest and most affecting poesy to many and various modes, till our senses were bewitched and the very room danced with excess of delight and surprise at her sweet singing; and neither thought nor reason was left in us. When we had sat awhile and the cup had gone round amongst us, the damsel took the lute and sang to a lively measure these couplets:—

My love a meeting promised me and kept it faithfully, * One night as many I shall count in number and degree:
O Night of joyance Fate vouchsafed to faithful lovers tway, * Uncaring for the railer loon and all his company!
My lover lay the Night with me and clipt me with his right, * While I with left embracèd him, a-faint for ecstasy;
And hugged him to my breast and sucked the sweet wine of his lips, * Full savouring the honey-draught the honey-man sold to me.

Whilst we were thus drowned in the sea of gladness (continued the jeweller), behold there came in to us a little maid trembling, and said, "O my lady! look how you may go away, for the folk have found you out and have surrounded the house; and we know not the cause of this!" When I heard her words, I arose startled, and lo! in rushed a slave-girl who cried, "Calamity hath come upon you." At the same moment the door was burst open and there rushed in upon us ten men masked in kerchiefs with hangers in their hands and swords by their sides, and as many more behind them. When I saw this, the world was straitened on me for all its wideness, and I looked to the door but saw no issue; so I sprang from the terrace into the house of one of my neighbours and there hid myself. Thence I found that folk had entered my lodgings and were making a mighty hubbub; and I concluded that the Caliph had got wind of us and had sent his Chief of the Watch to seize us and bring us before him. So I abode confounded and ceased not remaining in my place, without any possibility of quitting it till midnight. And presently the house-master arose, for he had heard me moving, and he feared with exceeding great fear of me; so he came forth from his room with drawn brand in hand, and made at me, saying, "Who is this in my house?" Quoth I, "I am thy neighbour the jeweller"; and he knew me and retired. Then he

fetched a light and coming up to me, said, "O my brother! indeed that which hath befallen thee this night is no light matter to me." I replied, "O my brother! tell me who was in my house and entered it, breaking in my door; for I fled to thee not knowing what was to do." He answered, "Of a truth the robbers who attacked our neighbours yesterday and slew such an one and took his goods, saw thee on the same day bringing furniture into this house; so they broke in upon thee and stole thy goods and slew thy guests." Then we arose (pursued the jeweller), I and he, and repaired to my house, which we found empty without a stick remaining in it; so I was confounded at the case and said to myself, "As for the gear I care naught about its loss, albeit I borrowed part of the stuff from my friends and it hath come to grief; yet there is no harm in that, for they knew my excuse in the plunder of my property and the pillage of my place. But as for Ali bin Bakkar and the Caliph's favourite concubine, I fear lest their case get bruited abroad and this cause the loss of my life." So I turned to my neighbour and said to him, "Thou art my brother and my neighbour and wilt cover my nakedness; what, then, dost thou advise me to do?" The man answered, "What I counsel thee to do is to keep quiet and wait; for they who entered thy house and took thy goods have murdered the best men of a party from the palace of the Caliphate, and have killed not a few of the watchmen: the government officers and guards are now in quest of them on every road, and haply they will hit upon them, whereby thy wish will come about without effort of thine." The jeweller hearing these words returned to his other house, that wherein he dwelt——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that when the jeweller heard these words he returned to his other house wherein he dwelt, and said to himself, "Indeed this that hath befallen me is what Abu al-Hasan feared and from which he fled to Bassorah. And now I have fallen into it." Presently the pillage of his pleasure-house was noised abroad among the folk, and they came to him from all sides and places, some exulting in his misfortune and others excusing him and condoling with his sorrow; whilst he bewailed himself to them and for grief neither ate meat nor drank drink. And as he

