

SUPPLEMENTAL NIGHTS

TO • THE • BOOK • OF • THE • THOUSAND
AND • ONE • NIGHTS • WITH • NOTES
ANTHROPOLOGICAL • AND
EXPLANATORY

BY

RICHARD • F • BURTON

VOLUME
SIX

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I INSCRIBE THIS FINAL VOLUME
TO
THE MANY EXCELLENT FRIENDS
WHO LENT ME THEIR VALUABLE AID IN COPYING
AND ANNOTATING

The Thousand Nights and a Night

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** Reviews and their reviews and opinions of the press, omitted. For interested parties the content can be retrieved in one of the many sites that contain photo images of this volume's text. (Ed.)

THE TRANSLATOR'S FOREWORD.

This volume has been entitled "THE NEW ARABIAN NIGHTS," a name now hackneyed because applied to its contents as far back as 1819 in Henry Weber's "Tales of the East" (Edinburgh, Ballantyne). The original MS. was brought to France by Al-Káhin Diyúnisiús Sháwísh, a Syrian priest of the Congregation of St. Basil, whose name has been Frenchified to Dom Dennis (or Denys) Chavis. He was a student at the European College of Al-Kadí Ithanásiús (St. Athanasius) in Rúmiyah the Grand (Constantinople) and was summoned by the Minister of State, Baron de Breteuil, to Paris, where he presently became "Teacher of the Arabic Tongue at the College of the Sultán, King of Fransá in Bárís (Paris) the Great." He undertook (probably to supply the loss of Galland's ivth MS. volume) a continuation of The Nights (proper), and wrote with his own hand the last two leaves of the third tome, which ends with three instead of four couplets: thus he completed Kamar al-Zamán (Night cclxxxi.-cccxxix.) and the following tales:

The History of the Sleeper and the Waker (Nights cccxxx.-ccclxxix.).
The History of Warlock and the Cook (ccclxxx.-cd.).
The History of the Prisoner in the Bímáristán or Madhouse (cd.-cdxxvii.).
The History of Ghánim the Thrall o' Love (cdxxviii.-cdlxxiv.).
The History of Zayn al-Asnám and the King of the Jánn (cdlxxv.-cdxc.).
The History of Alaeddin (cdxcii.-dlxix.), and
The History of Ten Wazirs (dlxx.).

The copy breaks off at folio 320, r^o in the middle of Night dcxxxi., and the date (given at the end of Night cdxxvii., folio 139) is Shubát (February), A.D. 1787. This is the MS. numbered Supplément Arabe, No. 1716.

In Paris, Dom Chavis forgathered with M. Cazotte, a litterateur of the category "light," an ingenieux ecrivain, distinguished for "gaiety, delicacy, wit and Attic elegance," and favorably known for (inter alia) his poem "Olivier," his "Diable Amoureux," "The Lord Impromptu," and a travesty of The Nights called "The Thousand and One Fopperies." The two agreed to collaborate, the Syrian translating the Arabic into French, and the Parisian metamorphosing the manner and matter to "the style and taste of the day"; that is to say, working up an exaggerated imitation, a caricature, of Galland. The work appeared, according to Mr. A. G. Ellis, of the British Museum, who kindly sent me these notes, in *Le Cabinet des Fées, ou Collection choisie des Contes des Fées, et autres contes merveilleux, ornés de figures. Tome trente-huitième—(quarante-unième). À Geneve, chez Barde, Manget et Compagnie, Imprimeurs-Libraires. Et se trouve à Paris Rue et Hôtel Serpente. 1788-89, 8^o1*. The half title is *Les Veilliées Persanes*, and on the second title page is *Les Veilliées du Sultan Schahriar, avec la Sultane Scheherazade; Histoires incroyables, amusantes, et morales, traduites de l'Arabe par M. Cazotte et D. Chavis. Faisant suite aux mille et une Nuits. Ornees de 12 belles gravures. Tome premier (— quatrième) à Genève, chez Barde, Manget et Comp^l 1793*. This 8vo² bears the abridged title, *La Suite des mille et une Nuits, Contes Arabes, traduits par Dom Chavis et M. Cazotte*. The work was printed with illustrations at Geneva and in Paris, MDCCLXXXVIII., and formed the last four volumes (xxxviii.-xli.) of the great *Recueil, the Cabinet des Fées*, published at Geneva from A.D. 1788 to 1793. The following is a complete list of the histories, as it appears in the English translation, lengthily entitled, "*Arabian Tales; or, la Continuation of the Arabian Nights Entertainments. Consisting of Stories Related by the Sultana of the Indies to divert her Husband from the Performance of a rash vow; Exhibiting A most interesting view of the Religion, Laws, Manners, Customs, Arts, and Literature of the Nations of the East, And Affording a rich Fund of the most pleasing Amusement, which fictitious writings can supply. In Four Volumes newly translated from the original Arabic into French*

1 Tome xli. is dated 1789, the other three, 1788, to include them in the "Cabinet."

2 The titles of all the vols. are dated alike, 1793, the actual date of printing.

By Dom Chavis | a native Arab and M. Cazotte, Member | of the Academy of Dijon. | And translated from the French into English | By Robert Heron. | Edinburgh: | Printed for Bell and Bradfute, J. Dickson, E. Balfour, | and P. Hill, Edinburgh; | and G. G. J. and J. Robinson, London | MDCCXCII."

1. The Robber Caliph; or, adventures of Haroun Alraschid, with the Princess of Persia and the fair Zutulbe. ¹
2. The Power of Destiny; or, Story of the Journey of Giafar to Damascus,comprehending the Adventures of Chebib (Habíb) and his family.
3. The Story of Halechalbé (Ali Chelebí) and the Unknown Lady; or, the.Bimaristan.
4. The Idiot; or, Story of Xailoun ²
5. The Adventures of Simustafa (= "Si" for Sídí "Mustafa") and the Princess Ilsatílsone (Lizzat al-Lusún = Delight of Tongues?).
6. Adventures of Alibengiád, Sultan of Herat, and of the False Birds of Paradise.
7. History of Sankarib and his two Viziers.
8. History of the Family of the Schebandad (Shah-bandar = Consul) of Surat.
9. The Lover of the Stars: or, Abil Hasan's Story.
10. History of Captain Tranchemont and his Brave Companions: Debil Hasen's Story.
11. The Dream of Valid Hasan.
- 12-23. Story of Bohetzad and his Ten Viziers (with eleven subsidiary tales) ³
24. Story of Habib and Dorathal-Goase (= Durrat al-Ghawwás the Pearl of the Diver); or, the Arabian Knight.
25. Story of Illabousatrous (?) of Schal-Goase, and of Camarilzaman.
26. Story of the Lady of the Beautiful Tresses.
27. The History of Habib and Dorathal-Goase; or, the Arabian Knight continued.
28. History of Maugraby (Al-Maghrabi = the Moor); or, the Magician.
29. History of Halaíaddin ('Alá al-Din, Alaeddin, Aladdin), Prince of Persia.
30. History of Yemaladdin (Jamál al-Din), Prince of Great Katay.
31. History of Baha-Ildur, Prince of Cinigae.
32. History of Badrildinn (Badr al-Din), Prince of Tartary.
33. History of the Amours of Maugraby with Auhata al-Kawakik (=Ukht al-Kawákib, Sister of the Planets), daughter of the King of Egypt.
34. History of the Birth of Maugraby.

Of these thirty four only five (MS. iv., vi., vii., xxvii. and xxxii) have not been found in the original Arabic.

1 This name is not in the Arabic text, and I have vainly puzzled my brains about its derivation or meaning.

2 This P. N. is, I presume, a corruption of "Shawalán"=one falling short. The wife "Oitba" is evidently "Otbá" or "Utbá."

3 See my Supplemental volume i. pp. 37-116, "The Ten Wazirs; or, the History of King Azádbakht and his Son."

Public opinion was highly favourable to the "Suite" when first issued. Orientalism was at that time new to Europe, and the general was startled by its novelties, e.g. by "Women wearing drawers and trousers like their husbands, and men arrayed in loose robes like their wives, yet at the same time cherishing, as so many goats, each a venerable length of beard." (Heron's Preface.) They found its "phenomena so remote from the customs and manners of Europe, that, when exhibited as entering into the ordinary system of human affairs, they could not fail to confer a considerable share of amusive novelty on the characters and events with which they were connected." (Ditto, Preface.) Jonathan Scott roundly pronounced the continuation a forgery. Dr. Patrick Russell (*History of Aleppo*, vol. i. 385) had no good opinion of it, and Caussin de Perceval (*père*, vol. viii., p. 40—46) declared the version *éloignée du goût Orientale*; yet he re-translated the tales from the original Arabic (*Continues*, Paris, 1806), and in this he was followed by Gauttier, while Southey borrowed the idea of his beautiful romance, "Thalaba the Destroyer," now in *Lethe* from the "History of Maughraby." Mr. A. G. Ellis considers these tales as good as the old "Arabian Nights," and my friend Mr. W. F. Kirby (*Appendix to The Nights*, vol. x. p. 418), quite agrees with him that Chavis and Cazotte's Continuation is well worthy of republication in its entirety. It remained for the *Edinburgh Review*, in one of those ignorant and scurrilous articles with which it periodically outrages truth and good taste (No. 535, July, 1886), to state, "Cazotte published his *Suite des Mille et une Nuits*, a barefaced forgery, in 1785." A barefaced forgery! when the original of twenty eight tales out of thirty four are perfectly well known, and when sundry of these appear in MSS. of "The Thousand Nights and a Night." The following is a list of the Tales (widely differing from those of Chavis and Cazotte) which appeared in the version of Caussin de Perceval.

VOLUME VIII.

Les | *Mille et une Nuits*, | *Contes Arabes*, | Traduits en Français | Par M. Galland, | Membre de l'Academie des Inscriptions et | Belles-Lettres, Professeur de Langue Arabe | au College Royal; | Continués | Par M. Caussin de Perceval, | Professeur de Langue Arabe au College Imperial. | Tome huitième. | a Paris, | chez Le Normant, Imp. Libraire, | Rue des Prêtres Saint-Germain-L'Auxerrois. | 1806.

1. Nouvelles aventures du calife Haroun Alraschid; ou histoire de la petite fille de Chosroes Anouschirvan.

(Gauttier, Histoire du Khalyfe de Baghdad: vol. vii. 117.)

2. Le Bimaristan, ou histoire du jeune Marchand de Bagdad et de la dame inconnue.

3. Le medecin et le jeune traiteur de Bagdad.

4. Histoire du Sage Hicar.

(Gauttier, Histoire du Sage Heycar, vii. 313.)

5. Histoire du roi Azadbakht, ou des dix Visirs.

6. „ „ marchand devenu malheureux.

7. „ „ „ imprudent et de ses deux enfants.

8. „ „ d' Abousaber, ou de l'homme patient.

9. „ „ du prince Behezad.

10. „ „ roi Dadbin, ou de la vertueuse Aroua.

11. „ „ „ Bakhtzeman.

12. „ „ „ Khadidan.

13. „ „ „ Beherkerd.

14. „ „ „ Ilanschah et d'Abouteman.

15. „ „ „ Ibrahim et de son fils.

16. „ „ Soleiman-schah.

17. „ „ de l'esclave sauve du supplice.

VOLUME IX.

18. Attaf ou l'homme genereux.

(Gauttier, Histoire de l'habitant de Damas; vii. 234.)

19. Histoire du Prince Habib et de Dorrat Algoase.

20. „ „ roi Sapor, souverain des Iles Bellour; de Camar Alzemann,
fille du génie Alatrous, et Dorrat Algoase. (Gauttier, vii. 64.)

21. Histoire de Naama et de Naam.

22. „ „ d'Alaeddin.

23. „ „ d'Abou Mohammed Alkeslan.

24. „ „ d'Aly Mohammed le joaillier, ou du faux calife.

I need hardly offer any observations upon these tales, as they have been discussed in the preceding pages. By an error of the late M. Reinaud (for which see p. 39 Histoire d'Alâ al-Dîn by M. H. Zotenberg, Paris, Imprimerie Nationale, MDCCCLXXXVIII.) the MS. Supplement Arabe, No. 1716, in the writing of Dom Chavis has been confounded with No. 1723, which is not written by the Syrian priest but which contains the originals of the Cazotte Continuation as noted by M. C. de Perceval (Les Mille et une Nuits, etc., vol. viii. Pref. p. 17, et seqq.). It is labelled Histoires tirées la plupart des Mille et une Nuits | Supplement Arabe | Volume de 742 pages. The thick quarto measures centimetres 20½ long by 16 wide; the binding

is apparently Italian and the paper is European, but the filegrane or watermark, which is of three varieties, a coronet, a lozenge shaped bunch of circles and a nondescript, may be Venetian or French. It contains 755 pages, paginated after European fashion, but the last eleven leaves are left blank reducing the number written to 742; and the terminal note, containing the date, is on the last leaf. Each page numbers 15 lines and each leaf has its catchword (*mot de rappel*). It is not ordered by "karrás" or quires; but is written upon 48 sets of 4 double leaves. The text is in a fair Syrian hand, but not so flowing as that of No. 1716, by Sháwísh himself, which the well known Arabist, Baron de Slane, described as *Bonne ecriture orientale de la fin du XVIII' Siècle*. The colophon conceals or omits the name of the scribe, but records the dates of incept Kánún Ild. (the Syrian winter month January) A.D. 1772; and of conclusion Naysán (April) of the same year. It has head lines disposed recto and verso, e.g.,

Haykár

—

Al-Hakim,

and parentheses in the text after European fashion with an imperfect list at the beginning. A complete index is furnished at the end. The following are the order and pagination of the fourteen stories

1. The King of Persia and his Ten Wazirs	pp. 1 to 62
2. Say of the Sage Haykár	140
3. History of King Sabúr and the Three WiseMen	183
4. The Daughter of Kistrà the King (Al Bundukáni)	217
5. The Caliph and the Three Kalandars	266
6. Julnár the Sea born	396
7. The Duenna, the Linguist dame and theKing's Son	476
8. The Tale of the Warlock and the young Cookof Baghdad	505
9. The Man in the Bímáristán or Madhouse	538
10. The Tale of Attáf the Syrian	588
11. The History of Sultan Habíb and Durratal-Ghawwás	628
12. The Caliph and the Fisherman	686
13. The Cock and the Fox	718
14. The Fowlet and the Fowler	725 to 739 (finis)

Upon these tales I would be permitted to offer a few observations. No. 1. begins with a Christian formula: "In the name of the Father and the Son and the Holy Ghost" (Rúhu'l-Kudus); and it is not translated, because it is a mere replica of the Ten Wazirs (Suppl. vol. i. 55-151). The second, containing "The Sage Haykár," which is famous in folklore throughout the East, begins with the orthodox Moslem "Bismillah," etc. "King Sapor" is prefaced by a Christian form which to the Trinitarian formula adds, "Allah being One"; this, again, is not translated, because it repeats the "Ebony Horse" (vol. v. 1). No iv., which opens with the Bismillah, is found in the Sabbágh MS. of The Nights (see Suppl. vol. iii.) as the *Histoire de Haroun al-Raschid et de la descendante de Chosroes*. Albondoqani (Nights lxx.—lxxvii.). No. v., which also has the Moslem invocation, is followed by the "Caliph and the Three Kalandars," where, after the fashion of this our MS., the episodes (vol. i., 104—130) are taken bodily from "The Porter and the Three Ladies of Baghdad" (i. 82), and are converted into a separate History. No. vi. has no title to be translated, being a replica, of the long sea tale in vol. vii., 264. Nos. vii., viii., ix., x. and xi. lack initiatory invocation betraying Christian or Moslem provenance. No. viii. is the History of Sí Mustafá and of Shaykh Shaháb al-Dín in the Turkish Tales: it also occurs in the Sabbágh MS. (Nights cclxxxvi.—cdviii.). The Bímáristán (No. ix.), alias Ali Chalabi (Halechalbé), has already appeared in my Suppl. vol. iv. 35. No. xii., "The Caliph and the Fisherman," makes Harun al-Rashid the hero of the tale in "The Fisherman and the Jinni" (vol. i. 38); it calls the ensorcelled King of the Black Islands Mahmúd, and his witch of a wife Sitt al-Mulúk, and it also introduces into the Court of the Great Caliph Hasan Shumán and Ahmad al-Danaf, the prominent personages in "The Rogueries of Dalíláh" (vol. vii. 144) and its sister tale (vii. 172). The two last Histories, which are ingenious enough, also lack initial formulae. Dr. Russell (the historian of Aleppo) brought back with him a miscellaneous collection comprising

Al-Bundukani, or the Robber Caliph;
The Power of Destiny (Attaf the Syrian);
Ali Chelebi, or the Bimaristan;
King Sankharib and the Sage Haykar;
Bohetzad (Azádbakht) and the Ten Wazirs; and, lastly,
Habib, or the Arabian Knight.

The Encyclopedia Britannica (ixth edit. of MDCCCLXXVI.), which omits the name of Professor Galland, one of the marking

Orientalists in his own day, has not ignored Jacques Cazotte, remarkable for chequered life and noble death. Born in 1720, at Dijon, where his father was Chancellor for the Province of Burgundy, he studied with the Jesuits at home; and, having passed through the finishing process in Paris, he was introduced to public life by the Administration de la Marine. He showed early taste for poetry as well as prose, and composed songs, tales, and an opera—"The Thousand and One Fopperies." His physique is described as a tall figure, with regular features, expressive blue eyes, and fine hair, which he wore long. At twenty seven he became a commissary in the office and was presently sent as Comptroller to the Windward Islands, including the French Colony Martinique, which then as now was famous for successful woman kind. At these head quarters he became intimate with Pere Lavalette, Superior of the S. J. Mission, and he passed some years of a pleasant and not unintellectual career. Returning to Paris on leave of absence he fell in with a country woman and an old family friend, Madame La Poissonnier, who had been appointed head nurse to the Duke of Burgundy; and, as the child in her charge required lulling to sleep, Cazotte composed the favourite romances (ballads), *Tout au beau milieu des Ardennes*, and *Cornmere Il faut chauffer le lit*. These scherzi, however, brought him more note than profit, and soon afterwards he returned to Martinique. During his second term of service Cazotte wrote his heroic comic poem, the *Roman d'Olivier*, in twelve cantos, afterwards printed in Paris (2 vols. 8vo, 1765); and it was held a novel and singular composition. When the English first attacked (in 1759) Saint Pierre of Martinique, afterwards captured by Rodney in 1762, the sprightly litterateur showed abundant courage and conduct, but over exertion injured his health, and he was again driven from his post by sickness. He learned, on landing in France, that his brother, whilome Vicar General to M. de Choiseul, Bishop of Chalons-sur-Marne, had died and left him a fair estate, Pierry, near Epernay; he. therefore resigned his appointment and retired with the title "Commissary General to the Marine." But presently he lost 50,000 écus—the whole fruit of his economies—by the speculations of Pere Lavalette, to whose hands he had entrusted his estates, negroes, and effects at Martinique. These had been sold and the cheques had been forwarded to the owner: the S. J., however, refused to honour

them. Hence the scandal of a lawsuit in which Cazotte showed much delicacy and regard for the feelings of his former tutors. Meanwhile Cazotte had married Elizabeth Roignon, daughter to the Chief Justice of Martinique; he returned to the Parisian world with some éclat and he became an universal favourite on account of his happy wit and humour, his bonhomie, his perfect frankness, and his hearty amiability. The vogue of "Olivier" induced him to follow it up with *Le Diable Amoureux*, a continuation or rather parody of Voltaire's *Guerre civile de Genève*: this work was so skilfully carried out that it completely deceived the world; and it was followed by sundry minor pieces which were greedily read. Unlike the esprits forts of his age, he became after a gay youth tide an ardent Christian; he made the Gospel his rule of life; and he sturdily defended his religious opinions; he had also the moral courage to enter the lists with M. de Voltaire, then the idol in chief of the classes and the masses. In later life Cazotte met Dom Chavis, who was translating into a curious jargon (Arabo-Franco-Italian) certain Oriental tales; and, although he was nearing the Psalmist's age term of man, he agreed to "collaborate." The Frenchman used to take the pen at midnight when returning from "social pleasures," and work till 4—5 a.m. As he had prodigious facility and spontaneity he finished his part of the task in two winters. Some of the tales in the suite, especially that of "Maugraby," are attributed wholly to his invention; and, as a rule, his aim and object were to diffuse his spiritual ideas and to write treatises on moral perfection under the form of *novelle*. Cazotte, after a well spent and honourable life, had reason to expect with calmness "the evening and ending of a fine day." But this was not to be; the Great Revolution had burst like a hurricane over the land, and he was doomed to die a hero's death. His character was too candid, and his disposition too honest, for times which suggested concealment. He had become one of the Illuminati, and La Harpe ascribed to him the celebrated prophecy which described the minutest events of the Great Revolution. A Royalist *pur sang*, he freely expressed his sentiments to his old friend Ponteau, then Secretary of the Civil List. His letters came to light shortly after the terrible day, August 10, 1792: he was summarily arrested at Pierry and brought to Paris, where he was thrown into prison. On Sept. 3, when violence again waxed rampant, he was attacked by the patriot assassins, and was saved

only by the devotion of his daughter Elizabeth, who threw herself upon the old man crying, "You shall not reach my father's heart before piercing mine." The courage of the noble pair commanded the admiration of the ruffians, and they were carried home in triumph. For a few weeks the family remained unmolested, but in those days "Providence" slept and Fortune did not favour the brave. The Municipality presently decreed a second arrest, and the venerable litterateur, aged seventy two, was sent before the revolutionary tribunal appointed to deal with the pretended offences of August 10. He was subjected to an interrogatory of thirty six hours, during which his serenity and presence of mind never abandoned him and impressed even his accusers. But he was condemned to die for the all sufficient reason:—"It is not enough to be a good son, a good husband, a good father, one must also prove oneself a good citizen." He spent his last hours with his confessor, wrote to his wife and children, praying his family not to bewep him, not to forget him, and never to offend against their God; and this missive, with a lock of his hair for his beloved daughter, he finally entrusted to the ghostly father. Upon the scaffold he turned to the crowd and cried, "I die as I have lived, truthful and faithful to my God and my King." His venerable head, crowned with the white honours of age, fell on Sept. 25, 1792. Cazotte printed many works, some of great length, as the *Œuvres Morales*, which filled 7 vols. 8vo in the complete edition of 1817; and the biographers give a long list of publications, besides those above mentioned, romantic, ethical, and spiritual, in verse and in prose. But he wrote mainly for his own pleasure, he never sought fame, and consequently his reputation never equalled his merit. His name, however, still smells sweet, passing sweet, amid the corruption and the frantic fury of his day, and the memory of the witty, genial, and virtuous litterateur still blossoms in the dust. During my visit to Paris in early 1887, M. Hermann Zotenberg was kind enough to show me the MS., No. 1723, containing the original tales of the "New Arabian Nights." As my health did not allow me sufficient length of stay to complete my translation, Professor Houdas kindly consented to copy the excerpts required,

and to explain the words and phrases which a deficiency of dictionaries and vocabularies at an outlandish port town rendered unintelligible to me. In translating a MS., which has never been collated or corrected and which abounds in errors of omission and commission, I have been guided by one consideration only, which is, that my first and chiefest duty to the reader is to make my book readable at the same time that it lays before him the whole matter which the text offered or ought to have offered. Hence I have not hesitated when necessary to change the order of the sentences, to delete tautological words and phrases, to suppress descriptions which are needlessly reiterated, and in places to supply the connecting links without which the chain of narrative is weakened or broken. These are liberties which must be allowed, unless the translator's object be to produce a mutilated version of a mutilation. Here also I must express my cordial gratitude to Mr. Alexander J. Cotheal, Consul General for Nicaragua, in New York. This distinguished Arabist not only sent to me across the seas his MS. containing, inter alia, "The Tale of Attaf," he also undertook to translate it for my collection upon my distinct assurance that its many novelties of treatment deserved an especial version. Mr. W. F. Kirby has again conferred upon my readers an important service by his storiological notes. Lastly, Dr. Steingass has lent me, as before, his valuable aid in concluding as he did in commencing this series, and on putting the colophon to

The Sixteenth Volume

of

The Thousand Nights and a Night.

RICHARD F. BURTON

UNITED SERVICE CLUB, August 1st, 1888.

SUPPLEMENTAL NIGHTS

TO THE BOOK OF THE

THOUSAND NIGHTS AND A NIGHT



THE SAY OF HAYKAR THE SAGE.¹

In the name of Allah, the Compassionating, the Compassionate, the Eternal one, the Termless, the Timeless, and of Him aidance we await. And here we begin (with the assistance of Allah Allmighty and His fair furtherance) to indite the Story of Haykar the Sage, the Philosopher, the Wazir of Sankharib the Sovran, and of the son of the wise man's sister Naban³ the Fool.

THEY relate that during the days of Sankháríb the King, lord of Asúr⁴ and Naynawah,⁵ there was a Sage, Haykár hight, Grand Wazir of that Sovran

¹ MS. pp. 140-182. Gauttier, vol. ii., pp. 313-353, Histoire du sage Heycar translated by M. Agoub: Weber, "History of Sinkarib and his two Viziers" (vol. ii. 53): the "Vizier" is therein called Hicar.

² This form of the P. N. is preferred by Prof. R. Hoerning in his "Prisma des Sanherib," etc. Leipsic, 1878. The etymology is "Sin akhi-irib" = Sini (Lunus, or the Moon God) increaseth brethren. The canon of Ptolemy fixes his accession at B.C. 702, the first year of Elibus or Belibus. For his victories over Babylonia, Palestine, Judæa, and Egypt see any "Dictionary of the Bible," and Byron for the marvellous and puerile legend

The Assyrian came down as a wolf on the fold,
which made him lose in one night 185,000 men, smitten by the "Angel of the Lord" (2 Kings xix. 35). Seated upon his throne before Lachish he is represented by a bas relief as a truly noble and kingly figure. (Sennacherib: ed.)

³ I presume that the author hereby means a "fool," Pers. nádán. But in Assyrian story Nadan was = Nathan, King of the people of Pukudu, the Pekod of Jeremiah (i. 21) and other prophets.

⁴ In text always "Atúr.," the scriptural "Asshur" = Assyria, biblically derived from Asshur, son of Shem (Gen. x. 22), who was worshipped as the protodeity. The capital was Niniveh. Weber has "Nineveh and Thor," showing the spelling of his MS. According to the Arabs, "Ashur" had four sons; Iran (father of the Furs = Persians, the Kurd, or Ghozzi, the Daylams, and the Khazar), Nabít, Jarmúk, and Basíl. Ibn Khaldun (iii. 413), in his "Universal History," opposes this opinion of Ibn Sa'id.

and his chief secretary, and he was a grandee of abundant opulence and amplier livelihood: ware was he and wise, a philosopher, and endowed with lore and rede and experience. Now he had interwedded with threescore wives, for each and every of which he had builded in his palace her own bower; natheless he had not a boy to tend, and was he sore of sorrow therefor. So one day he gathered together the experts, astrologers and wizards, and related to them his case and complained of the condition caused by his barrenness. They made answer to him, "Get thee within and do sacrifice to the Godheads and enquire of them and implore their favour when haply shall they vouchsafe unto thee boon of babe." He did whatso they bade and set corbans and victims before the images and craved their assistance, humbling himself with prayer and petition; withal they vouchsafed to him never a word of reply. So he fared forth in distress and disappointment and went his ways all disheartened. Then he returned in his humiliation to Almighty Allah¹ and confided his secret unto Him and called for succour in the burning of his heart, and cried with a loud voice saying, "O God of Heaven and Earth, O Creator of all creatures, I beg Thee to vouchsafe unto me a son wherewith I may console my old age and who may become my heir, after being present at my death and closing my eyes and burying my body." Hereat came a Voice from Heaven which said, "Inasmuch as at first thou trustedst in graven images and offeredst to them victims, so shalt thou remain childless, lacking sons and daughters. However, get thee up and take to thee Nádán, thy sister's child; and, after taking this nephew to son, do thou inform him with thy learning and thy good breeding and thy sagesse, and demise to him that he inherit of thee after thy decease." Hereupon the Sage adopted his nephew Nadan, who was then young in years and a suckling, that he might teach him and train him; so he entrusted him to eight wet nurses and dry nurses for feeding and rearing, and they brought him up on diet the choicest with delicatest nurture and clothed him with sendal and escarlata² and dresses dyed with

⁵ i.e. "Fish town" or "town of Nin" = Ninus, the founder. In mod. days "Naynawah" was the name of a port on the east bank of the Tigris; and moderns have unearthed the old city at Koyunjik, Nabi Yunas, and the Tall (mound of) Nimrud.

¹ The surroundings suggest Jehovah, the tribal deity of the Jews. The old version says, "Hicar was a native of the country of Haram (Harrán), and had brought from thence the knowledge of the true God; impelled, however, by an irresistible decree," etc.

² i.e. a woollen cloth dyed red. Hence Pyrard (i. 244) has "red scarlet," and (vol. ii.) "violet scarlet"; Froissart (xvth centy.) has "white scarlet," and Marot (xvith) has "green scarlet." The word seems to be French of xiith century, but is uncertain: Littré proposes Galaticus, but admits the want of an intermediate form. Piers Plowman and Chaucer use "cillatún," which suggests Pers. "Sakalat," or "Saklatún," whence Mr.

Alkermes,¹ and his sitting was upon shag-piled rugs of silk. But when Nadan grew great and walked and shot up even as the lofty Cedar² of Lebanon, his uncle taught him deportment and writing and reading³ and philosophy and the omne scibile. Now after a few days Sankharib the King looked upon Haykar and saw how that he had waxed an old old man, so quoth he to him, "Ho thou excellent companion,⁴ the generous, the ingenious, the judicious, the sagacious, the Sage, my Secretary and my Minister and the Concealer of my secrets and the Councillor of my kingdom, seeing how so it be that thou art aged and well shotten in years and nigh unto thy death and decease, so tell me⁵ who shall stand in my service after thy demise?" Made answer Haykar, "O my lord the King, may thy head live for ever and aye! that same shall be this Nadan, son to my sister, whom I have taken to myself as mine own child and have reared him and have taught him my learning and my experience, all thereof." "Bring him to the presence," quoth the King, "and set him between my hands, that I look upon him; and, if I find him fitting, I will stablish him in thy stead. Then do thou wend thy ways and off go from office that thou take thy rest and tend thine old age, living the lave of

Skeat would derive "scarlet." This note is from the voyage of F. Pyrard, etc. London. Hakluyts, M.dccc.lxxxvii.; and the editor quotes Colonel Yule's M. Polo (ii. chapt. 58) and his "Discursive Glossary s. v. Suclát."

¹ i.e. "Al-Kirm," Arab. and Pers. = a worm, as in Kirmán (see Supplem. vol. i. 40); the *coccus ilicis*, vulg. called cochineal.

² Arab. "Arz," from the Heb. Arz or Razah (raz = to vibrate), the root *χεδρος* (*cedrus conifera*), the Assyrian "Erimu of Lebanon," of which mention is so often made. The old controversy as to whether "Razah" = cedar or fir, might easily have been settled if the disputants had known that the modern Syrians still preserve the word for the clump called "The Cedars" on the seaward slope of the Libanus.

³ We should say "reading and writing," but the greater difficulty of deciphering the skeleton eastern characters places reading in the more honourable place. They say of a very learned man, "He readeth it off (readily) as one drinketh water."

⁴ Arab. "Al-Sáhib al-jayyid." ["Jayyid" is, by the measure "Fay'il," derived from the root, "Jaud," to excel, like "Kayyis," from "Kaus" (see Suppl. vol. iv., p. 277), "Mayyit" from "Maut," "Sayyid" from "Saud." The form was originally "Jaywid;" then the Wáw became assimilated to the preceding Já, on account of the following Kasrah, and this assimilation or "Idghám" is indicated by Tashdíd. As from "Kayyis" the diminutive "Kuwayyis" is formed, so "Jayyid" forms the Tasghír, "Juwayyid," which, amongst the Druzes, has the specific meaning of "deeply versed in religious matters." ST.1

⁵ Kúl," vulg. for "Kul"; a form constant in this MS.

thy life in the fairest of honour." Hereupon Haykar hied him home and carried his nephew Nadan before the King, who considered him and was pleased with the highmost of pleasure and, rejoicing in him, presently asked the uncle, "Be this thine adopted son, O Haykar? I pray Allah preserve him; and, even as thou servedst my sire Sarhádún¹ before me, even so shall this thy son do me suite and service and fulfil my affairs and my needs and my works, to the end that I may honour him and advance him for the sake of thee." Thereat Haykar prostrated himself before the presence and said, "May thy head live, O my lord, for evermore! I desire of thee to extend the wings of thy spirit over him for that he is my son, and do thou be clement to his errings, so that he may serve thee as besitteth." The King forthwith made oath that he would stablish the youth amongst the highmost of his friends and the most worshipful of his familiars and that he should abide with him in all respect and reverence. So Haykar kissed the royal hands and blessed his lord; then, taking with him Nadan his nephew, he seated him in privacy and fell to teaching him by night as well as by day, that he might fill him with wisdom and learning rather than with meat and drink; and he would address him in these terms.² "O dear my son,³ if a word come to thine ears, suffer it to die within thy heart nor ever disclose it unto other, lest haply it become a live coal⁴ to burn up thy tongue and breed pain in thy body and clothe thee in shame and gar thee despised of God and man. O dear my son, an thou hear a report reveal it not, and if thou behold a thing relate it not. O dear my son, make easy thine address unto thine hearers, and be not hasty in return of reply. O dear my son, desire not formal beauty which fadeth and

¹ Gauttier "Sarkhadom," the great usurper Sargon, a contemporary of Merodach Baladan of Babylon and of Sabaco 1st of Ethiopia, B.C. 721–702: one of the greatest Assyrian Kings, whose place has been determined to be between Shalmaneser and his son, the celebrated Sennacherib, who succeeded him. The name also resembles the biblical Ezarhaddon (Asaridanus), who, however, was the son of Sennacherib, and occupied the throne of Babylon in a.c. 680.

² Gauttier, pp. 317-319, has greatly amplified and modified these words of wisdom.

³ In text "Yá Bunayya" = lit. "O my little son," a term of special fondness.

⁴ Arab. "Jamrah," a word of doubtful origin, but applied to a tribe strong enough to be self dependent. The "Jamarát of the Arabs" were three, Banú Numayr, Banú Hárís (who afterwards confederated with Mashíj) and Banú Dabbah (who joined the Rikáb), and at last Nomayr remained alone. Hence they said of it:

"Nomayr the jamrah (also "a live coal") of Arabs are;

And ne'er cease they to burn in fiery war."

See Chenery's *Al-Hariri*, pp. 343-428.

vadeth while fair report endureth unto infinity. O dear my son, be not deceived by a woman immodest of speech lest her snares waylay thee¹ and in her springes thou become a prey and thou die by ignominious death. O dear my son, hanker not after a woman adulterated by art, such as clothes and cosmetics, who is of nature bold and immodest, and beware lest thou obey her and give her aught that is not thine and entrust to her even that which is in thy hand, for she will robe thee in sin and Allah shall become wroth with thee. O dear my son, be not like unto the almond tree² which leafeth earlier than every growth and withal is ever of the latest to fruit; but strive to resemble the mulberry tree which beareth food the first of all growths and is the last of any to put forth her foliage.³ O dear my son, bow thy head before thine inferior and soften thine utterance and be courteous and tread in the paths of piety, and shun impudence and louden not thy voice whenas thou speakest or laughest; for, were a house to be builded by volume of sound, the ass would edify many a mansion every day.⁴ O dear my son, the transport of stones with a man of wisdom is better than the drinking of wine with one blamed for folly. O dear my son, rather pour out thy wine upon the tombs of the pious than drain it with those who give offence by their insolence. O dear my son, cleave to the sage that is Allah fearing and strive to resemble him, and approach not the fool lest thou become like unto him and learn his foolish ways. O dear my son, whenas thou affectest a friend or a familiar, make trial of him and then company with him, and without such test nor praise him nor divulge thy thoughts unto one who is other than wise. O dear my son, as long as thy boot is upon thy leg and foot, walk therewith over the thorns and tread a way for thy sons and thy sons' sons; and build thee a boat ere the sea break into billows and breakers and drown thee before thou find an ark of safety. O dear my son, when the richard eateth a snake, folks shall say that 'tis of his subtilty;

¹ In the Arab. "Ta'arkalak," which M. Houdas renders "qu'elle ne te retienne dans ses filets."

² A lieu commun in the East. It is the Heb. "Sháked" and the fruit is the "Loz" (Arab. Lauz) = *Amygdalus communis*, which the Jews looked upon as the harbinger of spring and which, at certain feasts, they still carry to the synagogue, as representing the palm branches of the Temple.

³ The mulberry tree in Italy will bear leaves till the end of October and the foliage is bright as any spring verdure.

⁴ Gauttier omits this: pas poli, I suppose.

but when a pauper feedeth upon it, the world shall declare 'tis of his poverty. O dear my son, be content with thy grade and thy good, nor covet aught of thy fellow. O dear my son, be not neighbourly with the ignorant nor do thou break with him bread, and joy not in the annoy of those about thee and when thy foe shall maltreat thee meet him with beneficence. O dear my son, fear the man who feareth not Allah and hold him in hate. O dear my son, the fool shall fall when he trippeth; but the wise man when he stumbleth shall not tumble, and if he come to the ground he shall rise up quickly, and when he sickeneth he shall readily heal himself, whereas to the malady of the ignorant and the stupid there is no remedy. O dear my son, when a man lesser than thyself shall accost thee, prevent him in standing respectfully before him, and if he suffice thee not the Lord shall suffice thee in his stead. O dear my son, spare not blows to thy child,¹ for the beating of the boy is like manuring to the garden and binding to the purse mouth and tethering to the cattle and locking to the door. O dear my son, withhold thy child from wickedness, and discipline him ere he wax great and become contumacious to thee, thus belittling thee amongst thine equals and lowering thy head upon the highways and in the assemblies, and thou be described as an aider in his wrongous works. O dear my son, let no word escape thy lips without consulting thy heart; nor stand up between two adversaries, for out of converse with the wicked cometh enmity, and from enmity is bred battle, and from battle ariseth slaughter, when thy testimony shall be required; nay, do thou fly therefrom and be at rest. O dear my son, stand not up against one stronger than thyself; but possess thy soul in patience and long suffering and forbearance and pacing the paths of piety, for than this naught is more excellent. O dear my son, exult not over the death of thy enemy by cause that after a little while thou shalt become his neighbour.

¹ The barbarous sentiment is Biblical—inspired, "He that spareth his rod hateth his son" (Prov. xiii. 24), and "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. xix. 18). Compare the Arab equivalent, "The green stick is of the trees of Paradise" (Pilgrimage i. 151). But the neater form of the saw was left to uninspired writers; witness "Spare the rod and spoil the child," which appears in Ray's proverbs, and is immortalised by Hudibras:

Love is a boy by poets styled,

Then spare the rod and spoil the child. (ii. 1, 843.)

It is to the eternal credit of John Locke, the philosopher, that in an age of general brutality he had the moral courage to declare, "Beating is the worst and therefore the last means to be used in the correction of children."

O dear my son, turn thou a deaf ear to whoso jeereth thee, and honour him and forego him with the salam salutation. O dear my son, whenas the water shall stand still in stream and the bird shall fly sky high and the black raven shall whiten and myrrh shall wax honey sweet, then will the ignorant and the fool comprehend and converse. O dear my son, an thou would be wise restrain thy tongue from leasing and thy hand from thieving and thine eyes from evil glancing; and then, and then only, shalt thou be called a sage. O dear my son, suffer the wise man strike thee with his staff rather than the fool anoint thee with his sweetest unguent.¹ O dear my son, be thou humble in thy years of youth, that thou may be honoured in thine old age. O dear my son, stand not up against a man in office and puissance nor against a river in its violence, and haste not in matters of marriage; for, an this bring weal, folk will not appraise thee and if ill they will abuse thee and curse thee. O dear my son, company with one who hath his hand fulfilled and well furnisht and associate not with any whose hand is fist like and famisht. O dear my son, there be four things without stability: a king and no army,² a Wazir in difficulty for lack of rede; amongst the folks villainy and over the lieges tyranny. Four things also may not be hidden; to wit, the sage and the fool, the richard and the pauper."³ Now when Haykar had made an end of these injunctions and instances addrest to Nadan his nephew, he fondly deemed in mind that the youth would bear in memory all his charges, and he wist not that the clean contrary thereof to him would become manifest. After this the older Minister sat in peace at home and committed to the younger all his moneys and his negro slaves and his concubines; his horses and camels, his flocks and herds, and all other such whereof he was seized. Also bidding and forbiddal were left in the youth's hand and he was promoted and

¹ Arab. "Dahn" (oil, ointment) which may also mean "soft sawder."

² Aucun roi ne peut gouverner sans armée et on ne peut avoir une armée sans argent. For a treatise on this subject see the "Chronique de Tabari," ii. 340.

³ M. Agoub, in Gauttier (vi. 321) remarks of these prosings, "Ces maximes qui ne seraient pas indignes, pour la plupart, des beaux temps de la philosophic grecque, appartiennent toutes au texte arabe; je n'ai fait que les disposer dans un ordre plus méthodique. j'ai dû aussi supprimer quelques unes, soit parce qu'elles n'offraient que des préceptes d'une morale banale, soit que traduites en français, elles eussent pu paraître bizarres à des lecteurs européens. Ce que je dis ici, s'applique également à celles qui terminent le conte et qui pourraient fournir le sujet de plusieurs fables." One would say that the translator is the author's natural enemy.

preferred by the monarch like his maternal uncle and even more, whilst the ex Wazir took his rest in retirement, nor was it his habit to visit the King save once after a while, when he would fare forth to salute him with the salam and forthwith return home. But when Nadan made sure of all commandment being in his own hand, he jeered in public at his uncle and raised his nose at him and fell to blaming him whenever he made act of presence and would say, "Verily Haykar is in age and dotage and no more he wotteth one thing from other thing." Furthermore he fell to beating the negro slaves and the handmaidens, and to vending the steeds and dromedaries and applied him wilfully to waste all that appertained to his uncle who, when he saw this lack of ruth for the chattels and the household, incontinently drove him ignominiously from his place. Moreover he sent to apprise the King thereof; to wit, that he would assuredly¹ resume all his belongings and provision; and his liege, summoning Nadan, said to him, "So long as Haykar shall be in life, let none lord it over his household or meddle with his fortune." On this wise the youth's hand was stayed from his uncle and from all his good and he ceased to go in to him and come out from him, and even to accost him with the salam. Presently Haykar repented of the pains and the trouble he had taken with Nadan and he became perplexed exceedingly. Now the youth had a younger brother, Naudan² hight, so Haykar adopted him in lieu of the other and tendered him and honoured him with highmost honour and committed to him all his possessions and created him comptroller of his household and of his affairs. But when the elder brother beheld what had betided him, he was seized with envy and jealousy and he fell to complaining before all who questioned him, deriding his benefactor; and he would say, "Verily my maternal uncle hath driven me from his doors and hath preferred my brother before me; but, an Almighty Allah empower me, I will indeed cast him into doom of death." Hereat he fell to brooding over the ruin of his relative, and after a long while he went, one day of the days, and

¹ Arab. "Ammál," now vulgarly written with initial Hamzah, a favourite expression in Egypt and meaning "Verily," "I believe you, my boy," and so forth. But "'Ammál" with the Ayn may also mean "he intended," or "he was about to."

² In Gauttier the name is Ebnazadan, but the Arab. text has "Naudán," which I take to be the Persian "New of knowledge" as opp. to Nádán, the "unknowing."

wrote a letter to Akhyash Abná Sháh,¹ physician to the King of Persia and 'Ajam or Barbaria land, and the following were its contents. "All salams that befit and greetings that are meet from part of Sankharib, King of Assyria and Niniveh, and from his Wazir and Secretary Haykar unto thee, O glorious monarch, and salutations be betwixt me and thee. And forthright, when this missive shall have reached thee, do thou arise in haste and come to meet me and let our trysting place be the Buk'at Nisrin, the Lowland of the Eglantine² of Assyria and Niniveh, that I may commit to thee the kingdom sans fight or fray." Furthermore he wrote a second letter in Haykar's name to Pharaoh,³ lord of Misraim,⁴ with this purport:⁵—"Greetings between me and thee, O mighty potentate; and do thou straightway, on receipt of this epistle, arise and march upon the Buk'at Nisrin to the end that I make over to thee the kingdom without battle or slaughter." Now Nadan's handwriting was the likeliest to that of his mother's brother. Then he folded the two missives and sealed them with Haykar's signet and cast them into the royal palace, after which he went and indited a letter in the King's name to his uncle, saying :—"All salutations to my Wazir and Secretary and Concealer of my secret, Haykar; and do thou forthright on receipt of this present levy thy host and

¹ In Chavis (Weber ii. 58) and Gauttier (p. 323) Akis, roi de Perse. The second name may be "Shah of the Ebna" or Persian incolæ of Al-Yaman; aristocratic Persane naturalisée Arabe (Al-Mas'udi, iv. 188, etc.).

² i.e. the Lowland of the Eglantine or Narcissus; Nisrin is also in dictionaries an island where amber abounds. There is a shade of difference between Buk'ah and Bak'ah. The former which is the correcter form = a patch of ground, a plain (hence the Buk'a = Cœlesyria), while Bak'ah = a hollow where water collects. In Chavis we find "the plain of Harrim" and in Gauttier la plaine de Baschrin; and the appointment was "for the first of the month Niram" (Naysán).

³ "Pharaoh," which Hebrew Holy Writ left so vague and unsatisfactory, has become with the Arabs "Fir'aun," the dynastic name of Egyptian kings, as Kistrá (Chosroes) of the Persians, Tobba of the Himyarites, Kaysar (Cæsar) of the Romans, Jalut (Goliath) of the Phœnicians, Faghfur of the Chinese, Khákán of the Tartars, Adfonsh (Alfonso) of the Spanish, and Aguetid of the Berbers. Ibn Khaldún iv. 572.

⁴ "Mizr" in Assyrian = "Musur," in Heb. "Misraim" (the dual Misrs, whose duality permeated all their polity), and in Arab. "Misr," the O. Egypt. "Há káhi Ptáh" (the Land of the great God, Ptah), and the Coptic "Tá-mera" = the Land of the Nile flood, ignoring, I may add, all tradition of a Noachian or general deluge.

⁵ The simplicity of old Assyrian correspondence is here well preserved, as we may see by comparing those letters with the cuneiform inscriptions, etc., by S. Abden Smith (Pfeiffer, Leipsic, 1887). One of them begins thus, "The will of the King to Sintabni-Uzur. Salutation from me to thee. May it be well with thee. Regarding Sinsarra-utzur whom thou hast sent to me, how is thy report?" etc. We find such expressions as "May the great Gods, lovers of thy reign, preserve thee an hundred years;" also "Peace to the King, my lord," etc.

all that be under thee with arms and armour complete, and march them to meet me on fifth day¹ at the Buk'at Nisrin. Moreover, when thou see me approach thee make thy many prepare for mimic onset as they were my adversaries and offer me sham fight; for that messengers from Pharaoh, King of Egypt, have been sent to espy the strength of our armies. Accordingly, let them stand in fear of us, for that they be our foes and our haters." Presently, sealing this epistle, he sent it to Haykar by one of the royal pages and himself carrying the other letters he had addressed to the Persian and the Egyptian, he laid them before the King and read them aloud and showed their seals. But when Sankharib heard their contents he marvelled with mighty great marvel and raged with exceeding rage and cried out, saying, "What is it I have done unto Haykar that he should write such a writ to mine adversaries? Is this my reward for all the benefits I have lavished upon Haykar?" The other replied, "Be not grieved, O King, and sorrow not, nor be thou an angered : rather let us fare on the morrow to the Buk'at Nisrin and look into the matter, whether it be fact or falsehood." So when Thursday came, Nadan arose, and taking the King and his Wazirs and army officers marched them over the wastes to the Lowland of the Eglantine, and arrived there Sankharib, the Sovran, looked upon Haykar and saw his host aligned in battle against himself. And when the ex Minister beheld his King approaching, he bade his host stir for battle and prepare to smite the opposing ranks; to wit, those of his liege lord, even as he had been commanded by royal rescript, nor did he ken what manner of pit had been digged for him by Nadan. But seeing this sight the monarch was agitated and consterned and raged with mighty great wrath. Then quoth Nadan, "Seest thou, O King, what this sorry fellow hath done? But chafe not, neither be thou sorrowful, but rather do thou retire to thy palace, whither I will presently bring to thee Haykar pinioned and bearing chains; and I will readily and without trouble fend off from thee thy foe." So when Sankharib hied him home in sore anger with that which his ancient Minister had done, Nadan went to his uncle and said, "Indeed the King hath rejoiced with exceeding joy, and thanketh thee for acting as he bade thee, and now he hath despatched me to order that thy men be bidden to wend their ways,

¹ Arab. "Yaum al-Khamís." For the weekdays see vol. vi. 190, and for a longer notice, Al-Mas'udi, iii. 422-23.

and that thou present thyself before him pinioned and fettered to the end that thou be seen in such plight of the envoys sent by Pharaoh concerning whom and whose master our Monarch standeth in fear." "To hear is to obey!" replied Haykar, and forthwith let pinion his arms and fetter his legs; then, taking with him Nadan, his nephew, he repaired to the presence, where he found the King perusing the other forged letter also sealed with the ministerial signet. When he entered the throne room he prostrated himself, falling to the ground upon his face, and the Sovran said to him, "O Haykar, my Viceregent and Secretary and Concealer of my secret and Councillor of my kingdom, say me, what have I wrought thee of wrong that thou shouldst requite me with such hideous deed?" So saying he showed him the two papers written in the handwriting and sealed with the seal of the accused who, when he looked upon them, trembled in every limb, and his tongue was knotted for a while, nor could he find power to speak a word, and he was reft of all his reason and of his knowledge. Wherefor he bowed his brow groundwards and held his peace. But when the King beheld this his condition, he bade them slay him by smiting his neck without the city, and Nadan cried aloud, "O Haykar, O blackavice, what could have profited thee such trick and treason that thou do a deed like this by thy King?"¹ Now the name of the Sworder was Abú Sumayk the Pauper,² and the monarch bade him strike the neck of Haykar in front of the Minister's house door and place his head at a distance of an hundred ells from his body.³ Hearing this Haykar fell prone before the King and cried, "Live thou, O my lord the King, for ever and aye! An thou desire my death be it as thou wilt and well I wot that I am not in default and that the evil doer exacteth according to his ill nature."⁴ Yet I hope from my lord the King and from his benevolence that he suffer the Sworder make over my corpse to my menials for burial, and so shall thy slave be thy sacrifice." Hereat the Monarch commanded the Headsman do as he was desired, and the man, accompanied by the royal pages, took Haykar, whom they had stripped of his outer raiment, and led him away to execution.

¹ In the text "Kál" (al-Ráwí), "the Reciter saith"—which formula I omit here and elsewhere.

² i.e. "The Father of the little Fish," in Gauttier (vii. 329) "Abou Soméika."

³ By way of insult; as I have before noticed.

⁴ He had now learned that Nadan had ruined him.

But when he was certified of coming death, he sent tidings thereof to his wife, Shaghaftíni¹ hight, adding, "Do thou forthright come forth to meet me escorted by a thousand maiden girls, whom thou shalt habit in escarlate and sendal, that they may keen over me ere I perish; moreover dispread for the Headsman and his varlets a table of food and bring an abundance of good wine that they may drink and make merry."² Haykar's wife presently obeyed his orders for she also was ware and wise, sharp witted, experienced and a compendium of accomplishments and knowledge. Now when the guards³ and the Swarder and his varlets came to Haykar's door, they found the tables laid out with wine and sumptuous viands; so they fell to eating and drinking till they had their sufficiency and returned thanks to the housemaster.⁴ Thereupon Haykar led the Headsman aside into privacy and said to him, "O Abu Sumayk,⁵ what while Sarhadun the King, sire of Sankharib the King, determined to slay thee, I took thee and hid thee in a place unknown to any until the Sovran sent for thee. Moreover I cooled his temper every day till he was pleased to summon thee, and when at last I set thee in his presence he rejoiced in thee. Therefore do thou likewise at this moment bear in mind the benefits I wrought thee, and well I wot that the King will repent him for my sake and will be wroth with exceeding wrath for my slaughter, seeing that I be guiltless; so when thou shalt bring me alive before him thy degree shall become of the highest. For know thou that Nadan my nephew hath betrayed me and devised for me this ill device; and I repeat that doubtless my lord will presently rue my ruin. Learn, too, that beneath the threshold of my mansion lieth a souterrain whereof no man is ware: so do thou conceal me therein with the connivance of my spouse Shaghaftini. Also I have in my prison a slave which meriteth doom of death:⁶ so bring him forth and

¹ The wife (in p. 155; "Ashghaftíni ") is called "Thou hast enamoured me" from the root "Shaghaf" = violent love, joy, grief. Chavis has Zefagnie: Gauttier suppresses the name, which is not pretty. In the old version she is made aunt (father's sister) to Sankharib.

² The old version attributes all this device to "Zefagnie;" thus injuring the unity and the interest of the tale.

³ Arab. "Jund" plur. "Junúd," a term mostly applied to regular troops under the Government, as opposed to soldiers who took service with the Amirs or great barons—a state of things still enduring in non British India.

⁴ Who thus makes a "Ma'adabah" = wake or funeral feast before his death. See vol. viii. 231.

⁵ i.e. "Father of the Fishlet," in the old version "Yapousmek" (Yá Abú Sumayk).

⁶ In Chavis he becomes "an old slave, a magician, stained with the greatest crimes, who has the air and figure of Hicar."

robe him in my robes; then bid the varlets (they being drunken with wine) do him die, nor shall they know whom they have slain. And lastly command them to remove his head an hundred cubits from his body and commit the corpse unto my chattels that they inter it. So shalt thou store up with me this rich treasure of goodly deeds." Hereupon the Sworder did as he was bidden by his ancient benefactor, and he and his men repairing to the presence said, "Live thy head, O King, for ever and aye!"¹ And after this Shaghaftini, the wife of Haykar, brought meat and drink to her husband down in the Matamor,² and every Friday she would provide him with a sufficiency for the following week without the weeting of anyone. Presently the report was spread and published and bruited abroad throughout Assyria and Niniveh how Haykar the Sage had been done to die and slain by his Sovran; and the lieges of all those regions, one and all, keened³ for him aloud and shed tears and said, "Alas for thee, O Haykar, and alack for the loss of thy lore and thy knowledge! Woe be to us for thee and for thy experience! Where now remaineth to find thy like? where now shall one intelligent, understanding and righteous of rede resemble thee and stand in thy stead?" Presently the King fell to regretting the fate of Haykar whereof repentance availed him naught: so he summoned Nadan and said to him, "Fare forth and take with thee all thy friends to keen and make ceremonious wailings for thy maternal uncle Haykar and mourn, according to custom, in honour of him and his memory." But Nadan, the fool, the ignorant, the hard of heart, going forth the presence to show sorrow at his uncle's house, would neither mourn nor weep nor keen; nay, in lieu thereof he gathered together lewd fellows and fornicators who fell to feasting and carousing. After this he took to himself the concubines and slaves belonging to his uncle, whom he would scourge and bastinado with painful beating; nor had he any shame before the wife of his adopted father who had entreated him as her son; but solicited her sinfully to lie with him. On the other hand Haykar, who lay perdu

¹ A formula which announces the death of his supposed enemy.

² Arab. "Matmúrah" = Sardábah (i. 340), a silo for storing grain, an underground cell (ii. 39).

³ See text "Náhu" from "Nauh" = ceremonious keening for the dead. The general term for the wail is "Walwalah" or "Wilwál" (an onomatopoy) and for the public wailing woman "Naddábah."

in his Silo, ever praised Allah the Compassionate,¹ and returned thanks unto Him for saving his life and was constant in gratitude and instant in prayer and in humbling himself before God. At times after due intervals the Sworder would call upon him to do him honour due and procure him pleasure, after which he would pray for his release and forthright gang his gait. Now when the bruit spread abroad over all the lands how that Haykar the Wise had been done to die, the rulers everywhere rejoiced, exulting in the distress of King Sankharib who sorely regretted the loss of his Sage. Presently, awaiting the fittest season, the Monarch of Misraim arose and wrote a writ to the Sovran of Assyria and Niniveh of the following tenor:—"After salams that befit and salutations that be meet and congratulations and veneration complete wherewith I fain distinguish my beloved brother Sankharib the King, I would have thee know that I am about to build a bower in the air between firmament and terra firma; and I desire thee on thy part to send me a man which is wise, a tried and an experienced, that he may help me to edify the same: also that he make answer to all the problems and profound questions I shall propose, otherwise thou shalt deposit with me the taxes in kind² of Assyria and Niniveh and their money tributes for three years." Then he made an end of his writ and, sealing it with his signet ring, sent it to its destination. But when the missive reached Sankharib, he took it and read it, he and his Wazirs and the Lords of his land; and all stood perplexed thereat and sore confounded; whilst the King waxed furious with excessive fury, and he was distraught as to what he should do and how he should act. Anon, however, he gathered together all the Shaykhs and Elders and the Olema and doctors of law and the physicists and philosophers and the charmers³ and the astrologers and all such persons which were in his realm, and he let read the epistle of Pharaoh in their presence. Then he asked them, saying, "Who amongst you shall repair to the court of Pharaoh, lord of Misraim, and reply to his interrogations?" But they cried, "O our lord the King, do thou know there be no one who can loose the knot of these

¹ Here we find the Doric form "Rahúm" for "Rahím," or it may simply be the intensive and emphatic form, as "Nazúr" = one who looks intently for "Názir," a looker.