sat, repenting him of what he had done, behold! one of his servants came in to him and said, "There is a person at the door who asketh for thee; and I know him not." The jeweller went forth to him and saluted him who was a stranger; and the man whispered to him, "I have somewhat to say between our two selves." Thereupon he brought him in and asked him, "What hast thou to tell me?" Quoth the man, "Come with me to thine other house"; and the jeweller enquired, "Dost thou then know my other house?" Replied the other, "I know all about thee and I know that also whereby Allah shall dispel thy dolours." So I said to myself (continued the jeweller) "I will go with him whither he will"; and went out and walked on till we came to my second house; and when the man saw it he said to me, "It is without door or doorkeeper, and we cannot possibly sit in it, so come thou with me to another place." Then the man continued passing from stead to stead (and I with him) till night overtook us; yet I put no question to him of the matter in hand and we ceased not to walk on till we reached the open country. He kept saying, "Follow me," and quickened his pace to a trot, whilst I trotted after him heartening my heart to go on, until we reached the river, where he took boat with me, and the boatman rowed us over to the other bank. Then he landed from the boat and I landed after him; and he took my hand and led me to a street which I had never entered in all my days, nor do I know in what quarter it was. Presently the man stopped at the door of a house, and opening it entered and made me enter with him; after which he locked the door with an iron padlock,[1] and led me along the vestibule, till he brought me in the presence of ten men who were as though they were one and the same man, they being brothers. We saluted them (continued the jeweller) and they returned our greeting and bade us be seated; so we sat down. Now I was like to die for excess of weariness; but they brought me rose-water and sprinkled it on my face; after which they gave me a sherbet to drink and set before me food whereof some of them ate with me. Quoth I to myself, "Were there aught harmful in the food, they would not eat with me." So I ate, and when we had washed our hands, each of us returned to his place. Then they asked me, "Dost thou know us?" and I answered, "No! nor in my life have I ever seen you; nay, I know not even him who brought me hither." Said they,

1 The door is usually shut with a wooden bolt

"Tell us thy tidings and lie not at all." Replied I, "Know, then, that my case is wondrous and my affair marvellous; but wot ye anything about me?" They rejoined, "Yes; it was we took thy goods yesternight and carried off thy friend and her who was singing to him." Quoth I, "Allah let down His veil over you! Where be my friend and she who was singing to him?" They pointed with their hands to one side and replied, "Yonder; but, by Allah, O our brother! the secret of their case is known to none save to thee, for from the time we brought the twain hither up to this day, we have not looked upon them nor questioned them of their condition, seeing them to be persons of rank and dignity. Now this and this only it was that hindered our killing them: so tell us the truth of their case and thou shalt be assured of thy safety and of theirs." When I heard this (continued the jeweller) I almost died of fright and horror, and I said to them, "Know ye, O my brethren! that if generosity were lost, it would not be found save with you; and had I a secret which I feared to reveal, none but your breasts would conceal it." And I went on exaggerating their praises in this fashion, till I saw that frankness and readiness to speak out would profit me more than concealing facts; so I told them all that had betided me to the very end of the tale. When they heard it, they said, "And is this young man Ali Bakkar-son and this lady Shams al-Nahar?" I replied, "Yes." Now this was grievous to them and they rose and made their excuses to the two, and then they said to me, "Of what we took from thy house part is spent, but here is what is left of it." So speaking, they gave me back most of my goods and they engaged to return them to their places in my house, and to restore me the rest as soon as they could. My heart was set at ease till they split into two parties, one with me and the other against me; and we fared forth from that house and such was my case. But as regards Ali bin Bakkar and Shams al-Nahar, they were well-nigh dying for excess of fear when I went up to them and saluting them, asked, "What happened to the damsel and the two maids, and where be they gone?" and they answered only, "We know nothing of them." Then we walked on and stinted not till we came to the river-bank where the barque lay; and we all boarded it, for it was the same which had brought me over on the day before. The boatman rowed us to the other side; but hardly had we landed and taken seat on the bank to rest, when a troop of horse swooped down on us like eagles and surrounded us on all sides and places, whereupon the

robbers with us sprang up in haste like vultures, and the boat put back for them and took them in and the boatman pushed off into mid-stream, leaving us on the river-bank, unable to move or to stand still. Then the chief horseman said to us, "Whence be ye?" and we were perplexed for an answer, but I said (continued the jeweller), "Those ye saw with us are rogues; we know them not. As for us we are singers, and they intended taking us to sing for them, nor could we get free of them, save by subtlety and soft words; so on this occasion they let us go, their words being such as you have seen." But they looked at Shams al-Nahar and Ali bin Bakkar and said to me, "Thou hast not spoken sooth but, if thy tale be true, tell us who ye are and whence ye are; and what be your place and in what quarter you dwell." I knew not what to answer them, but Shams al-Nahar sprang up and approaching the Captain of the horsemen spoke with him privily, whereupon he dismounted from his steed and, setting her on horseback, took the bridle and began to lead his beast. And two of his men did the like with the youth Ali bin Bakkar, and it was the same with myself. The Commandant of the troop ceased not faring on with us, till they reached a certain part of the river bank, when he sang out in some barbarous jargon[1] and there came to us a number of men with two boats. Then the Captain embarked us in one of them (and he with us) whilst the rest of his men put off in the other, and rowed on with us till we arrived at the palace of the Caliphate, where Shams al-Nahar landed. And all the while we endured the agonies of death for excess of fear, and they ceased not faring till they came to a place whence there was a way to our quarter. Here we landed and walked on, escorted by some of the horsemen, till we came to Ali bin Bakkar's house; and when we entered it, our escort took leave of us and went their way. We abode there, unable to stir from the place and not knowing the difference between morning and evening; and in such case we continued till the dawn of the next day. And when it was again nightfall I came to myself and saw Ali bin Bakkar and the women and men of his household weeping over him, for he was stretched out without sense or motion. Some of them came to me and thoroughly arousing me said, "Tell us what hath befallen our son and say how came he in this plight?" Replied

1 Arab "Rutánah," from "Ratan," speaking any tongue not Arabic, the allusion being to foreign mercenaries, probably Turks In later days Turkish was called Muwalla', a pied horse, from its mixture of languages

I, "O folk, hearken to me"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She said, It hath reached me, O auspicious King, that the jeweller answered them, "O folk, hearken to my words and give me no trouble and annoyance! but be patient and he will come to and tell you his tale for himself." And I was hard upon them and made them afraid of a scandal between me and them; but as we were thus, behold! Ali bin Bakkar moved on his carpet-bed; whereat his friends rejoiced and the stranger folk withdrew from him, but his people forbade me to go away. Then they sprinkled rose-water on his face and he presently revived and sensed the air; whereupon they questioned him of his case, and he essayed to answer them but his tongue could not speak forthright and he signed to them to let me go home. So they let me go, and I went forth hardly crediting my escape and returned to my own house, supported by two men. When my people saw me thus, they rose up and set to shrieking and slapping their faces; but I signed to them with my hand to be silent and they were silent. Then the two men went their way and I threw myself down on my bed, where I lay the rest of the night and awoke not till the forenoon, when I found my people gathered round me and saying, "What calamity befell thee, and what evil with its mischief did fell thee?" Quoth I, "Bring me somewhat to drink." So they brought me drink and I drank of it what I would, and said to them, "What happened, happened." Thereupon they went away and I made my excuses to my friends, and asked if any of the goods that had been stolen from my other house had been returned. They answered, "Yes, some of them have come back; by token that a man entered and threw them down within the doorway and we saw him not." So I comforted myself and abode in my place two days, unable to rise and leave it; and presently I took courage and went to the bath, for I was worn out with fatigue and troubled in mind for Ali bin Bakkar and Shams al-Nahar, because I had no news of them all this time and could neither get to Ali's house, nor, out of fear for my life, take my rest in mine own. And I repented to Almighty Allah of what I had done, and praised Him for my safety. Presently my fancy suggested to me to go to such-and-such a place and see the folk and solace myself; so I went on foot to the cloth market and