² In the old version "a tenth part of the revenues." The "Kasím" of the text is an unusual word which M. Hondas would render revenues en nature, as opposed to Khiráj, revenues en argent. I translate it by "tax tribute."

³ In text "Azzámín," i.e. men who recite " 'Azm," mostly Koranic versets which avert evil.

difficulties save only thy Wazir Haykar; and now that none shall offer an answer save Nadan, the son of his sister, whom he hath informed with all his subtilty and his science. Therefore, do thou summon him and haply he shall unravel for thee a tangled skein so hard to untwist." Sankharib did as they advised, and when Nadan appeared in the presence said to him, "Look thou upon this writ and comprehend its contents." But when the youth read it he said to the Sovran, "O my lord the King, leave alone this folk for they point to impossibilities: what man can base a bower upon air between heaven and earth?" As soon as King Sankharib heard these words of Nadan, he cried out with a mighty outcry and a violent; then, stepping down from his throne, he sat upon ashes¹ and fell to beweeeping and bewailing the loss of Haykar and crying, "Alas, for me and woe worth the day for thee, O Caretaker of my capital and Councillor of my kingdom! Where shall I find one like unto thee, O Haykar? Harrow now for me, O Haykar, Oh Saviour of my secret and Manifester of my moot points, where now shall I fare to find thee? Woe is me for sake of thee whom I slew and destroyed at the word of a silly boy! To him indeed who could bring Haykar before me or who could give me the glad tidings of Haykar being on life, I would give the half of my good; nay, the moiety of my realm. But whence can this come? Ah me, O Haykar; happy was he who looked upon thee in life that he might take his sufficiency of thy semblance and fortify himself² therefrom. Oh my sorrow for thee to all time! Oh my regret and remorse for thee and for slaying thee in haste and for not delaying thy death till I had considered the consequence of such misdeed." And the King persisted in weeping and wailing night and day on such wise. But when the Sworder³ beheld the passion of his lord and his yearning and his calling upon Haykar, he came to the presence and prostrated himself and said, "O my lord, bid thy varlets strike off my head!" Quoth the Monarch, "Woe to thee, what be thy sin?" and quoth the Headsman, "O my lord, what slave ever contrarieth the command of his master let the same be slain, and I verily have broken thy behest."

¹ This may either be figurative or literal—upon the ashes where the fire had been; even as the father of Sayf al-Mulúk sat upon the floor of his audience hall (vol. vii. 314).

² In text "Ya'tadir" from 'Adr = heavy rain, boldness. But in this MS. the dots are often omitted and the word may be Ya'tazir = find excuse.

³ In the old version the wife is made to disclose the secret of her husband being alive—again a change for the worse.

The King continued, "Fie upon thee,¹ O Abu Sumayk, wherein hast thou gainsaid me?" and the other rejoined, "O my lord, thou badest me slay the Sage Haykar; but well I wotted that right soon indeed thou wouldst regret the death of him, and the more so for that he was a wronged man; accordingly I fared forth from thee and hid him in a place unbeknown to any and I slew one of his slaves in his stead. And at this moment Haykar is alive and well; and if thou bid me, I will bring him before thee when, if thou be so minded, do thou put me to death, otherwise grant me immunity." Cried the King, "Fie upon thee, O Abu Sumayk, how durst thou at such time make mock of me, I being thy lord?" but the Sworder replied, "By thy life and the life of thy head, O my lord, I swear that Haykar is alive and in good case!" Now when the Monarch heard these words from the Sworder and was certified by him of the matter, he flew for very gladness and he was like to fall a swoon for the violence of his joy. So he bade forthright Haykar be brought to him and exclaimed to the Sworder, "O thou righteous slave an this thy say be soothfast, I am resolved to enrich thee and raise thy degree amongst all my companions;" and so saying and rejoicing mightily he commanded the Sworder set Haykar in the presence. The man fared to the Minister's house forthright, and opening the souterrain went downstairs to the tenant whom he found sitting and praising Allah and rendering to Him thanksgivings; so he cried out and said, "O Haykar, the blessedest of bliss hath come to thee, and do thou go forth and gladden thy heart!" Haykar replied, "And what is to do?" whereat the man told him the whole tale, first and last, of what had befallen his lord at the hands of Pharaoh; then, taking him, led him to the presence. But when Sankharib considered him, he found him as one clean wasted by want; his hair had grown long like the pelts of wild beasts and his nails were as vulture's claws and his members were meagre for the length of time spent by him in duress and darkness, and the dust had settled upon him and changed his colour which had faded and waxed of ashen hue. So his lord mourned for his plight and, rising up in honour, kissed him and embraced him and wept over him saying, "Alhamdolillah—laud to the Lord—who hath restored thee to me on life after death!" Then he fell to soothing his sorrows and consoled him,

¹ Here "Wayha-v." and before "Wayla-k": see vols. v. 258; vii. 127 and iii. 82.

praying pardon of him the while; and after bestowing robes of honour upon the Sworder and giving him due guerdon and lavishing upon him abundant good, he busied himself about the recovery of Haykar, who said, "O my lord the King, may thy head live for ever and aye! All this wrong which befel me is the work of the adulterines, and I reared me a palm tree against which I might prop me, but it bent and brought me to the ground: now, however, O my lord and master, that thou hast deigned summon me before thee, may all passion pass away and dolour depart from thee!" "Blessed and exalted be Allah," rejoined Sankharib, "who hath had ruth upon thee, and Who, seeing and knowing thee to be a wronged man, hath saved thee and preserved thee from slaughter."¹ Now, however, do thou repair to the Hammam and let shave thy head and pare thy nails and change thy clothes; after which sit at home in ease for forty days' space that thy health be restored and thy condition be righted and the hue of health return to thy face; and then (but not till then) do thou appear before me." Hereupon the King invested him with sumptuous robes, and Haykar, having offered thanks to his liege lord, fared homewards in joyaunce and gladness frequently ejaculating, "Subhána 'llahu ta'álà—God Almighty be glorified!" and right happy were his household and his friends and all who learned that he was still on life. Then did he as the King had bidden him and enjoyed his rest for two score days, after which he donned his finest dress and took horse, followed and preceded by his slaves, all happy and exulting, and rode to Court, while Nadan the nephew, seeing what had befallen, was seized with sore fear and affright and became perplexed and unknowing what to do. Now, when Haykar went in and salamed to the King, his lord seated him by his side and said, "O my beloved Haykar, look upon this writ which was sent to me by the King of Misraim after hearing of thy execution; and in very deed they, to wit he and his, have conquered and chastised and routed most of the folk of our realm, compelling them to fly for refuge Egyptwards in fear of the tax tribute which they have demanded of us." So the Minister took the missive and, after reading and comprehending the sum of its contents, quoth he to the King, "Be not wroth, O my lord : I will repair in person to Egypt and will return a full and sufficient reply to Pharaoh, and I will explain to him his propositions and will bring thee from him all the tax tribute he demandeth of thee: moreover, I will restore all the lieges he hath caused fly this country and I will humiliate every foe of thee by aidance of Almighty Allah and by the blessings of thy Majesty."

¹ The King, after the fashion of Eastern despots, never blames his own culpable folly and hastiness: this was decreed to him and to his victim by Destiny.

Now when the Sovran heard this answer, he rejoiced and his heart was gladdened; whereupon he gifted Haykar with a generous hand and once more gave immense wealth to the Sworder. Presently the Minister said, "Grant me a delay of forty days that I ponder this matter and devise a sufficient device." As soon as Sankharib granted him the required permission he returned homewards and, summoning his huntsmen, bade them catch for him two vigorous young vultures;¹ and, when these were brought, he sent for those who twist ropes and commanded them make two cords of cotton each measuring two thousand ells. He also bade bring him carpenters and ordered them to build for him two coffers of large size, and as soon as his bidding was done he chose out two little lads, one high Binúhál and the other Tabshálím² Then every day he would let slaughter a pair of lambs and therewith feed the children and the vultures, and he mounted those upon the back of these, binding them tight, and also making fast the cords to the legs of the fowls. He would then allow the birds to rise little by little, prolonging the flight every day to the extent of ten cubits, the better to teach and to train them; and they learnt their task so well that in a short time they would rise to the full length of the tethers till they soared in the fields of air with the boys on their backs, after which he would let hale them down. And when he saw them perfect in this process, he taught the lads to utter loud shouts what while they reached the full length of the cords and to cry out, "Send us stones and mud³ and slaked lime that we may build

¹ The older version reads "Roc" and informs us that "it is a prodigious bird, found in the deserts of Africa: it will bear two hundred pounds weight; and many are of opinion that the idea of this bird is visionary." In Weber ii. 63, this is the device of "Zafagnie," who accompanies her husband to Egypt.

² This name appears to be a corruption. The sound, however, bears a suspicious resemblance to "Dabshalim" (a name most proper for such a Prince, to wit, meaning in their tongue a mighty King), who appears in chapt. i. of the "Fables of Pilpay" (Bidpai = Bidyapati = Lord of Lore?). "Dabshálímat" = the Dabshalíms, was the dynastic title of the Kings of Somanáth (Somnauth) in Western India.

³ Arab. "Tín" = clay, mud, which would be used with the Tob (adobe, sun dried brick) forming the walls of Egypt and Assyria. M. G. Maspero, in his excellent booklet "L'Archeologie Egyptienne" (p. 7. Paris, Quantin, 1887), illustrates this ancient industry which endures with all its gear to the present day. The average measured 22 × 11 × 14 cm.; the larger was 38 × 18 × 14 cm., with intermediate sizes. These formed the cores of temple walls, and, being revetted with granite, syenite, alabaster and other stones, made a grand show; but when the outer coat was removed they were presently weathered to the external semblance of mud piles. Such was mostly the condition of the ruins of grand Bubastis ("Pi-Pasht") hod. Zagázig, where excavations are still being pushed on.

a bower for King Pharaoh, inasmuch as we now stand here all the day idle!" And Haykar ceased not to accustom them and to instruct them until they became dexterous in such doings as they could be. Then he quitted them and presenting himself before King Sankharib said, "O my lord, the work is completed even as thou couldst desire; but do thou arise and come with me that I may show thee the marvel." Thereupon the King and his courtiers accompanied Haykar to a wide open space outside the city whither he sent for the vultures and the lads; and after binding the cords he loosed them to soar as high as the lanyards allowed in the firmament plain, when they fell to outcrying as he had taught them. And lastly he haled them in and restored them to their steeds. Hereat the King wondered, as did all his suite, with extreme wonderment, and kissing his Minister between his eyes, robed him in an honourable robe and said to him, "Go forth in safety, O my beloved, and boast of my realm, to the land of Egypt¹ and answer the propositions of Pharaoh and master him by the power of Almighty Allah;" and with these words farewelled him. Accordingly Haykar took his troops and guards, together with the lads and the vultures, and he fared forth intending for Egypt where on arrival he at once made for the royal Palace. And when the folk of the capital understood that Sankharib the King had commissioned a man of his notables to bespeak their Sovran the Pharaoh, they entered and apprized their liege lord who sent a party of his familiars summoning him to the presence. Presently Haykar the Sage entered unto Pharaoh; and after prostration as befitteth before royalty said, "O my lord, Sankharib the King greeteth thee with many salutations and salams; and hath sent me singlehanded sans other of his slaves, to the end that I answer thy question and fulfil whatso thou requirest, and I am commanded to supply everything thou needest; especially inasmuch as thou hast sent to the Monarch my master for the loan of a man who can build thee a bower between firmament and terra firma; and I, by the good aidance of Allah Almighty and of thine

¹ The old version has "Masser, Grand Cairo (in the days of the Pharaohs!) ; so called from having been built by Misraim, the son of Cham."

august magnanimity, will edify that same for thee even as thou desirest and requirest. But this shall be upon the condition stablished concerning the tax tribute of Misraim for three years, seeing that the consent of the Kings be their fullest securities. An thou vanquish me and my hand fall short and I fail to answer thee, then shall my liege lord send thee the tax tribute whereof thou speakest; but if I bring thee all thou needest, then shalt thou forward to my lord the tax tribute thou hast mentioned and of him demanded." Pharaoh, hearing these words, marvelled and was perplexed at the eloquence of his tongue and the sweetness of his speech and presently exclaimed, "O man, what may be thy name?" The other replied, "Thy slave is hight Abíkám;¹ and I am an emmet of the emmets under Sankharib the King." Asked Pharaoh, "Had not thy lord one more dignified of degree than thou, that he sent unto me an ant to answer me and converse with me?" and Haykar answered, "I humbly hope of the Almighty that I may satisfy all which is in thy heart, O my lord; for that Allah is with the weakling the more to astounding the strongling." Hereat Pharaoh gave orders to set apart for Abikam his guest an apartment, also for the guards and all that were with him and provide them with rations and fodder of meat and drink, and whatso was appropriate to their reception as properest might be. And after the usual three days of guest rite² the King of Egypt donned his robes of brightest escarlata; and, having taken seat upon his throne, each and every Grandee and Wazir (who were habited in the same hue) standing with crossed arms and feet joined,³ he sent a summons to produce before him Haykar, now Abikam hight. Accordingly he entered and prostrated in the King's presence and stood up to receive the royal behest, when Pharaoh after a long delay asked him, "O Abikam, whom do I resemble and what may these my Lords and Ministers represent?" Hereto the envoy answered saying, "O my lord, thou favourest Bel the idol⁴ and thy chieftains favour the servitors thereof!"

¹ In Chavis, "Abicam, a Chaldean astrologer;" in Gauttier "Abimacam."

² In Al-Harírí (p. 409) we read, "Hospitality is three days;" and a Hadis of the Prophet confirms the liberal practice of The Ignorance:—"The entertainment of a guest is three days, and the viaticum (" Jáizah ") is a day and a night, and whatso exceedeth is an almsgift." On the first day is shown largesse and courtesy; on the second and third the stranger is treated after the usual custom of the household, and then he is provided with rations for a day and a night. See Lane: A. Nights, i. 486; also The Nights, vol. i. 3.

³ i.e. Not standing astraddle, or in other such indecorous attitude.

⁴ Chavis, "Bilelsanam, the oracle of Bel, the chief God of the Assyrian:" Gauttier, Une idole B́l. Bel (or Ba'al or Belus, the Phœnician and Canaanite head god) may here represent Hobal the biggest idol in the Meccan Pantheon, which used to be borne on raids and expeditions to give plunder a religious significance. Tabari iii. 17. Evidently the author holds it to be an idol.

Then quoth the King, "Now do thou depart and I desire thee on the morrow come again." Accordingly Abikam, which was Haykar, retired as he was ordered, and on the next day he presented himself before Pharaoh and after prostrating stood between his hands. The King was habited in a red coat of various tincts and his mighty men were garbed in white, and presently he enquired saying, "O Abikam, whom do I resemble and what may these my Lords and Ministers represent?" He replied, "O my lord, thou art like unto the sun and thy nobles are like the rays thereof!" Then quoth the King, "Do thou retire to thy quarters and tomorrow come hither again." So the other fared forth and Pharaoh commanded and charged his head men to don pure white, himself doing the same; and, having taken seat upon his throne, he bade Abikam be brought into the presence and when he appeared asked him, "Whom do I resemble, and what may these my Grantees represent?" He replied, "O my lord, thou favourest the moon and thy servitors and guards favour the stars and planets and constellations." Then quoth the King, "Go thou until the morrow when do thou come hither again;" after which he commanded his Magnates to don dresses of divers colours and different tincts whilst he wore a robe of ruddy velvet. Anon he seated him upon his throne and summoned Abikam, who entered the presence and prostrated and stood up before him. The King for a fourth time asked him, "O Abikam, whom do I resemble and what may these my guards represent?" and he answered, "O my lord, thou art like the auspicious month Naysán,¹ and thy guards and grantees are like the white chamomile² and his bloom." Hearing these words Pharaoh rejoiced with extreme joy and said, "O Abikam, thou hast compared me first with Bel the idol, secondly with the sun and thirdly with the moon and lastly with the auspicious month Naysan, and my lords with the chamomile and his flower. But say me now unto what likenest thou Sankharib thy lord, and what favour his Grantees?" Haykar made answer, "Heaven forfend I mention my liege lord the while thou sittest on

¹ The Syro solar month = April; much celebrated by poets and fictionists : rain falling at such time into shells becomes pearls and upon serpents poison.

² The text has "Baybúnah," prop. Bábúnaj in Arab., and in Pers. "Bábúk," or "Bábúnak" = the white chamomile flower. See vol. iii. 58.

thy throne; but rise to thy feet, and I will inform thee what my Master representeth and what his court most resembleth." Pharaoh, struck with astonishment at such heat of tongue and valiancy of speech, arose from his seat and stood facing Haykar and presently said, "Now tell me that I may learn what thy lord resembleth and what his Grantees represent." The other made reply, "My lord resembleth the God of Heaven, and his lords represent the Lightning and Thunder. An it be his will the winds do blow and the rains do fall; and, when he deign order, the leven playeth and the thunder roareth and at his behest the sun would refuse light and the moon and stars stand still in their several courses. But he may also command the storm wind to arise and downpours to deluge when Naysan would be as one who beateth the bough¹ and who scattereth abroad the blooms of the chamomile." Pharaoh hearing these words wondered with extreme wonderment, then raging with excessive rage he cried, "O man, tell me the real truth and let me know who thou art in very sooth." "I am Haykar," quoth the other, "Chief Secretary and especial to Sankharib the King; also his Wazir and Councillor of his kingdom and Keeper of his secret." "Thou statest fact, O Sage," quoth Pharaoh, "and this thy say is veridical: yet have we heard that Haykar is dead indeed, withal here art thou alive and alert." The Minister replied, "Yea, verily that was the case, but Alhamdolillah—Glory to God, who knoweth all hidden things, my master had in very deed doomed me die believing the reports of certain traitors, but my Lord preserved me and well done to him who relieth upon the Almighty!" Then quoth Pharaoh, "Go forth and on the morrow do thou return hither and say me somewhat no man hath ever heard, nor I nor my Grantees nor any of the folk in my kingdom and my capital." Accordingly Haykar hied him home and penned a paper wherein he said as follows: "From Sankharib, King of Assyria and Naynawah, to Pharaoh King of Misraim:— Peace be upon thee, O my brother! As well thou wottest, brother needeth brother and the Kings require the aidance of other Kings and my hope from thee is that thou

¹ "Khabata" = "He (the camel) pawed the ground." The prim. sig. is to beat, secondly, it is applied to a purblind camel which beats or strikes the ground and so stumbles, or to him who bashes a tree for its leaves; and lastly to him who gets alms by begging. See Chenery's *Al-Hariri*, p. 447.

wilt lend¹ me the loan of nine hundred weight² of gold which I require to expend on the pay and allowances due to certain of my soldiery wherewith to provide for them the necessaries of life." After this he folded the writ and despatched it by a messenger on the next day to Pharaoh, who perused it and was perplexed and exclaimed, "Verily and indeed never till now have I heard a saying like unto this at all, nor hath anyone ever spoken³ to me after such fashion!" Haykar replied, " 'Tis fact, and 'tis well an thou own thee debtor of such sum to my lord the King." Pharaoh accepted this resolving of his proposition and said, "O Haykar, 'tis the like of thee who suiteth the service of the Kings, and blessed be Allah who perfected thee in wisdom and adorned thee with philosophy⁴ and knowledge. And now remaineth to us only one need of thee; to wit, that thou build us a bower between firmament and terra firma." Haykar replied, "Hearkening and obeying! I will edify it for thee e'en as thou wishest and thou choosest; but do thou get ready for me gypsum lime and ashlar stone and brick clay and handicraftsmen, while I also bring architects and master masons and they shall erect for thee whatso thou requirest." So King Pharaoh gat ready all this and fared forth with his folk to a spacious plain without the city whither Haykar and his pages had carried the boys and the vultures; and with the Sovran went all the great men of his kingdom and his host in full tale that they might look upon the wonder which the Envoy of Assyria was about to work. But when they reached the place appointed, Haykar brought out of their boxes the vultures and making fast the lads to their backs bound the cords to the legs of the birds and let them loose, when they soared firmament wards till they were poised between heaven and earth. Hereat the lads fell to crying aloud, "Send up to us the stones and the mud and the slaked lime that we may build a bower for King Pharaoh, forasmuch as here we stand the whole day idle."

¹ Arab. "Karz" = moneys lent in interest and without fixed term of payment, as opp. to "Dayn."

² In text "Kintár" = a quintal, 98 to 99 lbs. avoir.: in round numbers a cwt. a hundred weight: see vol. ii. 233. The old version explains it by "A golden coin, equivalent to three hundred livres French (?)." About the value of the Kintár of gold, doctors differ. Some value it at 40 ounces, others make it a leathern bag containing 1,080 to 1,100 dinars, and others 100 rotls (lbs.) of precious metal; while Al-Makrizi relates that Mohammed the Apostle declared, "The Kintár of gold is twelve hundred ounces." Baron de Slane (Ibn Khaldun, i. 210) computes 100 Kintárs = 1 million of francs.

³ In the text "wa lá ahad tafawwaha fína."

⁴ Arab. "Falsafah" = philosophy: see vols. v. 234 and vii. 145.

At this were agitated all present, and they marvelled and became perplex; and not less wondered the King and the Grandees his lieges, while Haykar and his pages fell to buffeting the handicraftsmen and to shouting at the royal guards, saying, "Provide the workmen with that they want, nor hinder them from their work!" Whereupon cried Pharaoh, "O Haykar, art thou Jinn mad? Who is ever able to convey aught of these matters to so far a height?" But he replied to the King, "O my lord, how shall we build a bower in the lift on other wise? And were the King my master here he would have edified two such edifices in a single day." Hearing this quoth Pharaoh to him, "Hie thee, O Haykar, to thy quarters, and for the present take thy rest, seeing that we have been admonished anent the building of the bower; but come thou to me on the morrow." Accordingly, Haykar fared to his lodging, and betimes on the next day presented himself before Pharaoh, who said to him, "O Haykar, what of the stallion of thy lord which, when he neigheth in Assyria and Nineveh, his voice is heard by our mares in this place so that they miscarry?"¹ Hereat Haykar left the King and faring to his place took a tabby cat and tying her up fell to flogging her with a sore flogging until all the Egyptians heard her outcries and reported the matter to the Sovran. So Pharaoh sent to fetch him and asked, "O Haykar, for what cause didst thou scourge this cat and beat her with such beating, she being none other but a dumb beast?"² He replied, "O my lord the King, she hath done by me a wrongous deed and she hath amply merited this whipping and these stripes." The King asked, "And what may be this deed she did?" whereto Haykar made answer, "Verily my master Sankharib the King had given me a beautiful cock who had a mighty fine voice and a strong, and he knew the hours of darkness and announced them. But as he was in my mansion this mischief making tabby fared there and fell upon him last night and tare off his head; and for this cause when she returned to me I took to punishing her with such blows and stripes." Pharaoh rejoined, "O Haykar, indeed

¹ In the text "Fa-yatrahúna," masc. for fem.

² The writer probably remembered that the cat was a sacred animal amongst the Egyptians: see Herod., ii. 66, and Diod. Sic., who tells us (vol. i. p. 94) of a Roman put to death under Ptolemy Auletes for accidentally killing one of these holy beasts. The artists of Bubastis, whose ruins are now for the first time being scientifically explored, modelled the animal in bronze with an admirable art akin to nature.

I see thou art old and doting! Between Misraim and Nineveh lie eight hundred and sixty parasangs; so how could this cat have covered them in one night and have torn off thy chanticleer's head and have returned by morning to Egypt?" He replied, "O my lord, seeing that between Egypt and Assyria is such interval how then can the neighing of my lord the King's stallion reach unto Nile land and be heard by your mares so that here they miscarry?" When Pharaoh had pondered these words, he knew that the envoy had returned him a full and sufficient reply, so quoth he, "O Haykar, 'tis my desire that thou make for me two ropes of sand;" and quoth the other, "Do thou prescribe that they bring me a cord from thy stores that I twist one like it." So when they had done as he bade, Haykar fared forth arear of the palace and dug two round borings equal to the thickness of the cord; then he collected sand from the river bed and placed it therein, so that when the sun arose and entered into the cylinder, the sand appeared in the sunlight like unto ropes.¹ Thereupon quoth he to Pharaoh, "Command thy slaves take up these ropes and I will twist thee as many of them as thou wilt." Quoth Pharaoh, "O Haykar, we have before our eyes a millstone which is broken; and I require of thee that thou sew up the rent." Accordingly the Envoy looked about him and, seeing there another stone, said to Pharaoh, "O my lord, here am I a stranger man nor have I with me aught of darning gear; but I would have thee bid thy confidants amongst the cobblers to provide me out of this other stone with shoemaker's awls and needles and scissors wherewith I may sew up for thee the breach in yon millstone." Hereat Pharaoh the King fell a laughing, he and his Grandees, and cried, "Blessed be Allah, who hath vouchsafed to thee all this penetration and knowledge;" then, seeing that the Envoy had answered all his questions and

¹ M. Houdas explains this miswritten passage, *Quand le soleil fut level et qu'il penetra par ces ouvertures* (lis. abkhásh, trou de flûte), *it repandit le sable dans ces cylindres formes par la lumiere du soled*. It is not very intelligible. I understand that the Sage went behind the Palace and drove through a mound or heap of earth a narrow hole bearing east—west, which he partially filled up with sand; and so when the sun rose the beams fell upon it and made it resemble a newly made cord of white flax. M. Agoub (in Gauttier vol. vi. 344) shirks, as he is wont to do, the whole difficulty. [The idea seems to me to be, and I believe this is also the meaning of M. Houdas, that Haykar produced streaks of light in an otherwise dark room by boring holes in the back wall, and scattered the sand over them, so that, while passing through the rays of the sun, it assumed the appearance of ropes. Hence he says mockingly to Pharaoh, "Have these ropes taken up, and each time you please I will twist thee the like of them"—reading "Aftilu," 1st p. aor. instead of "Iftil," 2nd imper.—St.]

had resolved his propositions he forthright confessed that he was conquered and he bade them collect the tax tribute of three years and present it to him together with the loan concerning which Haykar had written and he robed him with robes of honour, him and his guards and his pages; and supplied him with viaticum, victual and moneys for the road, and said to him, "Fare thee in safety, O honour of thy lord and boast of thy liege: who like unto thee shall be found as a Councillor for the Kings and the Sultans? And do thou present my salam to thy master Sankharib the Sovran saying, 'Excuse us for that which we forwarded to thee, as the Kings are satisfied with a scanting of such acknowledgment.'"¹ Haykar accepted from him all this; then, kissing ground before him, said, "I desire of thee, O my lord, an order that not a man of Assyria and Nineveh remain with thee in the land of Egypt but fare forth it with me homewards." Hereupon Pharaoh sent a herald to make proclamation of all whereof Haykar had spoken to him, after which the envoy farewelled the King and set out on his march intending for the realm of Assyria and Nineveh and bearing with him of treasures and moneys a mighty matter. When the tidings of his approach came to the ears of Sankharib, the King rode forth to meet his Minister, rejoicing in him with joy exceeding and received him lovingly and kissed him, and cried, "Well come and welcome and fair welcome to my sire and the glory of my realm and the vaunt of my kingdom : do thou require of me whatso thou wantest and choosest, even didst thou covet one half of my good and of my government." The Minister replied, "Live, O King, for ever; and if thou would gift me bestow thy boons upon Abu Sumayk, the Sworder, whose wise delay, furthered by the will of Allah Almighty, quickened me with a second life." "In thine honour, O my beloved," quoth the King, "I will do him honour;" and presently he fell to questioning his envoy concerning what had befallen him from Pharaoh and how the Lord of the Misraim had presented him with the tax tribute and moneys and gifts and honourable robes; and lastly, he asked anent the instances and secrets which ended the mission. So Haykar related all that had betided, whereat Sankharib rejoiced with mighty great joy; and, when the converse was concluded, the King

¹ Gauttier (vi. 347), Ces présens ne sont pas dignes de lui; mais peu de chose contente les rois.

said to him, "O Haykar, take unto thee everything thou wishest and wantest of all this, for 'tis in the grasp of thy hand." Haykar answered, "Live, O King, for ever and aye; naught do I require save thy safety and the permanency of thy rule : what shall I do with moneys and such like? But an thou deign largesse me with aught, make over to me in free gift Nadan, my sister's son, that I requite him for that he wrought with me: and I would that thou grant me his blood and make it lawfully my very own." Sankharib replied, "Take him, for I have given to thee that same." So Haykar led his nephew to his home¹ and bound his hands in bonds and fettered his feet with heavy chains; then he beat him with a severe bastinado and a torturing upon his soles and calves, his back, his belly and his armpits; after which bashing he cast him into a black hole adjoining the jakes. He also made Binuhal guardian over him and bade him be supplied day by day with a scone of bread and a little water; and whenever the uncle went in to or came forth from the nephew he would revile Nadan and of his wisdom would say to him, "O dear my son, I wrought with thee all manner of good and kindly works and thou didst return me therefor evil and treason and death. O dear my son, 'tis said in saws, 'Whoso heareth not through his ears, through the nape of his neck shall he hear.'"² Hereat quoth Nadan, "O my uncle, what reason hast thou to be wroth with me?" and quoth Haykar, "For that I raised thee to worship and honour and made thee great after rearing thee with the best of rearing and I educated thee so thou mightest become mine heir in lore and contrivance and in worldly good. But thou soughtest my ruin and destruction and thou desiredst for me doom of death; however, the Lord, knowing me to be a wronged man, delivered me from thy mischief, for God hearteneth the broken heart and abaseth the envious and the vainglorious. O dear my son,³ thou hast been as the scorpion who when she striketh

¹ Haykar is a Sage who follows the religion of nature, "Love thy friends and hate thy foes." Gauttier (vii. 349) embroiders all this with Christian and French sentiment—*L'intention secrète de Heycar était de sauver la vie à l'ingrat qui avait conspiré contre la sienne. Il voulait pour toute vengeance, le mettre désormais dans l'impossibilité de nuire et l'abandonner ensuite à ses remords, persuadé que le remords n'est pas le moindre châtement du coupable.* True nonsense this when talking of a character born bad: its only remorse is not to have done worse than bad.

² Striking the nape being the Moslem equivalent for "boxing ears."

³ With this formula compare Chaucer, "The Manciple's Tale."

her sting¹ upon brass would pierce it. O dear my son, thou hast resembled the Sajálmah bird² when netted in net who, when she cannot save herself alive, she prayeth the partridges to cast themselves into perdition with her. O dear my son, thou hast been as the cur who, when suffering cold entereth the potter's house to warm himself at the kiln, and when warmed barketh at the folk on such wise that they must beat him and cast him out, lest after barking he bite them. O dear my son, thou hast done even as the hog who entered the Hammam in company with the great; but after coming out he saw a stinking fosse a flowing³ and went and therein wallowed. O dear my son, thou hast become like the old and rank he goat who when he goeth in leadeth his friends and familiars to the slaughter house and cannot by any means come off safe or with his own life or with their lives. O dear my son, a hand which worketh not neither plougheth, and withal is greedy and over nimble shall be cut off from its armpit. O dear my son, thou hast imitated the tree whom men hew down, head and branch, when she said, 'Had not that in your hands been of me,⁴ indeed ye would not have availed to my felling.' O dear my son, thou hast acted as did the she cat to whom they said, 'Renounce robbing that we make thee collars of gold and feed thee with sugar and almond cake!' But she replied, 'As for me, my craft is that of my father and my mother, nor can I ever forget it.' O dear my son, thou art as a dragon mounted upon a bramble bush, and the two a middlemost a stream, which when the wolf saw he cried, 'A mischief on a mischief and let one more mischievous counsel the twain of them.' O dear my son, with delicate food I fed thee and thou didst not fodder me with the driest of bread; and of sugar and the finest wines I gave thee to drink, while thou grudgedst to me a sup of cold water. O dear my son, I taught thee and tendered thee with the tenderest of tending and garred thee grow like the lofty cedar of Lebanon, but thou didst incriminate me and confine me in fetters by thine evil courses⁵. O dear my son, I nourished a hope that thou wouldst build me a strong tower wherein I might find refuge from mine adversary and foil my foes; but thou hast been

¹ In the text "Znnákt-ha," which is unintelligible, although the sense be clear.

² A bird unknown to the dictionaries, apparently a species of hawk.

³ In the text "Júrah Syán" for "Júrah Sayyál."

⁴ The tree having furnished the axe-helve.

⁵ M. Houdas translates Tu as médit de moi et tu m'as accablé de tes méchancetés.

to me as a burier, a grave digger, who would thrust me into the bowels of the earth : however, my Lord had mercy upon me. O dear my son, I willed thee well and thou rewardedst me with ill will and foul deed; wherefore, 'tis now my intent to pluck out thine eyes and hack away thy tongue and strike off thy head with the sword edge and then make thee meat for the wolves; and so exact retaliation from thine abominable actions." Hereupon Nadan made answer and said to Haykar his uncle, "Do with me whatso thy goodness would do and then condone thou to me all my crimes, for who is there can offend like me and can condone like thee? And now I pray thee take me into thy service and suffer me to slave in thy house and groom thy horses, even to sweeping away their dung, and herd thy hogs; for verily I am the evil doer and thou art the beneficent; I am the sinner and thou art the pardoner." "O dear my son," rejoined Haykar, "Thou favourest the tree which, albe planted by the side of many waters, was barren of dates and her owner purposed to hew her down, when she said, 'Remove me unto another stead where if I fruit not then fell me.' But he rejoined, 'Being upon the water edge thou gayest ne'er a date, so how shalt thou bear fruit being in other site?' O dear my son, better the senility of the eagle than the juvenility of the raven. O dear my son, they said to the wolf, 'Avoid the sheep lest haply the dust they raise in flight may do thee a damage;' but Lupus made answer, 'Verily their dust is a powder good for the eyes.' O dear my son, they brought the wolf to school that he might learn to read; but, when quoth they to him, 'Say A, B, C, D,'¹ quoth he, 'Lamb, Sheep, Kid, Goat,'² even as within my belly.' O dear my son, they set the ass's head beside a tray of meats, but he slipped down and fell to rolling upon his back, for his nature (like that of others) may never be changed. O dear my son, his say is stablished who said, 'When thou hast begotten a child assume him to be thy son, and when thou hast reared a son assume him to be a slave.'³ O dear my son, whoso doeth good, good shall be his lot; and whoso worketh evil, evil shall befall him; for that the Lord compensateth mankind according to conduct.

¹ In text "Alif, bá, tá, sá," the latter written with a Sin instead of a Thá, showing the vulgar use which extends from Alexandria to Meccah.

² So in French, deriding the difference between written and spoken English, Ecrivez Salmonassar, prononcez crocodile.

³ Because he owes thee more than a debt of life.

O dear my son, wherewith shall I bespeak thee beyond this my speech? and verily Allah knoweth concealed things and wotteth all secret and hidden works and ways and He shall requite thee and order and ordain between me and thee and shall recompense thee with that thou deservest." Now when Nadan heard these words from his uncle Haykar, his body began to swell and become like a blown up bag and his members waxed puffy, his legs and calves and his sides were distended, then his belly split asunder and burst till his bowels gushed forth and his end (which was destruction) came upon him; so he perished and fared to Jahannam fire and the dwelling place dire.

Even so it is

said in books :—"Whoever diggeth for his brother a pit shall himself fall into it and whoso setteth up a snare for his neighbour shall be snared therein." And this much know we anent the Say of Haykar the Sage, and magnification be to Allah for ever and ever

AMEN.

TMT.¹

¹ i.e. "Tammat" = She (the tale) is finished.

THE HISTORY OF AL-BUNDUKANI
OR,
THE CALIPH HARUN AL-RASHID AND THE
DAUGHTER OF KING KISRA.

*In the name of Allah, the Compassionating, the Compassionate.
We here indite by the aidance of the Almighty and His furtherance, the History
of the Caliph Harun al-Rashid and of the Daughter of Kisra the King¹*

It is related (but Allah is all knowing of His secrets and all kenning in whatso hath passed and preceded and preterlapsed of the annals of folk),² that the Caliph (by whom I mean Harun al-Rashid) was sitting on the throne of his kingdom one chance day of the days which happened to be the fete of 'Arafát.³ And as he chanced to glance at Ja'afar the Barmaki, he said to him, "O Wazir, I desire to disguise myself and go down from my palace into the streets and wander about the highways of Baghdad that I may give alms to the mesquin and miserable and solace myself with a sight of the folk: so do thou hie with me nor let any know of our faring forth." "With love and good will," quoth Ja'afar. So his lord arose and passed from the audience room into the inner palace where the two donned disguise and made small their sleeves and breasts⁴ and issued forth to circle about the thoroughfares of

¹ MSS. pp. 217-265. See the "Arabian Tales," translated by Robert Heron (Edinburgh MDCCXCII.), where it is, "The Robber Caliph; or Adventures of Haroun Alraschid, with the Princess of Persia, and the fair Zutulbé," vol. i. pp. 2-69. Gauttier, Histoire du Khalyfe de Baghdad, vol. vii. pp. 117-150.

² In text "Ahádís," esp. referred to the sayings of Mohammed, and these are divided into two great sections, the "Ahádís al-Nabawí," or the actual words pronounced by the Apostle; and the "Ahádís al-Kudus," or the sentences attributed to the Archangel Gabriel.

³ Heron has "the Festival of Haraphat," adding a power of nonsense. This is the day of the sermon, when the pilgrims sleep at Muzdalifah (Pilgrimage iii. 265). Kusayy, an ancestor of the Apostle, was the first to prepare a public supper at this oratory, and the custom was kept up by Harun al-Rashid, Zubaydah and Sha'ab, mother of the Caliph al-Muktadir (Tabari ii. 368). Alms are obligatory on the two great 'Tds or festivals, al-Fitr which ends the Ramazán fast and al-Kurbán during the annual Pilgrimage. The dole must consist of at least a "Sá" = 7 lbs. in grain, dates, &c.

⁴ i.e. habited themselves in the garments of little people: so to "enlarge the turband" is to assume the rank of an 'Álim or learned man. "Jayb," the breast of a coat is afterwards used in the sense of a pocket.

Baghdad and her market streets, distributing charity to the poor and the paupers, until the last of the day. And whilst so doing, the Commander of the Faithful chanced to espy a woman seated at the head of a highway who had extended the hand of beggary, showing at the same time her wrist and crying, "Give me somewhat for the sake of Allah Almighty!" Hereat he considered her nicely and saw that her palm and her wrist were like whitest crystal and yet more brilliant in brightness. So he wondered thereat, and presently pulling a dinar from his breast pocket he handed it to Ja'afar and said, "Bestow it upon yonder woman." The Minister took the ducat and leaving his lord went up to her and placed it in her palm; and, when she closed her fingers thereupon, she felt that the coin was bigger than a copper or a silverling, so she looked thereat and saw that it was of gold. Hereupon she called after Ja'afar who had passed onwards, saying, "Ho, thou fair youth!" and when he came back to her she continued, "The dinar wherewith thou hast gifted me, is it for Allah's sake or for other service?" Said he, " 'Tis not from me, nay 'twas given by yonder Youth who sent it through me." "Ask him," she rejoined, "and tell me what may be his purport." Ja'afar hied him back to the Caliph and reported her words, whereat his lord commanded him, "Go back and say thou to her 'tis for Almighty Allah's sake." The Minister did his master's bidding when she replied, "His reward be upon the Almighty." Then the Wazir returned and reported the woman's prayer to the Commander of the Faithful, who cried, "Hie thee to her and enquire an she be married or virginal; and, if she be unwedded, do thou ask her an she be willing to wive with me."¹ So Ja'afar fared to her and questioned her, whereat she answered, "A spinster." Quoth he, "The Youth who sent the dinar to thee desireth to mate with thee;" and quoth she, "An he can pay me my dower and my money down,² I will become his bride." Hereat Ja'afar said in his thought, "Whence can the Prince of True Believers find her dower and her money down? Doubtless we shall have to ask a loan for him;"³ and presently he enquired of her what might be the amount of both.

¹ Either the Caliph was persuaded that the white wrist was a "promise of better things above and below," or he proposed marriage as a mere freak, intelligible enough when divorce costs only two words.

² In text "Nakdí" = the actual as opposed to the contingent dowry: see vols. vii. 126; lx. 32.

³ This is said in irony.

Replied she, "As for the pin money, this shall be the annual revenue of Ispahán, and the income of Khorásán city shall form the settlement." So Ja'afar wagged his head and going back to the Commander of the Faithful repeated her terms; wherewith Harun was satisfied and bespake him, "Hie thee to her and say, 'He hath accepted this and thou hast professed thyself contented.' " Hearing his words she rejoined, "What be his worth, yonder man, and how may he attain unto such sum?" and he retorted, "Of a truth he is the Commander of the Faithful, Harun al-Rashid." When this reply reached her ears she veiled her hands and feet crying, "To Allah be laud and gratitude;" adding to Ja'afar, "An he be the Prince of True Believers, I am satisfied therewith." Accordingly the Wazir returned to the Caliph and reported her consent, whereafter the twain repaired homewards and the Caliph despatched to her a duenna and a train of handmaidens who went and bore her to the Hammam within the palace and bathed her. Then they brought her out and robed her in sumptuous raiment, such as becometh the women of the Kings, and ornaments and jewellery and what not : after which they led her to a fine apartment which was set apart and private for her wherein also were meat and drink and furniture, arras¹ and curtains and all necessities of such sort. In fine they fared to the Caliph and apprized him of what they had done and he presently gave command to summon the four Kazis who wrote her marriage lines. When it was night he paid her the first visit and taking seat opposite her he asked, "Daughter of whom mayst thou be amongst the folk that thou demandedst of me this dower?" "Allah advance in honour the Commander of the Faithful," answered she; "verily thy handmaid is of the seed of Kisrà Anushirwán; but the shifts of time and tide brought me down and low down." Replied he, "They relate that thine ancestor, the Chosroe, wronged his lieges with mighty sore wronging;"² and she rejoined, "Wherefor and because of such tyranny over the folk hath his seed come to beg their bread at the highway heads." Quoth he, "They also make mention of him that in after times he did justice to such degree

¹ In text "Bashákhín" plur. of "Bashkhánah:" see Suppl. vols. ii. 119; iii. 87.

² In Heron he becomes "Kassera-Abocheroan." Anushirwan (in full Anúshínrawán = sweet of soul) is popularly supposed to have begun his rule badly after the fashion of Eastern despots, and presently to have become the justest of monarchs. Nothing of this, however, is found in Tabari (ii. 159).

that he decided causes between birds and beasts;" and quoth she, "Wherefor hath Allah exalted his posterity from the highway head and hath made them Harím to the Prince of True Believers." Hearing this the Caliph was wroth with mighty great wrath¹ and swore that he would not go in unto her for full told year, and arising forthright went forth from her. But when the twelvemonth had passed and the fete day of Arafat came round again, the Commander of the Faithful donned disguise and taking with him Ja'afar and Masrúr the Eunuch, strolled out to wander about the streets of Baghdad and her highways. And as they walked along, the Caliph looked about him and beheld a booth wherein a man was turning out Katífah cakes² and he was pleased to admire his dexterity to such degree that, returning to the Palace, he sent him one of his Eunuchs with the message, "The Prince of True Believers requireth of thee an hundred pancakes, and let each one of them, when filled and folded, fit into the hollow of a man's hand." So the Castrato went and gave the order as we have related and paid the price and, when the pastrycook had made his requirement, he carried it away to the presence. Then the Caliph took seat and bade bring sugar and pistachios and all other such needs wherewith he fell to stuffing the pancakes with his own hands and placing in each and every a golden dinar. When this was done he despatched the same Eunuch to Kisra's daughter with the message, "This night the Commander of the Faithful proposeth to visit thee, the year of his oath having expired, and he sendeth to thee saying, 'What is it thy heart coveteth that he may forward it to thee?' The Castrato set forth upon this errand and received for all reply, "Say him my heart desireth naught, for that all I require is with me, nor is there aught of deficiency." Accordingly, he returned and repeated her words to the Caliph who bade him fare forth again to her and say the same to her a second time, whenas she, "Let him send me a thousand dinars and a duenna in whom he confideth, so that I may disguise myself and go down with her and distribute gold to the mean and the mesquin." Presently back came the slave bearing this reply, whereat the Caliph ordered the moneys be sent to her and the woman required; and

¹ He was indignant because twitted with having married a beggar maid like good King Cophetua. In Heron he is "moved by so sensible a reply."

² Plur. "Katáif," a kind of pancake made of flour and sugar (or honey) and oil or butter.

the twain, Princess and duenna, went forth and threaded the lanes of Baghdad and her great thoroughfares whilst the young lady distributed her charity to the Fakirs and the paupers. But when all the gold with her had been expended and naught of it remained, they turned homewards making for the Palace; and, the day being sultry, drowsiness befel the young lady. So she said to her companion, "O mother mine, I am athirst and want a draught of water to drink;" and said the other, "We will call aloud to the Water carrier¹ who shall give thee thy need." Replied the Princess, "Drinking from the Waterman's jar will not be pleasant to my heart; nor will I touch it, for 'tis like the whore² whereinto some man goeth every hour: let the draught of water be from a private house and suffer that it be given by way of kindness." Hereupon the old woman looked in front of her and saw a grand gateway with a door of sandal-wood over which a lamp hung by a silken cord³ and a curtain was drawn across it and it had two benches of marble, the whole under the charge of a goodly concierge. Then quoth she, "From this house I will ask a drink for thee." So the two women went forward and stood before the door and the duenna advancing rapped a light rap with the ring, when behold, the entrance was opened and came forth a young man in youthful favour fair and robed in raiments pure and rare and said, " 'Tis well!" Hereat the governante addressed him, "O my son, indeed this my daughter is athirst and I crave of thy kindness that thou give her a draught of water, seeing that she will not drink from the Water carrier." He replied, "With love and goodwill;" and going within brought out what was required and handed the cup to the old woman. She took it and passed it on to her mistress and the young lady turning her face to the wall raised her veil and drank her sufficiency without showing a single feature.⁴ After this she returned the cup to the old woman who took it and handed it back to the young man saying, "Allah requite thee with all of weal, O my son!" whereto

¹ Arab. "Sakká" = a water carrier, generally a bad lot. Of the "Sakká Sharbah," who supplies water to passengers in the streets, there is an illustration in Lane; M. E. chapt. xiv.

² In the text "Kahbah" an ugly word = our whore (i.e. hired woman): it is frightfully common in every day speech. See vol. ii. 70.

³ Arab. "Sibák" usually = a leash (for falconry, etc.).

⁴ I have emphasised this detail which subsequently becomes a leading incident.

he replied, "Health to you and healing!"¹ And the two went their way and returned to the Palace and entered therein. On such wise fared it with these twain but as regards the Caliph, when he had finished filling the pancakes, he ranged them in a large charger of porcelain; then, summoning the Eunuch he said to him, "Take up this and carry it to the daughter of Kisra and say her, 'Here be the sweetmeats of peace,' and let her know that I will night with her this night." The Castrato did his lord's bidding; and carrying the charger to the Princess's apartment handed it to the duenna and delivered the message, whereupon she blessed and prayed for the Commander of the Faithful and the slave departed. Now he was angry and disappointed for that he could not eat one pancake of them all because they had become big by stuffing and he feared that if he touched any thereof its place would show void. Presently it so befel that the young lady said to the old woman, her governante, "Do thou take up this charger and carry it to the youth who gave us the draught of water with the intent that he may not claim an obligation or have aught to desire of us." Accordingly, the ancient dame took the charger and walked off with it. But on her way she longed for a Katifah and put forth her hand to one and took it up when she saw that it left in the line of pancakes a gap big as a man's palm. Hereat she feared to touch it and replaced it saying, " 'Twill be known that I carried off one of them." Then after returning the pancake to its place she passed on with the charger to the door of that young man whom she suddenly sighted as he sat at the gateway. She saluted him with the salam which he returned, and then said she, "O my son, the young lady who drank the water hath sent thee all these cates in acknowledgment for the draught thou gayest her to drain." Said he, "Set it down on the door bench;" and when she did his bidding, he expressed his thanks to her and she ganged her gait. Now as the youth still sat there, the Watchman of the Ward suddenly stood before him blessing him and saying, "O my lord, this be Arafat day and tonight will be the Eve of the 'Id, or Greater Festival; so I hope from the beneficence of my master the Chamberlain and Emir Alaeddin (whom Allah Almighty keep and preserve!) that he will deign order me a largesse befitting the Fete wherewith

¹ Usual formulæ when a respectable person is seen drinking: the same politeness was also in use throughout the civilised parts of mediaeval Europe. See the word "Hanian" (vol. ii. S), which at Meccah and elsewhere is pronounced also "Haniyyan."

I may buy sweetmeats for my wife and children." The other replied, "Take this charger and wend thy ways therewith;" so the Watchman kissed his hand and carrying it off went home and showed it to his wife. But she cried, "O thou miserable,¹ whence gottest thou this charger : hast thou wilfully stolen it or suddenly snatched it?"² Replied her mate, "This be the property of the Emir Alaeddin, the Chamberlain (whom Allah preserve!), and he gave it to me as an alms gift; so come hither all of you that we eat, for the pancakes look toothsome." Rejoined his wife, "Art thou Jinn mad? Up with thee and sell the charger and cates, for the worth must be some thirty to forty dirhams which we will lay out for the benefit of the little ones." He retorted, "O woman, suffer us eat of this food wherewith the Almighty would feed us;" but she fell to wailing and crying out, "We will not taste thereof while the children lack caps and slippers."³ And she prevailed over him with her opinion, for indeed women are mostly the prevailers. So taking up the charger he fared with it to the market place and gave it for sale to a broker, and the man began crying, "Who will buy this charger with whatso is thereon?" Hereat up came the Shaykh of the Bazar who bid forty dirhams therefor, and a second merchant raised its price to eighty, when a third hent it in hand and turning it about espied graven upon the edge, "Made by commandment of Harun al-Rashid, Commander of the Faithful." Hereat the trader's wits fled him and he cried to the broker, "Hast thou a will to work for my hanging in this matter of the charger?" Quoth the other, "What may be the meaning of these words?" and quoth the merchant, "This charger is the property of the Prince of True Believers." The broker, dying of dread, took the charger and repaired therewith to the Palace of the Caliphate where he craved leave to enter; and, when this was accorded, he went in and

¹ In text "Yá Ta'is," a favorite expression in this MS. Page 612 (MS.) has "Tá'ish," a clerical error, and in page 97 we have "Yá Ta'ásat-ná" = O our misery!

² As might a "picker up of unconsidered trifles."

³ In text "Akbá' wa Zarábíl." I had supposed the first to be the Pers. Kabá = a short coat or tunic, with the Arab. 'Ayn (the second is the common corruption for "Zarábín" = slaves' shoes, slippers : see vol. x. 1), but M. Houdas translates Ni calottes ni calecons, and for the former word here and in MS. p. 227 he reads "'Arakiyah" = skull cap: see vol. 1. 215. ["Akbá'" is the pl. of "Kub'," which latter occurs infra, p.227 of the Ar. MS., and means, in popular language, any part of a garment covering the head, as the hood of a Burnus or the top piece of a Kalansuwah; also a skull cap, usually called "'Aragíyah." ST.]

kissed ground before the presence and blessed the Commander of the Faithful and lastly showed to him the charger. But when the Caliph looked at it and considered it carefully, he recognised it with its contents and he waxed wroth with exceeding wrath and said in himself, "When I make aught for the eating of my household, shall it be sent out and hawked about for sale?" adding to the broker, "Who gave thee this charger?" "O my lord, 'twas the Watchman of one of the wards," replied he; and Harun rejoined, "Bring him to me hither." So they fared forth and fetched him bound in cords and saying in his mind, "The whore would not suffer us eat of that was in the charger and enjoy its sweetness, so this happened which hath happened to us; we have eaten naught and have fallen into misfortune." But when they set him between the hands of the Caliph the latter asked him, "Where haddest thou yon charger? say me sooth or I will smite thy neck!" The Watchman answered, "Allah prolong the life of our liege lord! verily as regards this charger it was given to me by the Lord Alaeddin, the junior Chamberlain." Hereat the Prince of True Believers redoubled in rage and cried, "Bring me that Emir with his turband in tatters, and drag him along on his face and plunder his home." Accordingly the magnates fared forth with their pages; and, reaching the house, knocked at the door, when the owner came out and, seeing the officials, asked, "What is to do?" " 'Tis against thee," replied some of the Grandees, whereto the Chamberlain rejoined, "Harkening and obeying Allah and then the Commander of the Faithful!" After this they bore him to the Palace of the Caliphate and an Emir of them put forth his hand to the Chamberlain's coat and tare it and rent his turband adown his neck saying, "O Alaeddin,¹ this is the behest of the Prince of True Believers who hath enjoined that we do with thee on such wise and we despoil thy house : yet there is bread and salt between us albe we must do as we are bidden, for obedience to royal behest is of the ways of good breeding." Then they carried him into the presence of the Caliph and he,

¹ Heron dubs him "Hazebe (Hájib) Yamalededdin." In text "'Alái al-Dín;" and in not a few places it is familiarly abbreviated to "'Ali" (p. 228, etc.). For the various forms of writing the name see Suppl. vol. iii. 30. The author might have told us the young Chamberlain's name Arabicè earlier in the tale; but it is the Ráwí's practice to begin with the vague and to end in specification. I have not, however, followed his example here or elsewhere.

after he was made to stand between the Sovran's hands, kissed ground and blessed Harun and said, "Allah give aidance to our liege lord and have him in His holy keeping: what may be the offence of thine humble slave that he hath merited such treatment as this?" Harun raised his head and asked, "Say me, knowest thou yon fellow?" and the other looked and seeing the guardian of the gates corded and pinioned made answer, "Yes indeed, I know him and he is the Watchman of our ward." The Caliph resumed, "Whence came to thee this charger?" and the Chamberlain replied, "Let the Commander of the Faithful (to whom Almighty Allah vouchsafe furtherance!) learn that I was sitting at home when there rapped a rap at the door; and I, going forth to open, beheld an ancient dame who said to me, 'O my son, this my daughter is athirst and I beg thee of thy bounty to give her a draught of water for she will not take drink from the public Sakká.' So I brought them out their requirement and they satisfied themselves and went their ways. After an hour or so I came forth and took seat by my house door when behold, up came the old woman bearing in hand yon charger and said, 'O my son, the person to whom thou suppliedest drink hath sent this to thee in requital for that thou gayest her of water inasmuch as she is unwilling to be under an obligation.' Quoth I, 'Set it down'; when she placed it upon the edge of the Mastabah bench and left me. Thereupon suddenly came up this Watchman and craved from me the Sweetmeat of the Festival, whereto I answered, 'Do thou take this charger and its contents' (whereof by the bye I had not tasted aught); and he did so and departed. This is all I know and—The Peace." Now when the Commander of the Faithful heard this from the Chamberlain, his heart was gladdened and he enquired, "O Alaeddin, what time the young lady drank the draught of water didst thou see her face or not?" and the Chamberlain replied in haste, "O Prince of True Believers, indeed I did see it." Hereat Harun was wroth with exceeding wrath and bade summon the daughter of Kisra and when she came bade the twain be beheaded saying, "Thou farest forth to do alms deeds, and thou durst display thy features to this fellow when thou drankest water at his hand!" Hereat she turned her towards Alaeddin and replied, "Thou see my face! Nay, this is but a lie that may work my death." He rejoined, "The Reed pen wrote what

'twas bidden write!¹ I designed to say, 'Verily I beheld naught of her,' and my tongue ran as it did the sooner to end our appointed life term." Then having set the twain upon the rug of blood the Swarder bound their hands and tearing off a strip from their skirts bandaged their eyes, whereafter he walked around them and said, "By leave of the Commander of the Faithful;" and Harun cried, "Smite!" Then the Headsman paced around them a second time saying, "By leave of the Commander of the Faithful," and Harun again cried, "Smite!" But when the executioner did in like manner for the third and last time² quoth he to Alaeddin, "Hast thou haply in heart aught of regret or requirement that I may fulfil it to thee? Ask of me anything save release, ere the Commander of the Faithful say the word and forthright thy head fall before thy feet?" "I desire," quoth the Chamberlain, "that thou unbind this bandage from mine eyes so may I look one latest look at the world and at my friends, after which do thou work thy will." The Swarder granted this and Alaeddin glanced first to the right where he saw none to aidance dight, and then to the left where he found all favour reft; and the spectators each and every hung their heads groundwards for awe of the Caliph, nor did any take upon himself to utter a kindly word. Whereupon the Chamberlain cried out his loudest saying, "A counsel, O Commander of the Faithful!" and Harun regarding him asked, "What is it thou counselest?" "A respite of three days' space," rejoined the condemned, "when thou shalt see a marvel, indeed a miracle of miracles;" and the Caliph retorted, "After the third day, an I see not as thou sayest, I will assuredly smite thy neck;" and bade them bear him back to gaol. But when the appointed term ended the Caliph sprang up and in his impatience to see what would befall him donned a dress distinctive of his new calling,³ and thrusting his feet into coarse shoon and high of heel⁴ and binding about his brows a honey coloured turband⁵ he hent in hand a

¹ i.e. Destiny so willed it. For the Pen and the Preserved Tablet see vol. v. 322.

² This was the custom not only with Harun as Mr. Heron thinks, but at the Courts of the Caliphs generally.

³ In text "Ghiyār," Arab. = any piece of dress or uniform which distinguishes a class, as the soldiery: in Pers. = a strip of yellow cloth worn by the Jews subject to the Shah.

⁴ Arab. "Zarbúl tákí," the latter meaning "high heeled." Perhaps it may signify also "fenestrated, or open worked like a window." So "poules" or windows cut in the upper leathers of his shoes. Chaucer, *The Miller's Tale*.

⁵ "Mayzar," in Pers. = a turband: in Arab. "Miizar" = a girdle; a waistcloth.

pellet bow¹ and slung its case over his shoulders: he also took gold in pouch and thus equipped he left the palace. Then, as he roamed about the lanes of Baghdad and her highways, giving alms and saying in his mind, "Haply may I sight the wonder which the Chamberlain Alaeddin announced to me," it befel about mid forenoon (and he still walking) that behold, a man came forth from the Kaysariyah² or chief mart of the merchants crying aloud, "This be a marvel, nay a miracle of miracles." So the Caliph questioned him saying, "What be this wonder thou hast seen?" and he answered, "Within yon Kaysariyah is a woman who reciteth the Koran even as it was brought down,³ and albeit she have not ceased declaiming from the hour of the dawn prayer until this time, yet hath none given her a single dirham: no, nor even one mite;⁴ and what strangeness can be stranger than this I tell thee?" The Caliph, hearing his words, entered the mart wherein he descried an ancient dame sitting and reciting the Koran and she had well nigh reached the end thereof. He was charmed with the beauty of her lecture and stood there until she had finished it and had blessed the bystanders, but when he glanced round he saw nobody give her aught. So he thrust his hand into his pouch saying in his mind, "Whatso⁵ of coin remaineth in purse shall go

¹ Arab. "Kaus al-Bunduk" (or Bandúk) a pellet bow, the Italian arcobugio, the English arquebuse; for which see vol. i. 10. Usually the "Kis" is the Giberne or pellet bag; but here it is the bow cover. Gauttier notes (vii. 131) :—Bondouk signifie en Arabe harquebuse, Albondoukani signifie l'arquebusier; c'était comme on le voit, le mot d'ordre du Khalyfe. He supposes, then, that firelocks were known in the days of Harun al-Rashid (A.D. 786-809). Al-Bundukáni = the cross bow man, or rather the man of the pellet bow was, according to the Ráwí, the name by which the Caliph was known in this disguise. Al-Zahir Baybars al-Bundukdárí, the fourth Baharite Soldan (A.D. 1260-77), was so entitled because he had been a slave to a Bundukdár, an officer who may be called the Grand Master of Artillery. In Chavis and Cazotte the Caliph arms himself with a spear, takes a bow and arrow (instead of the pellet bow that named him), disguises his complexion, dyes beard and eyebrows, dons a large coarse turband, a buff waistcoat with a broad leathern belt, a short robe of common stuff and half boots of strong coarse leather, and thus "assumes the garb of an Arab from the desert." (!)

² See vol. i. 266.

³ i.e. by the Archangel Gabriel.

⁴ Arab. "Habbah" = a grain (of barley, etc.), an obolus, a mite: it is also used for a gold bead in the shape of a cube forming part of the Egyptian woman's headdress (Lane M.E., Appendix A). As a weight it is the 48th of a dirham, the third of a kírát (carat) or of an English grain, avoir.

⁵ In text "Mahmá" = as often as = kullu-má. This is the eleventh question of the twelve in Al-Hariri, Ass. xxiv., and the sixth of Ass. xxxvi. The former runs, "What is the noun (kullu-má) which gives no sense except by the addition thereto of two

to this woman." And he designed to gift her with the gold when suddenly the old dame sprang from her seat and going to a merchant's shop took seat beside the man and said to him, "O my son, dost thou accept of a fair young lady?" Said he, "Yea, verily," and she continued, "Up with thee and come that I show thee a thing whose like thou hast never seen." Now when the Caliph heard her words he said to himself, "Look at yon foul old crone who playeth bawd when I held her to be a devotee, a holy woman. Indeed I will not give her aught until I see what work is wrought by these twain." The trader then followed the old woman to her home wherein both, youth and crone, entered and the Caliph who pursued them also went in privily and took his station at a stead whence he could see without being seen.¹ Then lo and behold! the old trot called to her daughter who came forth from the bower wherein she was, and the Caliph looking at this young lady owned that he had never sighted amongst his women aught fairer than this, a model of beauty and loveliness and brilliancy and perfect face and stature of symmetric grace. Her eyes were black and their sleepy lids and lashes were kohl'd with Babylonian witchery, and her eyebrows were as bows ready to shoot the shafts of her killing glances, and her nose was like unto the scymitar's edge, and her mouth for magical might resembled the signet ring of Sulayman (upon whom be The Peace!), and her lips were carnelians twain, and her teeth union pearls and her mouth dewy sweeter than honey and more cooling than the limpid fount; with breasts strutting from her bosom in pomegranate like rondure and waist delicate and hips of heavy weight, and stomach soft to the touch as sendal with plait upon plait, and she was one that excited the sprite and exalted man's sight even as said a certain poet in song of her like,

*"Breeze waved branch, full moon o' murk or sun of undurn sheeny bright,
Which is she hight who all the three hath might to place in pauper plight, ah!
Where on the bending branch alight with grace of stature like to hers
Tho' be the branch by Zephyr deckt and in its ornaments bedight, ah!
And how can fellowed be her brow with fullest moon that lights the darks
When sun must borrow morning light from that fair forehead dazzlingbright, ah!*

words, or the shortening thereof to two letters (i.e. má); and in the first case there is adhesion and in the second compulsion? " (Chenery, pp. 246-253).

¹ In Chavis and Cazotte he looks through the key hole which an Eastern key does not permit, the holes being in the bolt. See Index, Suppl. vol. v.

Were set in scales the fairest fair and balanced with a long compare

Their boasts, thou haddest overweight for beauty and their charms were light, ah!"

Now when he considered her straitly, she captured the whole of his heart. But the young lady had not upon her clothes enough for concealment, and here and there her body showed bare; so when she came forth and espied the young man standing by the old woman she withdrew into her bower and said to her mother, "Allah requite¹ thee for that thou hast done. How can it be allowed thee by the Almighty to set me in this state before a stranger?" "Hold thy peace," said her parent; "man is allowed to look, and if he have any art or part in the object looked at 'tis well; but thereafter if he look without its being his lot, then 'twere unlawful. This youth hath gazed upon thee, and if he prove to have a portion in thee let him take it, otherwise he may wend his ways, nor is there a flaw in aught of legal observance." Hereat the Caliph's heart was cheered, for he knew that the ancient dame meant to marry the maid. Anon quoth the old mother to the merchant, "Hast thou seen her?" and quoth he, "Yes." "Did she please thee?" asked the crone, and he answered, "Yea verily," adding, "How much may be her actual marriage settlement and her contingent dower?" She replied, "The first shall consist of four thousand dinars and the second shall be the same." "This be overmuch," rejoined the youth, "and more than all my good; to wit, four thousand gold pieces, the gift of which will send me forth to beg; but do thou take of me a thousand dinars, and upon me be the arraying of the house and the maiden's raiment for another thousand; so will I do business and trade with the remainder." But the crone swore to him by Allah the Almighty,² that an the four thousand failed of a single gold piece he should never see of the damsel a single hair. He replied, "I have no power thereto and good day to both of you;" and he made for the door, but the Caliph forewent him to the street and standing in a corner suffered him to pass and gang his gait. After this Harun went back to the old woman, and entering salam'd to her and she, returning his salutation, asked him,

¹ In text "Kábal-ki," which I suspect to be a clerical error for "Kátal-ki" = Allah strike thee dead. See vol. iv. 264, 265. [One of the meanings of "Mukábalah," the third form of "kabala," is "requital," "retaliation." The words in the text could therefore be translated: "may God requite thee."—ST.]

² In Chavis and Cazotte she swears "by the name of God which is written on our Great Prophet's forehead."

"What dost thou want and what may be thy wish?" He answered, "The young trader who went forth hence sent me to say that he hath no intent to wed," and she rejoined, "On this mind the man hied away from us." Then quoth the Caliph, "I will marry the maid, and by me is all thou canst desire of gold and what not." She retorted, "O Robber,¹ all I see upon thee is not worth two hundred dirhams: whence then canst thou procure four thousand dinars?" Quoth he, "Hast thou grapes to sell, or wishest thou only to breed a quarrel between me and the vineyard keeper?"² and quoth she, "Doubtless I have and hold the grapes." "Then, I possess all thou canst desire," said he, and said she, "Then, we will wed thee when thou shalt have weighed out the gold." The Caliph cried, "I accept;" and anon entering the lodging he took seat at the head of the chamber and in its place of honour, and said to the house mistress, "Go thou to Kází Such an one and tell him that Al-Bundukáni requireth him." "O Robber," said she, "will the Kazi be content to come at thy bidding?" The Commander of the Faithful laughed at these words and said, "Do thou go without danger and bid him bring his ink case and pens and paper." So she went off saying to herself, "Verily, an the Judge accompany me, this my son in law must be a Captain of Robbers."³ But when at last she arrived at the Kazi's mansion she saw him sitting in the middle of the room and surrounded by doctors of divinity and a host of learned wights: so she feared to enter, and fell to looking in through the doorway and she dreaded to fare farther and stepped backwards; withal she kept saying, "How shall I go home without speaking a word to the Kazi?" and the thought would hearten her heart, so she would return to the entrance and thrust in her head and then withdraw it. On such wise she had done many a time when the Kazi, catching sight of her, bade one of

¹ Arab. "Yá Luss" ; for this word = the Gr. ληστής see Suppl. vol. v. index.

² "Al-Nátúr," the keeper, esp. of a vineyard, a word naturalized in Persian. The Caliph asks, Is this a boná fide affair and hast thou the power to settle the matter definitely? M. Houdas translates as Les raisins sont ils à toi, ou bien es tu seulement la gardienne de la vigne? [The verb záraba, 3rd form, followed by the accusative, means "to join one in partnership." The sense of the passage seems therefore to be: Dost thou own grapes thyself, or art thou ("tuzáribí," 2 fem. sing.) in partnership with the vineyard keeper. The word may be chosen because it admits of another interpretation, the double entendre of which might be kept up in English by using the expression "sleeping" partnership. Perhaps, however, "tuzáribí" means here simply: "Dost thou play the part of."—ST.]

³ The innuendo is intelligible and I may draw attention to the humorous skill with which the mother in law's character is drawn.

his messengers bring her within; so the man went to her and said, "Bespeak the Kazi!" So she went in full of affright and salam'd to the Judge who, returning her salutation, asked her, "What is thy want, O woman?" She answered, "There is a young man in my house who desireth that thou come to him;" whereat he rejoined, "And who may be this youth that I in person should hie to him; and what may be his name?" She replied, "He pretendeth to the name of Al-Bundukani, the Arbalestrier" (which was a byname of the Caliph kept concealed from the folk but well known to all officials). Hereat the Kazi sprang to his feet without stay or delay and said to her, "O my lady, do thou forego me," whilst all present asked him, "O our lord, whither away?" and he, answering them, "A need hath suddenly occurred," went forth. Then quoth the crone in her mind, "Hapless the Kazi who 'is a pleasant person, haply this son in law of mine hath given him to drink of clotted gore¹ by night in some place or other and the poor man hath yet a fear of him; otherwise what is the worth of this Robber that the Judge should hie to his house?" When they reached the door, the Kazi bade the ancient dame precede him;² so she went in and called to him and he on entering saw the Caliph seated at the head of the chamber. He would have kissed ground but Harun signed to him silence with a wink; so he made his salam and sat him down saying, " 'Tis well,³ O my lord, what may be thy want?" The Prince of True Believers replied, "I desire thou marry me to the daughter of this ancient dame, so do thou write out the writ." Hereupon the Judge asked the assent of the old woman and of her daughter; and, when they both granted it, he enquired, "What may be the amount of the dower?" The mother replied, "Four thousand dinars of gold and the like sum in ready coin." "Dost thou accept?" quoth the Kazi to the Caliph, and quoth he, "Yes." Accordingly, the Judge wrote out the writ upon the skirt of his Farajiyah robe for in his agitation he had forgotten to bring paper, and he set down the name of the Sovran and his father and his grandfather without question for that he knew them well; after which he enquired of

¹ In text "Aská-hu 'alakah" = gave him a good sound drubbing ('alakah), as a robber would apply to a Judge had he the power.

² Lest he happen to meet an unveiled woman on the stairs; the usual precaution is to cry "Dastúr!" by your leave (Persian).

³ Arab. " Khayr "—a word of good omen.

the old woman her daughter's name¹ and that of her sire and grandsire. She wailed and cried, "Why and wherefore?"² Oh miserable that we are! Had her father been living how would this Robber have availed to stand at our door, much less to marry her? but 'twas Death that did with us this deed." "Allah bless the wronged,"³ quoth the Kazi and busied himself with writing out the writ; but whatever question he put to the crone, she wailed in reply and buffeted her cheeks, whilst the Judge wagged his head and his heart was like to burst and the Caliph laughed long and loud. And when the writ was written and finished, the writer cut off from the skirt of his gown according to the measure of the writing and gave it to Harun; then he rose up to fare forth but he was ashamed to wear a robe in rags, so he stripped it off and said to the old woman, "O my mother, present this to anyone deserving it." And so saying he left the house. Hereupon quoth the old woman to the Caliph, "Dost thou not pay unto the Kazi his fee for coming to thee in person and writing the writ upon his robe which he was obliged to throw away?" "Let him go," said the Caliph, "I will not give him aught." Cried she, "And why? Oh, how greedy are these robbers! the man came to us in hopes of gain and we have stripped him instead of robing him." Harun laughed again, then he arose and said to her, "I now hie me home to fetch thee the gold and the stuffs wherewith to clothe my bride," and the crone cried out, "Robber, whence shalt thou find cloth and coin? unhappy some one whom thou designest to seize and deprive of his daily bread and reduce to poverty and penury!" The Commander of the Faithful held his peace and went forth intending for his Palace, where he donned the royal robes and taking seat upon his throne bade summon marble cutters and carpenters and plasterers and house painters. Then, as they came to the presence and kissed ground and blessed him and prayed for the permanence of his empire, he had them thrown and bade administer to them a bastinado of two hundred sticks a head.⁴ And when they prayed for mercy and said to him, "O our lord,

¹ In Chavis and Cazotte the mother gives her daughter's name as Zutulbé (?) and her own Lelamain (?).

² In text "Waliyah" or "Waliyâh" = and why?

³ The "Wronged" (Al-Mazlûm) refers to the Caliph who was being abused and to his coming career as a son in law. Gauttier, who translates the tale very perfunctorily, has Dieu protège les malheureux et les orphelins (vii. 133).

⁴ This again is intended to show the masterful nature of the Caliph, and would be as much admired by the average coffee house audience as it would stir the bile of the free and independent Briton.

the Commander of the Faithful, what be our crime?" he said to the artizans, "The hall such and such in the Darb-al-Záji,¹ do ye wot it well?" They replied, "Yes," and he resumed, "I desire that ye fare thither forthright and ye repair the walls with marble slabs and should mid afternoon come on and ye leave unfinished a place as big as a man's palm, I will hack off your hands and place them in lieu thereof." "O Prince of True Believers," asked they, "how shall we do seeing that we have no marble?"² He answered, "Take it from the government stores³ and collect each and every stone cutter in Baghdad. But do you all bear in mind that, if the household enquire who sent you, ye must reply, 'Thy son in law;' and should they demand, 'What is his craft,' say, 'We ken not;' and when they require to know his name declare it to be Al-Bundukani. And whoso of you shall speak aught beyond this him will I crucify." So the master mason went forth and gathered together the stone cutters and took marble and ashlar from the stores and set the material on the backs of beasts with all other needs and he repaired to the hall,⁴ and entered with his company. Hereat the old woman asked "What is't ye want?" "We would slab the floors and walls of this dwelling with marble!" "And who was it sent you?" "Thy son in law!" "And what may be his business?" "We know not." "Then what is his name?" "Al-Bundukani," they replied. So she said to herself, "He is naught but a Robber and Captain of thieves." Then the masons divided and marked out the ground, and each found that each and every had to pave and slab a surface of a cubit or less. Such was their case; but as concerneth the Caliph, he turned him to the chief Carpenter, and looking at him keenly said, "Go thou likewise and assemble all thy fellows in the capital: then do thou repair to the dwelling of Such an one and make the doors and so forth, in fact everything needed of carpentry

¹ The "Street of the Copperas maker": the name, as usual, does not appear till further on in the tale.

² In text "Rukhám" = marble or alabaster, here used for building material: so "Murakkhim" = a marble cutter, means simply a stone mason. I may here note the rediscovery of the porphyry quarries in Middle Egypt, and the gypsum a little inland of Ras Gharib to the West of the Suez Gulf. Both were much used by the old Egyptians, and we may now fairly expect to rediscover the lost sites, about Tunis and elsewhere in Northern Africa, whence Rosso antico and other fine stones were quarried.

³ Arab. "Al-Hásil" also meaning the taxes, the revenue.

⁴ In text "Ká'ah" = a saloon : see vols. i. 85; i. 292; and vii. 167.

and joinery, taking thee all the requisites from the public warehouses; nor let the afternoon come on ere thou shalt have finished, and if all be not done I will strike thy neck." He also charged them even as he had charged the marble cutters never to divulge his dignity or even his name other than Al-Bundukani. So the chief Carpenter went and, gathering his craftsmen, took planks and nails and all his needs, after which they repaired to the lodging and entered, and setting up their scaffoldings¹ fell to work while the head man marked off a task for each hand. But the crone was consterned and cried to the men, "And why? Who hath sent you?" "Thy son in law!" "And what may be his trade?" "We know not." "Then what may be his name?" "Al-Bundukani." So they pushed on their work, each urging his fellow, whilst the old woman well nigh waxed Jinn mad,² and said to herself, "This my son in law, the Robber, is naught save a viceroy of the Jinn; and all this is of their fear, so that none dareth or deemeth it safe to disclose the craft or even the name of him, so much do they hold him in awe." Lastly, the Caliph bade the plasterers and house painters call a meeting of their brother craftsmen and go to the government stores and thence take all their requirements of quicklime and hemp³ and so forth; and lastly, charging them as he had charged the others who forewent them, he said, "As soon as the Izán of mid afternoon prayer shall be cried, if any one of you shall have left in the lodging work unwrought, be it only the size of a man's palm, I will hack off his hand and set it upon the unfinished stead." Accordingly, they kissed ground and fared forth carrying with them all their requirements; and, repairing to the tenement, entered therein and slaked their lime and set up their ladders, and four or five artificers fell to working at every wall whilst the house painters followed them. But when the ancient dame beheld this, her wits were wildered and she was utterly bedazed: so said she to her daughter, "This son in law of mine is none save one whose word is heard, and folk abide in awe of him; otherwise who could work all this work in a single day whenas none other than himself could have wrought the same within a twelve month? But pity 'tis he be a Robber." Anon she went

¹ In the sing. "Sikálah."

² The Jinn here was Curiosity, said to be a familiar of the sex feminine, but certainly not less intimate with "the opposite."

³ In text "Kinnab" which M. Houdas translates étoupe que l'on fixe au bout dun roseau pour blanchir les murs.

to the plasterers and said, "Who was it sent you?" "Thy son in law!" "And what may be his trade?" "We know not." "Then what is his name?" "Al-Bundukani." After this she passed on to the house painters and asked the same question and receiving the same reply, quoth she to one of them, "I demand of thee, by God the Great, O my son, why thou wilt not disclose to me concerning my son in law his name and his craft?" Thereupon quoth the wight addressed, "No man hath power to speak out, otherwise his life is lost;" and she repeated to herself, "Indeed he is none but a mighty Robber, for that the Moslems one and all dread him and his mischief."¹ Now when mid afternoon came, the artizans had done the whole of their work; so they donned their outer dresses and went forth intending for the Commander of the Faithful, Harun the Orthodox. And when they entered all kissed ground and said, "Under the good auspices of our lord the Prince of True Believers we have wroughten the work of the house." So he bestowed robes of honour upon them and gave them gifts that contented them, after which they fared forth about their business. Then the Caliph summoned Hammáls or porters and set in their crates articles of furniture such as carpets and counterpanes and sofa cushions and hangings of arras and prayer rugs, besides gear of brass and all such necessities for the household; and to this he added two baskets containing body raiment and kimcob or gold cloth and stuffs inworked and studded with gems; also jewellery and precious stones, pearls and what not: nor did he forget a coffer containing the eight thousand pieces of gold.² Then he sent them upon their errand, saying, "Take up all this and bear it to such a house in the Darb al-Zaji and make it over to the ancient dame who owneth the hall; and when she asketh, 'Who was it sent you?' do ye answer, 'Thy son in law;' and should she enquire, 'What is his craft?' respond, 'We know it not;' and should she demand the name, declare, 'Al-Bundukani.'" Accordingly the porters fared forth, and reaching the tenement rapped at the door, when the old woman came out and cried, "Who knocketh here?" and they replied, "Open and take what we have brought of cloth and clothes and so forth." But when she looked upon the loads she wailed and cried, "Indeed ye have wandered from the way : whence could all

¹ Impossible here not to see a sly hit at the Caliph and the Caliphate.

² The writer has omitted this incident which occurs in Chavis and Cazotte.

this prosperity have befallen us? return with it to the owner thereof." They asked her, "Is not this hall that which was builded this day?" And when she answered, "Yes," quoth they, "Then 'twas hither thy son in law sent us." With these words they went in and set down whatso was with them, but the old woman wailed and cried aloud, " 'Tis not for us: ye have wandered from your way." "It is for you, indeed," they rejoined, "and thy son in law saith, 'Adorn your dwelling and don the stuffs and dress therewith whomso you choose:' as for him, he hath much business yet will he come to you what time the folk sleep." "Yes, indeed," quoth she to herself, "Robbers never do come save by night." And when the Hammals went their ways the old woman fared forth to her neighbours and summoned them to assist her in ranging the furniture and vasselle;¹ so they gathered together and entered; and, when they beheld what had befallen, their eyes were dazed and dazzled by seeing the restoration of the hall and by the stuffs and vases therein. So they asked her, "Whence camest thou by all this, and who set for thee this dwelling in such condition and at what time? Yesterday 'twas a ruin and showed neither marble nor whitewash nor stencilling. Can it not be that we are sleeping and haply that we see a dream house?" She replied, "No vision is this, but evidence of eye sight: and what work ye behold was wrought by my son in law during this one day and today also he sent me these stuffs and other matters whereon ye look." "And who may be thy son in law?" asked they, "and when didst thou wed thy daughter while we wotted naught thereof?" Answered she, "Today all this happened;" and they rejoined, "And what may be the bridegroom's calling? haply he is a mighty merchant or an Emir." "Nor merchant nor Emir," quoth she, "but a Robber and the Head and Captain of Bandits!" Hereat the women were startled and cried, "Allah upon thee, do thou charge him anent us that he plunder not aught from our houses, seeing that we have a claim of neighbourhood and gossipry upon you." "Never fear," she replied, "he is not wont to take aught of neighbours albeit he be a Viceregent of the Jann." So their hearts were heartened, and they fell to ordering the furniture and decorations; and, when they had ended the ordinance of the house, they applied themselves to dressing the bride; and they brought her a tirewoman and robed her in the finest robes and raiment

¹ In the text, "Samd" = carpets and pots and pans.

and prepared her and adorned her with the choicest ornaments. And while they did thus behold, up came other porters carrying crates of meat, such as pigeon poults and poultry, Katás,¹ and quails,² lambs and butcher's meat, clarified butter and other cooking material, with all manner of edibles and delicacies such as sugar and Halwá confections and the like thereof. The Hammals then said to the household, "Take ye this which your son in law hath sent to you saying, 'Do ye eat and feed your neighbours and whomso ye please.'" Quoth the old woman, "I ask you, for Allah's sake, to let me know what may be my son in law's craft and his name;" and quoth they, "His name is Al-Bundukani, but what his business may be we know not;" and so saying they went their ways. Hereupon exclaimed certain of the women who were present, "By the Apostle, he is naught but a robber;" while others who had claims upon the old housemistress cried, "Be whatever may be, before the man who can do after this fashion all the folk in Baghdad are helpless." Presently they served the provision and all ate their sufficiency; then they removed the trays and set on others loaded with the confections which they also enjoyed; and at last after dividing the orts amongst the neighbours

¹ The Katá grouse (*Tetrao alchata seu arenarius* of Linn.) has often been noticed by me in Pilg. i. 226 (where my indexer called it "sand goose") and in The Nights (vols. i. 131; iv. 111). De Sacy (*Chrestom. Arab.* iii. pp. 416, 507–509) offers a good literary account of it: of course he cannot speak from personal experience. He begins with the Ajáib al-Makhlúkát by Al-Kazwini (ob. A.H. 674 = A.D. 1274) who tells us that the bird builds in the desert a very small nest (whence the Hadís, "Whoso shall build to Allah a mosque, be it only the bigness of a Katá's nest, the Lord shall edify for him a palace in Paradise"); that it abandons its eggs which are sometimes buried in sand, and presently returns to them (hence the saying, "A better guide than the Katá"); that it watches at night (?) and that it frequents highways to reconnoitre travellers (??), an interpretation confirmed by the Persian translator. Its short and graceful steps gave rise to the saying, "She hath the gait of a Katá," and makes De Sacy confound the bird with the Pers. Káhú or Kabk-i-dari (partridge of the valley), which is simply the francolin, the Ital. francolino, a perdrix. The latter in Arab. is "Durráj" (*Al-Mas'udi*, vii. 347) : see an affecting story connected with it in the Suppl. Nights (ii. 40—43). In the xxiii^d Ass. of Al-Hariri the sagacity of the Katá is alluded to, "I crossed rocky places, to which the Katá would not find its way." See also Ass. viii. But Mr. Chenery repeats a mistake when he says (p. 339) that the bird is "never found save where there is good pasturage and water:" it haunts the wildest parts of Sind and Arabia, although it seldom strays further than 60 miles from water which it must drink every evening. I have never shot the Katá since he saved my party from a death by thirst on a return ride from Harar (*First Footsteps in E. Africa*, p. 388). The bird is very swift, with a skurrying flight like a frightened pigeon; and it comes to water regularly about dusk when it is easily "potted."

² In text "Samman" for "Sammán": Dozy gives the form "Summun" (*Houdas*). The literary name is "Salwá."

they reserved some of the best of meats and sweetmeats for the bridegroom's supper. In due time a report was bruited about the quarter that the old woman had wedded her daughter with a robber who had enriched them with what booty he had brought them. And these tidings spread from folk to folk till they reached the young merchant of whom mention hath been made, the same who had sought the maiden to wife and who had not wedded her because refused by her mother. Also he was told that the damsel had been married to a robber who had rebuilt the hall with marble, and the plasterers and painters and carpenters and joiners had wrought therein works which astounded the beholders; moreover that the bridegroom had sent them of stuffs and jewellery a matter beyond count or compute. Hearing this report he found the matter grievous on him and the fire of envy flamed in his heart and he said to himself, "Naught remaineth to me except that I wend me to the Wálí¹ and tempt him with promises and thereby work the ruin of this robber and take the damsel to myself." With these words he rose up sans stay or delay and, going to the Chief of Police related to him all that occurred and promised him a muchel of money, saying, "Whatso thou wantest can be gotten from this robber inasmuch as he owneth good galore." The Wali rejoiced and replied, "Be patient until after supper tide when the thief shall have returned home and we will go and catch him and thou shalt carry away the young lady." So the trader blessed him and took himself off and waited at home until it was supper time and the streets were void of folk. Presently Názúk² the Wali mounted horse with four hundred headsmen and smiters of the sword, link boys and low fellows,³ bearing cressets and paper lanthorns under four head constables and rode to the house of the old woman. Now all the gossips had departed to their abodes and were dispersed, nor did one of them remain behind; but the household had lighted wax candles and was expecting the bridegroom with bolted doors when

¹ For Wali (at one time a Civil Governor and in other ages a Master of Police) see vol. i. 259.

² Prob. a corruption of the Pers. "Názuk," adj. delicate, nice.

³ In text "Jaftáwát," which is, I presume, the Arab. plur. of the Turk. "Chifút" a Jew, a mean fellow. M. Houdas refers to Dozy s.c. "Jaftáh." [The Turkish word referred to by Dozy is "Chifte" from the Persian "tuft" = a pair, any two things coupled together. "Mashá'ilíyah jaftáwát wa fánúsín" in the text would therefore be "(cresset) bearers of double torches and lanterns," where the plural fánúsín is remarkable as a vulgarism, instead of the Dictionary form "Fawánís."—ST.]

behold, the Chief of Police came up and finding all shut bade his men knock with an easy rap. This was heard by those within the hall and the ancient dame sprang up and went to the entrance, whence she espied gleams of light athwart the door chinks and when she looked out of the window she saw the Wali and his merry men crowding the street till the way was cut. Now the Chief had a lieutenant Shamámah¹ hight, which was a meeting place of ill manners and morals; for naught was dearer to him save the straitening of a Moslem, nor was there upon his body a single hair which affected or aided the veiling of Allah.² Brief he was, even as the poet said,

*"Whoreson and child of thousand pagans twain;
Son of the Road to lasting sin and bane;
The Lord of Ruth ne'er grew him e'en a hair
Was not with this or that of contact fain !"*³

Now this man, who was standing beside the Chief of Police, seized the opportunity of saying, "O Emir, what booteth our standing idle in this stead? Better 'twere that we break down the door and rush in upon them and snatch what we want and loot all the stuffs in the house." Hereat came forward another lieutenant who was called Hasan⁴—the Handsome—for that his face was fair and his works were fairer and he was a meeting place of fairest deeds; and the same was wont to stand at the Wali's door as a symbol of ruth to mankind. So he came forward and said, "O Emir, this were not the rede which is right and yonder man's words lack good counsel, seeing that none hath complained against this folk and we know not an the accused be a thief or not : furthermore we fear consequences for that haply this merchant speaketh with an object, they having forbidden his marrying the girl: do not therefore cast thyself into that shall harm thee, but rather let us enquire anent the matter openly and publicly; and should it prove to be as reported, then the Emir's opinion shall prevail." All this took place while

¹ So in Chavis and Cazotte: Gauttier and Heron prefer (vol. i. 38) "Chamama." They add, "That daimon incarnate gave out himself that Satan was his father and the devil Camos (?) his brother." The Arab word is connected with shamma = he smelt, and suggests the policeman smoking plots.

² i.e. concealing the secret sins of the people. This sketch of the cad policeman will find many an original in the London force, if the small householder speak the truth.

³ Qui n'ait un point de contact avec l'une de ces catégories—(Houdas).

⁴ In the old translations "The Hazen" (Kházin = treasurer?) which wholly abolishes the double entendre.

the old woman heard from behind the door whatso they said. Hereat she dried up with dread and affright and going within acquainted her daughter with what had occurred and ended with, "The Wali still is standing at the door." The young lady was sore terrified and said to her mother, "Do thou bar¹ the entrance till Allah haply deign bring us comfort." So the old woman fared forth and bolted and barred it yet more straitly; and when they knocked a second time she acknowledged the rap by "Who is at the door?" and the lieutenant Shamamah replied to her and said, "O ill omened old woman, O accomplice of robbers, knowest thou not that he who rappeth is the Master of Police and his young men? So open to us forthright." Quoth she, "We be Haríms and ne'er a man with us, therefore we will not open to any;" and quoth he, "Open, or we will break it down." The old woman made no reply but returning to her daughter within said to her, "Now look at this Robber and how from the first of this night we have been humbled for his sake: yet had he fallen into this trap his life had been taken, and would Heaven he may not come now and be made prisoner by them. Ah me! Were thy father on life the Wali never had availed to take station at our house door or the door of any other." "Such be our lot," replied the girl, and she went to the casement that she might espy what was doing. This is how it fared with them; but as concerneth the Caliph, when the folk had finished crowding the streets he disguised himself and hending in hand his pellet bow and slinging his sword over his shoulder he went forth intending for his bride. But when reaching the head of the street he saw lanthorns and stir of crowd:² so he approached to look and he espied the Wali and his men with the merchant standing by the Chief's side together with the lieutenants, all save one shouting, "Break down the door and rush in and seize the old woman : then let us question her with torture until she confess where be her Robber of a son in law." But Hasan the fourth officer dissuaded them saying, "O good folk, do ye fear Almighty Allah and be not over hasty, saving that hurry is of old Harry. These be all women without a man in the house; so startle them not; and peradventure the son in law ye seek may be no thief and so we fall into an affair wherefrom we may not escape

¹ In text "Darbisí al-báb" from the Persian, "Dar bastan" = to tie up, to shut.

² In text "Ghaush" for "Ghaushah" = noise, row.

without trouble the most troublous." Thereupon Shamamah came up and cried out, "O Hasan, it ill becometh thee to stand at the Wali's door: better 'twere for thee to sit on the witness bench; for none should be gate keepers to a head policeman save they who have abandoned good deeds and who devour ordure¹ and who ape the evil practices of the populace." All this and the Caliph overheard the fellow's words and said to himself, " 'Tis well! I will indeed gladden thee, O Accurst." Then he turned and espied a street which was no thoroughfare, and one of its houses at the upper end adjoined the tenement wherein was his bride; so he went up to it and behold, its gateway showed a curtain drawn across and a lamp hung up and an Eunuch sitting upon the door bench. Now this was the mansion of a certain noble who was lord over a thousand of his peers and his name was the Emir Yúnas:² he was an angry man and a violent; and on the day when he had not bastinado'd some wight he would not break his fast and loathed his meat for the stress of his ill stomach. But when the Eunuch saw the Caliph he cried out at him and sprang up to strike him exclaiming, "Woe to thee! art thou Jinn mad? Whither going?" But the Commander of the Faithful shouted at him saying, "Ho! thou ill omened slave!" and the chattel in his awe of the Caliphate fancied that the roar was of a lion about to rend him and he ran off and entered the presence of his owner quivering with terror. "Woe to thee!" said his master; "what hath befallen thee?" and he, "O my lord, the while I was sitting at the gate suddenly a man passed up the street and entered the house door; and, when I would have beaten him, he cried at me with a terrible voice saying, 'Ho, thou ill omened slave!' So I fled from him in affright and came hither to thee." Now when the Emir Yunas heard his words, he raged with such excessive rage that his soul was like to leave his body and he cried out saying, "Since the man addressed thee as 'ill omened slave,' and thou art my chattel, I therefore am servile and of evil omen. But indeed I will show him his solace!" He then sprang to his feet and hent in hand a file wrought mace³ studded with fourteen spikes, wherewith

¹ "Akkál bula'hu" i.e. commit all manner of abominations. "To eat skite" is to talk or act foolishly.

² In the old translations "Ilamir Youmis."

³ In text "Dabbús bazdaghání," which I have translated as if from the Pers. "Bazdagh" = a file. But it may be a clerical error for "Bardawáni," the well known city in Hindostan whose iron was famous.

had he smitten a hill he had shivered it; and then he went forth into the street muttering, "I, ill omened!"¹ But the Caliph seeing him recognised him straitway and cried, "Yunas!" whereat the Emir knew him by his voice, and casting the mace from his hand kissed ground and said, " 'Tis well, O Commander of the Faithful!" Harun replied, "Woe to thee, dog! whilst thou art the Chief of the Emirs shall this Wali, of men the meanest, come upon thy neighbours and oppress them and terrify them (these being women and without a man in the house), and yet thou holdest thy peace and sittest in ease at home nor goest out to him and ejectest him by the foulest of ejections?" Presently the other replied, "O Prince of True Believers, but for the dread of thee lest thou say, 'This be the warder of the watch, why hast thou exceeded with him?' I would have made for him a night of the fulsome, for him and for those with him. But an the Caliph command I will forthright break them all to bits nor leave amongst them a sound man; for what's the worth of this Wali and all his varlets?" "First admit us to thy mansion," quoth the Commander of the Faithful; so they passed in and the housemaster would have seated his visitor for the guest rite but he refused all offers and only said, "Come up with us to the terrace roof." Accordingly they ascended and found that between it and the dwelling of the bride was but a narrow lane; whereupon quoth the Caliph, "O Yunas, I would find a place whence I can look down upon these women." "There is no other way," quoth the other, "save herefrom; and, if thou desire, I will fetch thee a ladder² and plant it in such wise that thou canst pass across." "Do so," rejoined the other, and the Emir bringing a ladder disposed it after bridge fashion that the Caliph crossed over the lane to the house on the other side. Then quoth he, "Go sit thee in thy stead, and when I want thee I will call." Yunas did as he was bidden and remained on the watch for his lord's summons. But the Prince of True Believers walked over the terrace roof with the lightest tread and not audible, lest his footsteps frighten the inmates, till he came to the parapet³ and looking adown therefrom upon the hall he saw a site like the Garden of Paradise which had been newly pranked

¹ "Nahs" means something more than ill omened, something nasty, foul, uncanny: sec vol. i. 301.

² In Chavis, Heron and Co. there are two ladders to scale the garden wall and descend upon the house terrace which apparently they do not understand to be the roof.

³ Arab. "Al-Káfi'ah" = garde fou, rebord d'une terrasse—(Houdas).

and painted, whilst the lighted wax candles and candelabra showed the young lady, the bride, sitting upon her bedstead adorned with gems and jewellery. She was like a Sun shedding sheen in sky serene, or a full moon at the fullest seen, with brow flowerbright and eyes black and white and beauty spots fresh as green to the sight; brief, she was as one of whom the poet saith,

*"She's a wonder! her like none in universe see,
For beauty and graces and softest blee:
That fairest of blossoms she blooms on earth
Than gardens the sheeniest sheenier she:
And soft is the rose of her cheek to the touch
'Twixt apple's and Eglantine's lenity,
And the forelock falls on the brow of her
Death doom to the World and the Faith decree;
And she shames the branchlet of Basil when
She paces the Garden so fair and free.
An water doubted her soft sweet gait
She had glided with water o'er greenery :
When she walketh the world like the Húr al-Ayn¹
By the tongue of looks to her friends say we:
'O Seeker, an soughtest the heart of me
Heart of other thou never hadst sought for thee:
O lover, an filled thee my love thou ne'er
'Mid lovers hadst dealt me such tyranny.
Praise Him who made her an idol for man
And glory to Him who to her quoth 'BE!' ' "*

The Caliph was astonishment struck at what he sighted of her beauty and loveliness whilst her mother stood before her saying, "O my child, how shall be our case with these tyrants,² especially we being women and sans other recourse save Allah Almighty? Would Heaven I wot whence came to us this Robber who, had thy sire been on life, would have been far from able to stand at the door. But this is the doom of Destiny upon us by God's will." Replied the young lady, "O mother mine, and how long wilt thou put me

¹ Our vulgar "Houri": see vols. i. 90; iii. 233. There are many meanings of Hawar; one defines it as intense darkness of the black of the eye and corresponding whiteness; another that it is all which appears of the eye (as in the gazelle) meaning that the blackness is so large as to exclude the whiteness ; whilst a third defines "Haurá" as a woman beautiful in the "Mahájir" (parts below and around the eyes which show when the face is veiled), and a fourth as one whose whiteness of eye appears in contrast with the black of the Kohl Powder. See Chenery's Al-Hariri, pp. 354-55.

² Arab. "Zalamah" = tyrants, oppressors (police and employes) : see vols. i. 273, and ,vi. 214.

to shame for this young man and call him 'Robber,' this whom the Almighty hath made my portion; and haply had he been a good man and no thief he had been given to some other?¹ However he is my lot, and lauds to the Lord and gratitude for that He hath bestowed and made my portion." When the ancient dame heard these words she pursued, "I hope to Heaven, O my daughter, that thy portion may not come hither this night, otherwise sore I fear they will seize him and do him a harm and wellaway for his lost youthide!" All this took place between mother and daughter whilst the Caliph stood upon the terrace roof listening to their say, and presently he picked up a pebble the size of a vetchling² and, setting it between his thumb and forefinger, jerked it at the wax candle which burned before the young lady and extinguished the light. "Who put out yon taper?" cried the old woman, "and left the others afire?" and so saying she rose and lighted it again. But Harun took aim at that same and jerking another pebble once more extinguished it and made her exclaim, "Ah me! what can have put out this also?" and when the quenching and quickening were repeated for the third time she cried with a loud voice saying,

¹ In text "Kunná nu'tíhu li-ahad" = we should have given him to someone; which makes very poor sense. [The whole passage runs: "Házá allazí kasam alláh bi-hi fa-lau kána rajul jayyid ghayr luss kunná nu'tí-hu li-ahad," which I would translate: This is he concerning whom Allah decreed (that he should be my portion, swearing:) "and if he were a good man and no thief, we would have bestowed him on someone." In "kasama" the three ideas of decreeing, giving as a share, and binding one's self by oath are blended together. If it should appear out of place to introduce Divinity itself as speaking in this context, we must not forget that the person spoken of is no less illustrious individual than Harun al-Rashid, and that a decidedly satirical and humorous vein runs through the whole tale. Moreover, I doubt that "li-ahad" could be used as equivalent for "lighayrí," "to some other than myself," while it frequently occurs in the emphatic sense of "one who is somebody, a person of consequence." The damsel and her mother, on the other hand, allude repeatedly to the state of utter helplessness in which they find themselves in default of their natural protector, and which has reduced them from an exalted station to the condition of nobodies. I speak, of course, here as elsewhere, "under correction."—ST.]

² In text "Hmsh." The Dicts. give Himmas and Himmis, forms never heard, and Forsk. (Flora) Egypt. Arab. p. lxxi.) "Homos," also unknown. The vulg. pron. is, "Hummus" or as Lane (M.E. chapt. v.) has it "Hommus" (chick peas). The word applies to the pea, while "Malán" is the plant in pod. It is the *cicer arietinum* concerning which a classical tale is told. "Cicero (pron. Kikero) was a poor scholar in the University of Athens, wherewith his enemies in Rome used to reproach him, and as he passed through the streets would call out 'O Cicer, Cicer, O,' a word still used in Cambridge, and answers to a Servitor in Oxford." Quaint this approximation between "Cicer" the vetch and "Sizar" which comes from "size" = rations, the Oxford "battel."

"Assuredly the air must have waxed very draughty and gusty; so whenever I light a candle the breeze bloweth it out." Hereat laughed the young lady and putting forth her hand to the taper would have lit it a third time when behold, her finger was struck by a pebble and her wits fled her head. But as the mother turned towards the terrace wall the first glance showed to her sight her son in law there sitting, so she cried to her daughter, "O my child, behold thy bridegroom whence he cometh unto thee, but robbers arrive not save by the roof, and had he not been a housebreaker he would have entered by the door. However Alhamdolillah that he hath chosen the way of our terrace, otherwise they had captured him;" presently adding, "Woe to thee, O miserable, fly hence or the watch at the door shall seize thee and we women shall not avail to release thee after thou fallest into their hands; nor will any have ruth upon thee; nay, they will cut off at least one of thine extremities. So save thyself and vanish so as not to lapse into the grip of the patrol." But hearing these her words he laughed and said to her, "Do thou open to me the terrace wicket that I come down to you and see how to act with these dogs and dog sons." She replied, "Woe to thee, O miserable, deemest thou these be like unto that poor Kazi who snipped his gown in fear of thee : he who now standeth at the door is Nazuk Wali and hast thou authority over him also?" He repeated, "Open to me that I may come down, otherwise I will break in the door;" so she unbolted the terrace wicket and he descended the stairs and entered the hall where he took seat beside his bride and said, "I am an hungered; what have ye by way of food?" The ancient dame cried, "And what food shall go down grateful to thy stomach and pleasant when the police are at the door?" and he replied, "Bring me what ye have and fear not." So she arose and served up to him whatso remained of meat and sweetmeat and he fell to morselling¹ them with mouthfuls and soothing them with soft words till they had their sufficiency of victual, after which she, the mother in law, removed the tray. Meanwhile the Chief of Police and his varlets stood shouting at the door and saying, "Open to us, otherwise we will break in." Presently quoth the Caliph to the old trot, "Take this seal ring and go thou forth to them and place it in the Waifs hands. An he ask thee, 'Who is the owner of this signet?' answer thou, 'Here is he with me;' and if he enquire of thee, 'What doth he wish and what may he want?' do thou reply, 'He requireth a ladder of four rungs and its gear,

¹ Arab. "Yuiakkimu," from "Lukmah" = a mouthful: see vols. i. 266; vii. 367.

not forgetting a bundle of rods;¹ also do thou, O man, enter with four of thy lieutenants and see what else he demandeth.' " When the ancient dame heard this from him she exclaimed, "And doth the Wali also dread thee or fear this seal ring? My only fear is that they may now seize me and throw me and beat me with a bastinado so painful that it will be the death of me, and they hearken not to a word of mine, nor suffer thee to avail me aught." Rejoined the Caliph, "Be not alarmed, he shall not be able to gainsay my word;" and she, "An the Wali fear thee and give ear to thee, then will I gird my loins and suffer thee to teach me something of thy craft even were it that of robbing slaves' shoon." "Go forth without affright," said he laughing at her words, whereupon she took the seal ring and went as far as behind the door and no farther, muttering to herself, "I will not open it wholly but only a little so as to give them the signet; then if they hearken to what saith this Robber 'tis well, otherwise I will keep the bolt fastened as it was." Presently she went forward and addressed the watch saying, "What is it ye want?" and Shamamah cried in reply, "O ill omened old baggage, O rider of the jar,² O consorter of thieves, we want the robber who is in thy house that we may take him and strike off his hand and his foot; and thou shalt see what we will do with thee after that." She shrank from his words, but presently she heartened her heart and said to him, "Amongst you is there any who can read a whit?" "Yes," said the Wali, and she rejoined, "Take thou this seal ring and see what be graven thereupon and what may be its owner's name." "Almighty Allah curse him," cried the lieutenant Shamamah, presently adding to the Wali, "O Emir, as soon as the old crone shall come forth I will throw her and flog her with a sore flogging; then let us enter the door and slay her and harry the house and seize the robber; after which I will inspect the signet and find out its owner and who sendeth it; then, if this be one of whom we stand in shame we will say, Indeed we read not its graving before the command was somewhat rashly carried out. On this wise none may avail to molest us or thee." Hereupon he drew near the door and cried to her, "Show me that thou hast, and perhaps the sending it may save thee." So she

¹ Arab. "Jarazat Kuzbán" (plur. or "Käzīb," see vol. ii. 66) = long and slender sticks.

² i.e. a witch; see vol. viii. 131,

opened one leaf of the door sufficient to thrust out her hand and gave him the ring which he took and passed to the Chief of Police. But when the Wali had considered and read the name engraved (which was that of the Commander of the Faithful, Harun the Orthodox), his colour waxed wan and his limbs quaked with fear. "What is to do with thee?" asked Shamamah, and the other answered, "Take and look!" The man hent the ring in hand and coming forward to the light read what was on it and understood that it was the signet of the Vicar of Allah. So a colick¹ attacked his entrails and he would have spoken but he could stammer only "Bí, Bí, Bí"² whereupon quoth the Master of Police, "The rods of Allah are descending upon us, O accurst, O son of a sire accurst : all this is of thy dirty dealing and thy greed of gain: but do thou address thy creditor³ and save thyself alive." Hereat quoth Shamamah, "O my lady, what dost thou require?" and quoth she to herself, "Indeed I am rejoiced for that they dread my son in law;" and presently she spoke aloud to him and said, "The lord of the seal ring demandeth of thee a ladder of four rungs, a bundle of rods and cords and a bag containing the required gear,⁴ also that the Wali and his four lieutenants go within to him." He replied, "O my lady chief of this household, and where is he the owner of the signet?" "Here is he seated in the hall," she replied and the Wali rejoined, "What was it he said to thee?" She then repeated the command about the Wali and the men and the bag, whereat he asked again concerning the whereabouts of the signet owner and declared the gear to be ready, while all of them bepiddled their bag trousers with fear.⁵ Then the Wali and his four lieutenants, amongst whom was Shamamah the Accurst, entered the house, and the Caliph commanded lieutenant Hasan (knowing him for a kindly man of goodly ways and loath to injure his neighbour as proved by his opposing the harshness of Shamamah), saying, "Hie thee, O Hasan, and summon forthright Yunas the Emir of a thousand!"

¹ So in the phrase "Otbah hath the colic," first said concerning Otbah b. Rabi'a by Abú Jahl when the former advised not marching upon Badr to attack Mohammed. Tabari, vol. ii. 491.

² Compare the French "Brr!"

³ i.e. to whom thou owest a debt of apology or excuse, "Gharím" = debtor or creditor.

⁴ Arab. "Juráb al-'uddah," i.e. the manacles, fetters, etc.

⁵ The following three sentences are taken from the margin of (MS.) p. 257, and evidently belong to this place.

So this lord came in all haste¹ and was bidden to bastinado the Wali and Shamamah which he did with such good will that the nails fell from their toes; after which they were carried off and thrown into gaol. Then the Caliph largessed lieutenant Hasan; and, appointing him on the spot Chief of Police, dismissed the watch to their barracks. And when the street was cleared the old woman returning to the Harem said to her son in law, laughing the while, "There be none in this world to fellow thee as the Prince of Robbers! The Wali dreadeth thee and the Kazi dreadeth thee and all dread thee, whilst I gird my loins in thy service and become a she robber amongst the women even as thou art a Robber amongst men, and indeed so saith the old saw, 'The slave is fashioned of his lord's clay and the son after the features of his sire.' Had this Wali, at his first coming, let break down the door and had his men rushed in upon us and thou not present, what would have been our case with them? But now to Allah be laud and gratitude!" The Caliph hearing these words laughed, and taking seat beside his bride, who rejoiced in him, asked his mother in law, "Say me, didst ever see a Robber who bore him on this wise with the Wali and his men?" and answered she, "Never, by the life of thee, but may Allah Almighty reprehend the Caliph for that he did by us and punish him for wronging us, otherwise who was it forwarded thee to us, O Robber?" Quoth the Commander of the Faithful in his mind, "How have I wronged this ill omened old woman that she curseth me?" and presently he asked her, "And wherein hath the Caliph done thee an injury?" She replied, "And what hath the Caliph left us of livelihood and so forth when he marauded our mansion and seized all our seisins? Even this hall was part of the plunder and they laid it waste after taking from it all they could of marble and joinery and what not; and they left us paupers, as thou sawest, without aught wherewith to veil us and naught to eat. So had it not been that Almighty Allah favoured us with thyself, O Robber, we had been of the destroyed by famine and so forth." "And wherefore did the Caliph plunder you?" asked he, "and what was the cause of his so doing?" She answered,² "My son was a Chamberlain of the Commander of the Faithful, and one day as he was sitting in this our home two women asked

¹ In text "Bghb" evidently for "Baght" or preferably "Baghtatan."

² This is a twice told tale whose telling I have lightened a little without omitting any important detail. Gauttier reduces the ending of the history to less than five pages.

him for a draught of water which he gave to them. Presently the elder brought him a porcelain charger full of pancakes with the tidings that it had been sent as a return gift from the young lady her companion who had drunk from his hand; and he replied, 'Set it down and wend thy ways,' which she did. Presently as my son sat outside his door, the Watchman came up to offer blessings on the occasion of the Greater Festival and he gave him the charger and the man fared forth; but ere an hour had sped, folk came who marauded our mansion, and seizing my son, carried him before the Caliph, who demanded of him how the charger had come to his hands. He told him what I have told thee, and the Commander of the Faithful asked him, 'Say me sawest thou aught of the charms of the young lady?' Now my son had on his lips to say No, but his tongue foreran him and he stammered out, 'Yes, I espied her face,' without really having seen her at all, for that when drinking she had turned to the wall. The Caliph hearing this hapless reply summoned the lady and bade smite both their necks, but in honour of the Festival eve he had them carried off to prison. Such be then the reason of the wrong by the Caliph wrought, and except for this injustice and his seizure of my son, O Robber, it had been long ere thou hadst wedded my daughter." When the Prince of True Believers heard the words of her, he said in his mind, "Verily I have oppressed these unhappies!" and he presently asked her, "What wilt thou say if I cause the Caliph to free thy son from gaol and robe him and return his fiefs to him and promote him in the Chamberlain's office and return him to thee this very night?" Hereat the old woman laughed and made answer, "Hold thy peace! This one is no Chief of Police that he fear thee and thou work on him whatso thou wilt : this one is the Prince of True Believers Harun al-Rashid, whose behest is heard both in Orient and in Occident, the lord of hosts and armies, one at whose gate the lowest menial is higher in degree than the Wali. Be not therefore beguiled by whatso thou hast done, nor count the Caliph as one of these lest thou cast thyself into doom of destruction, and there be an end of thy affair, while we unfortunates abide without a man in the house, and my son fail of being righted by him who wronged him." But when the Commander of the Faithful heard these words, his eyes brimmed with tears for ruth of her; then, rising without stay or delay, he would have fared forth when the old woman and

the young lady hung about his neck crying, "We adjure thee, by Almighty Allah, that thou draw back from this business, for that we fear greatly on thy account." But he replied, "There is no help therefor," and he made oath that perforce he must go. Then he fared for the Palace of his kingship, and seating himself upon the throne bade summon the Emirs and Wazirs and Chamberlains, who flocked into the presence and kissed ground and prayed for him saying, " 'Tis well, Inshallah! and what may be the reason for calling us together at this time o' night?" Said he, "I have been pondering the affair of Alaeddin the Emir, the Chamberlain, how I seized him wrongfully and jailed him, yet amongst you all was not a single one to intercede for him or to cheer him with your companionship." They busied ground and replied, "Verily we were awe struck by the majesty of the Prince of True Believers; but now at this hour we implore of the Commander of the Faithful his mercy upon his slave and chattel;" and so saying, they bared their heads and kissing the floor did humble obeisance. He replied, "I have accepted¹ your intercession on his account, and I have vouchsafed to him pardon; so hie ye to him and robe him with a sumptuous robe and bring him to me." They did the bidding of their lord and led the youth to the presence where he kissed ground and prayed for the permanence of the Caliph's rule; and the Sovran accepting this clothed him in a coat whereon plates of gold were hammered² and binding round his head a turband of fine gauze with richly embroidered ends made him Chief Lord of the Right³ and said to him, "Hie thee now to thy home!" Accordingly he blessed the Prince and went forth accompanied by all the Emirs who rode their blood steeds, and the Knights fared with him and escorted him in procession, with kettledrums and clarions, till they reached his mansion. Here his mother and his sister heard the hubbub of the multitude and the crash of the kettledrums and were asking, "What is to do?" when the bearers of glad tidings forewent the folk and knocked at the door

¹ The normal idiom for "I accept."

² In text "Khila't dakk al-Matrahah," which I have rendered literally: it seems to signify an especial kind of brocade.

³ The Court of Baghdad was, like the Urdú (Horde or Court) of the "Grand Mogul," organised after the ordinance of an army in the field, with its centre, the Sovran, and two wings right and left, each with its own Wazir for Commander, and its vanguard and rearguard.

saying, "We require of you the sweetmeats of good news, for the Caliph hath shown grace to Alaeddin the Chamberlain and hath increased his fiefs besides making him Chief Lord of the Right." Hearing this they rejoiced with joy exceeding and gave to the messengers what satisfied them, and while they were thus, behold, Alaeddin the son of the house arrived and entered therein. His mother and sister sprang up and saluted him throwing their arms round his neck and weeping for stress of gladness. Presently he sat down and fell to recounting to them what had befallen him; but chancing to look around he saw that the house had changed condition and had been renovated; so he said, "O my mother, the time of my absence hath been short and when was this lodging made new?" She replied, "O my son, what day thou wast seized, they plundered our abode even to tearing up the slabs and the doors, nor did they leave us aught worth a single dirham: indeed we passed three days without breaking our fast upon aught of victual." Hearing this from her quoth he, "But whence cometh all this to you, these stuffs and vessels, and who was it rebuilds this house in a space so short? Or haply is all this I see in the land of dreams?" But quoth she, "Nay, 'tis no vision but an absolute reality and 'twas all done by my son in law in a single day." "And who may be my new brother in law?" he enquired, "and when didst thou give away my sister, and who married her without my leave?"¹ "Hold thy peace, O my son," rejoined she, "but for him we had died of want and hunger!" "And what may be his calling?" the Emir asked, and she answered, "A Robber!" But when her son heard this he was like to choke with anger and he cried, "What degree hath this robber that he become my brother in law? Now by the tomb of my forbears I will assuredly smite his neck." "Cast away from thee such wild talk," cried she, "for the mischief of another is greater than thy mischief, withal naught thereof availed him² with a man

¹ Being the only son he had a voice in the disposal of his sister. The mother was the Kabírah = head of the household, in Marocco Al-Sídah = Madame mère; but she could not interfere single handed in affairs concerning the family. See Pilgrimage, vol. iii. 198. Throughout Al-Islam in default of a father the eldest brother gives away the sisters, and if there be no brother this is done by the nearest male relation on the "sword" side. The mother has no authority in such matters nor indeed has anyone on the "spindle" side.