sat awhile with a friend of mine there. When I rose to go I saw a woman standing over against me, so I looked at her, and lo! it was Shams al-Nahar's slave-girl. When I saw her the world grew dark in my eyes and I hurried on. She followed me, but I was seized with affright and fled from her, and whenever I looked at her, a trembling came upon me whilst she pursued me, saying, "Stop, that I may tell thee somewhat!" But I heeded her not, and never ceased walking till I reached a mosque, and she entered after me. I prayed a two-bow prayer, after which I turned to her and, sighing, said, "What dost thou want?" She asked me how I did, and I told her all that had befallen myself and Ali bin Bakkar, and besought her for news of herself. She answered, "Know that when I saw the robbers break open thy door and rush in, I was in sore terror, for I doubted not but that they were the Caliph's officers, and would seize me and my mistress, and we should perish forthwith; so we fled over the roofs, I and the maids; and, casting ourselves down from a high place, came upon some people with whom we took refuge; and they received us and brought us to the palace of the Caliphate, where we arrived in the sorriest of plights. We concealed our case and abode on coals of fire till nightfall, when I opened the river-gate and calling the boatmen who had carried us the night before said to him:—I know not what is become of my mistress; so take me in the boat, that we may go seek her on the river; haply I shall chance on some news of her. Accordingly he took me into the boat and went about with me and ceased not wending till midnight, when I spied a barque making towards the water gate, with one man rowing and another standing up and a woman lying prostrate between them twain. And they rowed on till they reached the shore when the woman landed, and I looked at her, and behold! it was Shams al-Nahar. Thereupon I got out and joined her, dazed for joy to see her after having lost all hopes of finding her alive."——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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

She said, It hath reached me, O auspicious King, that the slave-girl went on telling the jeweller, "I was dazed for joy to see her, after having lost all hopes of finding her alive. When I came up to her she bade me give the man who had brought her thither a thousand gold pieces; and we carried her in, I and the two maids, and laid her on her bed, where she passed that night in

a sorely troubled state; and when morning dawned I forbade the women and eunuchs to go in to her, or even to draw near her for the whole of that day; but on the next she revived and somewhat recovered, and I found her as if she had come out of her grave. I sprinkled rose-water upon her face and changed her clothes and washed her hands and feet; nor did I cease to coax her till I brought her to eat a little and drink some wine, though she had no mind to any such matter. As soon as she had breathed the fresh air and strength began to return to her, I took to upbraiding her, saying:—O my lady, consider and have pity on thyself; thou seest what hath betided us; surely, enough and more than enough of evil hath befallen thee; for indeed thou hast been nigh upon death. She said:—By Allah! O good damsel, in sooth death were easier to me than what hath betided me; for it seemed as though I should be slain and no power could save me. When the robbers took us from the jeweller's house they asked me, Who mayst thou be? and hearing my answer:—I am a singing-girl, they believed me. Then they turned to Ali bin Bakkar and made enquiries about him:—And who art thou and what is thy condition? whereto he replied:—I am of the common kind. So they took us and carried us along, without our resisting, to their abode; and we hurried on with them for excess of fear; but when they had us set down with them in the house, they looked hard at me and, seeing the clothes I wore and my necklaces and jewellery, believed not my account of myself, and said to me:—Of a truth these necklaces belong to no singing-girl; so be soothfast and tell us the truth of thy case. I returned them no answer whatever, saying in my mind:—Now will they slay me for the sake of my apparel and ornaments; and I spoke not a word. Then the villains turned to Ali bin Bakkar, asking:—And thou, who art thou and whence art thou? for thy semblance seemeth not as that of the common kind. But he was silent and we ceased not to keep our counsel and to weep, till Allah softened the rogues' hearts to pity and they said to us:—Who is the owner of the house wherein ye were? We answered:—Such an one, the jeweller; whereupon quoth one of them:—I know him right well and I wot the other house where he liveth, and I will engage to bring him to you this very hour. Then they agreed to set me in a place by myself and Ali bin Bakkar in a place by himself, and said to us:—Be at rest ye twain and fear not lest your secret be divulged; ye are safe from us. Meanwhile their comrade went away and returned with the jeweller, who made known to them our case, and we joined company with him; after