² Alluding to the Wali and his men.

who wrought all thou seest in half a day." Then she related to her son what had befallen the Kazi and the Wall from the man and how he had bastinado'd the police, showing him as he spoke the blood which had poured from their bodies upon the floor for excess of flogging; and she continued, "Presently I complained to him of my case, how the Commander of the Faithful had seized thee and imprisoned thee when he said to me, 'At this very moment I fare to the Caliph and cause him to free thy son and suffer him to return home; also to robe him and to increase his fiefs;' whereupon he went from us and after an hour, lo and behold! thou appearedst; so but for him we had never seen thee any more." When her son heard these words, his wits were bewildered and he was confounded at his case, so he asked her, "What may this man be styled and what may be his name?" She answered, "We are ignorant an he have any name or not, for however much we enquired of the marble cutters and master artificers and handicraftsmen, they told us only that his bye name¹ is Al-Bundukani without letting us know any other. Moreover on like wise when he sent me to fetch the Kazi he bade me tell him that Al-Bundukani had summoned him." Now when the Emir Alaeddin heard her name Al-Bundukani he knew that it was the Commander of the Faithful, nor could he prevent himself springing to his feet and kissing ground seven times; but as his mother beheld this she laughed and cried, "O thou brawler,² 'tis as if he had met thee in the street and had given thee to drink a draught of clotted blood, one beyond the common!³ What of thy brave words when anon thou saidst, 'I will smite his neck'?"

¹ Arab. "Kunyah" (the pop. mispronunciation of "Kinyah") is not used here with strict correctness. It is a fore name or bye name generally taken from the favourite son, Abú (father of) being prefixed. When names are written in full it begins the string, e.g., Abu Mohammed (fore name), Kásim (true name), ibn Ali (father's name), ibn Mohammed (grandfather's), ibn Osman (great grandfather), Al-Hariri (= the Silkman from the craft of the family), Al-Basri (of Bassorah). There is also the "Lakab" (sobriquet), e.g. Al-Bundukání or Badí'u'l-Zamán (Rarity of the Age), which may be placed either before or after the "Kunyah" when the latter is used alone. Chenery (.Al-Hariri, p. 315) confines the "Kunyah" to fore names beginning with Abú; but it also applies to those formed with Umm (mother), Ibn (son), Bint (daughter), Akh (brother) and Ukht (sister). See vol. iv. 287. It is considered friendly and graceful to address a Moslem by this bye name. —Gaudent prænominē molles Auriculæ.

² In text "Yá Kawákí," which M. Houdas translates "O piailleur," remarking that here it would be = poule mouillée.

³ "Alakah khárijah" = an extraordinary drubbing.

"And dost thou know," quoth he, "who may be the person thou so tallest?" and quoth she, "Who may he be?" "The Commander of the Faithful, the Caliph Harun al-Rashid in person," cried her son, "and what other could have done with the Kazi and the Wall and the rest what he did?" When she heard these words, she dried up with dread and cried, "O my son, set me in a place of safety,¹ for he will suffer me no longer to cumber the face of earth by reason of my often speaking at him; nor did I ever cease to address him as 'Robber.' " Now whilst they were speaking behold, came up the Commander of the Faithful, whereat Alaeddin arose and kissed ground and blessed him, but the ancient dame took to flight and hid her in a closet. The Caliph seated himself, then he looked around and, not seeing his mother in law, said to the Chamberlain, "And where may be thy parent?" "She dreadeth," replied Alaeddin, "and standeth in awe of the Caliph's majesty;" but Harun rejoined, "There is no harm for her." Then he bade her be summoned whereat she appeared and kissed ground and prayed for the permanency of his kingship, and he said to her, "Erewhiles thou girdest thy waist to aid me in stealing slaves' shoon and now thou fliest from thy teacher?" She blushed for shame and exclaimed, "Pardon, O Commander of the Faithful," and Harun al-Rashid² replied, "May Allah pardon the Past." Presently he sent for the Princess, the daughter of the Chosroe and, summoning the Kazi, forthright divorced her and gave her in marriage to Alaeddin, his Chamberlain. Hereupon were spread bride feasts which gathered together all the Lords of the Empire and the Grandees of Baghdad, and tables and trays of food were laid out during three successive days for the mesquin and the miserable. The visit of entrance was paid by the two bridegrooms on a single night when both went in unto their wives

¹ In text "Ij'alnī fī kll," the latter word being probably, as M. Houdas suggests, a clerical error for "Kal-a" or "Kilāa" = safety, protection.

² I am surprised that so learned and practical an Arabist as the Baron de Slane in his Fr. translation of Ibn Khaldūn should render le surnom d'Er-Rechid (le prudent), for "The Rightly Directed," the Orthodox (vol. ii. 237), when (ibid. p. 259) he properly translates "Al-Khulafā al-rashidīn" by Les Califes qui marchent dans la voie droite.

and took their joy of them, and made perfect their lives with the liveliest enjoyment. And ever after they passed the fairest of days till such time as came to them the Destroyer of delights and the Severer of societies and all passed away and died. So praise be to the Ever Living who dieth not!

Such is the tale which came down to us
in completion and perfection,
and glory be to God, the
Lord of the three Worlds.

AMEN.

M.

THE LINGUIST DAME, THE DUENNA AND
THE KING'S SON.

*Here we begin¹ with the aidance of Allah Allmighty, and indite the History of
Tarjumanah² and the Kahramanah³ and the young man, the King's Son, and
whatso happed between them of controversy and of contention and
interrogation on various matters*

IT is related (but Allah is All knowing anent what passed and preceded us of the histories belonging to bygone peoples) that there reigned in a city of Roum⁴ a King of high degree and exalted dignity, a lord of power and puissance. But this Sovran was issue less, so he ceased not to implore Allah Almighty that boon of babe might be vouchsafed to him, and presently the Lord had pity upon him and deigned grant him a man child. He bade tend the young Prince with tenderest tending, and caused him to be taught every branch of knowledge, and the divine precepts of wisdom and morals and manners; nor did there remain aught of profitable learning wherein the Youth was not instructed; and upon this education the King expended a mint of money. Now after the Youth grew up Time rounded upon the Sovran his sire and his case was laid bare and he was perplexed as to himself and he wotted not whatso he should ever do. Presently his son took heart to direct him aright, and asked, "O my father, say me, wilt thou give ear to that wherewith I would bespeak thee?" "Speak out," quoth the King,

¹ MSS. pp. 476-504. This tale is laid down on the same lines as "Abú al-Husn and his Slave girl Tawaddud," vol. vi. 189. It is carefully avoided by Scott, C. de Perceval, Gauttier, etc.

² Lit. an interpreter woman; the word is the fem. of Tarjumán, a dragoman whom Mr. Curtis calls a Drag o' men; see vol. i. 100. It has changed wonderfully on its way from its "Semitic" home to Europe which has naturalised it as Drogman, Truchman and Dolmetsch.

³ For this word of many senses, see vols. i. 231; ix. 221. M. Caussin de Perceval (viii. 16), quoting d'Herbelot (s.v.), notes that the Abbasides thus entitled the chief guardian of the Harem.

⁴ See vols. iv. 100; viii. 268. In his Introduction (p. 22) to the Assemblies of Al-Hariri Chenery says, "This prosperity had now passed away, for God had brought the people of Rûm (so the Arabs call the Byzantines, whom Abú Zayd here confounds with the Franks) on the land," etc. The confusion is not Abu Zayd's: "Rúmi" in Marocco and other archaic parts of the Moslem world is still synonymous with our "European."

"that is with thee of fair rede;" and quoth the youth, "Rise, O my sire, that we depart this city ere any be ware of our wending: so shall we find rest and issue from the straits of indigence now closing around us. In this place there is no return of livelihood to us and poverty hath emaciated us and we are set in the sorriest of conditions than which naught can be sorrier." "O my child," quoth his sire in reply, "admirable is this advice wherewith thou hast advised us, O my son, pious and dutiful; and be the affair now upon Allah and upon thee." Hereupon the Youth gat all ready and arising one night took his father and mother without any being cognisant; and the three, entrusting themselves to the care of Allah Almighty, wandered forth from home. And they ceased not wandering over the wilds and the wolds till at last they saw upon their way a large city and a mighty fine; so they entered it and made for a place whereat they alighted. Presently the young Prince arose and went forth to stroll about the streets and take his solace; and whilst he walked about he asked concerning the city and who was its Sovran. They gave him tidings thereof saying, "This be the capital of a Sultan, equitable and high in honour amongst the Kings." Hereupon returning to his father and mother, quoth he to them, "I desire to sell you as slaves to this Sultan,¹ and what say ye?" Quoth they, "We have committed our case to Almighty Allah and then to thee, O our son; so do whatso thou wishest and judgest good." Hereat the Prince, repairing to the Palace, craved leave to enter to the King and, having obtained such permission, made his obeisance in the presence. Now when the Sultan looked upon him he saw that his visitor was of the sons of the great, so he asked him, "What be thy need, Ho thou the Youth?" and the other made answer, "O my lord, thy slave is a merchant man and with me is a male captive, handy of handicraft, God fearing and pious, and a pattern of honesty and honour in perfect degree : I have also a bondswoman goodly in graciousness and of civility complete in all thou canst command of bonds women; these I desire to vend, O my lord, to thy Highness, and if thou wouldst buy them of thy servant they are between thy hands and at thy disposal, and we all three are thy chattels." When the King heard these

¹ This obedience to children is common in Eastern folklore : see Suppl. vol. i. 143, in which the royal father orders his son to sell him. The underlying idea is that the parents find their offspring too clever for them; not, as in the "New World," that Youth is entitled to take precedence and command of Age.

pleasant words spoken by the Youth, he said to him, "And where are they? Bring them hither that I behold them; and, if they be such as thou informest me, I will bid them be bought of thee!" Hereupon the Prince fared forth and informed his parents of this offer and said to them, "Rise up with me that I vend you and take from this Sultan your price wherewith I will pass into foreign parts and win me wealth enough to redeem and free you on my return hither. And the rest we will expend upon our case." "O our son," said they, "do with us whatso thou wishest." Anon,¹ the parents arose and prepared to accompany him and the Youth took them and led them into the presence of that Sultan where they made their obeisance, and the King at first sight of them marvelled with extreme marvel and said to them, "Are ye twain slaves to this young man?" Said they, "Yes, O our lord;" whereupon he turned to the Youth and asked him, "What be the price thou requirest for these two?" "O my lord," replied he, "give me to the price of this man slave, a mare saddled and bridled and perfect in weapons and furniture;² and, as for this bondswoman, I desire thou make over to me as her value, a suit of clothes, the choicest and completest." Accordingly the Sultan bade pay him all his requirement, over and above which he largessed him with an hundred dinars; and the Youth, after obtaining his demand and receiving such tokens of the royal liberality, kissed the King's hands and farewelled his father and mother. Then he applied himself to travel, seeking prosperity from Allah and all unknowing whither he should wend. And whilst he was faring upon his wayfare he was met by a horseman of the horsemen,³ and they both exchanged salutations and welcomings, when the stranger was highly pleased at the politeness of the King's son and the elegance of his expressions. Presently, pulling from his pocket a sealed letter wrapt in a kerchief he passed it over to the Youth, saying, "In very sooth, O my brother, affection for thee hath befallen my heart by reason of the goodness of thy manners and elegance of thine address and the sweetness of thy language; and now I desire to work thy weal by means of this missive." "And what of welfare may that be?" asked the Prince, whereto the

¹ In text "Fa min tumma" for "thumma"—then, alors.

² Such as the headstall and hobbles, the cords and chains for binding captives, and the mace and sword hanging to the saddle bow.

³ i.e. not a well known or distinguished horseman, but a chance rider.

horseman answered, "Take with thee this letter and forthwith upon arriving at the Court of the King whither thou art wending, hand to him this same; so shalt thou obtain from him gain abundant and mighty great good and thou shalt abide with him in degree of highmost honour. This paper (gifted to me by my teacher) hath already brought me ample livelihood and prodigious profit, and I have bestowed it upon thee by reason of thine elegance and good breeding and thy courteousness in showing me respect." Hereat the Youth, the son of the King, answered him, "Allah requite thee with weal and grant thou gain thy wish;" and so saying accepted the letter of that horseman with honest heart and honourable intent, meditating in his mind, "Inshallah ta'âlâ—an it be the will of God the Greatest I shall have good fortune to my lot by the blessing of this epistle; then will I fare and set free my father and my mother." So the Prince resumed his route and he exulted in himself especially at having secured the writ, by means whereof he was promised abundant weal. Presently, it chanced that he became drowthy with excessive drowth that waxed right sore upon him and he saw upon his path no water to drink; and by the tortures of thirst he was like to lose his life. So he turned round and looked at the mare he bestrode and found her covered with a foam of sweat wholly unlike her wonted way. Hereat dismounting he brought out the wrapper wherein the letter was enrolled and loosing it he mopped up therewith his animal's sweat and squeezing it into a cup he had by him drank it off and found to his joy that he was somewhat comforted. Then, of his extreme satisfaction with the letter, he said to himself, "Would Heaven I knew that which is within, and how the profit which the horseman promised should accrue to me therefrom. So let me open it and see its contents that my heart may be satisfied and my soul be joyed." Then he did as he devised and perused its purport and he mastered its meaning and the secret committed to it, which he found as follows, "O my lord, do thou straightway on the arrival of him who beareth these presents slay him, nor leave him one moment on life; because this Youth came to me and I entreated him with honour the highmost that could be of all honouring, as a return for which this traitor of the salt, this reprobate betrayed me in a daughter that was by me. I feared to do him dead lest I come to shame amongst the folk and endure disgrace, I and my tribe, wherefore I have forwarded him to thy Highness that thou mayest torture him with torments of varied art and end his affair and slaughter him, thus saving us from the shame which befel us at the hands

of this reprobate traitor.¹ Now when the young Prince read this writ and comprehended its contents, he suspected that it was not written concerning him and he took thought in himself, saying, "Would Heaven I knew what I can have done by this horseman

¹ These "letters of Mutalammis," as Arabs term our *Litteræ Bellerophontæ*, or "Uriah's letters," are a lieu commun in the East and the Prince was in luck when he opened and read the epistle here given by mistake to the wrong man. Mutalammis, a poet of The Ignorance, had this sobriquet (the "frequent asker," or, as we should say, the Solicitor General), his name being Jarír bin 'Abd al-Masíh. He was uncle to Tarafah of the Mu'allakah or prize poem, a type of the witty dissolute bard of the jovial period before Al-Islam arose to cloud and dull man's life. One day as he was playing with other children Mutalammis was reciting a panegyric upon his favourite camel, which ran:

I mount a he camel, dark red and firm fleshed; or a she camel of Himyar, fleet of foot and driving the pebbles with her crushing hooves.

"See the he camel turned to a she," cried the boy, and the phrase became proverbial to express inelegant transition (Arab. Prov. ii. 246). The uncle bade his nephew put out his tongue and seeing it dark coloured said, "That black tongue will be thy ruin!" Tarafah, who was presently entitled Ibn al-'Ishrín (the son of twenty years), grew up a model reprobate who cared nothing save for three things, "to drink the dark red wine foaming as the water mixeth with it, to urge into the fight a broad backed steed, and to while away the dull day with a young beauty." His apology for wilful waste is highly poetic:

I see that the grave of the careful, the hoarder, differeth not from the grave of the debauched, the spendthrift:

A hillock of earth covers this and that, with a few flat stones laid together thereon. See the whole piece in Chenery's *Al-Hariri* (p. 360), from which this note is borrowed. At last uncle and nephew fled from ruin to the Court of 'Amrú bin Munzír III., King of Hira, who in the tale of *Al-Mutalammis* and his wife Umaymah (The Nights, vol. v. 74) is called *Al-Nu'umán bin Munzir* but is better known as 'Amrú bin Hind (his mother). The King, who was a ferocious personage nicknamed *Al-Muharrík* or the Burner, because he had thrown into the fire ninety nine men and one woman of the Tamim tribe in accordance with a vow of vengeance he had taken to slaughter a full century, made the two strangers boon companions to his boorish brother Kábús. Tarafah, offended because kept at the tent door whilst the master drank wine within, bitterly lampooned him together with 'Abd Amrú a friend of the King; and when this was reported his death was determined upon. Amrú, the King, seeing the anxiety of the two poets to quit his Court, offered them letters of introduction to Abú Kárib, Governor of Al-Hajar (Bahrayn) under the Persian King and they were accepted. The uncle caused his letter to be read by a youth, and finding that it was an order for his execution destroyed it and fled to Syria. but the nephew was buried alive. Amrú, the King, was afterwards slain by the poet warrior, Amrú bin Kulthum, also of the "Mu'allakát," for an insult offered to his mother by Hind : hence the proverb, "Quicker to slay than 'Amrú bin Kulsum" (A. P. ii. 233),

who thus seeketh diligently to destroy my life, for that this one had with him no daughter, he being alone and wending his way without any other save himself; and I made acquaintance with him nor passed there between us a word which was unworthy or unmeet. Now this affair must needs have one of two faces; to wit, the first, that such mishap really did happen to him from some youth who favoureth me and when he saw the likeness he gave me the letter; or, on the second count, this must be a trial and a test sent to me from Almighty Allah, and praise be to God the Great who inspired me to open this missive. At any rate I thank the Most Highest and laud Him for His warding off the distress and calamity descending upon me and wherefrom He delivered me." Then the young Prince ceased not wending over the wildest of wolds until he came to a mighty grand city which he entered; and, hiring himself a lodging in a Khan,¹ dismounted thereat; then, having tethered his mare and fed her with a sufficiency of fodder, he fared forth to walk about the thoroughfares. Suddenly he was met by an ancient dame who considered him and noted him for a handsome youth and an elegant, tall of stature and with the signs of prosperity showing manifest between his eyes. Hereat he accosted her and questioned her of the city folk and their circumstances, whereto the old woman made reply with the following purport, "Here in our city reigneth a King of exalted dignity and he hath a daughter fair of favour, indeed the loveliest of the folk of her time. Now she hath taken upon herself never to intermarry with any of mankind unless it be one who can overcome her with instances and arguments and can return a sufficient reply to all her questions; and this is upon condition that, should he come off vanquisher, he shall become her mate, but if vanquished she will cut off his head, and on such wise hath she done with ninety and nine men of the noblest blood, as sons of the Kings and sundry others. Furthermore, she hath a towering castle founded upon the heights that overfrown the whole of this city whence she can descry all who pass under its walls." As soon as the young Prince heard these words from the old woman his heart was occupied with the love of the King's daughter and he passed that night as it were to him the longsomest of nights, nor would he believe that the next morn had morrowed. But when dawned the day and anon showed its sheen and shone, he arose without let or stay and after saddling his mare mounted her and turned towards the palace belonging to the King's daughter; and presently reaching it, took his station

¹ See vols. i. 192; iii. 14; these correspond with the "Stathmoi," Stationes, Mansions or Castra of Herodotus, Terps. cap. 53, and Xenophon An. i. 2, 10.

at the gateway. Hereat allthose present considered him and asked him saying, "What be the cause of thy standing hereabouts?" whereto he answered, "I desire speech with the Princess." But when they heard these words, all fell to addressing him with kindly words and courteous and dissuading him from his desire and saying, "Ho thou beautiful youngling! fear¹ Allah and pity thyself and have ruth upon thy youth; nor dare seek converse with this Princess, for that she hath slain fourscore and nineteen men of the nobles and sons of the kings and for thee sore we fear that thou shalt complete the century." The Prince, however, would not hear a word from them nor heed their rede; neither would he be warned by the talk of others than they; nay he persisted in standing at the Palace gateway. And presently he asked admission to go in to the King's daughter; but this was refused by the Princess, who contented herself with sending forth to him her Tarjumánah, her Linguist dame, to bespeak him and say, "Ho thou fair youth! art thou ready and longing to affront dangers and difficulties?" He replied, "I am." "Then," quoth she, "hie thee to the King the father of this Princess and show thyself and acquaint him with thine affair and thine aim, after which do thou bear witness against thyself in presence of the Kazi that an thou conquer his daughter in her propositions and she fail of replying to a query of thine thou shalt become her mate; whereas if she vanquish thee she shall lawfully cut off thy head,² even as she hath decapitated so many before thy time. And when this is done come thou back to us." The Prince forthright fared for the monarch and did as he was bidden; then he returned to the Linguist dame and reported all his proceedings before the King and eke the Kazi. After this he was led in to the presence of the Princess and with him was the afore mentioned Tarjumánah who brought him a cushion

¹ In text "Ittiká" viiiith of waká: the form "Takwá" is generally used = fearing God, whereby one guards oneself from sin in this life and from retribution in the world to come.

² This series of puzzling questions and clever replies is still as favourite a mental exercise in the East as it was in middle aged Europe. The riddle or conundrum began, as far as we know, with the Sphinx, through whose mouth the Greeks spoke: nothing less likely than that the grave and mysterious Scribes of Egypt should ascribe aught so puerile to the awful emblem of royal majesty—Abu Haul, the Father of Affright. Josephus relates how Solomon propounded enigmas to Hiram of Tyre which none but Abdimus, son of the captive Abdæmon, could answer. The Tale of Tawaddud offers fair specimens of such exercises, which were not disdained by the most learned of Arabian writers. See Al-Hariri's Ass. xxiv. which proposes twelve enigmas involving abstruse and technical points of Arabic, such as : "What be the word, which as ye will is a particle beloved, or the name of that which compriseth the slender waisted milch camel!" Na'am = "Yes" or "cattle," the latter word containing the Harf, or slender camel. Chenery, p. 246.

of silk for the greater comfort of his sitting; and the two fell to questioning and resolving queries and problems in full sight of a large attendance. Began the Tarjumánah, interpreting the words of her lady who was present, "Ho thou the Youth! my mistress saith to thee, Do thou inform me concerning an ambulant moving sepulchre whose inmate is alive." He answered and said, "The moving sepulchre is the whale that swallowed Jonas (upon whom be the choicest of Salams!¹), and the Prophet was quick in the whale's belly." She pursued, "Tell me concerning two combatants who fight each other but not with hands or feet, and who withal never say a say or speak a speech." He answered saying, "The bull and the buffalo who encounter each other by ramming with horns." She continued, "Point out to me a tract of earth which saw not the sun save for a single time and since that never." He answered saying, "This be the sole of the Red Sea when Moses the Prophet (upon whom be The Peace!) smote it with his rod and clove it asunder so that the Children of Israel crossed over it on dry ground, which was never seen but only once."² She resumed, "Relate to me anent that which drank water during its life time and ate meat after its death?" He answered saying,

¹ For the sundry meanings and significance of "Salám," here = Heaven's blessing, see vols. ii. 24, vi. 232.

² This is the nursery version of the Exodus, old as Josephus and St. Jerome, and completely changed by the light of modern learning. The Children of Israel quitted their homes about Memphis (as if a large horde of half nomadic shepherds would be suffered in the richest and most crowded home of Egypt). They marched by the Wady Músá that debouches upon the Gulf of Suez a short way below the port now temporarily ruined by its own folly and the ill will of M. de Lesseps; and they made the "Sea of Sedge" (Suez Gulf) through the valley bounded by what is still called Jabal 'Atákah, the Mountain of Deliverance, and its parallel range, Abu Durayj (of small steps). Here the waters were opened and the host passed over to the "Wells of Moses," erstwhile a popular picnic place on the Arabian side; but according to one local legend (for which see my Pilgrimage, i. 294–97) they crossed the sea north of Túr, the spot being still called "Birkat Far'aun" = Pharaoh's Pool. Such also is the modern legend amongst the Arabs, who learned their lesson from the Christians (not from the Jews) in the days when the Copts and the Greeks (ivth century) invented "Mount Sinai." And the reader will do well to remember that the native annalists of Ancient Egypt, which conscientiously relate all her defeats and subjugations by the Ethiopians, Persians, etc., utterly ignore the very name of Hebrew, Sons of Israel, etc. I cannot conceal my astonishment at finding a specialist journal like the "Quarterly Statement of the Palestine Exploration Fund" (Oct., 1887), admitting such a paper as that entitled "The Exode," by R. F. Hutchinson, M.D. For this writer the labours of the last half century are non existing. Job is still the "oldest book" in the world. The Rev. Charles Forster's absurdity, "Israel in the wilderness," gives valuable assistance. Goshen is Mr. Chester's Tell Fakús (not, however, far wrong in this) instead of the long depression by the Copts still called "Gesem" or "Gesemeh," the frontier land through which the middle course of the Suez Canal runs. "Succoth," tabernacles, is confounded with the Arab. "Sakf" = a roof. Letopolis, the "key of the Exode," and identified with the site where Babylon (Old Cairo) was afterwards built, is placed on the right instead of the left bank of the Nile. "Bahr Kulzum" is the "Sea of the Swallowing up," in lieu of The Closing. El-Tih, "the wandering," is identified with Wady Musa to the west of the Suez Gulf. And so forth. What

"This be the Rod¹ of Moses the Prophet (upon whom be The Peace!) which, when a living branch² struck water from its living root and died only when severed from the parent tree. Now Almighty Allah cast it upon the land of Egypt by the hand of Moses, what time this Prophet drowned Pharaoh and his host³ and therewith clove the Red Sea, after which that Rod became a dragon and swallowed up the wands of all the Magicians of Misraim."

Asked she, "Give me tidings of a thing which is not of mankind nor of the Jánn-kind, neither of the beasts nor of the birds?" He answered saying, "This whereof thou speakest is that mentioned by Solomon, to wit the Louse,⁴ and secondly

could the able Editor have been doing? Students of this still disputed question will consult "The Shrine of Saft el-Henneh and the Land of Goschen," by Edouard Naville, fifth Memoir of the Egypt Exploration Fund. Published by order of the Committee. London, Trübner, 1837.

¹ Eastern fable runs wild upon this subject, and indeed a large volume could be written upon the birth, life and death of Moses' and Aaron's rods. There is a host of legends concerning the place where the former was cut and whence it descended to the Prophet whose shepherd's staff was the glorification of his pastoral life (the rod being its symbol) and of his future career as a ruler (and flogger) of men. In Exodus (viii. 3-10), when a miracle was required of the brothers, Aaron's rod became a "serpent" (A.V.) or, as some prefer, a "crocodile," an animal worshipped by certain of the Egyptians; and when the King's magicians followed suit it swallowed up all others. Its next exploit was to turn the Nile and other waters of Egypt into blood (Exod. vii. 17). 'The third wonder was worked by Moses' staff, the dividing of the Red Sea (read the Sea of Sedge or papyrus, which could never have grown in the brine of the Suez Gulf) according to the command, "Lift thou up thy rod and stretch out thine hand over the sea," etc. (Exod. xiv. 15). The fourth adventure was when the rod, wherewith Moses smote the river, struck two blows on the rock in Horeb and caused water to come out of it (Numb. xxi. 8). Lastly the rod (this time again Aaron's) "budded and brought forth buds and bloomed blossoms and yielded almonds" (Numb. xvii. 7); thus becoming a testimony against the rebels: hence it was set in the Holiest of the Tabernacles (Heb. ix. 14) as a lasting memorial. I have described (Pilgrim. i. 301) the mark of Moses' rod at the little Hammam behind the old Phoenician colony of Tur, in the miscalled "Sinaitic" Peninsula: it is large enough to act mainmast for a ship. The end of the rod or rods is unknown: it died when its work was done, and like many other things, holy and unholy, which would be priceless, e.g., the true Cross or Pilate's sword, it remains only as a memory around which a host of grotesque superstitions have grouped themselves.

² In this word "Hayy" the Arab. and Heb. have the advantage of our English: it means either serpent or living, alive.

³ It is nowhere said in Hebrew Holy Writ that "Pharaoh," whoever he may have been, was drowned in the "Red Sea."

⁴ Arab. "Kaml." The Koranic legend of the Ant has, I repeat, been charmingly commented upon by Edwin Arnold in "Solomon and the Ant" (p. i., Pearls of the Faith). It seems to be a Talmudic exaggeration of the implied praise in Prov. vi. 6

the Ant." She enquired, "Tell me to what end Almighty Allah created the creation and for what aim of wisdom did He quicken this creation and for what object did He cause death to be followed by resurrection and resurrection by the rendering men's accounts?" He answered saying, "God created all creatures that they might witness His handicraft, and he did them die that they might behold his absolute dominion and He requickened them to the end that they learn His All Might, and He decreed their rendering account that they might consider His wisdom and His justice." She questioned him saying, "Tell me concerning three, of whom my first was not born of father and mother and yet died; and my second was begotten of sire and born of woman yet died not, and my third was born of father and mother yet died not by human death?" He answered saying, "The first were Adam and Eve,¹ the second was Elias² the Prophet and the third was Lot's wife who died not the death of the general, for that she was turned into a pillar of salt." Quoth she, "Relate to me concerning one who in this world had two names?" and he answered saying, "This be Jacob, sire of the Twelve Tribes, to whom Allah vouchsafed the title of Israel, which is Man with El or God."³ She said, "Inform me concerning the Nákús, or the Gong,⁴ who was the inventor thereof and at what time was it first struck in this world?" He answered saying, "The Gong

and xxx. 25, "The ants are a people not strong, yet they prepare their meat in the summer" which, by the by, proves that the Wise King could be caught tripping in his natural history, and that they did not know everything down in Judee.

¹ Isá, according to the Moslems, was so far like Adam (Koran iii. 52) that he was not begotten in the normal way: in fact his was a miraculous conception. See vol. v. 238.

² For Elias, Elijah, or Khizr, a marvellous legendary figure, see vols. iv. 175; v. 384. The worship of Helios (Apollo) is not extinct in mod. Greece where it survives under the name of Elias. So Dionysus has become St. Dionysius; Bacchus the Drunken, St. George; and Artemis, St. Artemides the healer of childhood.

³ Gesenius interprets it "Soldier of God"; the bye name given to Jacob presently became the national name of the Twelve Tribes collectively; then it narrowed to the tribe of Judah; afterwards it became = laymen as opposed to Levites, etc., and in these days it is a polite synonym for Jew. When you want anything from any of the (self) Chosen People you speak of him as an Israelite; when he wants anything of you, you call him a Jew, or a damned Jew, as the case may be.

⁴ I am not aware that there is any general history of the bell, beginning with the rattle, the gong and other primitive forms of the article; but the subject seems worthy of a monograph. In Hebrew Writ the bell first appears in Exod. xxviii. 33 as a fringe to the Ephod of the High Priest that its tinkling might save him from intruding unwarned into the bodily presence of the tribal God, Jehovah.

was invented by Noah, who first smote upon it in the Ark." And after this she stinted not to question him nor he to ree her riddles until evening fell, when quoth the King's daughter to the Linguist dame, "Say thou to the young man that he may now depart, and let him come to me betimes next morning when, if I conquer him, I will give him drink of the cup his fellows drained; and, should he vanquish me, I will become his wife." Then the Tarjumánah delivered her message word for word, and the Youth went forth from the Princess with fire aflame in his heart and spent the longest of nights hardly believing that the morn would morrow. But when day broke and the dawn came with its sheen and shone upon all mankind, he arose from his sleep and fared with the first light to the palace where the King's daughter bade the Linguist dame introduce him, and when he came in ordered him be seated. As soon as he had taken seat she gave her commands to the Tarjumánah, who said, "My lady directeth thee to inform her what may be the tree bearing a dozen boughs, each clothed with thirty leaves and these of two colours, one half white and the other moiety black?" He answered saying, "Now that tree is the year, and its twelve branches are the dozen months, while the thirty leaves upon each of these are the thirty white days and the thirty black nights." Hereat quoth she, "Tell me, what tree was it bore many a bough and manifold leaves which presently became flesh and blood?" He answered saying, "This was the Rod of Moses the Prophet (upon whom be The Peace!) which was at first a tree but which after cutting became a serpent with flesh and blood." Continued she, "Inform me what became of Moses' Rod and Noah's Ark, and where now be they?" He answered saying, "They are at this tide sunken in the Lake of Tabariyyah,¹ and both, at the end of time, will be brought out by a man hight Al-Násirí."² She pursued, "Acquaint me with spun yarn, whence did it originate and who was it first practised spinning the same?" He answered, saying, "Almighty Allah from the beginning of mankind ordered the Archangel Gabriel to visit Eve and say to her, 'Spin for thyself and for Adam waistcloths wherewith

¹ Gennesaret (Chinnereth, Cinneroth), where, according to some Moslems, the Solomon was buried.

² I cannot explain this legend.

ye may veil your persons""¹ She enquired, "Tell me concerning the Asáfir,² and why they were so called, and who first named them with such name?" He answered saying, "There was in the days of Moses the Prophet (upon whom be The Peace!) a fowl called Fir, and in the time of Solomon the King (upon whom be The Peace!) all the birds paid him obedience, even as did all the beasts, and albeit each and every created thing was subject to the Prophet, withal this Fir would not show submission: so the Wise King sent a body of birds to bring him into the presence, but he refused to present himself. Presently they returned to the Prophet who asked them, 'Where be Fir?' and they answered, 'O our lord, 'Asá Fir,'³ whence that name hath clung to the fowls." She resumed, "Inform me of the two Stationaries and the two Moveables and the two Conjoineds and the two Disjoineds by jealousy and the twain which be eternal Foes." He answered saying, "Now the two Stationaries be Heaven and Earth and the two Moveables are the Sun and the Moon; the two Conjoineds are Night and Day and the two Disjoineds by jealousy are the Soul and the Body and the two Hostiles are Death and Life."⁴ On this wise the Linguist dame ceased not to question him and he to reply solving all her problems until eve closed in. Then she bade him go forth that night and on the next day come again to her. Accordingly, the young Prince returned to his Khan and no sooner had he made sure that the morn had morrowed than he resolved to see if that day would bring him

¹ So the old English rhyme, produced for quite another purpose by Sir John Bull in "Wat Tyler's Rebellion" (Hume, Hist. of Eng., vol. i. chapt. 17)

"When Adam dolve and Eve span, Who was then the gentleman?"

A variant occurs in a MS. of the xvth century, Brit. Museum:

"Now bethink the gentleman, How Adam dalf and Eve span."

And the German form is

"So Adam reutte (reute) and Eva span Wer was da ein Eddelman (Edelman)?"

² Plur. of "'Usfúr" = a bird, a sparrow. The etymology is characteristically Oriental and Mediæval, reminding us of Dan Chaucer's meaning of Cecilia "Heaven's lily" (Súsan) or "Way for the blind" (Cæcus) or "Thoughts of Holiness" and lia = lasting industry; or, "Heaven and Leos" (people), so that she might be named the people's heaven (The Second Nonne's Tale).

³ i.e. "Fir is rebellious."

⁴ Both of which, I may note, are not things but states, modes or conditions of things. See vol. ix. 78.

aught better than had come to him before. So arising betimes he made for the palace of the King's daughter and was received and introduced by the Tarjumánah who seated him as was her wont and presently she began, saying, "My lady biddeth thee inform her of a thing which an a man do that same 'tis unlawful; and if a man do not that same 'tis also unlawful." He answered, saying, "I will : this be the prayer¹ of a drunken man which is in either case illegal." Quoth she, "Tell me how far is the interval between Heaven and Earth?" and he answered saying, "That bridged over by the prayer of Moses the Prophet² (upon him be The Peace!) whom Allah Almighty saved and preserved." She said, "And how far is it betwixt East and West?" whereto he answered saying, "The space of a day and the course of the Sun wending from Orient unto Occident." Then she asked, "Let me know what was the habit³ of Adam in Paradise?" and he answered saying, "Adam's habit in Eden was his flowing hair."⁴ She continued, "Tell me of Abraham the Friend (upon whom be The Peace!) how was it that Allah chose him out and called him 'Friend?' "⁵ He answered saying, "Verily the Lord determined to tempt and to test him albeit he kenned right clearly that the Prophet was free of will yet fully capable of enduring the trial; natheless, He resolved to do on this wise that he might stablsh before men the truth of His servant's trust in the Almighty and the fairness of his faith and the purity of his purpose. So the Lord bade him offer to Him his son Is'hák⁶ as a Corban or Sacrifice; and of the truth of his trust he took his child

¹ "Salát" = the formal ceremonious prayer. I have noticed (vol. iv. 60) the sundry technical meanings of the term Salát, from Allah = Mercy; from Angel kind = intercession and pardon, and from mankind = a blessing.

² Possibly "A prayer of Moses, the man of God," the title of the highly apocryphal Psalm xc.

³ Arab. "Libás" = clothes in general.

⁴ In text "Zafar" = victory. It may also be "Zifr" = alluding to the horny matter which, according to Moslem tradition, covered the bodies of "our first parents" and of which after the "original sin" nothing remained but the nails of their fingers and toes. It was only when this disappeared that they became conscious of their nudity. So says M.Houdas; but I prefer to consider the word as Zafar = plaited hair.

⁵ According to Al-Mas'udi (i. 86, quoting Koran xxi. 52), Abraham had already received of Allah spiritual direction or divine grace ("Rushdu 'llah" or "Al-Hudá") which made him sinless. In this opinion of the Imamship, says my friend Prof. A. Sprenger, the historian is more fatalistic than most Sunnis.

⁶ Modern Moslems are all agreed in making Ishmael and not Isaac the hero of this history: see my Pilgrimage (vol. iii. 306). But it was not always so. Al-Mas'udi (vol. ii. 146) quotes the lines of a Persian poet in A. H. 290 (= A. D. 902) which expressly say "Is'háku kána'l-Zabíh" = Isaac was the victim, and the historian refers to this in sundry places. Yet the general idea is that Ishmael succeeded his father (as

and would have slain him as a victim. But when he drew his knife with the purpose of slaughtering the youth he was thus addressed by the Most Highest Creator, 'Now indeed well I wot that thou gatherest¹ me and keepest my covenant: so take thou yonder ram and slay it as a victim in the stead of Is'hák.' And after this he entituled him 'Friend.' " She pursued, "Inform me touching the sons of Israel how many were they at the time of the going forth from Egypt?" He answered, saying, "When they marched out of Misraim land they numbered six hundred thousand fighting² men besides women and children." She continued, "Do thou point out to me, some place on earth which is higher than the Heavens;" and he answered saying, "This is Jerusalem³ the Exalted and she standeth far above the Firmament." Then the Youth turning to the Linguist dame, said, "O my lady, long and longsome hath been the exposition of that which is between us, and were thy lady to ask me for all time questions such as these and the like of them, I by the All might of Allah shall return a full and sufficient answer to one and all. But, in lieu of so doing, I desire of thy mistress the Princess to ask of her one question and only one; and, if she satisfy me of the significance I claim therefor, let her give me to drain the cup of my foregoers whom she overcame and slew; and if she fail in the attempt she shall own herself conquered and become my wife and The Peace!"⁴ Now this was said in the presence of a mighty host there present, the great of them as well as the small thereof; so the Tarjumánah answered willy nilly, "Say, O Youth, whatso is the will of thee and speak out that which is in the mind of thee." He rejoined, "Tell thy lady that she deign enlighten me concerning a man who was in this condition. He was born and brought up in the highest of

eldest son) and was succeeded by Isaac; and hence the bitter family feud between the Eastern Jews and the Arab Gentiles.

¹ In text "Tajní" = lit. thou pluckest (the fruit of good deeds). M. Houdas translates *Tu recueilles*, *mot à mot* to *cueilles*.

² See note at the end of this tale.

³ Amongst the Jews the Temple of Jerusalem was a facsimile of the original built by Jehovah in the lowest heaven or that of the Moon. For the same idea (doubtless a derivation from the Talmud) amongst the Moslems concerning the heavenly Ka'abah called Bayt al-Ma'múr (the Populated House) see my Pilgrimage iii. 186, et seq.

⁴ i.e. there is an end of the matter.

prosperity but Time turned upon him and Poverty mishandled him;¹ so he mounted his father and clothed him with his mother² and he fared forth to seek comfort and happiness at the hand of Allah Almighty. Anon Death met him on the way and Doom bore him upon his head and his courser saved him from destruction whenas he drank water which came neither from the sky nor from the ground. Now see thou who may be that man and do thou give me answer concerning him."³ But when the Princess heard this question, she was confused with exceeding confusion touching the reply to be replied in presence of a posse of the people, and she was posed and puzzled and perplexed to escape the difficulty and naught availed her save addressing the Tarjumánah and saying, "Do thou bid this Youth wend his ways and remove himself until the morrow." The Linguist dame did as she was bidden, adding, "And on the morrow (Inshallah!) there shall be naught save weal;" and the Prince went forth leaving the folk aghast at the question he had urged upon the King's daughter. But as soon as he left her the young lady commanded the Tarjumánah to let slaughter somewhat of the most toothsome poultry and to prepare them for food as her mistress might direct her; together with dainty meats and delicate sweetmeats and the finest fruits fresh and dried and all manner of other eatables and drinkables, and lastly to take a skin bottle filled with good old wine. Then she changed her usual garb and donned the most sumptuous dress of all her gear; and, taking her Duenna and favourite handmaiden with a few of her women for comitive, she repaired to the quarters of the Youth, the King's son; and the time of her visit was the night tide. Presently, reaching the Khan she said to her guardian, "Go thou in to him alone whilst I hide me somewhere behind the door and do thou sit between his hands;" after which she taught the old woman all she desired her do of dissimulation and artifice. The slave obeyed her mistress and going in accosted the young man with the salam; and, seating herself before him, said, "Ho thou the Youth! Verily there is here

¹ In text "Massa-hu 'l Fakr" = poverty touched him.

² He had sold his father for a horse, etc., and his mother for a fine dress.

³ This enigma is in the style of Samson's (Judges xiv. 12) of which we complain that the unfortunate Philistines did not possess the sole clue which could lead to the solution; and here anyone with a modicum of common sense would have answered, "Thou art the man!" The riddles with which the Queen of Sheba visited Solomon must have been simply hard questions somewhat like those in the text; and the relator wisely refuses to record them.

a lovely damsel, delightsome and perfect of qualities, whose peer is not in her age, and well nigh able is she to make the sun fare backwards¹ and to illumine the universe in lieu thereof. Now when thou wast wont to visit us in the apartment of the Princess, this maiden looked upon thee and found thee a fair youth; so her heart loved thee with excessive love and desired thee with exceeding desire and to such degree that she insisted upon accompanying me and she hath now taken station at thy door longing to enter. So do thou grant her permission that she come in and appear in thy presence and then retire to some privacy where she may stand in thy service, a slave to thy will."² The Prince replied, "Whoso seeketh us let enter with weal and welfare, and well come and welcome and fair welcome to each and every of such guests." Hereat the Princess went in as did all those who were with her, and presently after taking seat they brought out and set before the Youth their whole store of edibles and potables and the party fell to eating and drinking and converse, exchanging happy sayings blended with wit and disport and laughter, while the Princess made it her especial task to toy with her host deeming that he knew her not to be the King's daughter. He also stinted not to take his pleasure with her; and on this wise they feasted and caroused and enjoyed themselves and were cheered and the converse between them was delightful. The Duenna, however, kept plying the Prince with wine, mere and pure, until she had made him drunken and his carousal had so mastered him that he required her person of her: however she refused herself and questioned him of the enigma wherewith he had overcome her mistress; whilst he, for stress of drunkenness, was incapacitated by stammering to explain her aught thereof. Hereupon the Princess, having doffed her upper dress, propped herself sideways upon a divan cushion and stretched herself at full length and the Youth for the warmth of his delight in her and his desire to her anon recovering his speech explained to her the reply of his riddle. The King's daughter then joyed with mighty great joy as though she had won the world universal;³ and, springing to her feet incontinently, of her extreme gladness she would not delay to finish her disport with her wooer; but ere the morning morrowed she departed

¹ We should say "To eclipse the sun."

² A very intelligible offer.

³ Arab. "Bi Asri-hi," lit. "rope and all;" metaphorically used = altogether, entirely: the idea is borrowed from the giving or selling of a beast with its thong, halter, chain, etc.

and entered her palace. Now in so doing she clean forgot her outer robes and the wine service and what remained of meat and drink. The Youth had been overcome with sleep and after slumbering he awoke at dawn when he looked round and saw none of the company about him: withal he recognised the princely garments which were of the most sumptuous and costly, robes of brocade and sendal and suchlike, together with jewels and adornments; and scattered about lay sundry articles of the wine service and fragments of the food they had brought with them. And from these signs of things forgotten he learnt that the King's daughter had visited him in person and he was certified that she had beguiled him with her wiles until she had wrung from him the reply of his question. So as soon as it was morning tide he arose and went, as was his wont, to the Princess's palace where he was met by the Tarjumánah who said to him, "O Youth, is it thy pleasure that my lady expound to thee her explanation of the enigma yesterday proposed by thee?" "I will tell the very truth," answered he; "and relate to thee what befel me since I saw you last, and 'twas this. When I left you there came to me a lovely bird, delightful and perfect of charms, and I indeed entertained her with uttermost honour and worship; we ate and we drank together, but at night she shook her feathers and flew away from me. And if she deny this I will produce her plumage before her father and all present." Now when the Sovran, the sire of the Princess, heard these words concerning his daughter, to wit, that the youth had conquered her in her contention and that she had fared to his quarters to the end that she might wring from him an explanation of the riddle which she was unable to ree or reply thereto, he would do naught else save to summon the Cohen¹ and the Lords of his land and the Grandees of his realm and the Notables of his kith and kin. And when the Priest and all made act of presence, he told them the whole tale first and last; namely, the conditions to the Youth conditioned, that if overcome by his daughter and unable to answer her questions he should be let drain the cup of destruction like his fellows, and if he overcame her he should claim her to wife. Furthermore he declared that the Youth had answered, with full and

¹ In the text "Káhin," a Cohen, a Jewish Priest, a soothsayer: see *Al-Kahánah*, vol. i. 28. In Heb. Kahana = he ministered (priests' offices or other business) and Cohen = a priest either of the true God or of false gods.

sufficient answer, all he had been asked without doubt or hesitation; while at last he had proposed to her an enigma which she had been powerless to solve; and in this matter he had vanquished her twice (he having answered her and she having failed to answer him). "For which reason," concluded the King, "'tis only right that he marry her; even as was the condition between them twain; and it becometh our first duty to adjudge their contention and decide their case according to covenant and he being doubtless the conqueror to bid write his writ of marriage with her. But what say ye?" They replied, "This is the rightest of redes; moreover the Youth, a fair and a pleasant, becometh her well and she likewise besitteth him; and their lot is a wondrous." So they bade write the marriage writ and the Cohen, arising forthright, pronounced the union auspicious and began blessing and praying for the pair and all present. In due time the Prince went in to her and consummated the marriage according to the custom stablished by Allah and His Holy Law; and thereafter he related to his bride all that had betided him, from beginning to end, especially how he had sold his parents to one of the Kings. Now when she heard these words, she had ruth upon his case and soothed his spirit saying to him, "Be of good cheer and keep thine eyes clear and cool of tear." Then, after a little while the Princess bestowed upon her bridegroom a mint of money that he might fare forth and free his father and his mother. Accordingly the Prince, accepting her largesse, sought the King to whom he had pledged his parents (and they were still with him in all weal and welfare) and going in to him made his salam and kissed ground and told him the whole tale of the past and the conditions of death or marriage he had made with the King's daughter and of his wedding her after overcoming her in contention. So the monarch honoured him with honour galore than which naught could be more; and, when the Prince paid him over the moneys, he asked, "What be these dirhams?" "The price of my parents thou paidest to me," answered the other. But the King exclaimed, "I gave thee not to the value of thy father and mother moneys of such amount as this sum. I only largessed thee with a mare and a suit of clothes which was not defraying a debt but presenting thee with a present and thereby honouring thee with due honour. Then Alhamdolillah—laud be to the Lord, who preserved thee and enabled thee to win thy wish, and now arise and take thy parents and

return in safety to thy bride." The Prince hereupon thanked him and praised Allah for the royal guerdon and favours and the fair treatment wherewith he had been entreated; after which he craved leave to receive his parents in charge and wend his ways. And when permission was granted to him, he wished all good wishes to the King and taking his father and his mother in weal and welfare he went his ways with them, in joy and gladness and gratitude for all blessings and benefits by Allah upon him bestowed, till he had returned to his bride. Here he found that his father in law had deceased during his absence, so he took seat in lieu of him upon the throne of the kingdom; and he and his consort, during all the days of their life in this world, ceased not eating and drinking in health and well being and eating and drinking in joy and happiness and bidding and forbidding until they quitted this mundane scene to the safeguard of the Lord God. And here endeth and is perfected the history of the Youth, the King's son, and the sale of his parents and his falling into the springes of the Princess who insisted upon proposing problems to all her wooers with the condition that if they did not reply she would do them drain the cup of destruction and on this wise had slain a many of men; and, in fine, how she was worsted by and she fell to

the lot of this youth whom Allah gifted with understanding to
ree all her riddles and who had confounded her with
his question whereto she availed not to reply;
so she was contented to marry him and he,
when his father in law died,
succeeded to the kingdom
which he ruled
so well.¹

M.

¹ This ending with its resume of contents is somewhat hors ligne, yet despite its vain repetition I think it advisable to translate it.

NOTE TO P. 82.

The Músá (Moses) of the Moslems is borrowed from Jewish sources, the Pentateuch and especially the Talmud, with a trifle of Gnosticism which, hinted at in the Koran (chapt. xviii.), is developed by later writers, making him the "external" man, while Khizr, the Green prophet, is the internal. But they utterly ignore Manetho whose account of the Jewish legislator (Josephus against Apion, i. cc. 26, 27) shows the other or Egyptian part. Moses, by name Osarsiph = Osiris-Sapi, Osiris of the underworld, which some translate rich (Osii) in food (Siph, Seph, or Zef) was nicknamed Mosheh from the Heb. Mashah = to draw out, because drawn from the water¹ (or rather from the Koptic Mo = water ushe = saved). He became a priest at An or On (Heliopolis), after studying the learning of the Egyptians. Presently he was chosen chief by the "lepers and other unclean persons" who had been permitted by King Amenophis to occupy the city Avaris lately left desolate by the "Shepherd Kings." Osarsiph ordained the polity and laws of his followers, forbidding them to worship the Egyptian gods and enjoining them to slay and sacrifice the sacred animals. They were joined by the "unclean of the Egyptians" and by their kinsmen of the Shepherds, and treated the inhabitants with a barbarity more execrable than that of the latter, setting fire to cities and villages, casting the Egyptian priests and prophets out of their country, and compelling Amenophis to fall back upon Ethiopia. After some years of disorder Sethos (also called Ramesses from his father Rampses) son of Amenophis came down with the King from Ethiopia leading great united forces, and, "encountering the Shepherds and the unclean people, they defeated them and slew multitudes of them, and pursued the remainder to the borders of Syria." Josephus relates this account of Manetho, which is apparently truthful, with great indignation. For the prevalence of leprosy we have the authority of the Hebrews themselves, and Pliny (xxvi. 2), speaking of Rubor Ægyptus, evidently white leprosy ending in the black, assures us that it was "natural to the Ægyptians," adding a very improbable detail, namely that the kings cured it by balneæ (baths) of human blood.

Schiller (in "Die Sendung Moses") argues that the mission of the Jewish lawgiver, as adopted son (the real son?) of Pharaoh's daughter, became "learned in all the wisdom of the Egyptians," by receiving the priestly education of the royal princes, and that he had advanced from grade to grade in the religious mysteries, even to the highest, in which the great truth of the One Supreme, the omniscient, omnipotent God was imparted, as the sublime acme of all human knowledge, thus attributing to Moses before his flight into Midian, an almost modern conception of an essentially anthropomorphous Deity. Further, that his conscious mission when he returned to Egypt was not merely the deliverance of his people from the Egyptian yoke, but the revelation to them of this great conception, and so the elevation of that host of slaves to the position of a nation, to whose every member the highest mystery of religion should be known and whose institutions should be based upon it. It is remarkable that Schiller should have accepted the fables of Manetho as history, that he should not have suspected the fact that the Egyptian priest wrote from motives of personal spite and jealousy, and with the object of poisoning the mind of Ptolemy against the learned Jews with whom he stood on terms of personal friendship. Thus he not only accepts the story that the Hebrews were expelled from Egypt because of the almost universal spread of leprosy among them, but explains at length why that loathsome and horrible disease should have so prevailed.

¹ "And she called his name Moses, and she said because from the water I drew him" (Exod. ii. 10)

² The Pharaoh of the Exodus is popularly supposed by Moslems to have treated his leprosy with baths of babes' blood, the babes being of the Banú Isráíl. The word "Pharaoh" is not without its etymological difficulties.

Still Schiller's essay, written with his own charming eloquence, is a magnificent eulogy of the founder of the Hebrew nation. Goethe ("Israel in der Wüste"), on the other hand, with curious ingenuity, turns every thing to the prejudice of the "headstrong man" Moses, save that he does grant him a vivid sentiment of justice. He makes him both by nature and education a grand, strong man, but brutal (roh) withal. His killing the Egyptian is a secret murder; "his dauntless fist gains him the favour of a Midianitish priest-prince under the pretence of a general festival, gold and silver dishes are swindled (by the Jews under Moses's instigation) from their neighbours, and at the moment when the Egyptians believe the Israelites to be occupied in harmless feasting, a reversed Sicilian vesper is executed; the stranger murders the native, the guest the host; and, with a horrible cunning, only the first-born are destroyed to the end that, in a land where the first-born enjoyed such superior rights, the selfishness of the younger sons might come into play, and instant punishment be avoided by hasty flight. The artifice succeeds, the assassins are thrust out instead of being chastised." (Quoted from pp. 99-100 "The Hebrews and the Red Sea," by Alexander W. Thayer; Andover, Warren F. Draper, 1883.) With respect to the census of the Exodus, my friend Mr. Thayer, who has long and conscientiously studied the subject, kindly supplied me with the following notes and permitted their publication.

TRIESTE, October 11, 1887.

MY DEAR SIR RICHARD,

The points in the views presented by me in our conversation upon the Hebrews and their Exodus, of which you requested a written exposition, are, condensed, these: Assuming that the Hebrew records, as we have them, are in the main true, i.e. historic, a careful search must reveal some one topic concerning which all the passages relating to it agree at least substantially. Such a topic is the genealogies, precisely that which Philippsohn the great Jewish Rabbi, Dr. Robinson, of the Palestine researches, and all the Jewish and Christian commentators—I know no exception—with one accord, reject! Look at these two columns, A. being the passages containing the genealogies, B. the passages on which the rejection of them is based :

A.	B.
1. Genesis xxiv. 32 to xxv. 25 (Births of Jacob's sons).	1. Gen. xv. 13.
2. xxxv. 23-26 (Recapitulation of above)	2. Ex. xii. 40, 41.
3. xlv. 8-27 (List of Jacob and his sons when they came into Egypt).	3. Acts vii. 6. These three give the 400 and the 430 years of the supposed bondage of the Bene Jacob, but are offset by Gen. xv. 16 (four generations) and Gal. iii. 17 (Paul's understanding of the 430 years)
4. Ex. vi. 14-27 (Lineage of Aaron and Moses).	4. The story of Joseph, beginning Gen. xxxvii. 2, gives us the dates in his life; viz., 17 when sold, 30 when he becomes Prime Minister, 40 when his father joins him.
5. Numb. xxxvi. 1-2 (Lineage of Zelophehad).	5. 1 Chron. vi. 1-15 (Lineage of Ezra's brother Jehozadak, abounding in repetitions and worthless).
6. Josh. vii. 17-18 (Lineage of Achan)	
7. Ruth iv. 18-22 (ditto of David).	
8. 1 Chron. ii. 9-15 (ditto).	
9. Mat. i. 2-6 (ditto).	
10. Luke iii. 32-37 (ditto).	
11. Ezra vii. 1-5 (ditto of Ezra).	
The lists of Princes, heads of tribes, the spies, the commission to divide conquered Palestine, contain names that can be traced back, and all coincide with the above.	

1. As between the two, the column A. is in my opinion more trustworthy than B.
2. By all the genealogies of the Davidian line we have Judah No. 1, Solomon No. 12. By Ezra's genealogy of his own family we have Levi No. I, and Azariah (Solomon's High Priest) No. 12. They agree perfectly.
3. If there were 400 years of Hebrew (Bene Jacob) slavery between the death of Joseph and the Exodus, there were $400 - 80 = 320$, between Joseph's death and the birth of Moses. If this was so there is no truth in the accounts of Moses and Aaron being the great grand children of Levi (Levi, Kohath, Amram, Aaron and Moses). In fact, if Dr. Robinson be correct in saying that at least six generations are wanting in the genealogies of David (to fill the 400 years) the same must be lacking in all the early genealogies. *Reductio ad absurdum!*
4. Jacob, a young man, we will say of 40, is sent to Laban for a wife. He remains in Padan Aram twenty years (Gen. xxxi. 38), where all his sons except Benjamin were born, that is, before he was 60. At 130 he joined Joseph in Egypt (Gen. xlvii. 9). Joseph, therefore, born in Padan Aram was now, instead of 40, over 70 years old! That this is so, is certain. In Judah's exquisite pleadings (Gen. xlv. 18-34) he speaks of Benjamin as "the child of Jacob's old age," "a little one," and seven times he calls him "the lad." Benjamin is some years younger than Joseph, but when the migration into Egypt takes place—a few weeks after Judah's speech—Benjamin comes as father of ten sons (Gen. xlvi. 21), but here Bene Benjamin is used in its broad sense of "descendants," for in 1 Chron. vii. 6-12 we find that the "Gene" were sons, grandsons and great-grandsons. To hold that Joseph at 40 had a younger brother who was a great-grandfather, is, of course, utterly absurd.
5. According to Gen. xv. 18, the Exodus was to take place in the fourth generation born in Egypt, as I understand it.