which a man of the band fetched a barque, wherein they embarked us all three and, rowing us over the river, landed us with scant ceremony on the opposite bank and went their ways. Thereupon up came a horse-patrol and asked us who we were; so I spoke with the Captain of the watch and said to him:—I am Shams al-Nahar, the Caliph's favourite; I had drunken strong wine and went out to visit certain of my acquaintance of the wives of the Wazirs, when yonder rogues came upon me and laid hold of me and brought me to this place; but when they saw you they fled as fast as they could. I met these men with them; so do thou escort me and them to a place of safety, and I will requite thee as I am well able to do. When the Captain of the watch heard my speech he knew me, and alighting, mounted me on his horse; and in like manner did two of his men with Ali bin Bakkar. So I spoke to her (continued the handmaid) and blamed her doings, and bade her beware, and said to her:—O my lady, have some care for thy life! But she was angered at my words and cried out at me; accordingly I left her and came forth in quest of thee, but found thee not and dared not go to the house of Ali bin Bakkar; so stood watching for thee, that I might ask thee of him and wot how it goes with him. And I pray thee of thy favour to take of me some money, for thou hast doubtless borrowed from thy friends part of the gear, and as it is lost it behoveth thee to make it good with folk." I replied, "To hear is to obey! go on"; and I walked with her till we drew near my house, when she said to me, "Wait here till I come back to thee."——And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that after the slave-girl had addressed the jeweller, "Wait here till I come back to thee!" she went away and presently returned with the money, which she put (continued the jeweller) into my hand. saying, "O my master, in what place shall we meet?" Quoth I, "I will start and go to my house at once and suffer hard things for thy sake and contrive how thou mayst win access to him, for such access is difficult at this present." Said she, "Let me know some spot where I shall come to thee"; and I answered, "In my other house; I will go thither forthright and have the doors mended and the place made safe again, and henceforth we will

meet there." Then she took leave of me and went her way, whilst I carried the money home, and counting it found it five thousand dinars. So I gave my people some of it and to all who had lent me aught I made good their loss, after which I arose and took my servants and repaired to my other house whence the things had been stolen; and I brought builders and carpenters and masons, who restored it to its former state. Moreover, I placed my negress-slave there and forgot the mishaps which had befallen me. Then I fared forth and repaired to Ali bin Bakkar's house and, when I reached it, his slave-servants accosted me, saying, "Our lord calleth for thee night and day, and hath promised to free whichever of us bringeth thee to him; so they have been wandering about in quest of thee everywhere but knew not in what part to find thee. Our master is by way of recovering strength, but at times he reviveth and at times he relapseth; and whenever he reviveth he nameth thee, and saith: —Needs must ye bring him to me, though but for the twinkling of an eye; and then he sinketh back into his torpor." Accordingly (continued the jeweller), I accompanied the slave and went in to Ali bin Bakkar; and, finding him unable to speak, sat down at his head, whereupon he opened his eyes and seeing me, wept and said, "Welcome and well come!" I raised him and, making him sit up, strained him to my bosom, and he said, "Know, O my brother! that from the hour I took to my bed I have not sat up till now: praise to Allah that I see thee again!" And I ceased not to prop him and support him until I made him stand on his feet and walk a few steps, after which I changed his clothes and he drank some wine: but all this he did for my satisfaction. Then, seeing him somewhat restored, I told him what had befallen me with the slave-girl (none else hearing me), and said to him, "Take heart and be of good courage, I know what thou sufferest." He smiled and I added, "Verily nothing shall betide thee save what shall rejoice thee and medicine thee." Thereupon he called for food, which being brought he signed to his pages, and they withdrew. Then quoth he to me, "O my brother! hast thou seen what hath befallen me?" and he made excuses to me and asked how I had fared all that while. I told him everything that had befallen me, from beginning to end, whereat he wondered and, calling his servants, said, "Bring me such and such things." They brought in fine carpets and hangings, and, besides that, vessels of gold and silver, more than I had lost, and he gave them all to me; so I sent them to my house and abode with

him that night. When the day began to yellow, he said to me, "Know thou that as to all doings there is an end, so the end of love is either death or accomplishment of desire. I am nearer unto death, would I had died ere this befell! and had not Allah favoured us we had been found out and put to shame. And now I know not what shall deliver me from this my strait, and were it not that I fear Allah I would hasten my own death; for know, O my brother! that I am like bird in cage and that my life is of a surety perished, choked by the distresses which have befallen me; yet hath it a period stablished firm and an appointed term." And he wept and groaned and began repeating:—

Enough of tears hath shed the lover-wight, * When grief outcast all patience from his sprite:
He hid the secrets which united us, * But now His eye parts what He did unite!