Born in Egypt :

Levi (father of)	Judah (father of)
Kohath	Pharez
	Hezron
1. Amram	1. Ram
2. Aaron	2. Amminadab
3. Eleazar	3. Nahshon
4. Phineés	4. Salma

A conspicuous character in Numbers (xiii. 6, 30; xiv. 24, etc.) is Caleb. In the first chapter of Judges Caleb still appears, and Othniel, the son of his younger brother Kenaz, is the first of the so-called Judges (Jud. iii. 9). This also disposes of the 400 years and confirms the view that the Exodus took place in the fourth generation born in Egypt. Other similar proofs may be omitted—these are amply sufficient.

6. What, then, was the origin of the notion of the 400 years of Hebrew slavery? If the Egyptian inscriptions and papyri prove anything, it is this: that from the subjugation of Palestine by one of the Thotmes down to the great invasion of the hordes from Asia Minor in the reign of Ramses III., that country had never ceased to be a Pharaonic province; that during these four or five centuries every attempt to throw off the yoke had been crushed and its Semitic peoples deported to Egypt as slaves ; that multitudes of them joined in the Exodus under Moses, and became incorporated with the Hebrews under the constitution and code adopted at Horeb (= Sinai? or Jebel Aráif?). These people became "Seed of Abraham," "Children of Israel," by adoption, to which I have no doubt Paul refers in the "adoption" of Romans viii. 15-23; ix. 4; Gal. iv. 5; Eph. i. 5. In the lapse of ages this distinction between Bene Israel and Bene Jacob was forgotten, and therefore the very uncritical Masorites in their edition of the Old Testament "confounded the confusion" in this matter. With the disappearance of the 400 years and of the supposed two or three centuries covered by the book of Judges, the genealogies stand as facts. The mistake in the case of the Judges

is in supposing them to have been consecutive, when, in fact, as the subjugations by neighbouring peoples were local and extended only over one or two tribes, half a dozen of them may have been contemporaneous.

7. Aaron and Moses were by their father Amram, great-grandchildren of Levi by their mother his grandchildren (Ex. vi. 20). Joseph lived to see his own great-grand children. Moses must have been born before Joseph's death.

8. There is one point determined in which the Hebrew and the Egyptian chronologers coincide. It is the invasion of Judea by Shishak of Egypt in the fifth year of Rehoboam, son of Solomon (1 Kings xiv. 25). Supposing the Egyptian chronology from the time of Minephtah II. to be in the main correct, as given by Brugsch and others, the thirteen generations, Judah—Rehoboam, allowing three to a century, take us back to just that Minephtah. In his reign, according to Brugsch, Pharaoh sent breadstuffs to the Chittim in "the time of famine." The Hebrew records and traditions connect Joseph's prime ministry with a famine. By the genealogies it could have been only this in the time of Minephtah.

9. The Bene Jacob were but temporary sojourners in Goshen and always intended to return to Canaan. They were independent and had the right to do so. See what Joseph says in Gen. i. 24-25. But before this design was executed came the great irruption of the Northern hordes, which broke the power of the Chittim and Philistia and devastated or depopulated all Palestine, in the time of Ramses III. Here was an opportunity for the Bene Jacob to enlarge their plans and to devise the conquest and possession of Palestine. According to Josephus, supported by Stephen (Acts vii. 22), Moses was a man "mighty in works"—a man of military fame. The only reasonable way of understanding the beginning of the Exodus story, is to suppose that, in the weakened condition of Ramses III., the Hebrew princes began to intrigue with the enslaved Semites—the Ruthenu of the Egyptian inscriptions—and this being discovered by the Pharaoh, Moses was compelled to fly. Meantime the intrigues were continued and when the time for action came, under one of Ramses' weak successors, Moses was recalled and took command.

10. This prepares us for the second query, which you proposed, that is as to the numbers who joined in the Exodus. The Masoretic text, from which the English version of the Hebrew records is made, gives the result of the census at Sinai (= Horeb) as being 603,550 men, "twenty years old and upwards, that were able to go forth to war in Israel"—the tribe of Levi not included. On this basis it has been generally stated, that the number of the Bene Israel at the Exodus was three millions. Of late I find that two millions is the accepted number. The absurdity of even this aggregate is manifest. How could such a vast multitude be subsisted? How kept in order? How compelled to observe sanitary regulations? Moreover, in the then enfeebled state of Egypt, why should 603,550 armed men not have marched out without ceremony? Why ask permission to go to celebrate a sacrifice to their God?

But there is another series of objections to these two millions, which I have never seen stated or even hinted, to which I pray your attention. The area of Palestine differs little from that of the three American States, Massachusetts, Rhode Island and Connecticut, the most densely peopled of the Union, containing by the last census a population of somewhat less than two and a half millions. By the second Hebrew census (Numb. xxvi.) taken just before the death of Moses, the army was 601,730; from which the inference has always been drawn, that at least 2,000,000, in the aggregate, Levites 23,000 males still excepted, entered and possessed the conquered territories. Take now one of the late maps of Palestine and mark upon it the boundaries of the tribes as given in the book of Joshua. This second census gives the number of each tribal army to be inserted in each tribal territory. Reuben, 43,750; Judah, 76,500; Benjamin, 45,600, etc., etc. By Josh. xii. the land was then divided between some 40 petty kings and peoples, 31 of whom are named as having been subjected. If, now, Joshua's army numbered over 600,000, why was not the conquest made complete? Massachusetts, Rhode Island and Connecticut are divided into 27 counties.

Suppose, now, that these counties were each a separate and independent little kingdom dependent upon itself for defence, what resistance could be made to an army of 600,000 men, all of them grown up during forty years of life in a camp, and in the full vigour of manhood? And yet Joshua was unable to complete his conquest! Again, the first subjugation of a part of the newly-conquered territory as noted in the book of Judges, was Judah and Simeon by a king of Edom.¹ If Judah could put an army into the field of 76,500, and Simeon 22,500, their subjugation by a king of Edom is incredible, and the story absurd. Next comes King Eglon of Moab and subjugates the tribes of Reuben and Gad, east of the Dead Sea and the Jordan. And yet Reuben has an army of over 43,000, and Gad 45,000. And so on. Accepting the statement that Moses led over 600,000 men "able to go to war" out of Egypt, and Joshua an equal number to the conquest of Canaan, the story of the Exodus, of that conquest and of the subsequent subjugations of various tribes by the neighbouring kings are all nonsense; the books of Joshua and Judges are incredible. The difficulty is fully met and overcome, if we suppose the number to have been exaggerated, as it would be by adding a cypher to the right of a line of Arabic numerals, by which 60,000 is made 600,000; the 76,500 warriors of Judah are reduced to 7,650, and so on. With an army of 60,000 only, and an aggregate of half a million of people led out of Egypt, all the history becomes instantly rational and trustworthy. There remains one more bubble to be exploded. Look at these figures, in which a quadruple increase—at least 25 per centum too great—is granted.²

1st Generation, the Patriarchs, in number	12
2nd do. Kohath, Pharez, etc.	48
3rd do. Amram, Hezron, etc.	192
4th do. Aaron and Moses	<u>768</u>
Aggregate .	1,020
Minus 25 per cent. for deaths, children, etc.	<u>255</u>
Actual number of Bene Jacob	765

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But Jacob and his sons brought with them herdsmen, shepherds, servants, etc. Bunsen puts the number of all, masters and men, at less than 2,000. Let the proportion in this case be one able-bodied man in four persons, and the increase triple.

1st Generation	500
2nd do.	1,500
3rd do.	4,500
4th do.	<u>13,500</u>
	20,000
Minus 25 per centum as above	<u>5,000</u>
	15,000
Add the real Bene Jacob	<u>765</u>
Aggregate	.15,765

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¹ Graetz (Geschichte i. note 7) proves that "Aram," in the Hebrew text (Judges iii. 8), should be "Edom."

² I give a quadruple increase, at least 25 per centum more than the genealogies warrant.

Were these people, while Joseph is still alive, the subjects of slavery as described in Ex. i.? Did they build Pithom and Ramses, store-cities? The number is sufficient to lead in the great enterprise and to control the mixed multitude which was at Sinai, adopted as "Gene Israel," "Seed of Abraham," and divided among and incorporated with the tribes; but not sufficient to warrant the supposition that with so small a force the Hebrew leaders could for a moment have entertained the project of conquering Palestine.

A word more on the statement in Ex. i. 11: " And they built for Pharaoh store-cities, Pithom and Ramses." All Egyptologists agree that these cities were built by Ramses II., or certainly not later than his reign. If the Hebrew genealogies are authentic, this was long before the coming of Jacob and his sons into Egypt.

(Signed) A. W. THAYER.

THE TALE OF THE WARLOCK AND THE YOUNG COOK OF BAGHDAD.

*Here we begin¹ with the aidance of Allah Allmighty, the Tale of the Warlock
and the Young Cook of Baghdad.¹*

It is related (and Allah is All knowing!) of a certain man which was a Warlock, that Destiny drove him from town to town until at last he entered Baghdad city and dismounted at a Khán of the Khans where he spent the night of arrival. Then, rising betimes next morning, he walked about the highways and wandered around the lanes and he stinted not passing from market street to market street, solacing himself with a sight of many places, till he reached the Long Bazar, whence he could descry the whole site of the city. Now he narrowly considered the land, and, lo and behold! it was a capital sans peer amongst the cities, wherethrough coursed the Dajlah River

¹ MS. pp. 505-537. This story is found in the "Turkish Tales" by Petis de la Croix who translated one fourth of the "Forty Wazirs" by an author self termed "Shaykh Zâdeh." It is called the "History of Chec Chahabeddin" (Shaykh Shihâb al-Din), and it has a religious significance proving that the Apostle did really and personally make the "Mi'raj" (ascent to Heaven) and returned whilst his couch was still warm and his upset gugglet had not run dry. The tale is probably borrowed from Saint Paul, who (2 Cor. xii. 4) was "caught up into Paradise," which in those days was a kind of region that roofed the earth. The Shaykh in question began by showing the Voltairean Sultan of Egypt certain specious miracles, such as a phantom army (in our tale two lions), Cairo reduced to ashes, the Nile in flood and a Garden of Irem, where before lay a desert. He then called for a tub, stripped the King to a zone girding his loins and made him dip his head into the water. Then came the adventures as in the following tale. When after a moment's space these ended, the infuriated Sultan gave orders to behead the Shaykh, who also plunged his head into the tub; but the Wizard divined the ill intent by "Mukâshafah" (thought reading) ; and by "Al-Ghayb 'an al-Absâr" (invisibility) levanted to Damascus. The reader will do well to compare the older account with the "First Vizir's Story" (p. 17) in Mr. Gibb's "History of the Forty Vizirs," etc. As this scholar remarks, the Mi'raj, with all its wealth of wild fable, is simply alluded to in a detached verset of the Koran (xvii. 1) which runs : [I declare] "The glory of Him who transported His servant by night from the Sacred Temple (of Meccah) to the Remote Temple (of Jerusalem), whose precincts we have blessed, that we might show him of our signs." After this comes an allusion to Moses (v. 2) ; Mr. Gibb observes (p. 22) that this lengthening out of the seconds was a favourite with "Dervishes," as he has shown in "The Story of Jewâd;" and suggests that the effect might have been produced by some drug like Hashish. I object to Mr. Gibb's use of the word "Houri" (ibid. p. 24) without warning the reader that it is an irregular formation, masculine withal, for "Huriyah" and that the Pers. "Hûri," from which the Turks borrowed their blunder, properly means "One Hûr."

blended with the River Furát¹ and over the united stream were thrown seven bridges of boats; all these were bound one to other for the folk to pass over on their several pursuits, especially for the pleasure seekers who fared forth to the palm orchards and the vergiers abounding in fruits while the birds were hymning Allah, the Sole, the All conquering. Now one day as this Warlock was amusing himself amongst the markets he passed by the shop of a Cook before whom were set for sale dressed meats of all kinds and colours;² and, looking at the youth, he saw that he was rising fourteen and beautiful as the moon on the fourteenth night; and he was elegant and habited in a habit as it had just come from the tailor's hand for its purity and excellent fit, and one had said that he (the artisan) had laboured hard thereat, for the sheen of it shimmered like unto silver.³ Then the Warlock considering the face of this Cook saw his colour wan as the hue of metal leaves⁴ and he was lean of limb;⁵ so he took station facing him and said to him, "The Peace be upon thee, O my brother," and said the other in reply, "And upon thee be The Peace and the ruth of Allah and His blessings: so well come to thee and welcome and fair welcome. Honour me, O my lord, by suffering me to serve thee with the noonday meal." Hereat the Wizard entered the shop and the Kitchener took up two or three platters white as the whitest silver; and, turning over into each one a different kind of meat set them between the hands of the stranger who said to him, "Seat thee, O my son." And when his bidding was obeyed he added, "I see thee ailing and thy complexion is yellow exceedingly : what be this hath affected thee and what is thy disorder and what limb of thy limbs paineth thee and is it long since thou art in such case?" Now when the Cook heard this say he drew a sigh of regret from the depths of his heart and the soles of his feet and quoth he weeping, "Allah upon thee, O my lord, remind me not of that hath betided me!"

¹ For the Dajlah (Tigris) and Furát (Euphrates) see vols. viii. 150; ix. 17. The topothesia is worse than Shakspearean. In Weber's Edit. of the "New Arabian Nights" (Adventures of Simoustapha, etc.), the rivers are called "Ifara" and "Aggiala."

² In text "Alwán," for which see vol. vii. 135.

³ [The word which is here translated with : "and one had said that he had laboured hard thereat" (walawá'yh?) seems scarcely to bear out this meaning. I would read it "wa'l-Aw'iyah" (plur. of wi'á), rendering accordingly: "and the vessels (in which the aforesaid meats were set out) shimmered like unto silver for their cleanliness."—ST.]

⁴ In text "Al-Wahwah."

⁵ In text, "Mutasa'lik" for "Moutasa'lik" = like a "sa'lúk."

But quoth the other, "Tell me what may be thy disease and whereof dost thou complain; nor conceal from me thy pain; for that I am a physician and by aidance of Allah an experienced; and I have a medicine for thy malady." Hereat the youth fell to moaning and groaning and presently replied, "In very sooth, O my lord, I have nor pain nor complaint, save that I am a lover." The Warlock asked, "Art thou indeed a lover?" whereto the Cook make answer, "And not only a lover but a lover parted from his beloved." "On whom hangeth thy heart, say me?" continued the Mediciner and the youth replied, "Leave me for the nonce till such time as I am quit of my business, and return to me about mid afternoon, that I may inform thee of mine affair and acquaint thee with the case I am in." The Warlock rejoined, "Arise now to thy work lest it be miswrought by loitering;" and so saying he ate whatso of meats had been served up to him and fared forth to thread the Bazars of Baghdad and solace himself by seeing the city. But when it was the hour of Al-'Asr—the mid afternoon prayer—he went back to the Cook and found that by this time he had wrought all his work, and as soon as the youth sighted him he rejoiced in him and his spirits were cheered and he said in his mind, "Haply joy shall come to me from the healing hand of this Mediciner;" so he shut his shop and taking with him his customer hied him to his own home. Now this young Kitchener was of amplest means which he had inherited from either parent; so as soon as they entered his quarters he served up food and the two ate and drank and were gladdened and comforted. After this quoth the guest to his host, "Now relate to me the manner of thy story and what is the cause of thy disorder?" "O my lord," quoth the youth, "I must inform thee that the Caliph Al-Mu'tazid bi'llah,¹ the Commander of the Faithful, hath a daughter fair of favour, and gracious of gesture; beautiful, delightful and dainty of waist and flank, a maiden in whom all the signs and signals of loveliness are present, and the tout ensemble is independent of description: seer never saw her like and relator never related of aught that eveneth her in stature and seemlihead and graceful bearing of head. Now albeit a store of suitors galore, the grandees and the Kings, asked her from the Caliph, her sire refused to part with her, nor gave her neither would he give her to any one thereof. And every Friday when fare the folk to the Mosques that they pray the prayers of meeting day, all the merchants and men who buy and sell and the very artisans and what

¹ For this "high spirited Prince and noble minded lord" see vol. ix. 229.

not, leave their shops and warehouses¹ and taverns² unbolted and wide open and flock to congregational devotions. And at such time this rare maiden cometh down from her palace and solaceth herself with beholding the Bazars and anon she entereth the Hammam and batheth therein and straightway goeth forth and fareth homewards. But one Friday said I to myself, 'I will not go to the Mosque, for I would fain look upon her with a single look;' and when prayer time came and the folk flocked to the fane for divine service, I hid myself within my shop. Presently that august damsel appeared with a comitive of forty handmaidens all as full moons newly risen and each fairer than her fellows, while she amiddlemost rained light upon them as she were the irradiating sun; and the bondswomen would have kept her from sight by thronging around her and they carried her skirts by means of bent rods³ golden and silvern. I looked at her but one look when straightway my heart fell in love to her burning as a live coal and from mine eyes tears railed and until now I am still in that same yearning, and what yearning!" And so saying the youth cried out with an outcry whereby his soul was like to leave his body. "Is this case still thy case?" asked the Warlock, and the youth answered, "Yes, O my lord;" when the other enquired, "An I bring thee and her together what wilt thou give me?" and the young Cook replied, "My money and my life which shall be between thy hands!" Hereupon quoth the Mediciner, "Up with thee and bring me a phial of metal and seven needles and a piece of fresh Lign aloes;⁴ also a bit

¹ In text "Bisáta-hum" = their carpets.

² In text "Hawánít," plur. of "Hanút" = the shop or vault of a vintner, pop. derived from the Persian Kháneh. In Jer. xxvii. 16, where the A. V. has "When Jeremiah was entered into the dungeon and into the cabins," read "underground vaults," cells or cellars where wine was sold. "Hanút" also means either the vintner or the vintner's shop. The derivation because it ruins man's property and wounds his honour is the jeu d'esprit of a moralising grammarian. Chenery's *Al-Hariri*, p. 377.

³ In the Arab. "Jawákín," plur. of Arab. Jaukán for Pers. Chaugán, a crooked stick, a club, a bat used for the Persian form of golf played on horseback—Polo.

⁴ [The text reads "Liyah," and lower down twice with the article "Al-Liyah" (double Lám). I therefore suspect that "Liyyah," equivalent with "Luwwah," is intended, which both mean Aloes wood as used for fumigation (yutabakhkharu bi-hi). For the next ingredient I would read "Kit'ah humrah," a small quantity of red brickdust, a commodity to which, I do not know with what foundation, wonderful medicinal powers are or were ascribed. This interpretation seems to me the more preferable, as it presently appears that the last named articles had to go into the phial, the mention of which would otherwise be to no purpose and which I take to have been finally sealed up with the sealing clay. The whole description is exceedingly loose, and evidently sorely corrupted, so I think every attempt at elucidation may be acceptable.—ST.]

of cooked meat,¹ and somewhat of sealing clay and the shoulder blade of a sheep together with felt and sendal of seven kinds." The youth fared forth and did his bidding, when the Sage took the shoulder blades and wrote upon them Koranic versets and adjurations which would please the Lord of the Heavens and, wrapping them in felt, swathed them with silken stuff of sevenfold sorts. Then, taking the phial he thrust the seven needles into the green Lign aloes and set it in the cooked meat which he made fast with the sealing clay. Lastly he conjured over these objects with a Conjunction² which was, "I have knocked, I have knocked at the hall doors of Earth to summon the Jánn, and the Jánn have knocked for the Jánn against the Shaytán." Hereat appeared to me the son of Al bin Imrán³ with a snake and baldrick'd with a basilisk and cried, "Who be this trader and son of a slave girl who hath knocked at the ground for us this evening?" "Then do thou, O youth, reply, 'I am a lover and of age youthful and my love is to a young lady; and unto your gramarye I have had recourse, O folk of manliness and generosity and masterful deeds : so work ye with me and confirm mine affair and aid me in this matter. See ye not how Such an one, daughter of Such an one, oppression and wrong to me hath done, nor is she with me in affection as she was anon?' They shall answer thee, 'Let it be, as is said, in the tail;'⁴ then do thou set the objects upon a fire exceeding fierce and recite

¹ "Wa Kíta'h hamrah," which M. Houdas renders un morceau de viande cuite.

² This is a specimen of the Islamised Mantra called in Sanskrit Stambhaná and intended to procure illicit intercourse. Herklots has printed a variety of formulae which are popular throughout southern India: even in the Maldivé Islands we find such "Fandita" (i.e. Panditya, the learned Science) and Mr. Bell (Journ., Ceylon Br. R. A. S. vii. 109) gives the following specimen, "Write the name of the beloved; pluck a bud of the screw pine (here a palette de mouton); sharpen a new knife; on one side of the bud write the Surat al-Badr (chapter of Power, No. xxi., thus using the word of Allah for Satan's purpose) ; on the other side write Vajahata; make an image out of the bud; indite particulars of the horoscope; copy from beginning to end the Surat al-Rahmán (the Compassionating, No. xlvi.) ; tie the image in five places with coir left hand twisted (i.e. widdershins or 'against the sun') ; cut the throat of a blood sucker (lizard) ; smear its blood on the image; place it in a loft; dry it for three days; then take it and enter the sea. If you go in knee deep the woman will send you a message; if you go in to the waist she will visit you." (The Voyage of Francois Pyrard, etc., p. 179.) I hold all these charms to be mere instruments for concentrating and intensifying the brain action called Will, which is and which presently will be recognised as the chief motor power. See Suppl. vol. iii.

³ Probably the name of some Prince of the Jinns.

⁴ In text "Kamá zukira fí Dayli-h" = arrange toi de façon a l'atteindre (Houdas).

then over them, 'This be the business; and were Such an one, daughter of Such an one, within the well of Káshán¹ or in the city Ispahan or in the towns of men who with cloaks buttoned tight and ever ready good fame to blight,² let her come forth and seek union with the beloved.' Whereto she will reply, 'Thou art the lord and I am the bondswoman.' " Now the youth abode marvelling at such marvel forms and the Warlock having repeated to him these words three times, turned to him and said, "Arise to thy feet and perfume and fumigate thy person and don thy choicest dress and dispread thy bed, for at this very hour thou shalt see thy mistress by thy side." And so saying the Sage cast out of hand the shoulder blades and set the phial upon the fire. Thereupon the youth arose without stay or delay and bringing a bundle of raiment the rarest, he spread it and habited himself, doing whatso the Wizard had bidden him; withal could he not believe that his mistress would appear. However ere a scanty space of time had elapsed, lo and behold! the young lady bearing her bedding³ and still sleeping passed through the house door and she was bright and beautiful as the easting sun. But when the youth the Cook sighted her, he was perplexed and his wits took flight with his sense and he cried aloud saying, "This be naught save a wondrous matter!" "And the same," quoth the Sage, "is that requiredst thou." Quoth the Cook, "And thou, O my lord, art of the Hallows of Allah," and kissed his hand and thanked him for his kindly deed. "Up with thee and take thy pleasure," cried the Warlock; so the lover crept under the coverlet into the bed and he threw his arms round the fair one and kissed her between the eyes; after which he bussed her on the mouth. She sensed a sensation in herself and straightway awaking opened her eyes and beheld a youth embracing her, so she asked him, "Ho thou, who art thou?" Answered he, "One by thine eyes a captive ta'en and of thy love the slain and of none save thyself the fain." Hereat she looked at him with a look which her heart for love longing struck and again asked him, "O my beloved; say me then, who art thou, a being of man kind or of Jánn kind?" whereto he answered, "I am human and of the most honourable."

¹ Proverbial for its depth: Káshán is the name of sundry cities ; here one in the Jibál or Irák 'Ajami Persian Mesopotamia.

² Doubtless meaning Christians.

³ The Sage had summoned her by the preceding spell which the Princess obeyed involuntarily.

She resumed, "Then who was it brought me hither to thee?" and he responded, "The Angels and the Spirits, the Jinns and the Jinn." "Then I swear thee, O my dearling," quoth she, "that thou bid them bear me hither to thine arms every night," and quoth he, "Hearkening and obeying, O my lady, and for me also this be the bourne of all wishes." Then, each having kissed other, they slept in mutual embrace until dawn. But when the morning morrowed and showed its sheen and shone, behold, the Warlock appeared and, calling the youth who came to him with a smiling face, said to him, "How was it with thy soul this night?"¹ and both lovers cried, "We were in the Garden of Paradise together with the Húr and Ghilmán² Allah requite thee for us with all weal." Then they passed into the Hammam and when they had bathed, the youth said, "O my lord, what shall we do with the young lady and how shall she hie to her household and what shall be the case of me without her?" "Feel no grief," said the other, "and quit all care of anything: e'en as she came so shall she go; nor shall any of Almighty Allah's creatures know aught of her." Hereat the Sage dismissed her by the means which conveyed her, nor did she cease to bear her bedding with her every night and to visit the youth with all joyance and delight. Now after a few weeks had gone by, this young lady happening to be upon the terrace roof of her palace in company with her mother, turned her back to the sun, and when the heat struck her between the shoulders her belly swelled; so her parent asked her, "O my daughter, what hast thou that thou jutttest out after this wise?" "I wot naught thereof," answered she; so the mother put forth her hand to the belly of her child and found her pregnant; whereupon she screamed and buffeted her face and asked, "Whence did this befall thee?" The women attendants all heard her cries and running up to her enquired, "What hath caused thee, O our lady, such case as this?" whereto she replied, "I would bespeak the Caliph." So the women sought him and said, "O our lord, thou art wanted by our lady;" and he did their bidding and went to his wife, but at first sight he noted the condition of his daughter and asked her, "What is to do with thee and what hath brought on thee such calamity?" Hereupon the Princess told him how it was with her and he exclaimed

¹ i.e. last night; see vol. iii. 249.

² In text "Wuldán" = "Ghilmán": the boys of Paradise; for whom and their feminine counterparts the Húr (Al-Ayn) see vols. i. 90, 211; iii. 233.

as he heard it, "O my daughter, I am the Caliph and Commander of the Faithful, and thou hast been sought to wife of me by the Kings of the earth one and all, but thou didst not accept them as connections and now thou doest such deed as this! I swear the most binding oaths and I vow by the tombs of my sires and my grandsires, an thou say me sooth thou shalt be saved; but unless thou tell me truth concerning whatso befel thee and from whom came this affair and the quality of the man's intention thee wards, I will slaughter thee and under earth I will sepulchre thee." Now when the Princess heard from her father's mouth these words and had pondered this swear he had sworn she replied, "O my sire, albeit lying may save yet is truth telling the more saving side. Verily, O my father, 'tis some time before this day that my bed beareth me up every night and carrieth me to a house of the houses wherein dwelleth a youth, a model of beauty and loveliness, who causeth every seer to languish; and he beddeth with me and sleepeth by my side until dawn, when my couch uplifteth me and returneth with me to the Palace: nor wot I the manner of my going and the mode of my coming is alike unknown to me." The Caliph hearing these her words marvelled at this her tale with exceeding marvel and fell into the uttermost of wonderment, but bethinking him of his Wazir, a man of penetrative wit, sagacious, astute, argute exceedingly, he summoned him to the presence and acquainted him as soon as he came with this affair and what had befallen his daughter; to wit, how she was borne away in her bed without knowing whither or aught else. Quoth the Minister after taking thought for a full told hour, "O Caliph of the Time and the Age, I have a device by whose virtue I do opine we shall arrive at the stead whither wendeth the Princess;" and quoth the Caliph, "What may be this device of thine?" "Bid bring me a bag;" rejoined the Wazir, "which I will let fill with millet;"¹ so they brought him one and he after stuffing the same with grain set it upon the girl's bed and close to her where lay her head, leaving the mouth open to the intent that when during the coming night her couch might be carried away, the millet in going and returning might be shed upon the path. "Allah bless thee,

¹ Arab. "Dukhn" = *Holcus dochna*, a well known grain, a congener of the Zurrah or Durrah = *Holcus Sativus*, Forsk. cxxiii. The incident is not new. In "Das blaue Licht," a Mecklenburg tale given by Grimm, the King's daughter who is borne through the air to the soldier's room is told by her father to fill her pocket with peas and make a hole therein; but the sole result was that the pigeons had a rare feast. See Suppl. vol. iii. 375.

Ho thou the Wazir!" cried the Caliph: "this device of thine is passing good and fair fall it for a sleight than which naught can be slyer and good luck to it for a proof than which naught can be better proven." Now as soon as it was even tide, the couch was carried off as had happened every night and the grain was strown broadcast upon the path, like a stream, from the gateway of the Palace to the door of the young Cook's lodging, wherein the Princess righted as was her wont until dawn of day. And when morn appeared the Sage came and carried off with him the youth to the Hammam where he found privacy and said to him, "O my son, an thou ask me aught touching thy mistress's kith and kin, I bid thee know that they have indeed discovered her condition and against thee they have devised a device." Exclaimed the youth, "Verily we are Allah's and unto Him are we returning! What may be thy rede in this affair? An they slay me I shall be a martyr on Allah's path;¹ but do thou wend thy ways and save thyself and may the Almighty requite thee with all of welfare; thee, through whom mine every wish I have won, and the whole of my designs I have fulfilled; after which let them do with me as they desire." The Warlock replied, "O my son, grieve not neither fear, for naught shall befall thee of harm, and I purpose to show thee marvels and miracles wroughten upon them." When the youth heard these words his spirits were cheered, and joying with joy exceeding he replied, "Almighty Allah reward thee for me with fullest welfare!" Then the twain went forth the Hammam and hied them home. But as soon as morning morrowed, the Wazir repaired to the Caliph; and, both going to the Princess together, found her in her bower and the bag upon her bed clean empty of millet, at sight of which the Minister exclaimed, "Now indeed we have caught our debtor. Up with us and to horse, O Caliph of the Age, and sum and substance of the Time and the Tide, and follow we the millet and track its trail." The Commander of the Faithful forthright gave orders to mount, and the twain, escorted by their host, rode forth on the traces of the grain till they drew near the house, when the youth heard the jingle and jangle² of horses' tramp and the wrangle and cangle of men's outcries. Upon this

¹ i.e. a martyr of love. See vols. iii. 211; iv. 205.

² In the text "Ka'ka"; hence the higher parts of Meccah, inhabited by the Jurham tribe, was called "Jabal Ka'ka'an," from their clashing arms (Pilgrimage iii. 191).

said the Cook to the Warlock, "Here they draw near to seize me, O my lord, what is there now for me to do?" and said the other, "Rise and fill me an ewer with water; then mount therewith to the terrace roof and pour the contents round and about the house, after which come down to me." The youth did his bidding, and meanwhile the Caliph and the Wazir and the soldiery had approached the house when, lo and behold! the site had become an island amidmost a main dashing with clashing billows.¹ But when the Commander of the Faithful sighted this sea, he was perplexed with mighty great perplexity and enquired of the Wazir, "At what time did such great water appear in this place?" The Minister replied, "I never knew that here was any stream, albe well I wot that the Tigris river floweth amidmost the capital; but this is a magical current." So saying he bade the soldiery urge their horses into the water sans fear, and every one drave as he had directed until all who entered lost their lives and a many of men were drowned. Hereupon cried the Prince of True Believers, "O Wazir, we are about to destroy our host and to fare with them!" and cried the other, "How shall we act, O Caliph of the Age? Haply our first, nay our best way, is to ask help of those within the house and grant to them indemnity while they exchange words with us and we see anon what will come of their affair." "Do as beseemeth thee," answered the Prince of True Believers; whereupon the Minister commanded his men to cry aloud upon the household and they sued for help during a length of time. But the Sage, hearing their shouts, said to the youth, "Arise and go up to the terrace and say to the Caliph of the Age, 'Thou art in safety; turn away thy steps hence and presently we will meet thy Highness in health and weal; otherwise² thy daughter shall be lost and thine army shall be destroyed, and thou, O Commander of the Faithful, wilt depart and return as one outdriven. Do thou wend thy ways: this be not the mode of meeting us and in such manner there is no management.' " The Cook did as he was bidden, and when the twain heard his words, quoth the Wazir to the Caliph, "Verily these be naught save Magicians, otherwise they must be of the fulsorest of the Jann, for indeed never heard we nor saw we

¹ This was the work of the form of magic popularly known as Símiyá = fascination, for which see vol. i. 305, 332. It is supposed to pass away after a period of three days, and mesmerists will find no difficulty in recognising a common effect upon "Odylic sensitives."

² Here supply the MS. with "illá."

aught of this." Hereupon the Prince of True Believers turned his back upon the place and he sorrowful and strait of breast and disheartened of heart; so he went down to his Palace and sat there for a full told hour when behold, the Warlock and the Cook appeared before him. But as soon as they stood in the presence the Caliph cried out, "O Linkman, bring me the head of yonder youth from between his shoulders!" Hereupon the Executioner came forward and tearing a strip off the youth's robe skirt bandaged his eyes; then he walked thrice round about him brandishing his blade over the victim's head and lastly cried, "O Caliph of the Age, shall I make away with this youth?" Answered the Caliph, "Yes, after thou shalt have stricken off his head." Hearing this the Sworder raised his hand and smote, when suddenly his grip was turned backwards upon a familiar of his who stood beside him, and it lighted upon his neck with such force that his head flew off and fell at the Caliph's feet. The King and the Wazir were perplexed at this affair, and the former cried out, "What be this? Art gone blind, O Bhang eater, that thy stroke hath missed the mark and thou hast not known thy familiar from this youth who kneeleth before thee? Smite him without delay!" Hereupon the Linkman again raised his hand to obey his lord, but the blow fell upon the neck of his varlet and the head flew off and rolled at the feet of the Caliph and his Chief Councillor. At this second mishap the wits of all present were bewildered and the King cried, "What business is this, O Wazir?" whereto the other made answer, "O Caliph of the Time and rare gift of the Age and the Tide, what canst thou do, O my lord, with such as these? And whoso availeth to take away o' nights thy daughter upon her bed and disspread a sea around his house, the same also hath power to tear thy kingdom from thy grasp; nay more, to practise upon thy life. Now 'tis my rede that thou rise and kiss the hand of this Sage and sue his protection,¹ lest he work upon us worse than this. Believe me, 'twere better for thee, O my lord, to do as I bid thee and thus 'twill be well for us rather than to rise up as adversaries of this man." Hearing such words from his Minister, the King bade them raise the youth from the strip of blood rug and remove the bandage from before his eyes, after which he rose to his feet, and, kissing the Warlock's hand, said to him, "In very sooth we knew thee not nor were we ware of the measure

¹ In text "tatadakhkhal'alay-h:" see "Dakhil-ak," vol. i. 61.

of thine excellence. But, O teacher of the Time and sum and substance of revolving Tide, why hast thou wrought to me on this wise in the matter of my daughter and destroyed my servants and soldiers?" "O Viceregent of Allah upon His Earth," replied the Sage, "I am a stranger, and having eaten bread and salt with this youth, I formed friendship and familiarity with him: then, seeing his case which was sad and his state which was marvellous as it had afflicted him with sickness, I took compassion upon him; moreover I designed to show you all what I am and what Almighty Allah hath taught me of occult knowledge. Hitherto there hath been naught save weal, and now I desire of thy favour that thou marry thy daughter to this youth, my familiar, for that she suiteth none other save himself." Quoth the Caliph, "This proceeding I look upon as the fittest and it besitteth us that we obey thy bidding." Presently he robed the youth with a sumptuous robe worth the kingdom of a King, and commanded him to sit beside the presence and seated the Sage upon a chair of ebony wood. Now whilst they were in converse the Warlock turned round and beheld arear of the Caliph a hanging of sendal whereupon stood figured lions twain: so he signed with his hand to these forms which were mighty huge of limb and awesome to look upon, when each put forth his paw upon his fellow and both roared with roars like unto the bellow of ear rending thunder. Hereat all present were perplex in the extreme and were in admiration at that matter, and especially the Prince of True Believers who cried, "O Wazir, what seest thou in this business?" The Wazir replied, "O Caliph of the Age, verily Allah Almighty to thee hath sent this Sage that He¹ might show thee such marvels as these." Then the Warlock signalled with his hand to the lions which shrank till they became as cats which carried on the combat; and both Caliph and Wazir wondered thereat with excessive wonderment. Anon quoth the King to the Minister, "Bid the Sage display to us more of his marvels;" and accordingly the Wazir obeyed his lord's behest, and the Warlock replied, "To hear is to obey." He then said, "Bring hither to me a chauldron full of water;" and when it was brought he asked the Courtiers, "Which of you would divert himself?" "I," quoth the Wazir; when quoth the Sage, "Do thou rise to thy feet and doff thy robes and gird thee with a zone:" whereto said the other, "Bring me

¹ Or "he": the verb may also refer to the Sage.

a waistcloth;" and when it was brought he did therewith as he was bidden. Hereat said the Warlock, "Seat thee in the centre of the chauldron;" so he plunged into the water, but when he would have seated him amidmost thereof as ordered he saw only that he had entered a sea dashing with surges clashing wherein whoso goeth is lost to view, and whence whoso cometh is born anew; and he fell to swimming from side to side intending to issue forth, while the waves suffered him not to make the shore. And while he was in this case behold, a billow of the billows vomited¹ him up from the sea to the strand and he stood on dry land, when he surveyed his person and suddenly saw that he had become a woman with the breasts of a woman and the solution of continuity like a woman, and long black hair flowing down to his heels even as a woman's. Then said he to himself, "O ill omened diversion! What have I done with such unlucky disport that I have looked upon this marvel and wonder of wonderments, only to become a woman."² Verily we are Allah's, and unto Him shall we return;" adding as he took thought of the matter and of what had befallen him, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great." Presently a Fisherman approached him and sighting a fair girl said, "This be none other than a blessed day which Allah hath opened to us with a beautiful maiden for quarry; and she is doubtless of the Daughters of the Deep, whom Allah Almighty hath sent to us that I may espouse her to my son." Hearing these words said the transformed to himself, "Now after being a Wazir I have become a woman and this be for that as tit for tat,³ and the wight furthermore desireth to see me married, and as for the Caliph and the kingdom and the countries, who shall now be able to offer them counsel?" But the Fisherman who for his joyance had no stomach to ply his pursuit, as was his custom, forthwith arose and taking with him the Daughter of the Deep led her to his house, and on entering the door cried aloud to his wife, "This day hath been a lucky for my fishing craft: during all these years it never befel me to happen upon a Mermaid save on this best omened of all the days," adding, "Where is thy son, to whom Allah hath sent this

¹ Arab. "Kazafa" = threw up, etc.

² This, in the case of the Wazir, was a transformation for the worse: see vol. vii. 294, for the different kinds of metamorphosis.

³ i.e. my high fortune ending in the lowest.

Daughter of the Daughters of the Main; and hath made her his portion and vouchsafed her to his service? for 'tis my design to marry them." Replied the woman, "He hath taken the beast¹ and hath fared forth to pasture it and plough therewith; but right soon will he return." And whilst they were thus conversing the youth came forward, and the Wazir on sighting him groaned and cried, "Well away for me! this very night I shall become a bride for this blamed lad² to sleep withal. And if I say to them, 'What intent have ye? Ye are in meanness and misery³ while I am Wazir to the Caliph;' they will never believe me for that I have become a woman, and all thereto appertaining now belongeth to me. Alack and alas for that I did with mine own self; indeed what business had I with such diversion?" Hereupon the fisherman called out, "O my son, up with thee and straightway take this Mermaid and marry her and abate her pucelage and be blessed with her and enjoy thy joy with her during all the days of thy life tide: doubtless, O my child, thou art in all boon fortune, seeing that what good befel thee never betided any before thee nor will become the lot of one after thee." So the youth arose and for his delight hardly believing in his conquest, married her and lay with her and did away her maidenhead and on that very night she conceived by him. After nine months she bare him issue and the couple ceased not to be after this fashion till she had become a mother of seven. But the Wazir, of his stress and excess of the trouble and the travail he endured, said to himself, "How long shall last this toil and torment wherewith I am liver smitten and that too by mine own consent? So e'en will I arise and hie me to this sea and hurl me thereinto and whatso shall become of me let it be: haply I may find rest from these torments into which I have fallen." And forthright he arose and sought the shore and did as he had devised, when a wave enveloped him and cast him deep into the depths and he was like to choke, when suddenly his head protruded from the chauldron and he was seated as before he had ducked it. Hereupon he saw the Caliph sitting in state with the Sage by his side and all the Lords of the land and the Notables of the commons awaiting the end of his adventure. So he gazed at them and

¹ In text "Bakar" = black cattle, whether bull, ox or cow. For ploughing with bulls see vol. i. 16.

² In text "Mukrif" = lit. born of a slave father and free mother.

³ In text "Antum fí kháshin wa básh," an error for "khásh-másh" = a miserable condition.

showed a smiling face¹ and laughed aloud when the Prince of True Believers asked him saying, "What hast thou seen, O Wazir?" So he repeated to the Sovran all he had sighted and everything that had come down upon his head, presently adding, "O Caliph of the Age and the sum and substance of the Time and the Tide, what be these marvels wrought by this Sage? Verily I have beheld the garths of Paradise² with maidens of the Húr and the youths of Heaven, and wonderments galore unlooked upon by mankind at all, at all. But, an thou be pleased, O Commander of the Faithful, to espy these rare spectacles and marvellous conditions with thine own eyes, deign go down into the water; so shalt thou divert thyself with peregrine matters and adventures seld seen." The Sultan, delighted at this rede, arose and doffed his dress; then, girding his loins with a zone, he entered the chauldron whereat the Sage cried out to him, "O my lord, sit thee down and duck thy head." But when this was done the Caliph found himself in a bottomless sea and wide disspread and never at rest by any manner of means, so he fell to swimming therein, when a huge breaker threw him high ashore and he walked up the beach mother naked save for his zone. So he said in his mind, "Let me see what hath been wrought with me by the Sage and the Wazir who have thus practised upon me and have cast me in this place; and haply they have married my daughter to the youth, and they have stolen my kingdom, the Sage becoming Sultan in my stead. And now let me ask myself, 'What had I to do with such damned diversion as this?' " But as he brooded over these thoughts and the like of them behold, a bevy of maidens came forwards to fill their pitchers from a fountain and a pool of sweet water lying beside the sea; and sighting him they exclaimed, "Thou, who art thou? say sooth be thou of mankind or rather haply of Jinn kind?" He replied, "I am a mortal and of the noblest born; withal I am a stranger in the land and I wot not whither I should wend." "Of what country art thou?" asked they, and he answered, "I am from Baghdad." "Up with thee,"

¹ In text "yatbashsh" for "yanbashsha." [Or it may stand for yabdashsh, with transposition of the "t" of the eighth form, as usual in Egypt. See Spitta-Bey's Grammar, p. 198.—ST.]

² "Janánan," which, says M. Houdas, is the vulgar form of "Jannatan" = the garden (of Paradise). The Wazir thus played a trick upon his hearers. [The word in the text may read " Jinánan," accusative of " Jinán," which is the broken plural of " Jannah," along with the regular plural "Jannát," and, like the latter, used for the gardens of Paradise.—ST.]

quoth one of the damsels, "to yonder knoll, then down to the flat on the further side, and thou shalt sight a city whose name is 'Omán,¹ whereinto do thou enter." The Caliph did her bidding, and no sooner had the people seen him stripped than they said one to other, "This man is a merchant who hath been shipwrecked;" so they gave him by way of almsgift a Tobe² all tattered and torn wherewith he veiled his shame. And after so doing he fell to wandering about the city for pastime, and while walking about he passed into a Bazar and there sighted a cook, before whom he stood open mouthed (for indeed famine had thinned him), and he bethought him of what to do, and he knew not how to act. However the cook at first sight was certified of his being a foreigner, and haply a shipwrecked mariner so he asked him, "O my brother, why dost thou not come in and sit thee down, for thou art a stranger and without means; so in the way of Allah I would engage thy services and will pay thee daily two dirhams to provide thee with meat and drink." Answered the Caliph, "Hearing and obeying," after which he abode with the cook and served him and stinted not to serve him for a long time, saying in himself the while, "This for that is tit for tat! and after the Caliphate and commandment and happiness and honour, this day art thou left to lick the platters. What had I to do with such diversion as this? Withal 'tis fairer than the spectacle that anyone even my Wazir ever saw and the more excellent, for that I after being the Caliph of the Age, and the choice gift of the Time and Tide have now become the hireling of a cook. Would to Heaven I wot the sin which brought me hereto?"³ Now as he abode with the cook it befel him that one day he threaded the Jewellers' Bazar; for about that city was a sea site whereinto the duckers and divers went down and whence they brought up pearls and corals and precious stones; and as he stood in the market place, quothe he to himself, "Let me here become a broker in this market street and find rest from my groaning in labour and my licking of platters." As soon as morning morrowed he did on such wise, when suddenly a merchant approached him, hending in hand a costly gem whose light burned like a lamp or rather like a ray of sunshine, and

¹ For this name of the capital of Eastern Arabia see vols. i. 33; vii. 24.

² "Tobe" is the Anglo-Oriental form of "Thaub" = in Arabia a loose robe like a nightgown. See ii. 206.

³ The good old Mosaic theory of retribution confined to this life, and the belief that Fate is the fruit of man's action.

'twas worth the tribute of Egypt and Syria. Hereat the Caliph marvelled with exceeding marvel, and quoth he to the trader, "Say me, wilt thou sell this jewel?" and quoth the other, "Yes." So the Sultan taking it from him went about with it amongst the merchants, who seeing and considering it, wondered greatly at its beauty. Accordingly they bid for it fifty thousand dinars, but the royal broker ceased not to bear it about and the buyers to increase their biddings till they offered an hundred thousand gold pieces. Thereupon the Caliph returned with it to the owner and accosted him saying, "Wilt thou sell it for the sum named?" and when the merchant consented, he continued, "I now go to receive its price, wherewith I will come back to thee." Then the broker went up to the buyer and said, "Bring hither its value and set it in my hand;" but the man asked him, "Where be its owner?" and the Caliph answered, "Its owner hath commissioned me to receive its price, after which he will come and recover the same from me." However the bidder retorted, "This be not fitting nor is it according to Holy Law: do thou bring me its owner; then come and let him pouch the price, for 'tis he hath sold it to me and thou art only our agent." Hereupon the Caliph went forth to seek the proprietor and wandered about a long while without finding him; after which he again accosted the purchaser, and said to him, "I am the rightful proprietor: place the price in my hand." The buyer arose to pay his debt, but before so doing he considered the jewel and saw that it was a bit of dark Sandarach;¹ whereat he was sore perplexed and cried out to the Caliph, "O Satan, dost thou palm off false wares, the market place of the merchants being under the orders of the Sultan?" But when the traders heard these words, they flocked around the pretended broker and having seized him they pinioned his elbows and dragged him before the Sovran of that city who, when they set the prisoner before him, asked, "What be the offence of this man?" "O our honoured lord," answered they, "this wight palmeth off false wares and swindleth the traders in the royal Bazar." So the King commanded them to hang him, whereat they charged his neck with chains and bared his head, and bade the cryer cry, "This be his award and the least of awards who forgeth counterfeits and who tricketh the merchant folk

¹ Arab. "Sandarúsah" = red juniper gum (*Thuja articulata* of Barbary), red arsenic realgar, from the Pers. Sandar = amber.

in the market place of the Sultan." Hereat quoth the Caliph to himself, "I was not content with platter licking, which now appeareth to me a mighty pleasant calling but e'en I must become a broker and die *sus. per coll.* This be for that tit for tat; however, scant blame to the Time which hath charged me with this work." Now when they brought him to the hanging place and threw the loop around his neck and fell to hoisting him up, as he rose from the ground his eyes were opened and he found himself emerging from the chauldron, whilst the Wazir and the Sage and the youth were sitting and considering him. And the Minister catching sight of his lord sprang to his feet and kissed ground before him, and laughed aloud, and the Commander of the Faithful asked him, "Why this laughter?" Answered he, "O thou, the Prince of True Believers and God guarded Sovran, my laughter and my gladness are for myself, seeing that I have recovered my identity after becoming a woman and being wedded to a ploughman, who eared the ground, and after bearing to him seven babes." Cried the Caliph, "Woe to thee, O dog, O son of a dog, thou wast married and rejoicedst in children, whereas I this very moment from the hanging place have come down." Then he informed the Wazir of all that had befallen him and the Minister did on like guise, whereat all those present laughed consumedly and marvelled at the words of the Warlock, and his proficiency in occult knowledge. Then the Kazi and witnesses were summoned with their writing gear and were bidden draw up the marriage contract of the young Cook and the Caliph's daughter. After this the Sage sojourned with the Commander of the Faithful in highmost degree and most honourable dignity, and they abode eating and drinking and living the most delectable of lives and the most enjoyable with all manner of joy and jollity,

till came to them the Destroyer of delights
and the Divider of man's days
and they departed life
one and all.

FINIS.

THE PLEASANT HISTORY OF THE COCK AND THE FOX.

Here we begin to indite the pleasant History which befel between the Cock and the Fox

IT is said that there abode in such a village a man which was a Shaykh of long standing, one gifted with fair rede and right understanding. Now he had on his farm a plenty of poultry, male and female, and these he was wont to breed and to eat of their eggs and their chickens. But amongst his cocks was a Chanticleer, well advanced of age and wily of wit, who had long fought with Fortune and who had become wise and ware in worldly matters and in the turns and shifts of Time. It fortun'd one day that this Cock went forth to wander about the farm lands pecking and picking up as he went such grains of wheat and barley and holcus² and sesame and millet as chanced fall in his way; but, being careless of himself, he had left the village afar off

¹ MSS. pp. 718-724. This fable, whose moral is that the biter is often bit, seems unknown to Æsop and the compilation which bore his name during the so called Dark Ages. It first occurs in the old French metrical Roman de Renart entitled, Si comme Renart prist Chanticleer le Coq (ed. Meon, torn. i. 49). It is then found in the collection of fables by Marie, a French poetess whose Lais are still extant; and she declares to have rendered it de l'Anglois en Roman; the original being an Anglo-Saxon version of sop by a King whose name is variously written Li reis Alured (Alfred?), or Aunert (Albert?), or Henris, or Mires. Although Alfred left no version of Æsop there is in MS. a Latin Æsop containing the same story of an English version by Rex Anglia Affrus. Marie's fable is printed in extenso in the Chaucer of Dr. Morris (i. 247); London, Bell and Sons, 1880; and sundry lines remind us of the Arabic, e.g.:

Li gupil volt parler en haut,
Et li cocs de sa buche saut,
Sur un haut fust s'est muntez.

And it ends with the excellent moral:

Ceo funt li fol tut le plusur,
Parolent quant deivent taiser,
Teisent quant it deivent parler.

Lastly the Gentil Cok hight Chanticleer and the Fox, Dan Russel, a more accidented tale, appears in "The Nonne Preestes Tale," by the Grand Traducteur.

² "Durá" in MS. (p. 718) for "Zurá," the classical term, or for "Zurrah," pop. pronounced "Durrah" = the Holcus Sativus before noticed, an African as well as Asiatic growth, now being supplanted by maize and rice.

without thinking of what he did, and ere he took counsel with himself he found him amiddlemost the wilderness. So he turned him rightwards and leftwards but espied nor friend nor familiar, whereat he stood perplex as to his affair and his breast was straitened and still he knew not what to do. Now while thus bewildered in his wits touching his next step, behold, his glance fell upon a Fox¹ who was approaching him from afar, whereat he feared and trembled and was agitated with mighty great agitation. At once he turned him about and presently espied a high wall arising from the waste, whereto was no place of ascending for his foe; so he spread his wings and flew up and perched upon the coping where he took his station. Presently the Fox came forward to the foot of the wall, and, finding no means of climbing it and getting at the fowl, he raised his head and said, "The Peace be upon thee, Ho thou the soothfast brother and suitable friend!" But as the Cock would not turn towards him nor return aught of reply to his salutation, the Fox resumed, "What is to do with thee, O dear my brother, that my greeting thou acknowledgest not and to my words inclinest thee not?" Still the Cock requited not his courtesy and declined to reply, whereat the Fox resumed, "Wottest thou not, O my brother, the glad tidings wherewith I came theowards, with what suitable intelligence and counsel veridical and information at once sincere and self evident? and, didst know what it is hath come to mine ears, verily thou hadst embraced me and kissed me on the mouth." But the Cock feigned absence of mind and ignored him and answered him naught, but stood with rounded eyes and fixed upon the far when the Fox resumed, "O my brother, the King of the Beasts which be the Lion and the King of the Birds which be the Eagle have alighted from a journey upon the meads where grass is a growing and - by the marge where waters are a-flowing and blossoms are a-blowing and browsing gazelles are a-toing and a-froing; and the twain have gathered together all manner of ferals, lions and hyenas, leopards and lynxes, wild cattle and antelopes and jackals and even hares, brief, all the wild beasts of the world; and they have also collected every kind of bird, eagle and vulture, crow and raven,² wild pigeon and turtle dove, poultry and fowls and Katás

¹ "Sa'alab" or "Tha'lab": vol. iii. 132.

² In text "Kíkán," plur. of "Kík" = des corneilles (Houdas).

and quails¹ and other small deer, and these two liege lords have bidden the herald proclaim, throughout the tracts of the upland wold and the wild lowland, safety and security and confraternity and peace with honour and sympathy and familiar friendship and affection and love amongst wild beasts and cattle and birds; also that enmity be done away with and wrongs be forbidden nor might one transgress against other; nay, if any chance to injure his fellow this offence might be for his scourging a reason, and for his death by tearing to pieces a justification. The order hath also come forth that all do feed and browse in one place whichever they please, never venturing to break the peace but dwelling in all amity and affection and intimacy one with other. Moreover they have commissioned me, very me, to overroam the wastes and gladden with good tidings the peoples of the wilds and proclaim that one and all without exception must assemble together, and also that whoso delayeth or refuseth obedience shall not escape punishment² nor let each and every fail to make act of presence and to kiss hands. And of thee, O my brother, I especially require that thou descend from thy high stead in safety and security and satisfaction, and that henceforward thy heart be not startled nor thy limbs shake for fear." All this description was described by the Fox to the Cock who paid no heed to him as though he had never heard the news; and he remained silent without return of reply or without so much as turning to regard him; nay, he only kept his head raised and gazed afar. Hereat quoth to him the Fox (for indeed his heart burned with desire to know how he could seize and devour him), "O brother mine, why and wherefore dost thou not acknowledge me by an answer or address to me a word or even turn thy face towards me who am a Commissioner sent by Leo, Sovran of the beasts, and Aquila, Sultan of the birds? Sore I fear lest thou refuse to accompany me and thus come upon thee censure exceeding and odium excessive seeing that all are assembled in the presence and are browsing upon the verdant mead." Then he added

¹ "Samman" or "Summán," classically "Salwá."

² In text "Al-Kawání" = the spears, plur. of "Kanát." ["Al-Kawání" as plural of a singular "Kanát" = spear would be, I think, without analogy amongst the plural formations, and its translation by "punishment" appears somewhat strained. I propose to read "al-Ghawání" and to translate "and whoever lags behind of the singing birds will not be safe" ("lá yaslimu," it will not go well with him). In the mouth of the fox this implies a delicate compliment for the cock, who might feel flattered to be numbered amongst the same tribe with the nightingale and the thrush.—ST.]

(as Chanticleer regarded him not), "O my brother, I bespeak thee and thou unheedest me and my speech and, if thou refuse to fare with me, at least let me know what may be thy reply." Hereupon the Cock inclined towards him and said, "Sooth hast thou spoken, O my brother, and well I wot thou be an Envoy and a Commissioner from our King, and the special Messenger of him: but my condition is changed by that which hath befallen me." "And what calamity, O my brother, hath betided thee?" "Dost thou espy what I am at present espying?" "And what is it thou espiest?" "Verily, I see a dust cloud lowering and the Saker falcons in circles towering;" and quoth the Fox (whose heart throbbed with fear), "Look straitly, O my brother, lest there happen to us a mishap." So Chanticleer gazed as one distraught for a full told hour, after which he turned to the Fox and said, "O my brother, I behold and can distinguish a bird flying and a dust trail hieing." "Consider them narrowly, O my brother," cried the Fox (whose side muscles quivered), "lest this be sign of greyhound;" and the other replied, "The Truth is known to Allah alone, yet I seem now to see a something lengthy of leg, lean of flank, loose of ears, fine of forehead and full of quarter, and at this moment it draweth near and is well nigh upon us—O fine!"¹ Now when the Fox heard these words he cried to the Cock, "O my brother, I must farewell thee!" and so saying he arose and committed his legs to the wind and he had recourse to the Father of Safety.² Seeing this, the Cock also cried, "Why thus take to flight when thou hast no spoiler thy heart to affright?" Replied the Fox, "I have a fear of the Greyhound, O my brother, for that he is not of my friends or of my familiars;" and the Cock rejoined, "Didst thou not tell me thou camest as Commissioner of the Kings to these wastes proclaiming a peace and safety amongst all the beasts and the birds?" "O my brother Chanticleer," retorted the other, "this feral, Greyhound hight, was not present at the time when pacification was proclaimed, nor was his name announced in the Congress of the beasts; and I for my part have no love lost with him, nor between me and him is there aught of security." So saying the Fox turned forthright to fly, routed with the foulest of routing, and the Cock escaped the foe by his sleight and sagacity with perfect safety and security.