When he had finished his verses, the jeweller said to him, "O my lord, I now intend returning to my house." He answered, "There be no harm in that; go and come back to me with news as fast as possible, for thou seest my case." So I took leave of him (continued the jeweller) and went home, and hardly had I sat down, when up came the damsel, choked with long weeping. I asked, "What is the matter?" and she answered, "O my lord, know, then, that what we feared hath befallen us; for, when I left thee yesterday and returned to my lady, I found her in a fury with one of the two maids who were with us the other night, and she ordered her to be beaten. The girl was frightened and ran away; but as she was leaving the house, one of the door-porters and guards of the gate met her and took her up and would have sent her back to her mistress. However, she let fall some hints, which were a disclosure to him; so he cajoled her and led her on to talk, and she tattled about our case and let him know of all our doings. This affair came to the ears of the Caliph, who bade remove my mistress, Shams al-Nahar, and all her gear to the palace of the Caliphate; and set over her a guard of twenty eunuchs. Since then to the present hour he hath not visited her nor hath given her to know the reason of his action, but I suspect this to be the cause; wherefore I am in fear for my life and am sore troubled, O my lord! knowing not what I shall do, nor with what contrivance I shall order my affair and hers; for she hath none by her more trusted or more trustworthy than

injunctions, after which he loaded three camels and mounted his beast; and I did likewise. We went forth privily in disguise, and fared on and ceased not our wayfare the rest of that day and all its night, till nigh upon morning, when we unloaded, and hobbling our camels lay down to sleep. But we were worn with fatigue and we neglected to keep watch, so that there fell upon us robbers, who stripped us of all we had and slew our slaves, when these would have beaten them off, leaving us naked and in the sorriest of plights, after they had taken our money and lifted our beasts and disappeared. As soon as they were gone, we arose and walked on till morning dawned, when we came to a village which we entered, and finding a mosque took refuge therein for we were naked. So we sat in a corner all that day and we passed the next night without meat or drink; and at day-break we prayed our dawn-prayer and sat down again. Presently, behold! a man entered and saluting us prayed a two-bow prayer, after which he turned to us and said, "O folk, are ye strangers?" We replied, "Yes: the bandits waylaid us and stripped us naked, and we came to this town but know none here with whom we may shelter." Quoth he, "What say ye? will you come home with me?" And (pursued the jeweller) I said to Ali bin Bakkar, "Up and let us go with him, and we shall escape two evils; the first, our fear lest some one who knoweth us enter this mosque and recognise us, so that we come to disgrace; and the second, that we are strangers and have no place wherein to lodge." And he answered helplessly, "As thou wilt." Then the man said to us again, "O ye poor folk! give ear unto me and come with me to my place," and I replied, "Hearkening and obedience"; whereupon he pulled off a part of his own clothes and covered us therewith, and made his excuses to us and spoke kindly to us. Then we arose and accompanied him to his house and he knocked at the door, whereupon a little slave-boy came out and opened to us. The host entered and we followed him[1]; when he called for a bundle of clothes and muslins for turbands, and gave us each a suit and a piece; so we dressed and turbanded ourselves and sat us down. Presently, in came a damsel with a tray of food and set it before us, saying, "Eat." We ate some small matter and she took away the tray; after which we abode with our host till nightfall, when Ali bin Bakkar sighed and said to me, "Know, O my brother, that I am a dying man past hope of life and I would charge thee with a charge: it is that, when thou seest