¹ In text "yá zayn" = Oh, the beautiful beast!

² In text "Abú Sahîh" = (flight to) a sure and safe place.

Now after the Fox had turned tail and fled from him Chanticleer came down
from the wall and regained his farm, lauding Allah Almighty who
had conveyed him unharmed to his own place. And here he related unto
his fellows what had befallen him with the Fox
and how he had devised that cunning device
and thereby freed himself from a
strait wherein, but for it, the
foe had torn him
limb by limb.

FINIS.

HISTORY OF WHAT BEFEL THE FOWLET WITH THE FOWLER.

*Here we begin to indite the History of what befel the Fowlet
from the Fowler¹*

THEY relate (but Allah is All knowing) that there abode in Baghdad city a huntsman wight in venerie trained aright. Now one day he went forth to the chase taking with him nets and springes and other gear he needed and fared to a garden site with trees bedight and branches interlaced tight wherein all the fowls did unite; and arriving at a tangled copse he planted his trap in the ground and he looked around for a hiding place and took seat therein concealed. Suddenly a Birdie approaching the trap side began scraping the earth and, wandering round about it, fell to saying in himself, "What may this be? Would Heaven I wot, for it seemeth naught save a marvellous creation of Allah!" Presently he considered the decoy which was half buried in the ground and salam'd to it from afar to the far and the Trap returned his salutation, adding thereto, "And the ruth of Allah and His blessings;" and presently pursued, "Welcome and fair welcome to the brother dear and the friend sincere and the companionable fere and the kindly compeer, why stand from me so far when I desire thou become my neighbour near and I become of thine intimates the faithful and of thy comrades the truthful? So draw thee nigh to me and be of thy safety trustful and prove thee not of me fearful." Quoth the Fowlet, "I beseech thee by Allah, say me who art thou so I may not of thee feel affright and what be thy bye name and thy name and to which of the tribes dost trace thy tree?" And quoth the Trap, "My name is Holdfast² and my patronymic is Bindfast and my tribe is hight the Sons of Fallfast." Replied the Birdie, "Sooth thou sayest; for such name is truly thy name and such bye name is without question thy bye name nor is there any doubt of thy tribe being the noblest of the tribes." The Trap answered him saying, "Alhamdolillah—laud to the Lord—that me thou hast recognised and that I be of thy truest friends thou hast acknowledged, for where shalt thou find a familiar like unto me, a lover soothful and truthful and my fellow in mind? And indeed I a devotee of religious bent and from vain gossip

¹ MS. pp. 725-739.

² Arab. "Zábit," from "Zabt" = keeping in subjection, holding tight, tying. Hence "Zabtiyah" = a constable and "Zábit" = a Prefect of Police. See vol. i. 259. The rhyming words are "Rábit" and "Hábit."

and acquaintances and even kith and kin abstinent; nor have I any retreat save upon the heads of hills and in the bellies of dales which be long and deep; and from mundane tidings I am the true Holdfast and in worldly joys the real Bindfast." The Fowl replied, "Sooth hast spoken, O my lord; and all hail to thee; how pious and religious and of morals and manners gracious art thou? Would to Heaven I were a single hair upon thy body." Rejoined the Trap, "Thou in this world art my brother and in the next world my father;" and the other retorted, "O my brother, fain would I question thee concerning matters concealed within thy thoughts;" whereto the Trap, "Enquire of whatso thou requirest, that I make manifest to thee what in heart thou desirest; for I will truly declare to thee mine every aim and disclose to thee soothly all my case and my thoughts concealed, nor shall remain unrevealed of mine intent aught." So the Birdie began, "O my brother, why and wherefore see I thee on this wise abiding in the dust and dwelling afar from relations and companeers and thou hast parted from thy family and peers and hast departed from the fondness of thy dears?" "Hast thou not learned, O my brother," answered the Trap, "that retirement is permanent heal and farness from folk doth blessings deal and separation from the world is bodily weal; and on this matter hath one of the poets said, and said right well,

*'Fly folk, in public ne'er appearing,
And men shall name thee man Godfearing;¹
Nor say I've brother, mate and friend:
Try men with mind still persevering:
Yea, few are they as thou couldst wish:
Scorpions they prove when most endearing.²*

And one of the Sages hath said, 'Solitude and not ill associate.' Also quoth they to Al-Bahlúl,³ 'Why this tarrying of thine amid the homes of the dead

¹ In text "Ráhib" = monk or lion.

² The lines are wholly corrupt.

³ The "Bahalul" of D'Herbelot. This worthy was a half witted Sage (like the Iourodívi of Russia and the Irish Omadhaun), who occupies his own place in contemporary histories, flourished under Harun al-Rashid and still is famous in Persian Story. When the Caliph married him perforce and all the ceremonies were duly performed and he was bedded with the bride, he applied his ear to her privities and forthwith ran away with the utmost speed and alarm. They brought him back and questioned him concerning his conduct when he made answer, "If you had only heard what it said to me you would have done likewise." In the text his conduct is selfish and ignoble as that of Honorius

"Who strove to merit heaven by making earth a hell."

And he shows himself heartless and unhuman as the wretched St. Alexius of the

and why this sojourning in a barren stead and wherefore this farness from kinsmen and mate and lack of neighbourly love for brother and intimate?' But quoth he, 'Woe to you! my folk did I dwell amongst them would some day unlove me and the while I abide far from them will never reprove me; not indeed would they remember my affection nor would they desire my predilection; and so satisfied with my solitude am I that an I saw my family I should start away as in fear of them, and were my parents quickened anew and longed for my society verily I would take flight from them.' " Replied the Fowlet, "In good sooth, O my brother, truth thou hast pronounced in all by thee announced and the best of rede did from thee proceed; but tell me, prithee, anent that cord about thy middle wound and despite thine expending efforts that abound why thou art neither a-standing nor a-sitting on ground?" To him replied the Trap, "O my brother, learn that I spend every night of every month in prayer, during which exercise whenever sleep would seize me I tighten this cord about my waist and drive slumber from my eyes and become therefrom the more wide awake for my orisons. Know thou also that Allah (be He glorified and magnified!) affectioneth his servants when devout are they, and stand in worship alway, ever dight to pray and praise Him by night and by day; and who turn on their sides loving the Lord to obey in desire and dismay and doling their good away. And quoth Allah (be He glorified and magnified!), 'And for scanty while of the night they take not gentle rest and at rising morn His pardon they obtest and their Lord granteth unto them their request.'¹ And wottest thou not, O my brother, what said the poet?

*'These busy are with worldly gear
 Those of their moneys proud appear:
 But some be rich by God's approof—
 Praise Him o' nights with love sincere:
 Their Guardian's eye regards them aye
 Praying, confessing sins to clear:
 They wot nor worship aught but Him
 And hail His name with love andfear.'"*

Gesta Romanorum (Tale xv.), a warning of the intense selfishness solemnly and logically inculcated by Christianity. See vol. v. 150.

¹ Koran, ch. li. v. 17.

Therewith quoth the Fowlet; "Sooth hast thou said, O my brother, in each word by thee sped and right eloquently was announced all by thee pronounced; however (I am thy protected!), do thou tell me why I see thee one half buried in earth and the other half above ground?" And quoth the Trap, "For the reason that I thereby resemble the dead and in life I am shunning the pernicious lusts of the flesh; and Almighty Allah (be He glorified and magnified!) said in His August Volume, 'From earth have We created you and unto her We will return you and from her will We draw you forth a second time.'"¹ Replied the Birdie, "The truth thou hast told in whatso thou dost unfold, but why do I see thee so bent of back?" and rejoined the Trap, "Learn, O my brother, that the cause for this bowing of my back is my frequent standing in prayer by day and my upstanding by night in the service of the King, the Clement, the One, the Prepotent, the Glorious, the Omnipotent; and verily upon this matter right well the poet hath spoken,

*'None save the pious Youth gains boon of Paradise
(To whom the Lord cloth pardon crime and sin and vice),
Whose back by constant prayer through murk o' night is bent
And longs to merit Heaven in sore and painful guise.
Hail to the slave who ever would his lord obey
And who by death is saved when he obedient dies.'"*

The Fowlet continued, "O my brother, of truth the token is that whereof thou hast spoken and I have understood thee and am certified of thy sooth. But yet, I see upon thee a robe² of hair!" and the Trap rejoined, "O my brother, knowest thou not of hair and wool that they be the wear of the pious and the religious, whereof one of the poets hath spoken in these words,

*'Folk who in fear of long accompli³ for naught of worldly care
Hail to them! haply garb of wool they'll change for silken wear:
In life for provaunt shall suffice them salt and barley bread
Who seek th' Almighty Lord and bow the head in sedulous pray'r.' "*

The Birdie resumed, "In very deed thy speech the sooth doth teach; but say me what be this staff⁴ thou hendest in hand?"

¹ Koran xx. 57: it is the famous "Tá-Há" whose first 14—16 verses are said to have converted the hard headed Omar. In the text the citation is garbled and imperfect.

² In text "Mas'h."

³ "Hisában tawíl" = a long punishment.

⁴ The rod of Moses (see pp. 76—77) is the great prototype in Al-Islam of the staff or walking stick, hence it became a common symbol of dignity and it also served to administer ready chastisement, e.g. in the hands of austere Caliph Omar.

Replied the Trap, "O my brother, know that I have become an olden man well shotten in years and my strength is minished, wherefor I have taken me a staff that I may prop me thereon and that it aid my endeavour when a-fasting." The Fowlet pursued, "Thy speech is true, O my brother, and thou speakest as due, yet would I ask thee of a matter nor refuse me information thereanent: tell me why and wherefore this plenty of grain scattered all about thee?" The Trap answered, "Indeed the merchants and men of wealth bring to me this victual that I may bestow it in charity upon the Fakir and the famisht;" and the Birdie rejoined, "O my brother, I also am an hungered; so dost thou enjoin me to eat thereof?" "Thou art my companion," cried the Trap, "so upon me such injunction is a bounden duty," presently adding, "Be so kind, O my brother, and haste thee hither and eat." Hereat the Fowlet flew down from off his tree and approaching little by little (with a heart beating for fear of the Trap) picked up a few grains which lay beside it until he came to the corn set in the loop of the springe. Hereupon he pecked at it with one peck nor had he gained aught of good therefrom ere the Trap came down heavily upon him and entangled his neck and held him fast. Hereupon he was seized with a fit of sore affright and he cried out, "Zík! zík!" and "Mík! mík!"¹ Verily I have fallen into wreak and am betrayed by friendly freke and oh, the excess of my trouble and tweak, Zík, Zík! O Thou who kennest my case, do Thou enable me escape to seek, and save me from these straits unique and be Thou ruthless to me the meek!" Thereupon quoth to him the Trap, "Thou criest out Zik! Zik! and hast fallen into straits unique and hast strayed from the way didst seek, O Miscreant and Zindík,² and naught shall avail thee at this present or brother or friend veridique or familiar freke. Now understand and thy pleasure seek! I have deceived thee with a deceit and thou lentest ear and lustedst." Replied the Bird, "I am one whom desire hath cast down and ignorance hath seduced and inordinate greed, one for whose neck the collar of destruction is fitted and I have fallen along with those who lowest fall!" Hereupon the Fowler came up with his knife to slaughter the Fowlet and began saying, "How many a birdie have we taken in all ease for desire of its meat that we may dress their heads with rice

¹ An onomatopoeia like "Coüic, Coüic." For "Maksah," read "Fa-sae = and cried out.

² "Zindík" = Atheist, Agnostic: see vols. v. 230; viii. 27.

or in Harísah¹ or fried in pan and eat thereof pleurably myself or feed therewith great men and grandees. Also 'tis on us incumbent to feed privily upon half the bodies and the other half shall be for our guests whilst I will take the wings to set before my family and kinsmen as the most excellent of gifts."² Hearing these words the Bird fell to speaking and saying,

*"O Birder, my mother's in misery
And blind with weeping my loss is she.
I suffice not thy guest nor can serve for gift:
Have ruth and compassion and set me free!
With my parents I'll bless thee and then will I
Fly a-morn and at e'en tide return to thee."*

Presently resumed he, "Seest thou not how my meat be mean and my maw be lean; nor verily can I stand thee in stead of cate nor thy hunger satiate: so fear Allah and set me at liberty then shall the Almighty requite thee with an abundant requital." But the Fowler, far from heeding his words, made him over to his son saying, "O my child, take this bird and faring homewards slaughter him and of him cook for us a cumin ragout and a lemon stew, a mess flavoured with verjuice and a second of mushrooms and a third with pomegranate seeds and a fourth of clotted curd³ cooked with Summák,⁴ and a fine fry and eke conserves of pears⁵ and quinces and apples and apricots hight the rose water and vermicelli⁶ and Sikbáj;⁷ and meat dressed with the six leaves and a porridge⁸ and a rice milk, and an 'Ajííyah⁹ and fried flesh in strips and Kabábs and meat olives and dishes the like of these. Also do thou make of his guts strings for bows and of his gullet a conduit for the terrace roof and of his skin a tray cloth and of his plumage cushions and pillows."

¹ "Harísah" = meat pudding. In Al-Hariri (Ass. xix.) where he enumerates the several kinds of dishes with their metonymies it is called the "Mother of Strengthening" (or Restoration) because it contains wheat—"the Strengtheners" (as opposed to barley and holcus). So the "Mother of Hospitality" is the Sikbáj, the Persian Sikbá, so entitled because it is the principal dish set before guests and was held to be royal food. (Chenery, pp. 218, 457.) For the latter see infra.

² This passage in the MS. (p. 733) is apparently corrupt. I have done my best to make sense of it.

³ In text "Kamburisiyah."

⁴ In the Dicts. a plant with acid flavour, dried, pounded and peppered over meat.

⁵ In text "Najas" = a pear.

⁶ "Tutmájíyah," for "Tutmáj."

⁷ "Sikbáj," a marinated stew like "Zirbájah" (vol. iii. 278): Khusrau Parwez, according to the historians, was the first for whom it was cooked and none ate of it without his permission. See retro.

⁸ Kishk = ground wheat, oatmeal or barley flour eaten with soured sheep's milk and often with meat.

⁹ So in text: I suspect for "'Ajínniyah" = a dish of dough.

Now when the Fowlet heard these words (and he was still in the Fowler's hand), he laughed a laugh of sorrow and cried, "Woe to thee, O Birder, whither be wended thy wits and thine understanding? Art Jinn mad or wine drunken? Art age foolish or asleep? Art heavy minded or remiss in thought? Indeed had I been that long necked bird the 'Anká, daughter of Life, or were I the she camel of Sálíh to be, or the ram of Isaac the sacrificed, or the loquent calf of Al-Sámiri¹ or even a buffalo fattened daintily all this by thee mentioned had never come from me." Hereat he fell to improvising and saying,

*"The Ruthful forbiddeth the eating of me
And His Grace doth grace me with clemency:
A Camel am I whom they overload
And the Birder is daft when my flesh seeth he:
From Solomon's breed, O my God, I have hope;
If he kill me the Ruthful his drowning² decree."*

¹ The Golden Calf is alluded to in many Koranic passages, e.g. Sirah ii. (the Cow) 48; vii. (Al-Aaráf) 146; S. liv. (Woman) 152; but especially in S. xx. (Tá Há) 90, where Sámiri is expressly mentioned. Most Christian commentators translate this by "Samaritan" and unjustly note it as "a grievous ignorance of history on the part of Mohammed." But the word is mysterious and not explained. R. Jehuda (followed by Geiger) says upon the text (Exod. xxxii. 24), "The calf came forth lowing and the Israelites beheld it"; also that "Samael entered into it and lowed in order to mislead Israel" (Pirke R. Eliezer, par. 45). Many Moslems identify Samiri with Micha (Judges xvii.), who is said to have assisted in making the calf (Raschi, Sanhedr. cii. 2; Hottinger, Hist. Orient. p. 84). Selden (de Diis Syr. Syn. 1. cap.4) supposes that "Samiri is Aaron himself, the Shomeer or keeper of Israel during the absence of Moses. Mr. Rodwell (Koran, 2nd Edit. p. 90) who cleaves to the "Samaritan" theory, writes, "It is probable (?) that the name and its application, in the present instance, is to be traced to the old national feud between the Jews and the Samaritans"—of which Mohammed, living amongst the Jews, would be at least as well informed as any modern European. He quotes De Sacy (Chrest. i. 189) who states that Abú Rayhán Mohammed Birúni represents the Samaritans as being nicknamed (not Al-limsahsit as Mr. Rodwell has it, but) "Lá Mesas" or "Lá Mesásiyah" = the people who say "no touch" (i.e. touch me not, from Súrah xx. 97); and Juynboll, Chron. Sam. p. 113 (Leid. 1848). Josephus (Ant. xii. cap. 1) also mentions a colony of Samaritans settled in Egypt by Ptolemy Lagus, some of whose descendants inhabited Cairo as late as temp. Scaliger (De Emend. Temp. vii. 622). Sale notices a similar survival on one of the islands of the Red Sea. In these days the Samaritans or, as their enemies call them the Cuthim ("men from Cutha," Cushites), in physical semblance typical Jews, are found only at Náblús where the colony has been reduced by intermarriage of cousins and the consequent greater number of male births to about 120 souls. They are, like the Shi'ah Moslems, careful to guard against ceremonial pollution: hence the epithet "Noli me tangere."

² Alluding to the "Sayyád," lit. = a fisherman.

Then quoth the Fowl to the Fowler, "An thou design to slaughter me in thy greed even as thou hast described, verily I shall avail thee naught, but an thou work my weal and set me free I will show thee somewhat shall profit thee and further the fortunes of thy sons' sons and thy latest descendants." "What is that direction thou wouldst deal to me?" asked the Fowler, and answered the Fowlet, "I will teach a trio of words all wise and will discover to thee in this earth a Hoard wherewith thou and thy seed and posterity shall ever be satisfied and shall ever pray for the lengthening of my years. Moreover I will point out to thee a pair of Falcons ashen grey, big of body and burly of bulk, who are to me true friends and whom thou didst leave in the gardens untrapped." Asked the Birder, "And what be the three words which so savour of wisdom?" and answered the other, "O Fowler, the three words of wisdom are: Bemourn not what is the past nor at the future rejoice too fast nor believe aught save that whereon thy glance is cast. But as regards the Hoard and the two Falcons, when thou shalt have released me I will point them out to thee and right soon to thee shall be shown the sooth of whatso I have said to thee." Hereat the Birder's heart became well affected toward the Birdie for his joy anent the Treasure and the Falcons; and the device of the captive deceived the Capturer and cut short his wits so that he at once released the prey. Forthright the Fowlet flew forth the Fowler's palm in huge delight at having saved his life from death; then, after preening his plume and spreading his pinions and his wings, he laughed until he was like to fall earthwards in a fainting fit. Anon he began to gaze right and left, long breaths a-drawing and increase of gladness ever a-showing; whereupon quoth the Birder, "O Father of Flight, O thou The Wind hight what saidst thou to me anent pointing out the two Falcons ashen grey and who were the comrades thou leftest in the gardens?" Quoth the Birdie in reply, "Alack and alas! never saw I thy like for an ass nor aught than thyself meaner of capacity nor mightier of imbecility; for indeed thou carriest in thy head lightness and in thy wits slackness. O Scant of Sense, when sawest thou ever a sparrow company with a Falcon, much less with two Falcons? So short is thine understanding that I have escaped thy hand by devising the simplest device which my nous and knowledge suggested." Hereat he began to improvise and repeat:

*'When Fortune easy was, from duty¹ didst forbear
 Nor from that malady² hast safety or repair:
 Then blame thyself nor cast on other wight³ the fault
 And lacking all excuse to death of misery fare!'*

Then resumed the Fowlet, "Woe to thee, O mean and mesquin thou wottedst not that which thou hast lost in me, for indeed baulked is thy bent and foiled is thy fortune and near to thee is poverty and nigh to thee is obscurity. Hadst thou when taking me cut my throat and cloven my crop thou hadst found therein a jewel the weight of an ounce which I picked up and swallowed from the treasury of Kisrà Anúshírwán the King." But when the Birdier heard the Birdie's words he scattered dust upon his head and buffeted his face and plucked out his beard and rent his raiment, and at last slipped down a-swooning to the ground. And presently recovering his senses he looked towards his late captive and cried, "O Father of Flight, O thou The Wind hight, say me is there any return for thee me wards, where thou shalt with me abide, and thee within the apple of mine eye will I hide, and after all this toil and turmoil I will perfume and fumigate thee with ambergris and with Comorin lign aloes, and I will bring thee sugar for food and nuts of the pine⁴ and with me thou shalt tarry in highmost degree?" Replied the Birdie, "O miserable, past is that which passed; I mean, suffice me not thy fraud and thy flattering falsehood. And laud to the Lord, O thou meanest of men, how soon hast thou forgotten the three charges wherewith I charged thee! And how short are thy wits seeing that the whole of me weighteth not ten drachms⁵ and how then can I bear in crop a jewel weighing an ounce? How far from thee is subtilty and how speedily hast thou forgotten mine injunctions wherewith I enjoined thee saying, 'Believe not aught save that whereon thine eye is cast nor regret and bemourn the past nor at what cometh rejoice too fast.' These words of wisdom are clean gone from thy memory, and hadst thou been nimble of wits thou hadst slaughtered me forthright: however, Alhamdolillah—Glory to God, who caused me not to savour the whittle's sharp edge, and I thank my Lord for my escape

¹ In text "Al-Zahn"

² "Ajdár."

³ In text "Al-Matáyá."

⁴ In text "Sinaubar," which may also mean pistachio tree.

⁵ i.e. 475 to 478 Eng. grains avoir., less than the Ukiyyah or Wukiyyah = ounce = 571.5 to 576 grains. Vol. ix. 216.

and for the loosing of my prosperity from the trap of trouble." Now when the Birder heard these words of the Birdie he repented and regretted his folly, and he cried, "O my sorrow for what failed me of the slaughter of this volatile," and as he sank on the ground he sang,¹

*"O brave was the boon which I held in my right;
Yet, O Maker of man, 'twas in self despight.
Had my lot and my luck been of opulence,
This emptiness never had proved my plight."*

Hereupon the Fowlet farewelled the Fowler and took flight until he reached his home and household, where he seated him and recited all that had befallen him with the Birder, to wit, how the man had captured him, and how he had escaped by sleight, and he fell to improvising,

*"I charged you, O brood of my nestlings, and said,
Ware yon Wady, nor seek to draw near a stead
Where sitteth a man who with trap and with stakes
Entrapped me, drew knife and would do me dead.
And he longed to destroy me, O children, but I
Was saved by the Lord and to you was sped."*

And here endeth the History of the
Fowlet and the Fowler
entire and complete.

M.

¹ Not more absurd than an operatic hero singing while he dies.

THE TALE OF ATTAF.

*Here we begin to Write and indite the Tale of a man of Syria,
Attaf hight.¹*

THEY relate (but Allah is All knowing of His unknown and All cognisant of what forewent in the annals of folk and the wonders of yore, and of times long gone before!) that in the city of Shám² there dwelt of old a man Attáf hight, who rivalled Hátim of Tayy³ in his generosity and his guest love and in his self control as to manners and morals. Now he lived in the years when the Caliph Harun al-Rashid was reigning in Baghdad city, and it happened on a day of the days that this Commander of the Faithful awoke morne and melancholic, and right straitened was his breast. So he arose, and taking Ja'afar the Barmecide and Masrúr the Eunuch passed with them into the place where his treasures were stored. Presently quoth he to the Wazir, "O Ja'afar, open to me this door that I may solace me with the sight, and my breast may be broadened and haply be gladdened by such spectacle." The Minister did the bidding of his lord, who, finding a room full of books, put forth his hand, and taking up one of the volumes, opened and read. Then he fell to weeping thrice, and thrice to laughing aloud,⁴ whereat the Wazir considered him and cried, "O King of the Age, how is it I espy thee reading

¹ MS. pp. 588-627. In Gauttier's edit. vii. (234-256), it appears as *Histoire de l'Habitant de Damas*. His advertisement in the beginning of vol. vii. tells us that it has been printed in previous edits., but greatly improved in his: however that may be, the performance is below contempt. In Heron it becomes *The POWER OF DESTINY*, or *Story of the Journey of Giafar to Damascus*, comprehending the adventures of Chebib and his Family (Vol. i. pp. 69-175).

² Damascus city (for which see the tale of Núr al-Din Ali and his Son, *The Nights*, vol. i. 239-240) derives its name from Dimishk who was son of Bátor, i. Málik, i. Arphaxed, i. Shám, i. Nuh (Noah); or son of Nimrod, son of Canaan. Shám = Syria (and its capital) the land on the left, as opposed to Al-Yaman the land on the right of one looking East, is noticed in vol. i. 55. In Mr. Cotheal's MS. Damascus is entitled "Shám" because it is the "Shámat" cheek mole (beauty spot) of Allah upon earth. "Jalak" the older name of the "Smile of the Prophet," is also noted: see vol. ii. 100.

³ Hátim of the Tayy tribe, proverbial for liberality. See vols. iv. 95, and vii. 350.

⁴ In Mr. Cotheal's MS. the Caliph first laughs until he falls backwards, and then after reading further, weeps until his beard is bathed.

and weeping and laughing at one and the same moment when none so act save madmen and maniacs?"¹ And having spoken on this wise he held his peace; but the Prince of True Believers turned himwards and cried, "O dog of the sons of Bermak, I see thee going beyond thy degree and quitting the company of sensible men, and thou speakest vainly making me a madman in saying, 'None laugh and cry at one and the same time save maniacs?' " With these words the Caliph restored the volume to its place in the Treasury and bade lock the door, after which the three returned to the Divan. Here the Commander of the Faithful regarded Ja'afar and exclaimed, "Go thou forth from before me and address me not again nor seat thee upon the Wazirial seat until thou answer thine own question and thou return me a reply concerning that which is writ and aligned in yonder book I was reading, to the end thou learn why I wept and wherefore I laught at one and the same hour." And he cried at him in anger saying, "Off and away with thee, nor face me again save with the answer, else will I slay thee with the foulest of slaughter." Accordingly Ja'afar fared forth and hardly could he see with his eyes, and he kept saying to himself, "Indeed I have fallen with a sore fall; foul befall it for a fall; how fulsome it is!" Then he fared homewards where he encountered face to face his father Yahyá the Bermaki, who was issuing from the mansion and he recounted to him the tale, whereat his parent said, "Go at once, abide not here, but turn thee Damascus wards until shall terminate this decline of fortune and this disjunction of favour, and at the ending thereof thou shalt see wonders therein."² Ja'afar replied, "Not until I shall have laid a charge upon my Harím;"³ but Yahya cried,

¹ Heron inserts into his text, "It proved to be the Giaffer, famous throughout all Arabia," and informs us (?) in a foot note that it is "ascribed to a prince of the Barmecide race, an ancestor of the Grand Vizier Giafar." The word "Jafr" is supposed to mean a skin (camel's or dog's), prepared as parchment for writing; and Al-Jafr, the book here in question, is described as a cabalistic prognostication of all that will ever happen to the Moslems. The authorship is attributed to Ali, son in law of the Prophet. There are many legendary tales concerning its contents; however, all are mere inventions as the book is supposed to be kept in the Prophet's family, nor will it be fully explained until the Mahdi or Forerunner of Doomsday shall interpret its difficulties. The vulgar Moslems of India are apt to confuse Al-Jafr with Ja'afar bin Tayyár, the Jinni who is often quoted in talismans (see Herklots, pp. 109-257). D'Herbelot gives the sum of what is generally known about the "Jafr" (wa Jámi'a) under the articles "Ali" and "Gefru Giame."

² The father (whom Heron calls "Hichia Barmaki") spoke not at random, but guessed that the Caliph had been reading the book Al-Jafr.

³ Heron calls Ja'afar's wife "Fatmé" from the French.

"Enter not these doors, hie thee at once to Al-Shám, for even so 'tis determined by Destiny." Accordingly the Wazir gave ear to his sire, and taking a bag containing one thousand dinars and slinging on his sword farewelled him; then, mounting a she mule, alone and unattended by slave or page, he rode off and he ceased not riding for ten days full told until he arrived at the Marj¹ or mead of Damascus. Now it so fortune that on that same day Attaf,² a fair youth and a wellknown of the "Smile of the Prophet," and one of the noblest and most generous of her sons, had pitched tents and had spread a banquet outside the city, where chancing to sight Ja'afar mounted on his beast, he knew him to be a wayfarer passing by, and said to his slaves, "Call to me yonder man!" They did his bidding and the stranger rode up to the party of friends, and dismounting from his mule saluted them with the salam which they all returned. Then they sat for a while³ after which Attaf arose and led Ja'afar to his house companied by all the company which was there and they paced into a spacious open hall and seated themselves in converse for an hour full told. Anon the slaves brought them a table spread with the evening meal and bearing more than ten several manners of meat. So they ate and were cheered, and after the guests had washed hands, the eunuchs and attendants brought in candles of honey coloured wax that shed a brilliant light, and presently the musicians came in band and performed a right royal partition while the servants served up conserves for dessert. So they ate, and when they had eaten their sufficiency they drank coffee;⁴ and finally, at their ease and in their own good time, all the guests arose and made obeisance and fared homewards. Then Attaf and Ja'afar sat at table for an hour or so, during which the host offered his guest an hundred greetings, saying, "All kinds of blessings have descended from Heaven upon our heads. Tell me, how was it thou honouredst us,

¹ This is the open grassy space on the left bank of the Baradah River, first sighted by travellers coming from Bayrút. See vol. i. 234, where it is called Al-Hasá = the Plain of Pebbles.

² Heron names him Chebib (Habīb) also "Xakem Tai-Chebib" = Hátim Tayy Habīb.

³ The scene is described at full length in the Cotheal MS. with much poetry sung by a fair slave girl and others.

⁴ Again showing the date of the tale to be modern. See my Terminal Essay, p. 85.

and what was the cause of thy coming and of thy favouring us with thy footsteps?"¹ So Ja'afar disclosed to him his name and office² and told him the reasons of his ride to Damascus from the beginning to the end full and detailed, whereto Attaf rejoined, "Tarry with me an thou please a decade of years; and grieve not at all, for thy Worship is owner of this place." After this the eunuchs came in and spread for Ja'afar bedding delicately wrought at the head of the hall and its honour stead, and disposed other sleeping gear alongside thereof, which seeing the Wazir said to himself, "Haply my host is a bachelor, that they would spread his bed by my side; however, I will venture the question." Accordingly he addressed his host saying, "O Attaf, art thou single or married?"³ "I am married, O my lord," quoth the other, whereto Ja'afar resumed, "Wherefore dost thou not go within and lie with thy Harím?" "O my lord," replied Attaf, "the Harím is not about to take flight, and it would be naught but disgraceful to me were I to leave a visitor like thyself, a man by all revered, to sleep alone while I fare tonight with my Harím and rise betimes to enter the Hammam."⁴ In me such action would I deem be want of courtesy and failure in honouring a magnifico like thine Honour. In very sooth, O my lord, so long as thy presence deign favour this house I will not sleep within my Harem until I farewell thy Worship and thou depart in peace and safety to thine own place." "This be a marvellous matter," quoth Ja'afar to himself, "and peradventure he so doeth the more to make much of me." So they lay together that night and when morning morrowed they arose and fared to the Baths whither Attaf had sent for the use of his guest a suit of magnificent clothes, and caused Ja'afar don it before leaving the Hammam. Then finding the horses at the door, they mounted and repaired to the Lady's Tomb,⁵ and spent a day worthy to be numbered in men's lives. Nor did they cease visiting place after place

¹ This might serve even in these days to ask a worshipful guest why he came, and what was his business—it is the address of a well bred man to a stranger of whose rank and station he is ignorant. The vulgar would simply say, "Who art thou, and what is thy native country?"

² In Heron the host learns everything by the book *Al-Jafr*.

³ In text "*Muzawwa*" which the Egyptian pronounces "*Mugawwaz*."

⁴ Which would be necessary after car. cop. with his women.

⁵ In text "*Kabr al-Sitt*," wherein the *Sitt Zaynab*, aunt to Mohammed, is supposed to lie buried. Here the cultivation begins about half a mile's ride from the *Báb-al-Shághúr* or S. Western gate of the city. It is mentioned by Baedeker (p. 439), and ignored by Murray, whose editor, Mr. Missionary Porter, prefers to administer the usual dainty dish of "hashed Bible."

by day and sleeping in the same stead by night, in the way we have described, for the space of four months, after which time the soul of the Wazir Ja'afar waxed sad and sorry, and one chance day of the days, he sat him down and wept. Seeing him in tears Attaf asked him, saying, "Allah fend from thee all affliction, O my lord! why dost thou weep and wherefore art thou grieved? An thou be heavy of heart why not relate to me what hath oppressed thee?" Answered Ja'afar, "O my brother, I find my breast sore straitened and I would fain stroll about the streets of Damascus and solace me with seeing the Cathedral mosque of the Ommiades." ¹ "And who, O my lord," responded the other, "would hinder thee therefrom? Do thou deign wander whither thou wilt and take thy solace, so may thy spirits be gladdened and thy breast be broadened. Herein is none to let or stay thee at all, at all." Hearing these words Ja'afar arose to fare forth, when quoth his host, "O my lord, shall they saddle thee a hackney?" but the other replied, "O my friend, I would not be mounted for that the man on horseback may not divert himself by seeing the folk; nay the folk enjoy themselves by looking upon him." Quoth Attaf, "At least delay thee a while that I may supply thee with spending money to bestow upon the folk; and then fare forth and walk about to thy content and solace thyself with seeing whatso thou wilt; so mayest thou be satisfied and no more be sorrowed." Accordingly, Ja'afar took from Attaf a purse of three hundred dinars and left the house gladly as one who issueth from durance vile, and he turned into the city and began a-wandering about the streets of Damascus and enjoying the spectacle; and at last he entered the Jámi' al-Amawi where he prayed the usual prayers. After this he resumed his strolling about pleasant places until he came to a narrow street and found a bench formed of stone ² set in the ground. Hereon he took seat to rest a while, and he looked about, when behold, fronting him were latticed windows wherein stood cases planted with sweet smelling herbs. ³ And hardly had he looked before

¹ Arab. "Jámi' al-Amawí": for this Mosque, one of the Wonders of the Moslem World, consult any Guide Book to Damascus. See Suppl. vol. iv. Night cccxlii. In Heron it becomes the "Giamah Illamoue," one of the three most famous mosques in the world.

² M. Houdas translates "Tarz," "Márkaz" or "Mirkáz" by Une pierre en forme de dame, instrument qui sert à enfoncer les pavés (= our "beetle"); c'est à dire en forme de borne.

³ For this "window gardening," an ancient practice in the East, see vol. i. 301.

those casements were opened and suddenly appeared thereat a young lady,¹ a model of comeliness and loveliness and fair figure and symmetrical grace, whose charms would amate all who upon her gaze, and she began watering her plants. Ja'afar cast upon her a single glance and was sore hurt by her beauty and brilliancy; but she, after looking upon the lattices and watering the herbs to the extent they required turned her round and gazed adown the street where she caught a sight of Ja'afar sitting and earnestly eyeing her. So she barred the windows and disappeared. But the Minister lingered on the bench hoping and expecting that haply the casement would open a second time and allow him another look at her; and as often as he would have risen up his nature said to him, "Sit thee down." And he stinted not so doing till evening came on, when he arose and returned to the house of Attaf, whom he found standing at the gateway to await him, and presently his host exclaimed, " 'Tis well, O my lord! during all this delay indeed my thoughts have gone with thee for that I have long been expecting thy return." " 'Tis such a while since I walked abroad," answered Ja'afar, "that I had needs look about me and console my soul, wherefor I lingered and loitered." Then they entered the house and sat down, when the eunuchs served up on trays the evening meal, and the Minister drew near to eat thereof but was wholly unable, so he cast from his hand the spoon and arose. Hereat quoth his host, "Why, O my lord, canst thou not eat?" "Because this day's noon meal hath been heavy to me and hindereth my supping; but 'tis no matter!" quoth the other. And when the hour for sleep came Ja'afar retired to rest; but in his excitement by the beauty of that young lady he could not close eye, for her charms had mastered the greater part of his sense and had snared his senses as much as might be; nor could he do aught save groan and cry, "Ah miserable me! who shall enjoy thy presence, O full Moon of the Age and who shall look upon that comeliness and loveliness?" And he ceased not being feverish and to twist and turn upon his couch until late morning, and he was as one lost with love; but as soon as it was the undurn hour Attaf came in to him and said, "How is thy health? My thoughts have been settled on thee: and I see that thy slumber hath lasted until between dawn

¹ Heron calls her "Negemet-il-Souper" = Najmat al-Sabáh = Constellation of Morn. In the Cotheal MS. she uses very harsh language to the stranger, "O Bull (i.e. O stupid), this be not thy house nor yet the house of thy sire," etc.; "go forth to the curse of God and get thee to Hell," etc.

and midday: indeed I deem that thou hast lain awake o' night and hast not slept until so near the midforenoon." "O my brother, I have no Kayf,"¹ replied Ja'afar. So the host forthwith sent a white slave to summon a physician, and the man did his bidding, and after a short delay brought one who was the preventer² of his day. And when ushered into Ja'afar's room he addressed the sick man, "There is no harm to thee and boon of health befall thee;³ say me what aileth thee?" "All is excitement⁴ with me," answered the other, whereat the Leach putting forth his fingers felt the wrist of his patient, when he found the pulsations pulsing strong and the intermissions intermitting regularly.⁵ Noting this he was ashamed to declare before his face, "Thou art in love!" so he kept silence and presently said to Attaf, "I will write thee a recipe containing all that is required by the case." "Write!" said the host, and the Physician sat down to indite his prescription, when behold, a white slave came in and said to his lord, "Thy Harim requireth thee." So the host arose and retired to learn what was wanted of him in the women's apartments, and when his wife saw him she asked, "O my lord, what is thy pleasure that we cook for dinner and supper?" "Whatsoever may be wanted," he rejoined and went his ways, for since Ja'afar had been guested in his house Attaf had not once entered the inner rooms according as he had before declared to the Minister. Now the Physician during the host's visit to the Harem had written out the prescription and had placed it under the pillow of the patient, and as he was leaving the house he came suddenly upon the housemaster on return to the men's apartment, and Attaf asked him, "Hast thou written thy prescription?" "Yes," answered the Leach, "I have written it and set it under his head." Thereupon the host pulled out a piastre⁶ and therewith fee'd the physician; after which he went up to Ja'afar's couch and drew the paper from under his pillow and read it and saw therein

¹ For "Kayf" = joy, the pleasure of living, see my Pilgrimage i. 12-13.

² In text "'Ayyik," or "'Ayyuk" = a hinderer (of disease) from 'Ayk or 'Auk, whence also 'Ayyúk = Capella, a bright star proverbial for its altitude, as in the Turk. saw "to give praise to the 'Ayyúk" = skies.

³ Auspicious formula'. The Cotheal MS. calls the physician "Dabdihkán."

⁴ In text "Kullu Shayyin lí mu'as'as"; the latter from "'As'as" = to complicate a matter.

⁵ A sign that he diagnosed a moral not a bodily disorder. We often find in *The Nights*, the doctor or the old woman distinguishing a love fit by the pulse or similar obscure symptoms, as in the case of Seleucus, Stratonice and her step son Antiochus—which seems to be the archetype of these anecdotes.

⁶ Arab. "Kirsh," before explained; in Harun's day = 3 francs.

written,¹ "O Attaf, verily thy guest is a lover, so do thou look for her he loveth and for his state purvey and make not overmuch delay." So the host addressed his guest, saying, "Thou art now become one of us: why then hide from me thy case and conceal from me thy condition? This Doctor, than whom is none keener or cleverer in Damascus, hath learned all that befel thee." Hereupon he produced the paper and showed it to Ja'afar, who took it and read it with a smile; then he cried, "This Physician is a master leach and his saying is soothfast. Know that on the day when I went forth from thee and sauntered about the streets and lanes, there befel me a matter which I never had thought to have betided me; no, never; and I know not what shall become of me for that, O my brother Attaf, my case is one involving life loss." And he told him all that had happened to himself; how when seated upon the bench a lattice had been unclosed afront of him and he had seen a young lady, the loveliest of her time, who had thrown it open and had come forward to water her window garden; adding, "Now my heart was upstirred by love to her, and she had suddenly withdrawn after looking down the street and closed the casement as soon as she had seen a stranger gazing upon her. Again and again I was minded to rise and retire, but desire for her kept me seated in the hope that haply she would again throw open the lattice and allow me the favour of another glimpse, so could I see her a second time. However, inasmuch as she did not show till evening came on I arose and repaired hither, but of my exceeding agitation for the ardour of love to her I was powerless to touch meat or drink, and my sleep was broken by the excess of desire for her which had homed in my heart. And now, O my brother Attaf, I have made known to thee whatso betided me." When the host heard these words, he was certified that the house whereof Ja'afar spoke was his house and the lattice his own lattice and the lovely and lovesome young lady his wife the daughter of his paternal uncle, so he said in his thought, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great. Verily we are Allah's and unto Him shall we return!" But presently he regained himself in the nobility of his nature, and he continued, "O Ja'afar, thine intent is pure for that the dame thou sawest

¹ In the Cotheal MS. the recipe occupies a whole page of ludicrous items, e.g. Let him take three Miskals of pure "Union with the lover," etc.

yesterday was divorced by her husband; and I will straightway fare to her father and bespeak him to the end that none may lay hand upon her; and then will I return and let thee ken all concerning her." So saying he arose and went at once to his cousin wife¹ who greeted him and kissing his hand said to him, "Is thy guest a-going?" Said he, "By no means: the cause of my coming to thee is not his going, the reason thereof is my design of sending thee to the home of thy people, for that thy father anon met me in the market street and declared to me that thy mother is dying of a colick, and said to me, 'Go send her daughter without delay so that she may see her parent alive and meet her once more.' " Accordingly the young wife arose; and, hardly knowing how she moved for tears at such tidings, she took her slave girls with her and repairing to her home rapped at the door, and her mother who opened to her cried on seeing her, "May this thy coming (Inshallah!) be well, O my daughter, but how is it thou comest thus unexpected?" "Inshallah!" said the wife, "thou art at rest from the colick?" and the mother rejoined, "Who told thee I was colicky? but pass thou within." So she entered the court and her father, Abdullah Chelebi hight,² hearing her footstep from an inner room, asked, "What is there to do?" "Thou mettest anon," replied his daughter, "Attaf thy son in law in the Bazar and didst tell him that my mother was sore afflicted with a colick." Hearing this he exclaimed, "This day I went not once to the market street nor have I seen a soul!" Now they had not ceased conversing ere the door was rapped; and as the slave girls opened it, they saw porters laden with the young lady's gear and garments and they led the men into the court where the father asked them, "Who sent these stuffs?" "Attaf," they replied, and setting down their loads within went their way. Then the father turned to his daughter and said to her, "What deed hast done that my son in law bade take up thy gear and have it sent after thee?" And the mother said to him, "Hold thy peace and speak not such speech lest the honour of the house be blamed and shamed." And as they were talking, behold, up came Attaf companied by a party of friends when his father in law asked him, "Wherefore hast thou done

¹ In the Cotheal MS. Attaf seeks his paternal uncle and father in law with the information that he is going to the Pilgrimage and Visitation.

² Called in the old translation or rather adaptation "Scheffander-Hassan" or simply "Scheffander" = Shahbandar Hasan, for which see vol. iv. 29. In the Cotheal MS. (p. 33) he becomes the "Emir Omar, and the Báshá of Damascus" (p. 39).

on this wise?" "Today," answered he, "there came from me a wrongous oath: on account of my inclination to thy daughter my heart is dark as night whereas her good name is whiter than my turband and ever bright.¹ Furthermore an occasion befel and this oath fell from my mouth and I bade her be the owner of herself.² And now will I bewEEP the past and straightway set her free." So saying he wrote a writ of repudiation and returning to Ja'afar said, "From early dawn I have wearied myself³ for thy sake and have so acted that no man can lay hand upon her. And at last thou mayst now enjoy life and go to the gardens and the Hammams and take thy pleasure until the days of her widowhood⁴ be gone by." Replied Ja'afar, "Allah quicken thee for what thou wroughtest of kindness to me," and Attaf rejoined, "Find for thyself something thou requirest, O my brother."⁵ Then he fell to taking him every day amongst the crowd of pleasure seekers and solacing him with a show of joyous spectacles⁶ till the term of divorce had sped, when he said to the Wazir, "O Ja'afar, I would counsel thee with an especial counsel." "And what may it be, O my brother?" quoth the other; and quoth he, "Know, O my lord, that many of the folk have found the likeness between thy Honour and Ja'afar the Barmecide, wherefore must I fain act on this wise. I will bring thee a troop of ten Mamelukes and four servants

¹ The passage is exceedingly misspelt. "Ammá min Maylí Binti-ka sháshí Aná Aswadu (for Sháshí M. Houdas reads "Jáshí" = my heart) Wa Tani (read "Thaná," reputation) Binti-ka abyazu min Sháshí."

² One of the formula of divorce.

³ In text "Muábalát min Shaani-ka." M. Houdas reads the first word "Muzábal" = zublán, wearied, flaccid, weak.

⁴ For "Al-'iddah," in the case of a divorcee three lunar months, for a widow four months and ten days and for a pregnant woman, the interval until her delivery, see vols. iii. 292; vi. 256; and x. 43; also Lane (M.E.) chap. iii.

⁵ In text "Alfi (4th form of 'Lafw') Hájatan," the reading is that of M. Houdas; and the meaning would be "what dost thou want (in the way of amusement) I am at thy disposal."

⁶ Heron has here interpolated an adventure with a Bazar cook and another with a Confectioner: both discover Ja'afar also by a copy of the "Giaffer" (Al-Jafr). These again are followed by an episode with a fisherman who draws in a miraculous draught by pronouncing the letters "Gim. Bi. Ouaow" (wáw = J. B. W.), i.e. Ja'afar, Barmecide, Wazir; and discovers the Minister by a geomantic table. Then three Darvishes meet and discourse anent the virtues of "Chebib" (i.e. Attaf); and lastly come two blind men, the elder named Benphises, whose wife having studied occultism and the Dom-Daniel of Tunis, discovers Ja'afar. All this is to marshal the series of marvels and wonders upon wonders predicted to Ja'afar by his father when commanding him to visit Damascus; and I have neither space nor inclination to notice their enormous absurdities.

on horseback, with whom do thou fare privily and by night forth the city and presently transmit to me tidings from outside the walls that thou the Grand Wazir, Ja'afar the Barmecide, art recalled to court and bound thither from Egypt upon business ordered by the Sultan. Hereat the Governor of Damascus, 'Abd al-Malik bin Marwán¹ and the Grandees of Syria will flock forth to meet and greet thee with fetes and feasts, after which do thou send for the young lady's sire and of him ask her to wife. Then I will summon the Kazi and witnesses and will write out without stay or delay the marriage writ with a dower of a thousand dinars the while thou makest ready for wayfare, and if thou journey to Horns or to Hamah do thou alight at whatso place ever pleaseth thee. Also I will provide thee of spending money as much as thy soul can desire and supply to thee raiment and gear, horses and bat animals, tents and pavilions of the cheap and of the dear, all thou canst require. So what sayest thou concerning this counsel?" "Fair fall it for the best of rede which hath no peer," replied Ja'afar. Hereupon Attaf arose and gathering his men about his guest sent him forth the city when the Minister wrote a writ and despatched it by twenty horsemen with a trader to inform the Governor of Syria that Ja'afar the Barmecide was passing that way and was about to visit Damascus on the especial service of the Sultan. So the Kapújí² entered Damascus and read out the Wazirial letter³ announcing Ja'afar's return from Egypt. Hereat the Governor arose and after sending a present of provisions⁴ without the walls bade pitch the tents, and the Grandees of Syria rode forth to meet the Minister, and the Headmen of the Province set out to greet him, and he entered with all honour and consideration. It was indeed a day fit to be numbered among the days of a man's life, a day of general joyance for those present, and they read

¹ This Governor must not be confounded with the virtuous and parsimonious Caliph of the same name the tenth of the series (reign A.D. 692-705) who before ruling studied theology at Al-Medinah and won the sobriquet of "Mosque pigeon." After his accession he closed the Koran saying, "Here you and I part," and busied himself wholly with mundane matters. The Cotheal MS. mentions only the "Nabob" (Náib = lieutenant) of Syria.

² "Kapú" (written and pronounced Kapi in Turk.) is a door, a house or a government office and Kapújí = a porter; Kapújí-báshí = head porter; also a chamberlain in Arab. "Hájrb"; and Kapú Katkhúdási (pron. Kapi-Kyáyasi) = the agent which every Governor is obliged to keep at Constantinople.

³ In text "Al-buyúrdi," clerical error for "Buyúruldi" (pron. Buyúruldu) = the written order of a Governor.

⁴ "Al-Yamaklak" = vivers, provaunt; from the T. "Yamak" = food, a meal.

the Farmán and they offered the food and the forage to the Chamberlain and thus it became known to one and all of the folk that a writ of pardon had come to Ja'afar's hands and on this wise the bruit went abroad, far and near, and the Grandees brought him all manner of presents. After this Ja'afar sent to summon the young lady's father and as soon as he appeared in his presence, said to him, "Thy daughter hath been divorced?" and said the other, "Yes; she is at home with me." Quoth the Minister, "I would fain take her to wife;" and quoth the father, "Here am I ready to send her as thy handmaid." The Governor of Sham added, "I will assume charge of the dowry," and the damsel's father rejoined, "It hath already come to hand."¹ Hereat they summoned the Kazi and wrote out the writ of Ja'afar's marriage; and, having ended the ceremony, they distributed meat and drink to the poor in honour of the wedding, and Abd al-Malik bin Marwan said to Ja'afar, "Deign, O my lord, come hither with me and become my guest, and I will set apart for thee a place wherein thou canst consummate thy marriage." But the other replied, "Nay, I may not do so; I am sent on public affairs by the Commander of the Faithful and I purpose setting off with my bride and marching without further delay." The Grandees of Syria spent that night until morning without any being able to snatch a moment of sleep, and as soon as dawned the day Ja'afar sent to summon his father in law and said, "On the morrow I design setting forth, and I desire that my bride be ready for the road;" whereto replied the other, "Upon my head be it and my eyes!" Then Abdullah Chelebi fared homewards and said to his daughter, "O my child, Attaf hath divorced thee from bed and from board, whereas Sultan Ja'afar the Bermaki hath taken thee to wife, and on Allah is the repairing of our broken fortunes and the fortifying of our hearts." And she held her peace for displeasure by cause that she loved Attaf on account of the blood tie and his exceeding great generosity. But on the next day Ja'afar sent a message to her sire informing him that the march would begin about mid afternoon and that he wished him to make all ready, so the father did accordingly; and when Attaf heard thereof he sent supplies and spending money.² At the time appointed the Minister took horse escorted by the Governor and

¹ Meaning that he waived his right to it.

² In text "Zawádah" (gen. "Azwád" or "Azwi'dah") = provisions, viaticum.

the Grandees, and they brought out the mule litter¹ wherein was the bride, and the procession rode onwards until they had reached the Dome of the Birds,² whereat the Minister bade them return home and they obeyed him and farewelled him. But on the ride back they all met Attaf coming from the city, and he reined in his horse and saluted the Governor and exchanged salams with his companions, who said to him, "Now at the very time we are going in thou comest out." Attaf made answer, "I wotted not that he would set forth this day, but as soon as I was certified that he had mounted I sent to summon his escort and came forth a-following him."³ To this the Governor replied, "Go catch them up at the Dome of the Birds, where they are now halting." Attaf followed this counsel and reaching the place alighted from his mare, and approaching Ja'afar embraced him and cried, "Laud to the Lord, O brother mine, who returneth thee to thy home with fortunes repaired and heart fortified;" and said the Minister, "O Attaf, Allah place it in my power to requite thee; but cease thou not to write me and apprise me of thy tidings; and for the nonce I order thee to return hence and not to lie the night save in thine own house." And his host did his bidding whilst the cousin wife hearing his voice thrust her head out of the litter and looked upon him with flowing tears, understanding the length to which his generosity had carried him. So fared it with Attaf and his affair; but now give ear to what befel him from Abd al-Malik bin Marwan. As they hied them home one who hated the generous man asked the Governor, "Wottest thou the wherefore he went forth to farewell his quondam guest at so late a time as this?" "Why so?" answered the other; and the detractor continued, "Ja'afar hath tarried four months as a guest in his household, and disguised so that none save the host knew him, and now Attaf fared not forth for his sake but because of the woman." "What woman?" enquired the Governor, and the other replied, "His whilom wife, whom he divorced for the sake of this stranger, and married her to him; so this day he followeth to enjoin him once more

¹ In text "Takhtrawán"; see vols. ii. 180; v. 175. In the Cotheal MS. it is a "Haudaj" = camel litter (vol. viii. 235).

² "Kubbat al-'Asáfír," now represented by the "Khan al-Asáfír," on the road from Damascus to Palmyra, about four hours' ride from and to the N. East of the Báḅ Túmá or N. Eastern gate. The name is found in Baedeker (p. 541). In the C. MS. it becomes the "Thaníyyat al-'Ukáb" = the Vulture's Pass.

³ Meaning that Attaf had not the heart to see his cousin wife leave her home.

concerning the Government of Syria which perchance is promised to him. And 'tis better that thou breakfast upon him ere he sup upon thee." The other enquired, "And whose daughter is she, is not her sire Abdullah Chelebi?"¹ Whereunto the man answered, "Yes, O my lord, and I repeat that she was put away to the intent that Ja'afar might espouse her." When the Governor heard these words, he was wroth with wrath galore than which naught could be more, and he hid his anger from Attaf for a while of time until he had devised a device to compass his destruction. At last, one day of the days, he bade cast the corpse of a murdered man into his enemy's garden and after the body was found by spies he had sent to discover the slayer, he summoned Attaf and asked him, "Who murdered yon man within thy grounds?" Replied the other, "'Twas I slew him." "And why didst slay him?" cried the Governor, "and what harm hath he wrought thee?" But the generous one replied, "O my lord, I have confessed to the slaughter of this man in order that I and only I may be mulcted in his blood-wite lest the neighbours say, 'By reason of Attaf's garden we have been condemned to pay his fine.' " Quoth Abd al-Malik, "Why should I want to take mulcts from the folk? Nay; I would command according to Holy Law and even as Allah hath ordered, 'A life for a life.' " He then turned for testimony to those present and asked them, "What said this man?" and they answered, "He said, 'I slew him.' " "Is the accused in his right mind or Jinn mad?"² pursued the Governor; and they said, "In his senses." Then quoth the Governor to the Mufti, "O Efendi, deliver me thine official decision according to that thou heardest from the accused's mouth;" and the Judge pronounced and indited his sentence upon the criminal according to his confession. Hereupon the Governor gave order for his slaves to plunder the house and bastinado the owner; then he called for the headsman, but the Notables interfered and cried, "Give him a delay, for thou hast no right to slay him without

¹ Written in Turkish fashion with the Jim (j) and three dots instead of one. This Persian letter is still preserved in the Arabic alphabets of Marocco, Algiers, etc.

² In Arab. "Jinn" = spirit or energy of a man, which here corresponds with the Heb. "Aub"; so in the Hamásah the poet says, "My Jinn have not fled; my life is not blunted; my birds never drooped for fear," where, say commentators, the Arabs compare an energetic man with a Jinní or Shaytán. So the Prophet declared of Omar, "I never saw such an 'Abkarí amongst men," 'Abkar, in Yamámah, like Yabrín and Wabár near Al-Yaman, being a desolate region, the home of wicked races destroyed by Allah and now haunted by gruesome hosts of non human nature. Chenery, pp. 478-9.

further evidence; and better send him to gaol." Now all Damascus was agitated and excited by this affair, which came upon the folk so suddenly and unforeseen. And Attaf's friends¹ and familiars came down upon the Governor and went about spreading abroad that the generous man had not spoken such words save in fear lest his neighbours be molested and be mulcted for a murder which they never committed, and that he was wholly innocent of such crime. So Abd al-Malik bin Marwan summoned them and said, "An ye plead that the accused is Jinn mad this were folly, for he is the prince of intelligent men: I was resolved to let him live until the morrow; but I have been thwarted and this very night I will send and have him strangled." Hereupon he returned him to prison and ordered the gaoler to do him die before day might break. But the man waxed wroth with exceeding wrath to hear the doom devised for Attaf and having visited him in prison said to him, "Verily the Governor is determined to slay thee for he was not satisfied with the intercession made for thee by the folk or even with taking the legal blood-wite." Hereat Attaf wept and cried, "Allah (be He magnified and glorified!) hath assigned unto every death a cause. I desired but to do good amongst the garden folk and prevent their being fined; and now this benevolence hath become the reason of my ruin." Then, after much 'say and said,' the gaoler spake as follows, "Why talk after such fashion? I am resolved to set thee free and to ransom thee with my life; and at this very moment I will strike off thy chains and deliver thee from him. But do thou arise and tear my face and pluck out my beard and rend my raiment; then, after thrusting a gag² into my mouth wend thy ways and save thy life and leave me to bear all blame."³ Quoth Attaf, "Allah requite thee for me with every weal!" Accordingly the gaoler did as he had undertaken and his prisoner went forth unhurt and at once followed the road to Baghdad. So far concerning him; but now hear thou what befel the Governor of Syria, Abd al-Malik bin Marwan. He took patience till midnight, when he arose and fared accompanied by the headsman to the gaol that he might witness the strangling of Attaf; but lo and behold! he found the prison door

¹ In the C. MS. it is an Emir of the Emirs.