1 This is the rule; to guard against the *guet-apens*

injunctions, after which he loaded three camels and mounted his beast; and I did likewise. We went forth privily in disguise, and fared on and ceased not our wayfare the rest of that day and all its night, till nigh upon morning, when we unloaded, and hobbling our camels lay down to sleep. But we were worn with fatigue and we neglected to keep watch, so that there fell upon us robbers, who stripped us of all we had and slew our slaves, when these would have beaten them off, leaving us naked and in the sorriest of plights, after they had taken our money and lifted our beasts and disappeared. As soon as they were gone, we arose and walked on till morning dawned, when we came to a village which we entered, and finding a mosque took refuge therein for we were naked. So we sat in a corner all that day and we passed the next night without meat or drink; and at day-break we prayed our dawn-prayer and sat down again. Presently, behold! a man entered and saluting us prayed a two-bow prayer, after which he turned to us and said, "O folk, are ye strangers?" We replied, "Yes: the bandits waylaid us and stripped us naked, and we came to this town but know none here with whom we may shelter." Quoth he, "What say ye? will you come home with me?" And (pursued the jeweller) I said to Ali bin Bakkar, "Up and let us go with him, and we shall escape two evils; the first, our fear lest some one who knoweth us enter this mosque and recognise us, so that we come to disgrace; and the second, that we are strangers and have no place wherein to lodge." And he answered helplessly, "As thou wilt." Then the man said to us again, "O ye poor folk! give ear unto me and come with me to my place," and I replied, "Hearkening and obedience"; whereupon he pulled off a part of his own clothes and covered us therewith, and made his excuses to us and spoke kindly to us. Then we arose and accompanied him to his house and he knocked at the door, whereupon a little slave-boy came out and opened to us. The host entered and we followed him[1]; when he called for a bundle of clothes and muslins for turbands, and gave us each a suit and a piece; so we dressed and turbanded ourselves and sat us down. Presently, in came a damsel with a tray of food and set it before us, saying, "Eat." We ate some small matter and she took away the tray; after which we abode with our host till nightfall, when Ali bin Bakkar sighed and said to me, "Know, O my brother, that I am a dying man past hope of life and I would charge thee with a charge: it is that, when thou seest

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me dead, thou go to my parent[1] and tell her of my decease and bid her come hither that she may be here to receive the visits of condolence and be present at the washing of my corpse; and do thou exhort her to bear my loss with patience." Then he fell down in a fainting fit and when he recovered he heard a damsel singing afar off and making verses as she sang. Thereupon he addressed himself to give ear to her and hearken to her voice; and now he was insensible, absent from the world, and then he came to himself; and anon he wept for grief and mourning at the love which had befallen him. Presently he heard the damsel, who was singing, repeat these couplets:—

Parting ran up to part from lover-twain * Free converse, perfect concord, friendship fain:
The Nights with shifting drifted us apart, * Would Heaven I wot if we shall meet again:
How bitter after meeting 'tis to part, * May lovers ne'er endure so bitter pain!
Death-grip, death-choke, lasts for an hour and ends, * But parting-tortures aye in heart remain:
Could we but trace where Parting's house is placed * We would make Parting eke of parting taste!

When Ali son of Bakkar heard the damsel's song, he sobbed one sob and his soul quitted his body. As soon as I saw that he was dead (continued the jeweller), I committed his corpse to the care of the house-master and said to him, "Know thou that I am going to Baghdad, to tell his mother and kinsfolk that they may come hither and conduct his burial." So I betook myself to Baghdad and, going to my house, changed my clothes; after which I repaired to Ali bin Bakkar's lodging. Now when his servants saw me they came to me and questioned me of him, and I bade them ask permission for me to go in to his mother. She gave me leave; so I entered and saluting her, said, "Verily Allah ordereth the lives of all creatures by His commandment, and when He decreeth aught there is no escaping its fulfilment; nor can any soul depart but by leave of Allah, according to the Writ which affirmeth the appointed term.[2]" She guessed by these words that her son was dead, and wept with sore weeping, then she said to me, "Allah upon thee! tell me, is my son dead?" I

1 Arab "Wálidati," used when speaking to one not of the family in lieu of the familiar "Ummi" = my mother So the father is Wálid = the begetter.

2 This is one of the many euphemistic formulæ for such occasions; they usually begin, "May thy head live," etc

could not answer her for tears and excess of grief, and when she saw me thus she was choked with weeping and fell to the ground in a fit. As soon as she came to herself she said to me, "Tell me how it was with my son." I replied, "May Allah abundantly compensate thee for his loss!" and I told her all that had befallen him from beginning to end. She then asked, "Did he give thee any charge?" and I answered, "Yes," and told her what he had said, adding, "Hasten to perform his funeral." When she heard these words she swooned away again; and when she recovered she addressed herself to do as I charged her. Then I returned to my house; and as I went along musing sadly upon the fair gifts of his youth, behold! a woman caught hold of my hand;—— And Shahrazad perceived the dawn of day and ceased to say her permitted say.

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

She said, It hath reached me, O auspicious King, that the jeweller thus continued:—A woman caught hold of my hand; and I looked at her, and lo! it was the slave-girl who used to come from Shams al-Nahar, and she seemed broken by grief. When we knew each other we both wept, and ceased not weeping till we reached my house, and I said to her, "Knowest thou the news of the youth, Ali bin Bakkar?" She replied, "No, by Allah!" so I told her the manner of his death and all that had passed, whilst we both wept; after which quoth I to her, "How is it with thy mistress?" Quoth she, "The Commander of the Faithful would not hear a single word against her; but, for the great love he bore her, saw all her actions in a favourable light, and said to her:—O Shams al-Nahar! thou art dear to me and I will bear with thee and bring the noses of thy foes to the grindstone. Then he bade them furnish her an apartment decorated with gold and a handsome sleeping-chamber, and she abode with him in all ease of life and high favour. Now it came to pass that one day as he sat at wine, according to his custom, with his favourite concubines in presence, he bade them be seated in their several ranks and made Shams al-Nahar sit by his side. But her patience had failed and her disorder had redoubled upon her. Then he bade one of the damsels sing; so she took a lute and tuning it struck the chords, and began to sing these verses:—

One craved my love and I gave all he craved of me, * And tears on cheek betray how 'twas I came to yield:

Tear-drops, meseemeth, are familiar with our case, * Revealing what I hide, hiding what I revealed:
How can I hope in secret to conceal my love, * Which stress of passion ever showeth unconcealed:
Death, since I lost my lover, is grown sweet to me; * Would I knew what their joys when I shall quit the field!

Now when Shams al-Nahar heard these verses sung by the slave-girl, she could not keep her seat, but fell down in a fainting-fit, whereupon the Caliph cast the cup from his hand and drew her to him crying out; and the damsels also cried out, and the Prince of True Believers turned her over and shook her, and lo and behold! she was dead. The Caliph grieved over her death with sore grief and bade break all the vessels and dulcimers[1] and other instruments of mirth and music which were in the room: then, carrying her body to his closet, he abode with her the rest of the night. When the day broke, he laid her out and commanded to wash her and shroud her and bury her. And he mourned for her with sore mourning, and questioned not of her case nor of what caused her condition. And I beg thee in Allah's name (continued the damsel) to let me know the day of the coming of Ali bin Bakkar's funeral procession that I may be present at his burial." Quoth I, "For myself, where thou wilt thou canst find me; but thou, where art thou to be found, and who can come at thee where thou art?" She replied, "On the day of Shams al-Nahar's death, the Commander of the Faithful freed all her women, myself among the rest[2]; and I am one of those now abiding at the tomb in such a place." So I rose and accompanied her to the burial-ground and piously visited Shams al-Nahar's tomb; after which I went my way and ceased not to await the coming of Ali bin Bakkar's funeral. When it arrived, the people of Baghdad went forth to meet it, and I went forth with them; and I saw the damsel among the women and she the loudest of them in lamentation, crying out and wailing with a voice that rent the vitals and made the heart ache. Never was seen in Baghdad a finer funeral than his; and we ceased not to follow in crowds till we reached the cemetery and buried him to the mercy of Almighty Allah; nor from that time to this have I ceased to visit the tombs of Ali

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1 Arab "Kánún," Gr κανὼν, an instrument not unlike the Austrian zither; it is illustrated in Lane (ii 77)

2 This is often done, the merit of the act being transferred to the soul of the deceased.

son of Bakkar and of Shams al-Nahar. This, then, is their story, and Allah Almighty have mercy upon them[1]!" And yet is not their tale (continued Shahrazad) more wonderful than that of King Shahrimán. The King asked her, "And what was his tale?"——And Shahrazad perceived the dawn of day and ceased saying her permitted say.

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1 The two amourists were martyrs; and their amours, which appear exaggerated to the Western mind, have many parallels in the East. The story is a hopeless affair of love; with only one moral (if any be wanted), viz., that there may be too much of a good thing. It is given very concisely in the Bul. Edit., vol. i.; and more fully in the Mac. Edit., aided in places by the Bresl. (ii. 320) and the Calc. (ii. 230).

END OF VOL. II.