² Arab. "Tábah."

³ This excellent episode is omitted in the C. MS. where Attaf simply breaks gaol and reaching Aleppo joins a caravan to Baghdad.

wide open and the keeper in sore sorrow with his raiment all rent to rags and his beard plucked out and his face scratched and the blood trickling from his four sides and his case was the miserablest of cases. So they removed the gag from his mouth and the Governor asked him, "Who did with thee on this wise?" and the man answered, "O my lord, yesternight, about the middle thereof, a gang of vagabonds and ne'er do wells as they were 'Ifrits of our lord Sulayman (upon whom be The Peace!), not one of whom I recognised, came upon me and ere I was ware of them they broke down the prison door and killed me;¹ and when I would have cried aloud and shouted for aid they placed yonder gag in my mouth, then they wounded me and shredded my dress and left me in the state thou seest. Moreover they took Attaf after breaking his chains and said to him, 'Go and lay thy complaint before the Sultan.' " Now those who accompanied the Governor said, "This be a gaoler and the son of a gaoler, nor during all his days hath anyone charged him with letting a prisoner out of hand." Quoth Abd al-Malik to the wounded man, "Hie thee to thy house and stay there;" whereat he straightway arose and went his ways. After this the Governor took horse, he and his escort; and all rode off to search for Attaf during a term of four days and some of them dug and dug deep down while the others returned after a bootless errand, and reported that they had failed to find him. Such was the case with the Governor of Syria; and now give ear to the adventure of Attaf. He left not wayfaring until but a single stage remained between him and Baghdad when robbers came upon him and stripped him of all his clothes, so that he was compelled to enter the capital in foulest condition, naked even as his mother bare him. And after some charitable wight had thrown an old robe about him and bound his head with a clout (and his unshorn hair fell over his eyes)² he fell to asking for the mansion of the Wazir Ja'afar and the folk guided him thereto. But when he would have entered the attendants suffered him not; so he stood at that gate till an old man joined him. Attaf enquired of him saying, "Hast thou with thee, O Shaykh, an ink case and pens and paper?" and the other replied, "I have; but what is thy need thereof?

¹ In text "Katalú-ní": see vols. v. 5; vi. 171.

² In the C. MS. he enters a mosque and finds a Ja'ídí (vagabond) who opens his bag and draws out a loaf, a roast fowl, lemons, olives, cucumbers and date cake, which suggest to Attaf, who had not eaten such things for a month, "the table of Isá bin Maryam." For the rest see Mr. Cotheal's version.

tell me, so may I write for thee." "I will write myself," rejoined Attaf; and when the old man handed to him the gear, he took seat and indited an address to Ja'afar informing him of all that passed from first to last, and especially of his own foul plight.¹ Presently he returned the ink case and reed pens to the Shaykh; and, going up to the gate, asked those standing about the doors, "Will ye not admit for me this missive and place it in the hand of his Highness, Ja'afar the Bermaki, the Wazir?" "Give it here," said they, and one of them took it with the intent of handing it to the Minister when suddenly the cannon roared;² the palace was in a hubbub and each and everyone cried, "What is to do?" Hereat many voices replied, "The Sultan, who hath been favoured with a man child, biddeth decorate the city for seven days." Hereat the attendant, who had charged himself with the letter, threw it in that confusion from his hand and Attaf was led to gaol as a vagrant. Anon Ja'afar took horse and, after letting read the Sultan's rescript about the city decorations, gave command that all the prisoners be released, Attaf amongst the number. As he issued forth the gaol he beheld all the streets adorned with flags and tapestry, and when evening approached eating cloths and trays of food were set and all fell to, while sundry said to Attaf who was in pauper plight, "Come and eat thou;" for it was a popular feast.³ And affairs went on after this same fashion and the bands made music and cannon was fired until ended the week of decoration during which the folk ceased not toing and froing. As evening evened Attaf entered a cathedral mosque and prayed the night prayers when he was accosted by the eunuchs who cried, "Arise and gang thy gait, that we may close the mosque door, O Attaf," for his name had become known. He replied, "O man, the Apostle of Allah saith, 'Whoso striveth for good is as the doer thereof and the doer is of the people of Paradise:' so suffer me to sleep here in some corner;" but quoth the other, "Up with thee and be off: yesterday they stole me a bit of matting and tonight I will bolt the door nor allow any to sleep here.

¹ The C. MS. gives the short note in full.

² In text "al-Towáb," Arab. plur. of the Persian and Turk. "Top." We hardly expected to find ordnance in the age of Harun al-Rashid, although according to Milton they date before the days of Adam.

³ M. Houdas would read for "Alhy Tys" in the text "Tuhá Tays" a general feast; "Tuhá" = cooked meat and "Tays" = myriads of.

And indeed the Apostle of Allah (whom the Almighty save and assain!) hath forbidden sleep o' nights in the mosques." Attaf had no competence to persuade the Castrato by placing himself under his protection, albeit he prayed him sore saying, "I am a stranger in the city nor have I knowledge of any, so do thou permit me here to pass this one night and no more." But as he was again refused he went forth into the thoroughfares where the street dogs barked at him, and thence he trudged on to the market where the watchmen and warders cried out at him, till at last he entered a ruinous house where he stumbled when walking and fell over something which proved to be a youth lately murdered, and in tripping he fell upon his face and his garments were bewrayed and crimsoned with blood. And as he stood in doubt as to what must be done the Wali and the watch, who were going round the town by night, met him face to face; and as soon as they saw him all rushed at him in a body and seizing him bore him to the gaol. Here we leave speaking of him; and now return we to Ja'afar and what befel him. After he had set out from Damascus and sent back Attaf from the Dome of the Birds he said in his mind, "Thou art about to consummate marriage with a damsel and to travel until thou shalt reach Baghdad, so meanwhile up and take thee an ewer of water and make the Wuzú and pray." However, as he purposed that evening to go in unto the wife of Attaf, controversy forewent compliments¹ and the tent pitchers, who were sent on to the next station set up the pavilion of the bride and the other tents. Ja'afar took patience until every eye however wakeful waxed sleep full, at which time he rose up and went in to Attaf's wife who, the moment she saw him enter, covered her face with her hands as from a stranger. "The Peace be upon thee!" said he and said she, "With thee also be The Peace and the ruth of Allah and His blessings." Then he continued, "O daughter of my father's brother² why hast thou placed thy hand upon thy face? in the lawful there be naught of shameful." "True, O my lord," she replied, "but Modesty is a part of Religion. If to one the like of thee it be a light matter that the man who guested thee and served thee with his coin and his case be treated on this wise and thou have the heart to take his mate from him, then am I but

¹ M. Houdas translates *les injures devancèrent les compliments*, an idiom = he did not succeed in his design.

² "Cousin" being more polite than "wife": see vols. vi. 145; ix. 225.

a slave between thy hands." "Art thou the divorced wife of Attaf?" asked Ja'afar, and she answered, "I am." Quoth he, "And why did thy husband on such wise?" and quoth she, "The while I stood watering plants at the window, thy Highness deigned look upon me and thou toldest thy love to Attaf, who forthright put me away and made me wife to thy Worship. And this is wherefore I conceal from thee my face." Ja'afar cried, "Thou art now unlawful to him and licit to me; but presently thou shalt become illicit to me and legitimate to thy husband: so from this time forth thou art dearer and more honourable to me than my eyes and my mother and my sister. But for the moment thy return to Damascus is not possible for fear of foolish tongues lest they prattle and say, 'Attaf went forth to farewell Ja'afar, and his wife lay the night with the former, and thus have the back bones had a single lappet.'¹ However I will bear thee to Baghdad where I will stablsh thee in a spacious and well furnished lodging with ten slave girls and eunuchs to serve thee; and, as long as thou abide with me, I will give thee² every day five golden ducats and every month a suit of sumptuous clothes. Moreover everything in thy lodging shall be thine; and whatever gifts and offerings be made to thee they shall be thy property, for the folk will fancy thee to be my bride and will entertain thee and escort thee to the Hammams and present thee with sumptuous dresses. After this fashion thou shalt pass thy days in joyance and thou shalt abide with me in highmost honour and esteem and worship till what time we see that can be done. So from this moment forth³ throw away all fear and hereafter be happy in heart and high in spirits, for that now thou standest me in stead of mother and sister and here naught shall befall thee save weal. And now my first desire to thee which burned in my soul hath been quenched and exchanged for brotherly love yet stronger than what forewent it." So Attaf's wife rejoiced with exceeding joy; and, as they pursued their journey, Ja'afar ceased not to clothe her in the finest of clothes, so that men might honour her as the Wazir's Consort; and ever to entreat her with yet increasing deference.

¹ Les vertèbres ont fait bourrelet, says M. Houdas who adds that "Shakbân" is the end of a cloth, gown, or cloak, which is thrown over the shoulders and serves, like the "Jayb" in front, to carry small parcels, herbs, etc.

² In the local Min jargon, the language of Fellahs, "Addiki" = I will give thee.

³ In text "Min al 'Án wa sá'idan;" lit. = from this moment upwards.

This endured until they entered Baghdad city where the attendants bore her Takhtrawán into the Minister's Harem and an apartment was set apart for her even as he had promised, and she was provided with a monthly allowance of a thousand dinars and all the comforts and conveniences and pleasures whereof he had bespoken her; nor did he ever allow his olden flame for her to flare up again, and he never went near her; but sent messengers to promise her a speedy reunion with her mate. Such was the case of Ja'afar and Attaf's wife; and now give ear to what befel and betided the Minister during his first reception by his liege lord who had sorely regretted his departure and was desolated by the loss of him. As soon as he presented himself before the Caliph, who rejoiced with exceeding joy and returned his salute and his deprecation of evil,¹ the Commander of the Faithful asked him, "Where was the bourne of this thy wayfare?" and he answered, "Damascus." "And where didst alight?" "In the house of one Attaf hight," rejoined Ja'afar, who recounted all that his host had done with him from the beginning to the end. The Prince of True Believers took patience, until he had told his story and then cried to his Treasurer saying, "Hie thee hence and open the Treasury and bring me forth a certain book." And when this was done he continued, "Hand that volume to Ja'afar." Now when the Minister took it and read it he found written therein all that had occurred between Attaf and himself and he left not reading till he came to the time when the twain, host and guest, had parted and each had farewelled other and Attaf had fared homewards. Hereupon the Caliph cried to him, "Close the book at what place it completeth the recital of thy bidding adieu to Attaf and of his returning to his own place, so shalt thou understand how it was I said to thee, 'Near me not until thou bring that which is contained in this volume.' " Then the Commander of the Faithful restored the book to the Treasurer saying, "Take this and set it in the bibliotheca.;" then, turning to Ja'afar he observed, "Verily Almighty Allah (be He glorified and magnified!) hath deigned show thee whatso I read therein until I fell a-weeping and a-laughing at one and the same time. So now do thou retire and hie thee home." Ja'afar did his bidding and reassumed the office of Wazir after fairer fashion than he was before. And now return we to the purport of our story as regardeth the designs of Attaf and what befel him when

¹ "Tarajjum" taking refuge from Satan the Stoned (Rajím). See vol. iv. 242.

they took him out of gaol. They at once led him to the Kazi who began by questioning him, saying, "Woe to thee, didst thou murder this Hášimí?"¹ Replied he, "Yes, I did!" "And why killedst thou him?" "I found him in yonder ruin, and I struck him advisedly and slew him!" "Art thou in thy right senses?" "Yea, verily." "What may be thy name?" "I am hight Attaf." Now when the Judge heard this confession, which was thrice repeated, he wrote a writ to the Mufti and acquainted him with the contention; and the divine after delivering his decision produced a book and therein indited the proces verbal. Then he sent notice thereof to Ja'afar: the Wazir for official order to carry out the sentence and the Minister took the document and affixing his seal and signature thereto gave order for the execution. So they bore Attaf away and led him to the gallows foot whither he was followed by a world of folk in number as the dust; and, as they set him under the tree Ja'afar the Wazir, who was riding by with his suite at the time, suddenly espied a crowd going forth the city. Thereupon he summoned the Sobáshí² who came up to him and kissed his knee. "What is the object of this gathering of folk who be manifold as the dust and what do they want?" quoth the Wazir; and quoth the officer, "We are wending to hang³ a Syrian who hath murdered a youth of Sharif family." "And who may be this Syrian?" asked the Wazir, and the other answered, "One hight Attaf." But when Ja'afar heard the word Attaf he cried out with a mighty loud outcry and said, "Hither with him." So after loosing the noose from his neck they set him before the Wazir who regarding him at once recognised his whilome host albeit he was in the meanest of conditions, so he sprang up and threw himself upon him and he in turn threw himself upon his sometime guest.⁴ "What condition be this?" quoth Ja'afar as soon as he could speak, and quoth Attaf, "This cometh of my acquaintance with thee which hath brought me to such pass." Hereupon the twain swooned clean away and fell down fainting on the floor, and when they came to themselves and could rise to their feet Ja'afar the Wazir sent

¹ i.e. a descendant of Al-Hášim, great grandfather of the Prophet. See ix. 24.

² In text "Shobási," for "Sobáshí" which M. Houdas translates *prévôt du Palais*.

³ In the C. MS. Attaf's head was to be cut off.

⁴ In the C. MS. the anagnorisis is much more detailed. Ja'afar asks Attaf if he knew a Damascus man Attaf hight and so forth; and lastly an old man comes forward and confesses to have slain the Sharif or Hášimi.

his friend Attaf to the Hammam with a sumptuous suit of clothes which he donned as he came out. Then the attendants led him to the Wazirial mansion where both took seat and they drank wine and ate the early meal¹ and after their coffee they sat together in converse. And when they had rested and were cheered, Ja'afar said, "Do thou acquaint me with all that betided thee from the time we took leave each of other until this day and date." So Attaf fell to telling him how he had been entreated by Abd al-Malik bin Marwan, Governor of Syria; how he had been thrown into prison and how his enemy came thither by night with intent to strangle him; also how the gaoler devised a device to save him from slaughter and how he had fled nor ceased flight till he drew near Baghdad when robbers had stripped him; how he had lost an opportunity of seeing the Wazir because the city had been decorated; and, lastly, what had happened to him through being driven from the Cathedral mosque; brief, he recounted all from commencement to conclusion. Hereupon the Minister loaded him with benefits and presently gave orders to renew the marriage ceremony between man and wife; and she seeing her husband led in to pay her the first visit lost her senses, and her wits flew from her head and she cried aloud, "Would Heaven I wot if this be on wake or the imbroglio of dreams!" So she started like one frightened and a moment after she threw herself upon her husband and cried, "Say me, do I view thee in vision or really in the flesh?" whereto he replied, "In the world of sense and no sweven is this." Then he took seat beside her and related to her all that had befallen him of hardships and horrors till he was taken from under the Hairibee; and she on her part recounted how she had dwelt under Ja'afar's roof, eating well and drinking well and dressing well and in honour and worship the highmost that might be. And the joy of this couple on reunion was perfect. But as for Ja'afar when the morning morrowed, he arose and fared for the Palace; then, entering the presence, he narrated to the Caliph all that had befallen Attaf, art and part; and the Commander of the Faithful rejoined, "Indeed this adventure is the most wondrous that can be, and the most marvellous that ever came to pass." Presently he called to the Treasurer and bade him bring the book a second time from the Treasury, and when it was brought the Prince of True Believers took it, and handing it

¹ They drink before the meal, as is still the custom in Syria and Egypt. See vol. vii. 132.

to Ja'afar, said to him, "Open and read." So he perused the whole tale of Attaf with himself the while his liege lord again wept and laughed at the same moment and said, "In very deed, all things strange and rare are written and laid up amongst the treasuries of the Kings; and therefor I cried at thee in my wrath and forbade thee my presence until thou couldst answer the question, What is there in this volume? and thou couldst comprehend the cause of my tears and my smiles. Then thou wentest from before me and wast driven by doom of Destiny until befel thee with Attaf that which did befel; and in fine thou returnedst with the reply I required." Then the Caliph enrobed Ja'afar with a sumptuous honour robe and said to the attendants, "Bring hither to me Attaf." So they went out and brought him before the Prince of True Believers; and the Syrian standing between his hands blessed the Sovran and prayed for his honour and glory in permanence of prosperity and felicity. Hereat quoth the Caliph, "O Attaf, ask whatso thou wishest!" and quoth the generous man, "O King of the Age, I pray only thy pardon for Abd al-Malik bin Marwan." "For that he harmed thee?" asked Harun al-Rashid, and Attaf answered, "O my lord, the transgression came not from him, but from Him who caused him work my wrong; and I have freely pardoned him. Also do thou, O my lord, write a Farmán with thine own hand certifying that I have sold to the gaoler, and have received from him the price thereof, all my slaves and estates in fullest tale and most complete. Moreover deign thou appoint him inspector over the Governor of Syria¹ and forward to him a signet ring by way of sign that no petition which cloth not bear that seal shall be accepted or even shall be heard and lastly transmit all this with a Chamberlain unto Damascus." Now all the citizens of Syria were expecting some ill turn from the part of Attaf, and with this grievous thought they were engrossed, when suddenly tidings from Baghdad were bruited abroad; to wit, that a Kapuji was coming on Attaf's business.

¹ Gauttier (vii. 256), illustrating the sudden rise of low caste and uneducated men to high degree, quotes a contemporary celebrity, the famous Mirza Mohammed Husayn Khan who, originally a Bakkál or greengrocer, was made premier of Fath Ali Shah's brilliant court, the last bright flash of Iranian splendour and autocracy. But Irán is a land upon which Nature has inscribed "Resurgam"; and despite her present abnormal position between two vast overshadowing empires—British India and Russia in Asia—she has still a part to play in history. And I may again note that Al-Islam is based upon the fundamental idea of a Republic which is, all (free) men are equal, and the lowest may aspire to the highest dignity.

Hereat the folk feared with exceeding great affright and fell to saying,
 "Gone is the head of Abdal-Malik bin Marwan, and gone all who could say
 aught in his defence." And when the arrival of the Chamberlain was
 announced all fared forth to meet and greet him, and he entered on a day of
 flocking and crowding,¹ which might be truly numbered amongst the days
 and lives of men. And presently he produced the writ of indemnity, and
 pardon may not be procured save by one duly empowered to pardon. Then
 he sent for the gaoler and committed to him the goods and chattels of Attaf,
 together with the signet and the appointment of supervisor over the
 Governor of Syria with an especial Farman that no order be valid unless
 sealed with the superior's seal. Nor was Abd al-Malik bin Marwan less
 rejoiced that the adventure had ended so well for him when he saw the
 Kapuji returning Baghdad wards that he might report all
 concerning his mission. But as for Attaf, his friend Ja'afar bestowed
 upon him seigniories and presented him with property and
 moneys exceeding tenfold what he had whilome
 owned and made him more prosperous
 than he had ever been
 aforetime.

M.

¹ In text "'Aramramí."

NOTE ON THE TALE OF ATTAF.

Mr. Alexander J. Cotheal, of New York, a correspondent who already on sundry occasions has rendered me able aid and advice, was kind enough to send me his copy of the Tale of Attaf (the "C. MS." of the foregoing pages). It is a small 4to of pp. 334, size 5¾ by 8 inches, with many of the leaves injured and repaired; and written in a variety of handwritings, here a mere scribble, there regular and legible as printed Arabic. A fly leaf inserted into the Arabic binding contains in cursive hand the title, "A Book embracing many Tales of the Tales of the Kings and named 'Stories from the Thousand Nights and a Night'." And a note at the end supplies the date: "And the finish thereof was on Fifth Day (Thursday), 9th from the beginning of the auspicious month Rabi'a 2nd, in the year 1096 of the Hijrah of the Apostle, upon whom be the choicest of blessings and the fullest of greetings; and Allah prospereth what he pleaseth,¹ and praise be to God the One." Thus (A.H. 1096 = A.D. 1685) the volume is upwards of 200 years old. It was bought by Mr. Cotheal many years ago with other matters among the effects of a deceased American missionary who had brought it from Syria. The "Tale of Attaf" occupies pp. 10-50, and the end is abrupt. The treatment of the "Novel" contrasts curiously with that of the Chavis MS. which forms my text, and whose directness and simplicity give it a European and even classical character. It is an excellent study of the liberties allowed to themselves by Eastern editors and scribes. In the Cotheal MS. the tone is distinctly literary, abounding in verse (sometimes repeated from other portions of The Nights), and in Saj'a or Cadence which the copyist sometimes denotes by marks in red ink. The wife of Attaf is a much sterner and more important personage than in my text: she throws water upon her admirer as he gazes upon her from the street, and when compelled to marry him by her father, she "gives him a bit of her mind" as forcibly and stingingly as if she were of "Anglo-Saxon" blood; e.g. "An thou have in thee aught of manliness and generosity thou wilt divorce me even as he did." Sundry episodes like that of the brutal Eunuch at Ja'afar's door, and the Vagabond in the Mosque, are also introduced; but upon this point I need say no more, as Mr. Cotheal shall now speak for himself.

¹ "Wa'lláhu 'l-Muaffiku 'l-Mu'in" = God prospereth and directeth, a formula often prefixed or suffixed to a book.

THE TALE OF ATTAF.

STORY OF ATTAF THE GENEROUS, AND WHAT HAPPENED TO HIM WITH THE WAZIR JA'AFAR WHO FELL IN LOVE WITH A YOUNG LADY NOT KNOWING HER TO BE THE COUSIN WIFE OF ATTAF WHO, IN HIS GENEROSITY DIVORCED HER AND MARRIED HER TO HIM. THE NAIB OF DAMASCUS BEING JEALOUS OF ATTAF'S INTIMACY WITH JA'AFAR IMPRISONS HIM FOR TREASON AND PILLAGES HIS PROPERTY. ESCAPE OF ATTAF FROM PRISON AND HIS FLIGHT TO BAGHDAD WHERE HE ARRIVES IN A BEGGARLY CONDITION, AND BEING ACCUSED OF ASSASSINATION IS CONDEMNED TO DEATH, BUT BEING RELEASED HE GOES TO JA'AFAR WHO RECOGNISES HIM AND IS REWARDED BY HIM AND THE CALIPH. HIS WIFE IS RESTORED TO HIM AND AFTER A WHILE THEY ARE SENT HOME TO DAMASCUS OF WHICH HE IS APPOINTED WALI IN PLACE OF THE NAIB WHO IS CONDEMNED TO DEATH, BUT IS AFTERWARDS EXILED.

In the name of God, the Merciful, the Compassionate, to whom we cry for help.

THEY say God is omniscient, knowing the past and the future, and we learn from the histories of the peoples that there was in ancient times and bygone seasons (and God knows best!) a Caliph of the Caliphs of the orthodox and he was Harun er-Rashid who one night became very restless and from the drowsiness that came upon him he sat down upon the bed and dressed himself in sleeping clothes; then it was that he called to his service Mesrúr the sword bearer of grace who came immediately into his presence and said to him, O Mesrur, the night is very oppressive and I wish thee to dispel my uneasiness. Then Mesrur said to him, O Commander of the Faithful, arise now and go to the terrace roof of the palace and look upon the canopy of heaven and upon the twinkling stars and the brightness of the moon, while listening to the music of the rippling streams and the creaking norias as they are spoken of by the poet who said:

*A Noria that discharges by the spouts of her tears resembles the actions of a distracted lover:
She is the lover of her branches (sweeps or levers) by the magic in her heart until she laughs:
She complains and the tears run from her eyes,
she rises in the morning to find herself weeping and complaining.*

Then he said, O Commander of the Faithful, the streams also are thus mentioned by one of them:

*My favorite is a damsel dispensing drink, and my recreation is a running stream;
A damsel whose eyes are a garden of Paradise, and a garden whose springs make a running brook.*

Then again said Harun er-Rashid, O Mesrur, such is not my wish, and Mesrur replied, O Commander of the Faithful, in thy palace are three hundred and sixty damsels, they are thy concubines and thy slaves, and they are as if they were rising moons and beautiful gazelles, and in elegant robes they are dressed like the flowers. Walk around in the midst of the palaces

and from thy hiding place see each of them enter by herself in her own apartment admiring her beauty and her magnificent dresses, all showing their joy and mirth since they will not know of thee; then listen to their singing and their playing and their joyous company in their apartments and perhaps you'll attach yourself to one of them who'll play with thee, keep thee awake and be thy cup companion, dispelling what may remain of thy restlessness. But he replied, O Mesrur, bring to me my cousin Ja'afar the Barmeky immediately. So he answered, Hearing is obedience. Then Mesrur went out to the house of Ja'afar and said to him, Come to the Commander of the Faithful, and he answered, To hear is to obey. Then Ja'afar dressed himself and went with Mesrur to the Caliph and kissing the ground before him he said, May it be good! O Commander of the Faithful. It is not other than good, he answered, but I am wearied this night with a great weariness and I sent for you to divert me so that my unrest may be dissipated. Then Ja'afar said, Let's get up, O Commander of the Faithful, and we'll go out into the garden of the palace and listen to the warbling of the birds and smell of the odours of the flowers, and the cool zephyr with its gentle breath will pass over us, dispelling our uneasiness and gladdening the heart. The Rawi says that Ja'afar was very familiar with the Caliph by reason of the endearment between them. Then the Caliph arose and with Ja'afar and Mesrur went to the garden. The Caliph began to be thoughtful and asked about the trees and the qualities of the flowers and the fruits and the nature of their colours, and as the Caliph took pleasure in that, he walked around for an hour and then passed over to the palaces and houses, going from place to place, from quarter to quarter, and from market to market; and, whilst they were going on, they stopped before a bookshop and the Caliph opened a book case and began to turn over the books one by one, and taking one in his hand opened it, began to read in it, and then suddenly laughed until he fell upon his back. He read in it again and wept until his beard was wet with the falling tears, and wrapping up the book he put it in his sleeve when Ja'afar said, O Commander of the Faithful and Lord of the two worlds, what was it that made thee laugh and then weep at the same time? When the Caliph heard that he was angered and cried out at him in the midst of his rage, O dog of a Barmeky, what an impertinence on thy part about what concerns thee not, why meddle with what thou hast not lost. You've taken upon yourself to be annoying and conceited, you have passed beyond your place and it only remained for you to brave the Caliph. By my fathers and grandfathers, if thou dost not bring me someone who can tell me about the contents of this book from the first page to the last, I'll strike thy neck and show thee what it is that has made me laugh and cry. When Ja'afar heard these words and saw his passion he said, O Commander of the Faithful, I have committed a fault: sin is for the like of me and forgiveness for the like of your Highness; to which the Caliph answered, I have made oath, thou must bring that person to explain the book or I'll strike thy neck this very hour. Then Ja'afar said, O Commander of the Faithful, God created the heavens and the two worlds in six days and if it had pleased Him He could have created them in one single hour, but He did so for an instruction to his worshippers that one should not fault with another but be patient; then, O Lord, be thou patient with thy servant if it be for three days only; and the Caliph replied to him, If thou bringest not to me him whom I have mentioned I will slay thee with the most horrible of deaths. At this Ja'afar said, I depart on thy mission; thereupon Ja'afar went home with a sorrowful heart to his father Yahya and his brother El-Fadl to take leave of them and weep. Then they said to him, What is thy trouble? so he told them of what had occurred between him and the Caliph and of the condition laid upon him of execution if not complied with in three days, for doubtless the Caliph seeks my death; he who strikes against a point, 'twill pierce his hand, and he that struggles with a lion will be killed; but as to myself I can no longer remain with him for that would be the greatest of dangers for me and for thee, O my father, and for thee, O my brother. I now set out to travel and I wish to go far away from his eye. The preservation of life is not esteemed and is of little value:

distance is the best preservative for our necks as is said by the Poet:

*Save your life if menaced by evil (danger), and leave the house to complain of the builder:
You'll find a land upon a land, but not another life for your own life.*

When he had finished, his father and his brother said to him, Do not do so, for probably the Caliph will be merciful to you. And Ja'afar answered, Only good will come of my travel. Then he went to his treasure room and took out a purse containing 1,000 dinars, mounted his horse, put on his sword, bade adieu to his father and brother and set forth in his time and hour; then, not taking with him any servants, either slave or boy, he hastened on his journey, travelling day and night for twenty days until he reached the city of Aleppo without stopping, passing by Hamah and Horns until he reached Teniyát al-Igáb and arrived at Damascus where he entered the city and saw the Minaret of the Bride from bottom to top covered with gilded tiles; and it surrounded with meadows, irrigated gardens with all kinds of flowers, fields of myrtle with mountains of violets and other beauties of the gardens. He dwelt upon these charms while listening to the singing of the birds in the trees; and he saw a city whose like has never been created in any other country of the world. Turning then to the right hand and to the left he espied a man standing near him and said to him, O my brother, what's the name of this city? and he answered, O my lord, this city in ancient times was called Jullag the same that is mentioned by the poet who says:

*I am called Jullag and my heart I attach, in me flow the waters, in and out;
The Garden of Eden upon the earth, birth place of the fairies:
I will never forget thy beauties, O Damascus, for none but thee will I ever long
Blessed be the wonders that glitter on thy roofs (expanse).*

She was also called Sham (grain of beauty) because she is the Sham of Cities and the Sham of God on earth. Ja'afar was pleased at the explanation of the name, and dismounted with the intention of taking a stroll through the streets, by the great houses and the domes (mosks). Whilst thus engaged in examining the various places and their beauties, he perceived a tent of silk brocade called Dibáj, containing carpets, furniture, cushions, silk curtains, chairs and beds. A young man was sitting upon a mattress, and he was like a rising moon, like the shining orb in its fourteenth night. He was in an undress, upon his head a kerchief and on his body a rose coloured gaberdine; and as he sat before him were a company and drinks worthy of Kings. Ja'afar stopped and began to contemplate the scene, and was pleased with what he saw of the youth; then looking further he espied a damsel like unto the sun in serene firmament who took her lute and played on it while singing:

*Evil to whoever have their heart in possession of their lovers, for in obtaining it they will kill it:
They have abandoned it when they have seen it amorous: when they see it amorous they abandon it.
Nursling, they pluck it out from the very entrails: O bird, repeat "Nursling they have plucked thee out!"
They have killed it unjustly: the loved plays the coquette with the humble lover.
The seeker of the effects of love, love am I, brother of love, and sigh
Behold the man stricken by love, though his heart change not they bury it (him?).*

The Rawi said that Ja'afar was pleased and he rejoiced at hearing the song and all his organs were moved at the voice of the damsel and he said, Wallahy, it is fine. Then she began again to sing, reciting the following verses:

*With these sentiments thou art in love, it is not wonderful that I should love thee:
I stretch out my hand to thee asking for mercy and pity for my humility—mayst thou be charitable;
My life has passed away soliciting thy consent, but I have not found it in my confidence to be charitable,
And I have become a slave in consequence of her possession of love my heart is imprisoned and my tears flow.*

When the poem was finished Ja'afar gave himself up more and more to the pleasure of hearing and looking at the damsel. The youth, who was reclining, sat up and calling some of his boys said to them, Don't you see that young man standing there in front of us? They answered, Yes, and he said, He must be a stranger for I see on him the signs of travel: bring him to me and take care not to offend him. They answered, With joy and gladness, and went towards Ja'afar, who, while contemplating the damsel, perceived the boy that came and who said to him, In the name of God, O my lord, please have the generosity to come in to our master. Ja'afar came with the boy to the door of the tent, dismounted from his horse and entered at the moment when the youth was rising upon his feet, and he stretched out his two hands and saluted him as if he had always known him, and after he had chanted the prayer to the envoy (of Allah) he sang:

O my visitor be welcome, thou enlivenest us and bringest us our union:

By thy face I live when it appears and I die if it disappears.

Then he said to Ja'afar, Please be seated, my dear sir; thanks be to God for your happy arrival; and he continued his chant after another prayer to the envoy (of God)

If we had known of thy arrival we would have covered (thy) heart with the black of our eyes,

And we would have spread the street with our cheeks that thy coming might have been between our eyelids.

After that he arose, kissed the breast of Ja'afar, magnified his power and said to him, O my Master, this day is a happy one and were it not a fast day I would have fasted for thee to render thanks to God. Then came up the servants to whom he said, Bring us what is ready. They spread the table of viands and the youth said, O my lord, the Sages say, If you are invited content yourself with what's before you, but if you are not invited, stay not and visit not again; if we had known that you would arrive today we would have sacrificed the flesh of our bodies and our children. Ja'afar said, I put out my hand and I ate until I was satisfied, while he was presenting me with his hand the delicate morsels and taking pleasure in entertaining me. When we had finished they brought the ewer and basin, we washed our hands and we passed into the drinking room where he told the damsel to sing. She took up her lute, tuned it, and holding it against her breast she began:

A visitor of whom the sight is venerated by all, sweeter than either spirit or hope:

He spreads the darkness of his hair over the morning dawn and the dawn of shame appeared not;

And when my lot would kill me I asked his protection, his arrival revived a soul that death reclaimed:

I've become the slave of the Prince of the Lovers and the dominion of love was of my making.

The Rawi says that Ja'afar was moved with exceeding joy, as was also the youth, but he did not fail to be fearful on account of his affair with the Caliph, so that it showed itself in his countenance, and this anxiety was apparent to the youth who knew that he was anxious, frightened, dreaming and uncertain. Ja'afar perceived that the youth was ashamed to question him on his position and the cause of his condition, but the youth said to him, O my lord, listen to what the Sages have said:

*Worry not thyself for things that are to come, drive away your cares by the intoxicating bowl:
See you not that hands have painted beautiful flowers on the robes of drink?
Spoils of the vine branch, lilies and narcissus, and the violet and the striped flower of N'uman:
If troubles overtake you, lull them to sleep with liquors and flowers and favourites.*

Then said he to Ja'afar, Contract not thy breast, and to the damsel, Sing; and she sang, and Ja'afar who was delighted with her songs, said Let us not cease our enjoyment, now in conversation, now in song until the day closes and night comes with darkness. The youth ordered the servants to bring up the horses and they presented to his guest a mare fit for Kings. We mounted (said Ja'afar), and, entering Damascus, I proceeded to look at the bazars and the streets until we came to a large square in the middle of which were two mastabas or stone benches before a high doorway brilliantly illuminated with divers lights, and before a portiere was suspended a lamp by a golden chain. There were lofty domes surrounded by beautiful statues, and containing various kinds of birds and abundance of flowing water, and in their midst was a hall with windows of silver. He opened it and found it looking upon a garden like that of Paradise animated by the songs of the birds and the perfumes of the flowers and the ripple of the brooks. The house, wherein were fountains and birds warbling their songs understood in every language, was carpeted with silken rugs and furnished with cushions of Dibaj brocade. It contained also in great number costly articles of every kind, it was perfumed with the odours of flowers and fruits and it contained every other imaginable thing, plates and dishes of silver and gold, drinking vessels, and a censer for ambergris, powder of aloes and every sort of dried fruits. Brief, it was a house like that described by the poet:

Society became perfectly brilliant in its beauty and shone in the eclat of its magnificence.

Ja'afar said, When I sat down the youth came to me and asked, From what country art thou? I replied, From Basora, soldier by profession, commandant over a company of men and I used to pay a quit rent to the Caliph. I became afraid of him for my life and I came away fleeing with downcast face for dread of him, and I never ceased wandering about the country and in the deserts until Destiny has brought me to thee. The youth said, A blessed arrival, and what may be thy name? I replied, My name is like thine own. On hearing my words he smiled, and said, laughing, O my lord, Abu 'l-Hasan, carry no trouble in your heart nor contraction of your breast; then he ordered a service and they set for us a table with all kinds of delicacies and we ate until satisfied. After this they took away the table and brought again the ewer and basin and we washed our hands and then went to the drinking room where there was a pleasaunce filled with fruits and flowers in perfection. Then he spoke to the damsel for music and she sang, enchanting both Ja'afar and the youth with delight at her performances, and the place itself was agitated, and Ja'afar in the excess of his joy took off his robes and tore them. Then the youth said to him, Wallahy, may the tearing be the effect of the pleasure and not of sorrow and waywardness, and may God disperse far from you the bitterness of your enemies. Then he went to a chest (continued Ja'afar) and took out from it a complete dress, worth a hundred dinars and putting it upon me said to the damsel, Change the tune of thy lute. She did so, and sang the following verses:

My jealous regard is attached to him and if he regard another I am impatient:

I terminate my demand and my song crying, Thy friendship will last until death in my heart.

The Rawi said: When she had finished her poetry Ja'afar threw off the last dress and cried out, and the youth said, May God ameliorate your life and make its beginning the end. Then he went to the chest and took out a dress better than the first and put it upon

Ja'afar, and the damsel was silent for an hour during the conversation. The youth said, Listen, O my lord Abu 'l-Hasan, to what people of merit have said of this valley formerly called the Valley of Rabwat in which we now are and spoken of in the poem, saying

*O bounty of our Night in the valley of Rabwat where the gentle zephyr brings in her perfumes:
It is a valley whose beauty is like that of the necklace: trees and flowers encompass it.
Its fields are carpeted with every variety of flowers and the birds fly around above them;
When the trees saw us seated beneath them they dropped upon us their fruits.
We continued to exchange upon the borders of its gardens the flowing bowls of conversation and of poesy,
The valley was bountiful and her zephyrs brought to us what the flowers had sent to us.*

So when the youth had finished his recitation he turned to the damsel and told her to sing

*I consume (with desire) when I hear from him a discourse whose sweetness is a melting speech:
My heart palpitates when he sees it, it is not wonderful that the drunken one should dance:
It has on this earth become my portion, but on this earth I have no chance to obtain it.
O Lord! tell me the fault that I've committed, perhaps I may be able to correct it.
I find in thee a heart harder than that of others and the hearts consume my being.*

Now when she had finished, Ja'afar in his joy threw off the third dress. The youth arose, kissed him on the head, and then took out for him another suit and put it upon him, for he was the most generous man of his time. Then he entertained Ja'afar with the news of the day and of the subjects and anecdotes of the great pieces of poetry and said to him, O my lord, load not thyself with cares. The Rawi says that they continued living in the same way for forty days and on the forty first Ja'afar said to the young man, Know, O my lord, that I have left my country neither for eating nor for drinking, but to divert myself and to see the world; but if God vouchsafe my return to my country to talk to my people, my neighbours and friends, and they ask me where I have been and what I have seen, I will tell them of your generosity and of the great benefactions that you have heaped upon me in your country of Damascus. I will say that I have sighted this and that, and thus I will entertain them with what I have espied in Damascus and of its order. The young man replied, Thou sayest true: and Ja'afar said, I desire to go out and visit the city, its bazars and its streets, to which the young man answered, With love and good will, tomorrow morning if it please Allah. That night Ja'afar slept there and when God brought the day, he rose, went in to the young man, wished him good morning and said to him, O my lord, thy promise! to which he replied, With love and good will; and, ordering a white dress for him, he handed him a purse of three hundred dinars saying, Bestow this in charity and return quick after thou hast made thy visit, and lastly said to his servants, Bring to your lord a horse to ride. But Ja'afar answered, I do not wish to have one, for a rider cannot observe the people but the people observe him. The young man, who was named Attaf, said, O my lord, be it as thou wishest and desirest; be not away long on my account for thine absence gives me pain. Then he gave to Ja'afar a grain of red musk saying, Take this and keep it in thy hand and if thou go into any place where there is a bad odour thou wilt take a smell of the musk. Ja'afar the Barmeky (Allah be merciful to him!) said, After that I left him and set out to walk in the streets and quarters of Damascus and went on until I came to the Mosk of the 'Omeyyades where I saw a fountain casting the water from its upper part and falling like serpents in their flight. I sat down under the pulpit; and as it was a Friday I heard the preacher and made my Friday prayer and remained until I made the afternoon prayer when I went to distribute the money I had, after which I recited these verses:

*I see the beauties united in the mosk of Jullag, and around her the meaning of beauty is explained;
If people converse in the mosks tell them their entrance door is open.*

Then I left the mosk and began to promenade the quarters and the streets until I came before a splendid house, broad in its richness and strong in its build, having a border of gold astonishing the mind by the beauty of the work, showing curtains of silk embroidered with gold and in front of the door were two carpeted steps. I sat down upon one of them and began to think of myself and of the events that had happened to me and of my ignorance of what had taken place after my departure. In the midst of my sadness at the contemplation of my troubles (and the wind blowing upon me) I fell asleep and I awaked not until a sprinkling of water came down upon me. On opening my eyes I saw a young woman behind the curtain dressed in a morning gown and a Sa'údí fillet upon her forehead. Her look and eyelids were full of art and her eyebrows were like the fronts of the wings of light. The Rawi says she resembled a full moon. When my eyes fell upon her (continued Ja'afar) and looked at her, that look brought with it a thousand sighs and I arose and my disposition was changed. The young woman cried at me and I said, I am your servant, O my lady, and here at thy command, but said she, No labbayka and no favour for thee! Is this house thine? Said I, No my lady, and she replied, O dog of the streets, this house is not thine, why art thou sitting here? When Ja'afar heard this he was greatly mortified, but he took courage and dissimulated, answering, O my lady, I am resting here only to recite some verses which I have composed for thee, then she asked, And what hast thou said about me? He continued:

*She appeared in a whitish robe with eyelids and glances of wonder, I said she came out without
greeting, with her I'm content to my heart's content. Blessed be He that clothed thy cheeks with roses,
He can create what He wills without hindrance.*

Thy dress like thy lot is as my hand, white, and they are white upon white upon my white.

When he had finished these verses he said, I have composed others on thine expression, and recited the following:

*Dost thou see through her veil that face appearing how it shines, like the moon in the horizon?
Its splendour enlightens the shade of her temples and the sun enters into obscurity by system;
Her forehead eclipses the rose and the apple, and her look and expression enchant the people;
It is she that if mortal should see her he'd become victim of love, of the fires of desire.*

On hearing this recitation the young lady said to Ja'afar, Miserable fellow, what is this discourse which does not belong to the like of thee? Get up and begone with the malediction of Allah and the protection of Satan. Ja'afar arose, seized with a mighty rage in addition to his love; and in this love for her he departed and returned to the house of his friend Attaf and saluted him with a prepossessed heart. As soon as Attaf saw him he cast himself on his breast and kissed him between the eyes, saying to him, O my lord, thou hast made me feel desolate today by thine absence. Then Attaf, looking in the face of Ja'afar and reading in it many words, continued to him, O my lord, I find thy countenance changed and thy mind broken. Ja'afar answered, O my lord, since I left thee up to the present time I have been suffering with a headache and a nervous attack for I was sleeping upon my ear. The people in the mosk recited the afternoon prayer without my knowing it, and now I have a mind to get an hour's sleep, probably I shall find repose for the body, and what I suffer will pass off. Accordingly, Attaf went into the house and ordered cushions to be brought out and a bed to be made for him. Ja'afar then stretched himself upon it depressed and out of spirits, and covering

himself up began to think of the young lady and of the offensive words she gave him so contrary to usage. Also he thought of her beauty and the elegance of her stature and perfect proportions and of what Allah (to whom be praise!) had granted her of magnificence. He forgot all that happened to him in other days and also his affair with the Caliph and his people and his friends and his society. Such was the burden of his thoughts until he was taken with monomania and his body wasted. Hereupon Attaf sent for doctors, they surrounded him constantly, they employed all their talents for him, but they could find no remedy. So he remained during a certain time without anyone being able to discover what was the matter with him. The breast of Attaf became straitened, he renounced all diversions and pleasures, and Ja'afar getting worse and worse, his trouble augmented. One day a new doctor arrived, a man of experience in the art of gallantry, whose name was Dabdihkán. When he came to Ja'afar and looked at his face and felt his pulse and found everything in its place, no suffering, no pain, he comprehended that he was in love, so he took a paper and wrote a prescription and placed it beneath Ja'afar's head. He then said, Thy remedy is under thy head, I've prescribed a purge, if thou take it thou wilt get well, for he was ashamed to tell Attaf his love sick condition. Presently the Doctor went away to other patients and Attaf arose and when about entering to see Ja'afar he heard him recite the following verses

*A doctor came to me one day and took my hand and pulse,
when I said to him Let go my hand, the fire's in my heart.*

*He said, Drink syrup of the rose and mix it well with water of the tongue but tell it not to anyone:
I said, The syrup of the rose is quite well known to me;*

it is the water of the cheek that breaks my very heart;

*But can it be that I can get the water of the tongue that I may cool the burning fire that within me dwells?
he doctor said, Thou art in love, I said Yes to him, and said he to me, Its remedy is to have the body here.*

Then when Attaf went in to him after the end of the recitation he sat down at the head of the bed and asked him about his condition and what had been prescribed for him by the Hakim. Ja'afar said, O my lord, he wrote for me a paper which is under the pillow. Attaf put out his hand, took out the paper and read it and found upon it written:—"In the name of God the Curer—To be taken, with the aid and blessing of God, 3 miskals of pure presence of the beloved unmixed with morsels of absence and fear of being watched: plus, 3 miskals of a good meeting cleared of any grain of abandonment and rupture: plus, 2 okes of pure friendship and discretion deprived of the wood of separation. Then take some extract of the incense of the kiss, the teeth and the waist, 2 miskals of each; also take 100 kisses of pomegranate rubbed and rounded, of which 50 small ones are to be sugared, 30 pigeon fashion and 20 after the fashion of little birds. Take of Aleppine twist and sigh of Al-Iráq 2 miskals each; also 2 okes of tongue sucking, mouth and lip kissing, all to be pounded and mixed. Then put upon a furnace 3 drams of Egyptian grain with the addition of the beautiful fold of plumpness, boil it in love water and syrup of desire over a fire of wood of pleasure in the retreat of the ardour. Decant the whole upon a royal díbáqy divan and add to it 2 okes of saliva syrup and drink it fasting during 3 days. Next take for dinner the melon of desire mixed with embrace almond and juice of the lemon of concord, and lastly 3 rolls of thigh work and enter the bath for the benefit of your health. And—The Peace!" When Attaf had finished the reading of this paper he burst into a laugh at the prescription and, turning to Ja'afar, he asked him with whom he was in love and of whom he was enamoured. Ja'afar gave no answer, he spoke not neither did he commence any discourse, when Attaf said, O my brother, thou art not my friend, but thou art in my house esteemed as is the soul in the body. Between me and thee there has been for the last four months friendship, company, companionship and conversation. Why then conceal thy situation? For me, I have fear and sorrow on thine account. Thou art a stranger, thou art not of this capital. I am a son of the city, I can dispel what thou hast (of trouble) and that of which thou sufferest. By my life, which belongs to you, by the bread and salt between us, reveal to me thy secret.

And Attaf did not cease to speak thus until Ja'afar yielded and said to him, It shall no longer be concealed, and I will not blame those who are in love and are impatient. Then he told his story from beginning to end, what was said to him by the young lady and what she did with him and lastly he described the quarter and the place. Now when Attaf heard the words of Ja'afar he reflected on the description of the house and of the young lady and concluded that the house was his house and the young lady was his cousin wife, and said to himself, There is no power nor strength but in Allah the High, the Great. We are from God and to Him we return. Then he came to his mind again and to the generosity of his soul and said to himself, O Attaf! God hath favoured me and hath made me worthy of doing good and hath sent to me I know not whence this stranger who hath become bound in friendship with me during all this time and he hath acquired over me the ties of friendship. His heart hath become attached to the young woman and his love for her hath reached in him an imminent point. Since that time he is almost on the verge of annihilation, in so pitiable a condition and behold, he hopeth from me a good issue from his trouble. He hath made known to me his situation after having concealed it for so long a time: if I do not befriend him in his misfortune I should resemble him who would build upon water and thus would aid him to annihilate his existence. By the magnanimity of my God, I will further him with my property and with my soul. I will divorce my cousin and will marry her to him and I will not change my character, my generosity nor my resolution. The Rawi says, that young woman was his wife and his cousin, also a second wife as he was previously married to another, and she occupied the house, his own house containing all that he possessed of property and so forth, servants, odalisques and slaves. There was also his other house which was for his guests, for drinking and eating and to receive his friends and his company. Of this, however, he said nothing to his cousin wife when he came to see her at certain times. When he heard that Ja'afar was in love with her he could not keep from saying to him, Be quiet, I take upon myself to dispel thy chagrin, and soon I shall have news of her, and if she is the daughter of the Naib of Damascus I will take the proper steps for thee even though I should lose all my property; and if she is a slave girl I will buy her for thee even were her price such as to take all I possess. Thus he calmed the anguish of Ja'afar the best way he could; then he went out from his own house and entered that of his cousin wife without making any change in his habits or saying a single word save to his servants, Go to my uncle's and bring him to me. The boy then went for the uncle and brought him to Attaf, and when the uncle entered the nephew arose to receive him, embraced him and made him be seated, and, after he had been seated awhile, Attaf came to him and said, O my uncle! there is naught but good! Know that when God wills good to his servitor he shows to him the way and my heart inclines to Meccah, to the house of God, to visit the tomb of Mohammed (for whom be the most noble of prayers and the most complete of salutations!). I have decided to visit those places this year and I cannot leave behind me either attachments or debts or obligations; nothing in fact that can disturb the mind, for no one can know who will be the friend of the morrow. Here, then, is the writ of divorce of thy daughter and of my other wife. Now when his uncle heard that, he was troubled and exaggerating to himself the matter, he said, O son of my brother, what is it that impels thee to this? If thou depart and leave her and be absent as long as thou wilt she is yet thy wife and thy dependent which is sufficient. But Attaf said, O my uncle, what hath been done is done. As soon as the young wife heard that, the abomination of desolation overcame her, she became as one in mourning and was upon the point of killing herself, because she loved her husband by reason of his relationship and his education. But this was done by Attaf only to please Ja'afar, and for that he was incited by his duty to do good to his fellow beings. Then Attaf left the house and said to himself, If I delay this matter it will be bruited abroad, and will come to the ears of my friend who will be afflicted and will be ashamed to marry, and what I have done will come to naught. The divorce of Attaf's second spouse was only out of regard to his cousin wife, and that there might not be an impediment to the success of his project.

Then Attaf proceeded to his guest house and went in to Ja'afar, who when he saw him, asked where he had been. Attaf replied, Make yourself easy, O my brother, I am now occupied with your affair, I have sought out the young lady and I know her. She is divorced from her husband and her 'iddah is not yet expired, so expand your breast and gladden your soul, for when her obligatory term of waiting shall be accomplished I will marry her to you. And Attaf ceased not to divert him by eating and drinking, amusements and shows, song and songstress until he knew that the 'iddah of his cousin had ended; then he went to Ja'afar and said to him, Know, O my lord, that the father of the young woman thou sawest is one of my friends, and if I betroth her that would not be proper on my part and he will say: My friend hath not done well in betrothing my daughter to a man who is a stranger and whom I know not. He will take her and carry her to his own country and we shall be separated. Now I have an idea that has occurred to me, and 'tis to send out for you a tent with ten mamelukes and four servants upon horses and mules, baggage, stuffs, chests of dresses, and horses and gilded vehicles. Everything I have mentioned will be placed outside the city that no one shall know of thee, and I will say that thou art Ja'afar the Barmeky the Caliph's Wazir. I will go to the Kady and the Wall and the Naib and I will inform them of thee (as Ja'afar); so will they come out to meet and salute thee. Then thou wilt salute them and tell them that thou hast come on business of the Caliph. Thou must also say thou hast heard that Damascus is a very fine city and a hospitable, and add, I will go in to visit it and if it prove favourable to me I will remain and marry to establish between myself and its inhabitants relationship and friendship, and I would like you to seek for me a man of high position and noble origin who hath a beautiful cousin that I may marry. Attaf then said to Ja'afar, O my lord, we know one who hath a daughter of noble origin, that man is such and such an one, ask her of him for betrothal and say to him, Here is her dowry, which is all that thou hast in the chests. Then produce a purse of a thousand dinars and distribute them among those present, and display the characteristic of the Barmekys, and take out a piece of silken stuff and order them to draw up the marriage contract immediately. If they sign it, declare to them that thou wilt not enter the city because thou art pressed and thy bride will come to thee. Should thou do thus, thou wilt accomplish what thou desirest, God willing, then leave instantly and order that the tents be struck, the camels loaded, and set out for thine own country in peace. Know that all I shall do for you is little for the rights of friendship and devotedness. Ja'afar sprang up to kiss the hand of Attaf, but was prevented, then he thanked him and praised him and passed the night with him. The next morning at break of day he arose, made his ablutions, and having recited his morning prayer, accompanied his host to the outside of the city. Attaf ordered a great tent to be pitched and that everything necessary should be carried to it; of horses, camels, mules, slaves, mamelukes, chests containing all kinds of articles for distribution, and boxes holding purses of gold and silver. He dressed his guest in a robe worthy a Wazir, and set up for him a throne and sent some slaves to the Naib of Damascus to announce the arrival of Ja'afar on business of the Caliph. As soon as the Naib of Damascus was informed of that, he went out accompanied by the notables of the city and of his government and met the Wazir Ja'afar, and kissing the ground between his hands, said to him, O my lord, why didst thou not inform me sooner in order that we might be prepared for thine arrival. Ja'afar said, That was not necessary, may God augment thy wealth, I have not come but with the intention to visit this city; I desire to stay in it for some time and I would also marry in it. I have learned that the Amír 'Amr has a daughter of noble descent, I wish thou wouldst cause her to be brought before thee and that thou betroth her to me. The Naib of Damascus said, Hearing is obeying. Her husband hath divorced her and desireth to go to al-Hejaz on the pilgrimage, and after her 'iddah hath expired and there remaineth not any impediment the betrothal can take place. At the proper time the Naib of Damascus caused to be present the father of the lady and spoke to him of what the Wazir Ja'afar had said and that he should betroth his daughter, so that there was nothing more for the father to say than, I hear and I obey. The Rawi says that Ja'afar ordered to be brought the dress of honour and the gold

from the purses to be thrown out for distribution and commanded the presence of the Kady and witnesses; and, when they arrived, he bade them write the marriage contract. Then he brought forward and presented the ten chests and the ten purses of gold, the dowry of the bride, and all those present, high and low, and rich and poor gave him their best wishes and congratulations. After the father of the lady had taken the dowry he ordered the Kady to draw up the contract and presented to him a piece of satin; he also called for sugar water to drink and set before them the table of viands, and they ate and washed their hands. Afterwards they served sweet dishes and fruits; and when that was finished and the contract passed, the Naib of Damascus said to the Wazir, O my lord, I will prepare a house for thy residence and for the reception of thy wife. Ja'afar said, That cannot be; I am here on a commission of the Commander of the Faithful, and I wish to take my wife with me to Baghdad and only there can I have the bridal ceremonies. The father of the lady said, Enter unto thy bride and depart when thou wilt. Ja'afar replied, I cannot do that, but I wish thee to make up the trousseau of thy daughter and have it ready so as to depart this very day. We only wait, said the father of the bride, for the Naib of Damascus to retire, to do what the Wazir commands. He answered, With love and good will; and the lady's father set about getting together the trousseau and making her ready. He took her out and got her trousseau, mounted her upon a Hodaj, and when she arrived at Ja'afar's camp her people made their adieus and departed. When Ja'afar had ridden to some distance from Damascus and had arrived at Tiniat el 'Iqáb he looked behind him and perceived in the distance in the direction of Damascus a horseman galloping towards him; so he stopped his attendants and when the rider had come near them Ja'afar looked at him and behold it was Attaf. He had come out after him and cried, Hasten not, O my brother. And when he came up he embraced him and said, O my lord, I have found no rest without thee, O my brother Abu 'l-Hasan, it would have been better for me never to have seen thee nor known thee, for now I cannot support thine absence. Ja'afar thanked him and said to him, I have not been able to act against what thou hast prescribed for me and provided, but we pray God to bring near our reunion and never more separate us. He is Almighty to do what He willeth. After that Ja'afar dismounted and spread a silken carpet and they sat down together, and Attaf laid a tablecloth with duck, chicken, sweets and other delicacies, of which they ate and he brought out dry fruits and wine. They drank for an hour of the day when they remounted their horses and Attaf accompanied Ja'afar a way on the journey, when Ja'afar said to him, Every departer must return, and he pressed him to his breast and kissed him and said to him, O my brother Abu 'l-Hasan, do not interrupt the sending of thy letters; but make known to me about thyself, and thy condition as if I were present with thee. Then they bade each other adieu and each went on his way. When the young wife noticed that the camels had stopped on their march as well as their people, she put out her head from the Hodaj and saw her cousin dismounting with Ja'afar and they eating and drinking together and then in company to the end of the road where they bade adieu exchanging a recitation of poetry. So she said, The one, Wallahy, is my cousin Attaf and the other the man whom I saw seated under the window, and upon whom I sprinkled the water. Doubtless he is the friend of my cousin. He hath been seized with love for me, and complaining to my cousin, hath given him a description of me and of my house; and the devotedness of his character and the greatness of his soul must have impelled him to divorce me and to take steps to marry me to that man. The Rawi says that Attaf in bidding goodbye to Ja'afar left him joyful in the possession of the young lady for whom he was on the point of ruin by his love, and in having made the friendship of Attaf whom he intended to reward in gratitude for what he had done by him. So glad was he to have the young wife that everything that had taken place with Er-Rashid had passed out of his mind. In the meanwhile she was crying and lamenting over what had happened to her, her separation from her cousin and from her parents and her country, and bemoaning what she did and what she had been; and her scalding tears flowed while she recited these verses:

*I weep for these places and these beauties; blame not the lover if some day he's insane:
For the places the dear ones inhabit. O praise be to God! how sweet is their dwelling!
God protect the past days while with you, my dear friends, and in the same house may happiness join us!*

On finishing this recitation she wept and lamented and recited again:

I'm astonished at living without you at the troubles that come upon us:

I wish for you, dear absent ones, my wounded heart is still with you.

Then, still crying and lamenting, she went on:

O you to whom I gave my soul, return; from you I wish'd to pluck it, but could not succeed:

Then pity the rest of a life that I've sacrificed for thee, before the hour of death my last look I will take:

If all of thee be lost astonished I'll not be; my astonishment would be that his lot will be to another.

Presently the Wazir Ja'afar coming up to the Hodaj said to the young wife, O mistress of the Hodaj, thou hast killed us. When she heard this address she called to him with dejection and humility, We ought not to talk to thee for I am the cousin wife of thy friend and companion Attaf, prince of generosity and devotion. If there be in thee any feeling of the self denial of a man thou wilt do for him that which, in his devotion, he hath done for thee. When Ja'afar heard these words he became troubled and taking in the magnitude of the situation he said to the young lady, O thou! thou art then his cousin wife? and said she, Yes! it is I whom thou sawest on such a day when this and that took place and thy heart attached itself to me. Thou hast told him all that. He divorced me, and while waiting for the expiration of my 'iddah diverted thee that such and such was the cause of all my trouble. Now I have explained to thee my situation: do thou the action of a man. When Ja'afar heard these words he uttered a loud cry and said, We are from God and to Him we return. O thou! thou art now to me an interdiction and hast become a sacred deposit until thy return to where it may please thee. Then said Ja'afar to a servant, Take good care of thy mistress. After which they set forward and travelled on day and night. Now Er-Rashid, after the departure of Ja'afar, became uneasy and sorrowful at his absence. He lost patience and was tormented with a great desire to see him again, while he regretted the conditions he had imposed as impossible to be complied with and obliging him to the extremity of tramping about the country like a vagabond, and forcing him to abandon his native land. He had sent envoys after him to search for him in every place, but he had never received any news of him, and was cast into great embarrassment by reason of his absence. He was always waiting to hear of him, and when Ja'afar had approached Baghdad and he, Er-Rashid, had received the good tidings of his coming, he went forth to meet him, and as soon as they came together they embraced each other, and the Caliph became content and joyful. They entered together into the palace and the Prince of True Believers seating Ja'afar at his side, said to him, Relate to me thy story where thou hast been during thine absence and what thou hast come upon. So Ja'afar told him then all that had happened from the time he left him until the moment of finding himself between his hands. Er-Rashid was greatly astonished and said, Wallahy, thou hast made me sorrowful for thine absence, and hast inspired me with great desire to see thy friend. My opinion is that thou divorce this young lady and put her on the road homeward accompanied by someone in whom thou hast confidence. If thy friend have an enemy he shall be our enemy, and if he have a friend he also shall be ours; after which we will make him come to us, and we shall see him and have the pleasure of hearing him and pass the time with him in joy. Such a man must not be neglected, we shall learn, by his generosity, bounty and useful things. Ja'afar answered, To hear is obedience. Then Ja'afar apportioned to the young lady a spacious house and servants and a handsome enclosure; and he treated with generosity those who had come with her as suite and followers.

He also sent to her sets of furniture, mattresses and every thing else she might need, while he never intruded upon her and never saw her. He sent her his salutation and reassuring words that she should be returned to her cousin; and he made her a monthly allowance of a thousand dinars, besides the cost of her living. So far as to Ja'afar; but as to Attaf, when he had bidden adieu to Ja'afar and had returned to his country, those who were jealous of him took steps to ruin him with the Naib of Damascus, to whom they said, O our lord, what is it that hath made thee neglect Attaf? Dost thou not know that the Wazir was his friend and that he went out after him to bid him adieu after our people had returned, and accompanied him as far as Katifa, when Ja'afar said to him, Hast thou need of anything O Attaf? he said Yes. Of what? asked the Wazir, and he answered, That thou send me an imperial rescript removing the Naib of Damascus. Now this was promised to him, and the most prudent thing is that thou invite him to breakfast before he takes you to supper; success is in the opportunity and the assaulted profiteth by the assaulter. The Naib of Damascus replied, Thou hast spoken well, bring him to me immediately. The Rawi says that Attaf was in his own house, ignorant that anyone owed him grudge, when suddenly in the night he was surrounded and seized by the people of the Naib of Damascus armed with swords and clubs. They beat him until he was covered with blood, and they dragged him along until they set him in presence of the Pasha of Damascus who ordered the pillage of his house and of his slaves and his servants and all his property and they took everything, his family and his domestics and his goods. Attaf asked, What is my crime? and he was answered, O scoundrel, thou art an ignorant fellow of the rabble, dost dispute with the Naibat of Damascus? Then the Swordman was ordered to strike his neck, and the man came forward and, cutting off a piece of his robe, with it blindfolded his eyes, and was about to strike his neck when one of the Emirs arose and said, Be not hasty, O my lord, but wait, for haste is the whisper of Satan, and the proverb saith: Man gaineth his ends by patience, and error accompanieth the hasty man. Then he continued, Do not press the matter of this man; perhaps he who hath spoken of him lieth and there is nobody without jealousy; so have patience, for thou mayest have to regret the taking of his life unjustly. Do not rest easy upon what may come to thee on the part of the Wazir Ja'afar, and if he learn what thou hast done by this man be not sure of thy life on his part. He will admit of no excuse for he was his friend and companion. When the Naib of Damascus heard that he awoke from his slumber and conformed to the words of the Emir. He ordered that Attaf should be put in prison, enchained and with a padlock upon his neck, and bade them, after severely tightening the bonds, ill treat him. They dragged him out, listening neither to his prayers nor his supplications; and he cried every night, doing penance to God and praying to Him for deliverance from his affliction and his misfortune. In that condition he remained for three months. But one night as he woke up he humiliated himself before God and walked about his prison, where he saw no one; then, looking before him, he espied an opening leading from the prison to the outside of the city. He tried himself against his chain and succeeded in opening it; then, taking it from his neck, he went out from the gaol running at full speed. He concealed himself in a place, and darkness protected him until the opening of the city gate, when he went out with the people and hastening his march he arrived at Aleppo and entered the great mosk. There he saw a crowd of strangers on the point of departure and Attaf asked them whither they were going, and they answered, To Baghdad. Whereupon he cried, And I with you. They said, Upon the earth is our weight, but upon Allah is our nourishment. Then they went on their march until they arrived at Koufa after a travel of twenty days, and then continued journeying till they came to Baghdad. Here Attaf saw a city of strong buildings, and very rich in elegant palaces reaching to the clouds, a city containing the learned and the ignorant, and the poor and the rich, and the virtuous and the evil doer. He entered the city in a miserable dress, rags upon his shoulders, and upon his head a dirty, conical cap, and his hair had become long and hanging over his eyes and his entire condition was most wretched. He entered one of the mosks. For two days he had not eaten. He sat down, when a vagabond

entered the mosk and seating himself in front of Attaf threw off from his shoulder a bag from which he took out bread and a chicken, and bread again and sweets and an orange, and olive and date cake and cucumbers. Attaf looked at the man and at his eating, which was as the table of 'Isa son of Miriam (upon whom be peace!). For four months he had not had a sufficient meal and he said to himself, I would like to have a mouthful of this good cheer and a piece of this bread, and then cried for very hunger. The fellow looked at him and said, Bravo! why dost thou squint and do what strangers do? By the protection of God, if you weep tears enough to fill the Jaxartes and the Bactrus and the Dajlah and the Euphrates and the river of Basrah and the stream of Antioch and the Orontes and the Nile of Egypt and the Salt Sea and the ebb and the flow of the Ocean, I will not let thee taste a morsel. But, said the buffoon, if thou wish to eat of chicken and white bread and lamb and sweets and mutton patties, go thou to the house of Ja'afar son of Yahya the Barmeky, who hath received hospitality from a Damascus man named Attaf. He bestoweth charity in honour of him in this manner, and he neither getteth up nor sitteth down without speaking of him. Now when Attaf heard these words from the buffoon he looked up to heaven and said, O Thou whose attributes are inscrutable, bestow thy benefits upon thy servant Attaf. Then he recited this couplet

Confide thy affairs to thy Creator; set aside thy pains and dismiss thy thoughts.

Then Attaf went to a paper seller and got from him a piece of paper and borrowed an inkstand and wrote as follows:—From thy brother Attaf whom God knoweth. Let him who hath possessed the world not flatter himself, he will some day be cast down and will lose it in his bitter fate. If thou see me thou wilt not recognise me for my poverty and my misery; and, because of the change in situation and the reverses of the times, my soul and body are reduced by hunger, by the long journey I have made, until at last I have come to thee. And peace be with thee. Then he folded the paper and returning the pencase to its owner asked for the house of Ja'afar, and when it was shown to him he went there and stood at a distance before it. The doorkeepers saw him standing, neither commencing nor repeating a word, and nobody spoke to him, but as he was thus standing embarrassed, an eunuch dressed in a striped robe and golden belt passed by him. Attaf remained motionless before him, then went up to him, kissed his hands and said to him, O my lord, the Apostle of Allah (upon whom be peace and salutation) hath said, The medium of a good deed is like him who did it, and he who did it belongeth to the dwellers in heaven. The man said to him, What is thy need? and said he, I desire of thy goodness to send in this paper to thy lord and say to him, Thy brother Attaf is standing at the door. When the servant heard his words he got into a great and excessive rage so that his eyes swelled in his head and he asked, O cursed one, thou art then the brother of the Wazir Ja'afar! and as he had in his hand a rod with a golden end, he struck Attaf with it in the face and his blood flowed and he fell full length to the ground in his weakness from weeping and from receiving the blow. The Rawi says that God hath placed the instinct of good in the heart of some domestics, even as he hath placed that of evil in the heart of others. Another of the domestics was raised up against his companion by good will to Attaf and reproved him for striking the stranger and was answered, Didst thou not hear, O brother, that he pretended to be the brother of the Wazir Ja'afar? and the second one said, O man of evil, son of evil, slave of evil, O cursed one, O hog! is Ja'afar one of the prophets? is he not a dog of the earth like ourselves? Men are all brethren, of one father and one mother, of Adam and of Eve; and the poet hath said

Men by comparison all are brethren, their father is Adam their mother is Eve;

but certain people are preferable to others. Then he came up to Attaf and made him be seated and wiped off the blood from his face and washed him and shook off the dust that was upon him and said, O my brother, what is thy need? and said he, My need is the sending of this paper to Ja'afar. The servant took the paper from his hand and going in to Ja'afar the Barmeky found there the officers of the Governor and the Barmekys standing at his service on his right

and on his left; and Ja'afar the Wazir who held in his hand a cup of wine was reciting poetry and playing and saying, O you all here assembled, the absent from the eye is not like the present in the heart; he is my brother and my friend and my benefactor, Attaf of Damascus, who was continuous in his generosity and his bounty and his benefactions to me; who for me divorced his cousin wife and gave her to me. He made me presents of horses and slaves and damsels and stuffs in quantities that I might furnish her dower; and, if he had not acted thus, I should certainly have been ruined. He was my benefactor without knowing who I was, and generous to me without any idea of profiting by it. The Rawi says that when the good servant heard these words from his lord he rejoiced and coming forward he kneeled down before him and presented the paper. When Ja'afar read it he was in a state of intoxication and not being able to discern what he was doing he fell on his face to the floor while holding the paper and the glass in his hand, and he was wounded in the forehead so his blood ran and he fainted and the paper fell from his grasp. When the servant saw that he hastened to depart fearing the consequence; and the Wazir Ja'afar's friends seated their lord and staunch the blood. They exclaimed, There is no power and strength but in God the High, the Mighty. Such is the character of servants; they trouble the life of kings in their pleasures and annoy them in their humours: Wallahy, the writer of this paper merits nothing less than to be handed over to the Wali who shall give him five hundred lashes and put him in prison. Thereupon the Wazir's doorkeeper went out and asked for the owner of the paper, when Attaf answered, 'Tis I, O my lord. Then they seized him and sent him to the Wali and ordered him to give one hundred blows of the stick to the prisoner and to write upon his chain "for life." Thus they did with Attaf and carried him to the prison where he remained for two months when a child was born to Harun er-Rashid, who then ordered that alms should be distributed, and good done to all, and bade liberate all that were in prison and among those that were set free was Attaf. When he found himself out of gaol, beaten and famished and naked, he looked up to heaven and exclaimed, Thanks be to thee, O Lord, in every situation, and crying said, It must be for some fault committed by me in the past, for God had taken me into favour and I have repaid Him in disobedience; but I pray to Him for pardon for having gone too far in my debauchery. Then he recited these verses:

O God! the worshipper doth what he should not do; he is poor, depending on Thee:

In the pleasures of life he forgetteth himself, in his ignorance, pardon Thou his faults.

Then he cried again and said to himself, What shall I do? If I set out for my country I may not reach it; if I arrive there, there will be no safety for my life on the part of the Naib, and if I remain here nobody knoweth me among the beggars and I cannot be for them of any use nor for myself as an aid or an intermediate. As for me, I had hope in that man, that he would raise me from my poverty. The affair hath turned out contrary to my expectations, and the poet was right when he said

O friend, I've run o'er the world west and east; all that I met with was pain and fatigue:

I've frequented the men of the age, but never have found e'en a friend grateful not even to me.

Once more he cried and exclaimed, God give me the grace of patience. After that he got up and walked away, and entered one of the mosks and staid there until afternoon. His hunger increased and he said, By Thy magnanimity and Thy majesty I shall ask nothing of anyone but of Thee. He remained in the mosk until it became dark when he went out for something, saying to himself, I have heard a call from the Prophet (on whom be the blessing and peace of Allah!) which said, God forbiddeth sleep in the Sanctuary and forbiddeth it to His worshippers. Then he arose, and went out from the mosk to some distance when he entered a ruined building after walking an hour, and here he stumbled in the darkness and fell upon his face. He saw something before him that he had struck with his foot and felt it move, and this was a lad that had been slain and a knife was in his side. Attaf rose up from off the body,

his clothes stained with blood; he stood motionless and embarrassed, and while in that situation the Wali and his policemen stood at the door of the ruin and Attaf said to them, Come in and search. They entered with their torches and found the body of the murdered lad and the knife in him and the miserable Attaf standing at the head with his clothes stained with blood. When a man with a scarf saw him he arrested him and said to him, O Wretch, 'tis thou killedst him. Attaf said, Yes. Then said the Wali, Pinion him and take him to prison until we make our report to the Wazir Ja'afar. If he orders his death we will execute him. They did as ordered, and the next day the man with the scarf wrote to the Wazir, We went into a ruin and found there a man who had killed a lad and we interrogated him and he confessed that it was he who had done the deed, what are thine orders? The Wazir commanded them to put him to death; so they took Attaf from the prison to the place of execution and cut off a piece of his garment and with it bandaged his eyes. The Swarder said, O my lord, shall I strike his neck? and the Wali said, Strike! He brandished the sword which whistled and glittered in the air and was about to strike, when a cry from behind, Stop thy hand! was heard, and it was the voice of the Wazir Ja'afar who was out on a promenade. The Wali went to him and kissed the earth before him and the Wazir said to him, What is this great gathering here? He answered, 'Tis the execution of a young man of Damascus whom we found yesterday in a ruin; he had killed a lad of noble blood and we found the knife with him and his clothes spotted with blood. When I said to him, Is it thou that killedst him? he replied Yes three times. Today I sent to thee my written report and thine Excellency ordered his death, saying, Let the sentence of God be executed, and now I have brought him out that his neck may be struck. Ja'afar said, Oh, hath a man of Damascus come into our country to find himself in a bad condition? Wallahy, that shall never be! Then he ordered that he should be brought to him. The Wazir did not recognise him, for Attaf's air of ease and comfort had disappeared; so Ja'afar said to him, From what country art thou, O young man, and he answered, I am a man from Damascus. From the city or from the villages? Wallahy, O my lord, from Damascus city where I was born. Ja'afar asked, Didst thou happen to know there a man named Attaf? I know when thou wast his friend and he lodged thee in such and such a house and thou wentest out to such and such a garden; and I know when thou didst marry his cousin wife, I know when he bade adieu to thee at Katifa where thou drankest with him. Ja'afar said, Yes, all that is true, but what became of him after he left me? He said, O my Lord, there happened to him this and that and he related to him everything from the time he quitted him up to the moment of his standing before him and then recited these verses:

This age, must it make me its victim, and thou at the same time art living:

wolves are seeking to devour me while thou the lion art here.

Every thirsty one that cometh his thirst is quenched by thee:

can it be that I thirst while thou art still our refuge?

When he had finished the verses he said, O my lord, I am Attaf, and then recalled all that had taken place between them from first to last. While he was thus speaking a great cry was heard, and it came from a Sheikh who was saying, This is not humanity. They looked at the speaker, who was an old man with trimmed beard dyed with henna, and upon him was a blue kerchief. When Ja'afar saw him he asked him what was the matter, and he exclaimed, Take away the young man from under the sword, for there is no fault in him: he hath killed no one nor doth he know anything of the dead youth. Nobody but myself is the killer. The Wazir said, Then 'tis thou that killed him? and he answered, Yes.—Why didst thou kill him? hast thou not the fear of God in killing a Hashimy child? The old man said, He was my servant, serving me in the house and working with me at my trade. Every day he took from me some quarter pieces of money and went to work for another man called Shumooshag, and to work with Nagísh, and with Gasís, and with Ghúbar, and with Gushír, and every day working with someone. They were jealous of my having him. 'Odis the sweeper and Abu Butrán the stoker, and

everyone wanted to have him. In vain I corrected him, but he would not abide corrected and ceased not to do thus until I killed him in the ruin, and I have delivered myself from the torment he gave me. That is my story. I kept silent until I saw thee when I made myself known at the time thou savedst the head of this young man from the sword. Here I am standing before you: strike my neck and take life for life. Pray do no harm to this young man, for he hath committed no fault. The Wazir said, Neither to thee nor to him. Then he ordered to be brought the parents of the dead lad and reconciled them with the old man, whom he pardoned. He mounted Attaf upon a horse and took him to his house; then he entered the palace of the Caliph and kissed the earth before him and said, Behold Attaf, he who was my host at Damascus, and of whom I have related his treatment of me and his kindness and generosity, and how he preferred me to himself. Er-Rashid said, Bring him in to me immediately. He presented him to the Caliph in the miserable state in which he had found him; and when he entered, he made his salutations in the best manner and with the most eloquent language. Er-Rashid answered and said to him, What is this state in which I find you? and Attaf wept and made his complaint in theseverses:

Troubles, poverty and distant sojourn far away from the dear ones, and a crushing desire to see them:

The soul is in them, they became like their fellows, thus the enigma remains in the world;

While the generous is stricken with misfortune and grief, where's the miser that finds not good fortune therein?

When Attaf had finished he conversed with the Caliph about his history and all his life from beginning to end; and Er-Rashid cried and suffered at what had happened to him after the loss of his riches, nor did he cease to weep with Ja'afar until the close of Attaf's story. The Sheikh who had killed the lad and had been liberated by Ja'afar came in and Er-Rashid laughed at seeing him. Then he caused Attaf to be seated and made him repeat his story. And when Attaf had finished speaking the Caliph looked at Ja'afar and said, The proverb goeth:

Good for good, to the giver the merit remains; evil for evil, the doer's most cruel.

Afterwards the Caliph said to Ja'afar, Tell me what thou didst for thy brother Attaf before he came to thee, and he answered, O Commander of the Faithful, he came upon me suddenly, and I now prepare for him three millions of gold, and the like of it in horses, and in slaves, and in boys, and in dresses; and the Caliph said, From me the same. Here endeth the last leaf of the writ, but the Rawi says that two days afterwards Ja'afar restored to his friend Attaf his beloved cousin wife, saying to him, I have divorced her and now I deliver over to thee intact the precious deposit that thou didst place in my hands. Already hath the order from the Caliph been despatched to Damascus enjoining the arrest of the Naib, to place him in irons and imprison him until further notice. Attaf passed several months in Baghdad enjoying the pleasures of the city in company with his friend Ja'afar and Er-Rashid. He would have liked to have stayed there all his life, but numerous letters from his relations and his friends praying him to return to Damascus, he thought it his duty to do so, and asked leave of the Caliph, who granted it, not without regrets and fears for his future condition. Er-Rashid appointed him Wali of Damascus and gave him the imperial rescript; and a great escort of horses, mules and dromedaries, with abundant magnificent presents accompanied him as far as Damascus, where he was received with great pomp. All the city was illuminated as a mark of joy for the return of Attaf, so loved and respected by all classes of the people, and above all by the poor who had wept incessantly for him in his absence. As to the Naib, a second decree of the Caliph ordered his being put to death for his oppression of the people, but by the generous intercession of Attaf, Er-Rashid contented himself with commuting the sentence to banishment. Attaf governed his people many years with justice and prosperity, protector of his happy subjects and in the enjoyment of the delights and pleasures of life, until the Angel of Death overtook him and summoned him to Paradise.

HISTORY OF PRINCE HABIB

AND WHAT BEFEL HIM WITH

THE LADY DURRAT AL-GHAWWAS.

*Here We begin to indite the history of Sultan Habib and of
what befel him With Durrat al-Ghawwas.¹*

It is related (but Allah is All knowing of His unknown and All cognisant of what took place and forewent in the annals of folk!) that there was, in days of yore and in times and tides long gone before, a tribe of the tribes of the Arabs hight Banú Hilál² whose head men were the Emir Hilál and the Emir Salámah.³ Now this Emir Salamah had well nigh told out his tale of days without having been blessed with boon of child; withal he was a ruler valiant, masterful, a fender of his foes and a noble knight of portly presence. He numbered by the thousand horsemen the notablest of cavaliers and he came to overrule three score and six tribes of the Arabs. One chance night of the nights as he lay sleeping in the sweetness of slumber, a Voice addressed him saying, "Rise forthright and know thy wife, whereby she shall conceive under command of Allah Almighty." Being thus disturbed of his rest the Emir sprang up and compressed his spouse Kamar al-Ashráf;⁴ she became pregnant by that embrace and when her days came to an end she bare a boy as the full moon of the fulness night who by his father's hest was named Habíb.⁵ And as time went on his sire rejoiced in him with joy exceeding

¹ MS. pp. 628-685. Gauttier, vii. 64-90; Histoire du Prince Habib et de la Princesse Dorrat-el-Gawas. The English translation dubs it "Story of Habib and Dorathil-goase, or the Arabian Knight" (vol. iii. 219-89); and thus degrades the high sounding name to a fair echo of Dorothy Goose. The name = Pearl of the Diver: it is also the P. N. of a treatise on desinental syntax by the grammarian poet Al-Hariri (Chenery, p. 539).

² The "Banú Hilál," a famous tribe which formed part of a confederation against the Prophet on his expedition to Honayn. See Tabari, vol. iii. chapt. 32, and Doughty, Arabia Deserta (Index, B. Helal). In the text we have the vulgarism "Baní" for "Banú".

³ Gauttier (vii. 64) clean omits the former Emir because he has nothing to do with the tale. In Heron it is the same, and the second chief is named "Emir Ben-Hilac-Salamis"; or for shortness tout bonnement "Salamis"; and his wife becoming Amírala which, if it mean anything, is = Colonel, or Captain R. N.

⁴ i.e. Moon of the Nobles.

⁵ the Beloved, le bien aimé.

and reared him with fairest rearing and bade them teach him Koran reading together with the glorious names of Almighty Allah and instruct him in writing and in all the arts and sciences. After this he bestowed robes of honour and gifts of money and raiment upon the teachers who had made the Sultan¹ Habib, when he reached the age of seventeen, the most intelligent and penetrating and knowing amongst the sons of his time. And indeed men used to admire at the largeness of his understanding and were wont to say in themselves, "There is no help but that this youth shall rise to dignity (and what dignity!) whereof men of highmost intellect shall make loud mention." For he could write the seven caligraphs² and he could recite traditions and he could improvise poetry; and, on one occasion when his father bade him versify impromptu, that he might see what might come thereof, he intoned,

"O my sire, I am lord of all lere man knows or knew—

Have enformed my vitals with lore and with legend true;

Nor cease I repeat what knowledge this memory guards

And my writ as ruby and pearl cloth appear to view."

So the Emir Salamah his sire marvelled at the elegance of his son's diction; and the Notables of the clan, after hearing his poetry and his prose, stood astounded at their excellence; and presently the father clasped his child to his breast and forthright summoned his governor, to whom there and then he did honour of the highmost. Moreover he largessed him with four camels carrying loads of gold and silver and he set him over one of his subject tribes of the Arabs; then said he to him, "Indeed thou hast done well, O Shaykh; so take this good and fare therewith to such a tribe and rule it with justice and equity until the day of thy death." Replied the governor, "O King of the Age, I may on no wise accept thy boons, for that I am not of mankind but of Jinn kind; nor have I need of money or requirement of rule.

¹ As has been seen Gauttier reduces the title to "Prince." Amongst Arabs, however, it is not only a name proper but may denote any dignity from a Shaykh to a Sultan rightly so termed.

² For the seven handwritings see vol. iv. 196. The old English version says, "He learned the art of writing with pens cut in seven different ways." To give an idea of the style it renders the quatrain:—"Father said the youth, "you must apply to my master, to give you the information you desire. As for me, I must long be all eye and all ear. I must learn to use my hand, before I begin to exercise my tongue, and to write my letters as pure as pearls from the water." And this is translation!

Know thou, O my lord, that erst I sat as Kázi amongst the Jinns and I was enthroned amid the Kings of the Jinn, whenas one night of the nights a Voice¹ addressed me in my sleep saying, 'Rise and hie thee to the Sultan Habib son of the Emir Salamah ruler of the tribes of the Arabs subject to the Banu Hilal and become his tutor and teach him all things teachable; and, if thou gainsay going, I will tear thy soul from thy body.' Now when I saw this marvel vision in my sleep, I straightway arose and repairing to thy son did as I was bidden."² But as the Emir Salamah heard the words of this Shaykh he bowed him down and kissing his feet cried, "Alhamdolillah—laud to the Lord, who hath vouchsafed thee to us of His bounty; and indeed thy coming to us was of good omen, O Judge of the Jann." "Where is thy son?" quoth the governor, and quoth the father, "Ready, aye ready;" then he summoned his child and when the Shaykh looked upon his pupil he wept with sore weeping and cried, "Parting from thee, O Habib, is heavy upon us," presently adding, "Ah! were ye to wot all that shall soon befall this youth after my departure and when afar from me!"³ Those present in the assembly at once asked saying,

"And what shall, O Shaykh, to us fall forthright?"

Quoth he, "Sore marvels shall meet your sight:

No heart have I to describe it you."

Then approached Habib the same tutor wight;

And clasping the youth to the breast of him,

Kissed his cheek a-shrieking the shrillest shrigh.⁴

Whereupon all about them were perturbed and were amazed and amazed at the action of the Shaykh when, vanishing from their view, he could nowhere be seen. Then the Emir Salamah addressed the lieges saying, "Ho ye Arabs, who wotteth what presently shall betide my son? would Heaven I had one to advise him!" Hereupon said his Elders and Councillors, "We know of none." But the Sultan Habib brooded over the disappearance of his governor and bespake his sire weeping bitter tears the while, "O my father, where be he

¹ I need hardly note that "Voices from the other world" are a lieu commun of so called Spiritualism. See also vol. i. 142 and Suppl. vol. iii.

² This tale and most of those in the MS. affect the Kála 'l-Ráwi (= quoth the reciter) showing the true use of them. See Terminal Essay, vol. x. 144.

³ The missing apodosis would be, "You would understand the cause of my weeping."

⁴ In the text there are only five lines. I have borrowed the sixth from the prose.

who brought me up and enformed me with all manner knowledge?" and the Emir replied, "O my son, one day of the days he farewelled us and crying out with a loud cry vanished from our view and we have seen him no more." Thereupon the youth improvised and said,

*"Indeed I am scourged by those ills whereof I felt affray, ah!
By parting and thoughts which oft compelled my soul to say, 'Ah!'
Oh saddest regret in vitals of me that ne'er ceaseth, nor
Shall minished be his love that still on my heart doth prey, ah!
Where hath hied the generous soul my mind with lere adorned?
And alas! what hath happened, O sire, to me, and well away, ah!"*

Hereat the Emir Salamah shed tears (as on like wise did all present) and quoth he to his son, "O Habib, we have been troubled by his action," and quoth the youth, "How shall I endure severance from one who fostered me and brought me to honour and renown and who raised my degree so high?" Then began he to improvise saying,

*"Indeed this pine in my heart grows high,
And in eyeballs wake doth my sleep outvie:
You marched, O my lords, and from me hied far
And you left a lover shall aye outcry:
I wot not where on this earth you be
And how long this patience when none is nigh:
Ye fared and my eyeballs your absence weep,
And my frame is meagre, my heart is dry."*

Now whilst the Emir Salamah was sitting in his seat of dignity and the Sultan Habib was improvising poetry and shedding tears in presence of his sire, they heard a Voice which announced itself and its sound was audible whilst its personality was invisible. Thereupon the youth shed tears and cried, "O father mine, I need one who shall teach me horsemanship and the accidents of edge and point and onset and offset and spearing and spurring in the Maydán; for my heart loveth knightly derring do to plan, such as riding in van and encountering the horseman and the valiant man." And the while they were in such converse behold, there appeared before them a personage rounded of head, long of length and dread, with turband wide dispread, and his breadth of breast was armoured with doubled coat of mail whose manifold rings were close enmeshed after the model of Dáúd¹ the

¹ "Dáúd" = David: see vols. ii. 286; vi. 113.

prophet (upon whom be The Peace!). Moreover he hent in hand a mace erst a block cut out of the live hard rock, whose shock would arrest forty braves of the doughtiest; and he was baldrick'd with an Indian blade that quivered in the grasp, and he bestrode, with a Samhari¹ lance at rest, a bay destrier of black points whose peer was not amongst the steeds of the Arabs. Then he took his station standing as a vassal between the Emir Salamah's hands and he addressed a general salam and he greeted all that stood a foot or were seated. His salute they repeated and presently the pages hastened forwards and aided him alight from his charger's back; and after waiting for a full told hour that he might take somewhat of repose, the stranger knight and doughty wight advanced and said, "Ho thou the Emir, I came hither to fulfil the want whereof thou expressedst a wish; and, if such prove thy pleasure, I will teach thy son fray and fight and prowess in the plain of sword stroke and lance lunge. But ere so doing I would fain test thy skill in cavalalice; so do thou, O Emir, be first to appear as champion and single combatant in the field when I will show thee what horsemanship is." "Hearkening and obeying," replied the Emir, "and if thou desire the duello with us we will not baulk thee thereof." Hereat his Shaykhs and Chieftains sprang up and cried to him, "O Emir, Allah upon thee, do not meet in fight this cavalier for that thou wottest not an he be of mankind or of Jinn kind; so be thou not deceived by his sleights and snares." "Suffer me this day," quoth the Emir, "to see the cavalalice of this cavalier, and, if over me he prevail, know him to be a knight with whom none may avail." Speaking thus the Emir arose and hied him to his tent where he bade the slaves bring forth the best of his habergeons; and, when all these were set before him, he took from them a Davidian suit of manifold rings and close meshed, which he donned, and he baldrick'd himself with a scymitar of Hindi steel, hadst thou smitten therewith a cliff it had cleft it in twain or hadst thou stricken a hill it had been laid level as a plain; and he hent in hand a Rudaynían lance² of Khatt Hajar, whose length was thirty ells and upon whose head sat a point like unto a basilisk's tongue; and lastly he bade his slaves bring him his courser which in the race was the fleetest footed of all horses. Then the two

¹ For "Samhari" see vol. iv. 258.

² From "Rudaynah," either a woman or a place: see vols. ii. 1; vii. 265; and for "Khatt Hájár" vol. ii. 1.

combatants took the plain accompanied by the tribesmen nor did one of them all, or great or small, remain in camp for desire to witness the fight of these champions who were both as ravening lions. But first the stranger knight addressed his adversary and speaking with free and eloquent tongue quoth he, "I will encounter thee, O Emir Salamah, with the encountering of the valiant; so have thou a heed of me for I am he hath overthrown the Champions some and all." At these words each engaged his foeman and the twain forwards pressed for a long time, and the Raven of cut and thrust croaked over the field of fight and they exchanged strokes with the Hindi scymitar and they thrust and foined with the Khatti spear and more than one blade and limber lance was shivered and splintered, all the tribesmen looking on the while at both. And they ceased not to attack and retire and to draw near and draw off and to heave and fence until their forearms ailed and their endeavour failed. Already there appeared in the Emir Salamah somewhat of weakness and weariness; nathless when he looked upon his adversary's skill in the tourney and encounter of braves he saw how to meet all the foeman's sword strokes with his targe: however at last fatigue and loss of strength prevailed over him and he knew that he had no longer the force to fight; so he stinted his endeavour and withdrew from brunt of battle. Hereat the stranger knight alighted and falling at the Emir's feet kissed them and cried, "O Sovran of the Age, I came not hither to war with thee but rather with the design of teaching thy son, the Sultan Habib, the complete art of arms and make him the prow cavalier of his day." Replied Salamah, "In very sooth, O horseman of the age, thou hast spoken right fairly in thy speech; nor did I design with thee to fight nor devised I the duello or from steed to alight;¹ nay, my sole object was my son to incite that he might learn battle and combat aright, and the charge of the heroic Himyarite² to meet with might." Then the twain dismounted and each kissed his adversary; after which they returned to the tribal camp and the Emir bade decorate it and all the habitations of the Arab clans with choicest decoration, and they slaughtered the victims and spread the banquets and throughout that day the tribesmen ate and drank and fed the travellers and every wayfarer and the mean and mesquin and all the miserables. Now as soon as the Sultan Habib

¹ This is the idiomatic meaning of the Arab word "Nizál" = dismounting to fight on foot.

² In the text "Akyál," plur. of "Kayl" = Kings of the Himyarite peoples. See vol. vii. 60; here it is = the hero, the heroes.

was informed concerning that cavalier how he had foiled his father in the field of fight, he repaired to him and said, "Peace be with him who came longing for us and designing our society! Who art thou, Ho thou the valorous knight and foiler of foemen in fight?" Said 'the other, "Learn thou, O Habib, that Allah hath sent me theewards." "And, say me, what may be thy name?" "I am hight Al-'Abbús,¹ the Knight of the Grim Face." "I see thee only smiling of countenance whilst thy name clean contradicteth thy nature;" quoth the youth. Presently the Emir Salamah committed his son to the new governor saying, "I would thou make me this youth the Brave of his epoch;" whereto the knight replied, "To hear is to obey, first Allah then thyself and to do suit and service of thy son Habib." And when this was determined youth and governor went forth to the Maydan every day and after a while of delay Habib became the best man of his age in fight and fray. Seeing this his teacher addressed him as follows. "Learn, O Sultan Habib, that there is no help but thou witness perils and affrights and adventures, wherefor is weak the description of describers and thou shalt say in thyself, 'Would heaven I had never sighted such and I were of these same free.' And thou shalt fall into every hardship and horror until thou be united with the beautiful Durrat al-Ghawwás, Queen regnant over the Isles of the Sea. Meanwhile to affront all the perils of the path thou shalt fare forth from thy folk and bid adieu to thy tribe and patial stead; and, after enduring that which amateth man's wit, thou shalt win union with the daughter of Queen Kamar al-Zamán."² But when Habib heard these words concerning the "Pearl of the Diver" his wits were wildered and his senses were agitated and he cried to Al-'Abbús, "I conjure thee by Allah say me, is this damsel of mankind or of Jinn kind." Quoth the other, "Of Jinn kind, and she hath two Wazirs, one of either race, who overrule all her rulers, and a thousand islands of the Isles of the Sea are subject to her command,

¹ An intensive word, "on the weight," as the Arabs say of 'Abbás (stern faced) and meaning "Very stern faced, austere, grim." In the older translations it becomes "Il Haboul"—utterly meaningless.

² The Arab. "Moon of the Time" becomes in the olden versions "Camaulzaman," which means, if anything, "Complete Time," and she is the daughter of a Jinn King "Illabousatrous (Al-'Atrús?)." He married her to a potent monarch named "Shah-Goase" (Shah Ghawwás = King Diver), in this version "Sábúr" (Shahpur), and by hive Kamar Al-Zaman became the mother of Durrat al-Ghawwas.

while a host of Sayyids and Sharífs¹ and Grandees hath flocked to woo her, bringing wealthy gifts and noble presents, yet hath not any of them won his wish of her but all returned baffled and baulked of their will." Now the Sultan Habib hearing this from him cried in excess of perturbation and stress of confusion, "Up with us and hie we home where we may take seat and talk over such troublous matter and debate anent its past and its future." "Hearkening and obedience," rejoined the other; so the twain retired into privacy in order to converse at ease concerning the Princess, and Al-Abbus began to relate in these words

The History Of Durrat Al-Ghawwas.

WHILOME there was a Sovran amongst the Kings of the Sea, hight Sábúr, who reigned over the Crystalline Isles,² and he was a mighty ruler and a generous, and a masterful potentate and a glorious. He loved women and he was at trouble to seek out the fairest damsels; yet many of his years had gone by nor yet had he been blessed with boon of boy. So one day of the days he took thought and said in himself, "To this length of years I have attained and am well nigh at life's end and still am I childless: what then will be my case?" Presently, as he sat upon his throne of kingship, he saw enter to him an Ifrit fair of face and form, the which was none other than King 'Atrús³ of the Jinn, who cried, "The Peace be upon thee, Ho thou the King! and know that I have come to thee from my liege lord who affecteth thee. In my sleep it befel that I heard a Voice crying to me, 'During all the King's days never hath he been vouchsafed a child, boy or girl; so now let him accept my command and he shall win to his wish. Let him distribute justice and largesse and further the rights of the wronged and bid men to good and forbid them from evil and lend not aid to tyranny or to innovation in the realm and persecute not the unfortunate, and release from gaol all the prisoners he retaineth.' At these words of the Voice I awoke astartled by my vision and I hastened to thee without delay and I come with design to inform thee, O King of the Age, that I have a daughter, hight Kamar al-Zaman,

¹ In text "Sádát wa Ashráf:" for the technical meaning of "Sayyid" and "Sharif" see vols. iv. 170; v. 259.

² Gauttier, vii. 71. Les Isles Bellour: see vol. iii. 194.

³ Heron's " Illabousatrous"(?).

who hath none like her in her time, and no peer in this tide, and her I design giving thee to bride. The Kings of the Jann have oftentimes asked her in marriage of me but I would have none of them save a ruler of men like thyself and Alhamdolillah glory be to God, who caused thy Highness occur to my thought, for that thy fame in the world is goodly fair and thy works make for righteousness. And haply by the blessing of these thou shalt beget upon my daughter a man child, a pious heir and a virtuous." Replied the King, "Ho thou who comest to us and desirest our weal, I accept thine offer with love and good will." Then Sabur, the King of the Crystalline Isles, bade summon the Kazi and witnesses, and quoth the Ifrit, "I agree to what thou sayest, and whatso thou proposest that will I not oppose." So they determined upon the dowry and bound him by the bond of marriage with the daughter of Al-'Atrus, King of the Jinns, who at once sent one of his Flying Jann to bring the bride. She arrived forthright when they dressed and adorned her with all manner ornaments, and she came forth surpassing all the maidens of her era. And when King Sabur went in unto her he found her a clean maid: so he lay that night with her and Almighty Allah so willed that she conceived of him. When her days and months of pregnancy were sped, she was delivered of a girl babe as the moon, whom they committed to wet nurses and dry nurses, and when she had reached her tenth year, they set over her duennas who taught her Koran reading and writing and learning and belles lettres; brief, they brought her up after the fairest of fashions. Such was the lot¹ of Durrat al-Ghawwas, the child of Kamar al-Zaman, daughter to King 'Atrus by her husband King Sabur. But as regards the Sultan Habib and his governor Al-Abbus, the twain ceased not wandering from place to place in search of the promised damsel until one day of the days when the youth entered his father's garden and strolled the walks adown amid the borders² and blossoms of basil and of rose full blown and solaced himself with the works of the Compassionate One and enjoyed the scents and savours of the flowers there bestrown; and, while thus employed, behold, he suddenly espied the maiden, Durrat al-Ghawwas hight, entering therein as she were the moon; and naught could be lovelier than she of

¹ In text "Zayjah," from Pers. "Záycheh" = lit. a horoscope, a table for calculating nativities and so forth. In page 682 of the MS. the word is used = marriage lines.

² In text "Snsál," for "Salsál" = lit. chain.

all earth supplies, gracious as a Huriyah of the Virgins of Paradise, to whose praise no praiser could avail on any wise. But when the Sultan Habib cast upon her his eyes he could no longer master himself and his wits were bewildered from the excitement of his thoughts; so he regarded her with a long fixed look and said in himself, "I fear whenas she see me that she will vanish from my sight." Accordingly, he retired and clomb the branches of a tree in a stead where he could not be seen and whence he could see her at his ease. But as regards the Princess, she ceased not to roam about the Emir Salamah's garden until there approached her two score of snow white birds each accompanied by a handmaid of moon like beauty. Presently they settled upon the ground and stood between her hands saying, "Peace be upon thee, O our Queen and Sovran Lady." She replied, "No welcome to you and no greeting; say me, what delayed you until this hour when ye know that I am longing to meet the Sultan Habib, the dear one, son of Salamah, and I long to visit him for that he is the dearling of my heart. Wherefor I bade you accompany me and ye obeyed not, and haply ye have made mock of me and of my commandment." "We never gainsay thy behest," replied they, "or in word or in deed;" and they fell to seeking her beloved. Hearing this the Sultan Habib's heart was solaced and his mind was comforted and his thoughts were rightly directed and his soul was reposed; and when he was certified of her speech, he was minded to appear before her; but suddenly fear of her prevailed over him and he said to his thoughts, "Haply she will order one of the Jinns to do me die; so 'twere better to have patience and see what Allah shall purpose for me of His Almighty will." But the Princess and her attendants ceased not wandering about the garden from site to site and side to side till they reached the place wherein the Sultan Habib lay in lurking; when Durrat al-Ghawwas there stood still and said in herself, "Now I came not from my capital save on his account, and I would see and be seen by him even as the Voice informed me of him, O ye handmaidens; and peradventure hath the same informed him of me." Then the Princess and her suite, drawing still nearer to his place of concealment, found a lakelet in the Arab's garden brimful of water amiddlemost whereof stood a brazen lion, through whose mouth the water entered to issue from his tail. Hereat the Princess marvelled and said to her bondswomen, "This be none other

than a marvellous lake, together with the lion therein; and when, by the goodwill of Almighty Allah, I shall have returned home, I will let make a lakelet after this fashion, and in it set a lion of brass." Thereupon she ordered them to doff their dress and go down to the piece of water and swim about; but they replied, "O our lady, to hear is to obey thy commandment, but we will not strip nor swim save with thee." Then she also did off her dress and all stripped themselves and entered the lakelet in a body, whereupon the Sultan Habib looked through the leaves to solace himself with the fair spectacle and he ejaculated, "Blessed be the Lord the best of Creators!" And when the handmaids waxed weary of swimming, the Princess commanded them to come forth the water, and said, "Whenas Heaven willeth that the desire of my heart be fulfilled in this garden, what deem ye I should do with my lover?" and quoth they, " 'Twould only add to our pleasure and gladness." Quoth she, "Verily my heart assureth me that he is here and hidden amongst the trees of yon tangled brake;" and she made signs with her hand whither Habib lay in lurking place; and he, espying this, rejoiced with joy galore than which naught could be more, and exclaimed, "There is no Majesty and there is no Might save in Allah, the Glorious, the Great; what meaneth this lady? Indeed, I fear to stay in this stead lest she come hither and draw me forth and put me to shame; and 'twere better that of mine own accord I come out of my concealment and accost her and suffer her to do all she designeth and desireth." So he descended from the topmost of the tree wherein he had taken refuge and presented himself before the Princess Durrat Al-Ghawwas, who drew near and cried to him, "O Habib, O welcome to Habib! and is it thus that we have travailed with love of thee and longing for thee, and where hast thou been all this time, O my dearling, and O coolth of my eyes and O slice of my liver?" Replied he, "I was in the head of yonder huge tree to which thou pointedst with thy finger." And as they looked each at other she drew nearer to him and fell to improvising,

*"Thou hast doomed me, O branchlet of Bin, to despair
Who in worship and honour was wont to fare,
Who lived in rule and folk slaved for me
And hosts girded me round every hest to bear!"*

And anon quoth the Sultan Habib, "Alhamdolillah—laud be to the Lord, who deigned show me thy face and thy form!

Can it be thou kennest not what it was that harmed me and sickened me for thy sake, O Durrat al-Ghawwas?" Quoth she, "And what was it hurt thee and ailed thee?" "It was the love of thee and longing for thee!" "And who was the first to tell thee and make thee ware of me?" He replied saying, "One day it so betel, as I was amongst my family and my tribe, a Jinni Al-Abbus hight became my governor and taught me the accidents of thrust and cut and cavalairice; and ere he left he commended thy beauty and loveliness and foretold to me all that would pass between thee and me. So I was engrossed with affection for thee ere my eyes had sight of thee, and thence forward I lost all the pleasures of sleep, nor were meat and eating sweet to me, nor were drink and wine draughts a delight to me: so Alhamdolillah—praise be to Allah, who deigned conjoin me in such union with my heart's desire!" Hereat the twain exchanged an embrace so long that a swoon came upon them and both fell to the ground in a fainting fit, but after a time the handmaidens raised them up and besprinkled their faces with rose water which at once revived them. All this happened, withal the Emir Salamah wotted naught of what had befallen his son the Sultan Habib nor did his mother weet that had betided her child; and the husband presently went in to his spouse and said, "Indeed this boy hath worn us out: we see that o' nights he sleepeth not in his own place and this day he fared forth with the dawn and suffered us not to see a sight of him." Quoth the wife, "Since the day he went to Al-Abbus, thy boy fell into cark and care;" and quoth the husband, "Verily our son walked about the garden and Allah knoweth that therefrom is no issue anywhither. So there shalt thou find him and ask him of himself." And they talked over this matter in sore anger and agitation. Meanwhile as the Sultan Habib sat in the garden with the handmaids waiting upon him and upon the Princess Durrat al-Ghawwas, there suddenly swooped upon them a huge bird which presently changed form to a Shaykh seemly of aspect and semblance who approached and kissing their feet humbled himself before the lover and his beloved. The youth marvelled at such action of the Shaykh, and signalled to the Princess as to ask, "Who may be this old man?" and she answered in the same way, "This is the Wazir who caused me forgather with thee;" presently adding to the Shaykh, "What may be thy need?" "I came hither for the sake of thee," he replied, "and unless thou fare forthright to thy country and kingdom the rule of the Jánn will pass from thy hand;

for that the Lords of the land and Grandees of the realm seek thy loss and not a few of the nobles have asked me saying, O Wazir, where is our Queen? I answered, She is within her palace and today she is busied with some business. But such pretext cannot long avail, and thou, unless thou return with me to the region of thy reign there shall betray thee some one of the Marids and the hosts will revolt against thee and thy rule will go to ruin and thou wilt be degraded from command and sultanate." "What then is thy say and what thy bidding?" enquired she, and he replied, "Thou hast none other way save departure from this place and return to thy realm." Now when these words reached the ear of Durrat al-Ghawwas, her breast was straitened and she waxed sorrowful with exceeding sorrow for severance from her lover whom she addressed in these words, "What sayest thou anent that thou hast heard? In very sooth I desire not parting from thee and the ruin of my reign as little do I design; so come with me, O dearling of my heart, and I will make thee liege lord over the Isles of the Sea and sole master thereof." Hereat the Sultan Habib said in his soul, "I cannot endure parting from my own people; but as for thee thy love shall never depart from thee:" then he spake aloud, "An thou deign hear me, do thou abandon that which thou purposest and bid thy Wazir rule over the Isles and thy patrial stead; so shall we twain, I and thou, live in privacy for all time and enjoy the most joyous of lives." "That may never be," was her only reply; after which she cried to the Wazir saying, "Carry me off that I fare to my own land." Then after farewelling her lover, she mounted the Emir Wazir's back¹ and bade him bear her away, whereat he took flight and the forty handmaidens flew with him, towering high in air. Presently, the Sultan Habib shed bitter tears; his mother hearing him weeping sore as he sat in the garden went to her husband and said, "Knowest thou not what calamity hath befallen thy son

¹ In Sindbad the Seaman I have shown that riding men as asses is a facetious exaggeration of an African practice, the Minister being generally the beast of burden for the King. It was the same in the Maldive Islands. "As soon as the lord desires to land, one of the thief Catibes (Arab. Khatīb = a preacher, not Kátīb = a writer) comes forward to offer his shoulder (a function much esteemed) and the other gets upon his shoulders; and so, with a leg on each side, he rides him horse fashion to land, and is there set down." See p. 71, *The Voyage of François Pyrard*, etc. The volume is unusually well edited by Mr. Albert Gray, formerly of the Ceylon Civil Service, for the Hakluyt Society, MDCCCLXXXVII: it is, however, regrettable that he and Mr. Bell, his collaborateur, did not trace out the Maldive words to their "Aryan" origin showing their relationship to vulgar Hindostani as Mas to Machhī (fish) from the Sanskrit Matsya.

that I hear him there groaning and moaning?" Now when the parents entered the garden, they found him spent with grief and the tears trickled adown his cheeks like never ceasing rain showers;¹ so they summoned the pages who brought cucurbits of rosewater wherewith they besprinkled his face. But as soon as he recovered his senses and opened his eyes, he fell to weeping with excessive weeping and his father and mother likewise shed tears for the burning of their hearts and asked him, "O Habib, what calamity hath come down to thee and who of his mischief hath overthrown thee? Inform us of the truth of thy case." So he related all that had betided between him and Durrat al-Ghawwas, and his mother wept over him while his father cried, "O Habib, do thou leave this say and this thy desire cast away that the joys of meat and drink and sleep thou may enjoy alway." But he made answer, "O my sire, I will not slumber upon this matter until I shall sleep the sleep of death." "Arise thou, O my child," rejoined the Emir, "and let us return homewards,"² but the son retorted, "Verily I will not depart from this place wherein I was parted from the darling of my heart." So the sire again urged him saying, "These words do thou spare nor persist in this affair because therefrom for thee I fear;" and he fell to cheering him and comforting his spirits. After a while the Sultan Habib arose and fared homewards beside his sire who kept saying to him, "Patience, O my child, the while I assist thee in thy search for this young lady and I send those who shall bring her to thee." "O my father," rejoined the son, "I can no longer endure parting from her; nay, 'tis my desire that thou load me sundry camels with gold and silver and plunder and moneys that I may go forth to seek her: and if I win to my wish and Allah vouchsafe me length of life I will return unto you; but an the term of my days be at hand then the behest be to Allah, the One; the Omnipotent. Let not your breasts be straitened therefor and do ye hold and believe that if I abide with you and see not the beloved of my soul I shall perish of my pain

¹ In text "Ghayth al-Hátíl" = incessant rain of small drops and widely dispread. In Arab. the names for clouds, rain and all such matters important to a pastoral race are well nigh innumerable. Poetry has seized upon the material terms and has converted them into a host of metaphors; for "the genius of the Arabic language, like that of the Hebrew, is to form new ideas by giving a metaphorical signification to material objects (e.g. 'Azud, lit. the upper arm; met. a helper)." Chenery, p. 380.

² In the text "To the palace:" the scribe, apparently forgetting that he is describing Badawi life, lapses at times into "decorating the capital" and "adorning the mansion," as if treating of the normal city life. I have not followed his example.

while you be standing by to look upon my death. So suffer me to wayfare and attain mine aim; for from the day when my mother bare me 'twas written to my lot that I journey over wild and wold and that I see and voyage over the seas seven fold." Hereupon he fell to improvising these verses,

*"My heart is straitened with grief amain
And my friends and familiars have wrought me pain;
And whene'er you're absent I pine, and fires
In my heart beweeep what it bears of bane:
O ye, who fare for the tribe's domain,
Cry aloud my greetings to friends so fain!"*

Now when the Emir Salamah heard these his son's verses, he bade pack for him four camel loads of the rarest stuffs, and he largessed to him a she dromedary laden with thrones of red gold; then he said to him, "Lo, O my son, I have given thee more than thou askedst." "O my father," replied Habib, "where are my steed and my sword and my spear?" Hereat the pages brought forward a mail coat Davidian¹ and a blade Maghrabian and a lance Khattian and Samharian, and set them between his hands; and the Sultan Habib donning the habergeon and drawing his sabre and sitting lance in rest backed his steed, which was of the noblest blood known to all the Arabs. Then quoth he, "O my father, is it thy desire to send with me a troop of twenty knights that they may escort me to the land of Al-Yaman and may anon bring me back to thee?" "My design," quoth the sire, "is to despatch those with thee who shall befriend thee upon the road;" and, when Habib prayed him do as he pleased, the Emir appointed to him ten knights, valorous wights, who dreaded naught of death however sudden and awesome. Presently, the youth farewelled his father and mother, his family and his tribe, and joining his escort, mounted his destrier when Salamah, his sire, said to his company, "Be ye to my son obedient in all he shall command you;" and said they, "Hearing and obeying." Then Habib and his many turned away from home and addressed them to the road when he began to improvise the following lines,

¹ Heron translates "A massy cuirass of Haoudi."

*"My longing grows less and far goes my cark
 After flamed my heart with the love fire stark;
 As I ride to search for my soul's desire
 And I ask of those faring to Al-Irák."*

On this wise it befel the Sultan Habib and his farewelling his father and mother; but now lend ear to what came of the knights who escorted him. After many days of toil and travail they waxed discontented and disheartened; and presently taking counsel one with other, they said, "Come, let us slay this lad and carry off the loads of stuffs and coin he hath with him; and when we reach our homes and be questioned concerning him, let us say that he died of the excess of his desire to Princess Durrat al-Ghawwas." So they followed this rede, while their lord wotted naught of the ambush laid for him by his followers. And having ridden through the day when the night of offence¹ was disspread, the escort said, "Dismount we in this garden² that here we may take our rest during the dark hours, and when morning shall morrow we will resume our road." The Sultan Habib had no mind to oppose them, so all alighted and in that garden took seat and whatso of victual was with them produced; after which they ate and drank their sufficiency and lay down to sleep all of them save their lord, who could not close eye for excess of love longing. "O Habib, why and wherefore sleepest thou not?" they asked, and he answered, "O comrades mine, how shall slumber come to one yearning for his dearling, and verily I will lie awake nor enjoy aught repose until such time as I espy the life blood of my heart, Durrat al-Ghawwas." Thereupon they held their peace; and presently they held council one with other saying, "Who amongst us can supply a dose of Bhang that we may cast him asleep and his slaughter may be easy to us?" "I have two Miskáls weight³ of that same," quoth one of them, and the others took it from him and presently, when occasion served, they put it into

¹ In text, "Inbasata'l-Layl al-Asá," which M. Houdas renders et s'étendit la nuit (mère) de la tristesse.

² "Rauzah" in Algiers is a royal park; also a prairie, as "Rauz al-Sanájirah," plain of the Sinjars: Ibn Khaldun, ii. 448.

³ The "Miskál" (for which see vols. i. 126; ix. 262) is the weight of a dinar = 1½ dirham = 71-72 grains avoir. A dose of 142 grains would kill a camel. In 1848, when we were marching up the Indus Valley under Sir Charles Napier to attack Náo Mall of Multan, the Sind Camel Corps was expected to march at the rate of some 50 miles a day, and this was done by making the animals more than half drunk with Bhang or Indian hemp.

a cup of water and presented it to Habib. He hent that cup in hand and drank off the drugged liquid at a single draught; and presently the Bhang wrought in his vitals and its fumes mounted to his head, mastering his senses and causing his brain to whirl round, whereupon he sank into the depths of unconsciousness. Then quoth his escort, "As soon as his slumber is soundest and his sleep heaviest we will arise and slay him and bury him on the spot where he now sleepeth: then will we return to his father and mother, and tell them that of love stress to his beloved and of excessive longing and pining for her he died." And upon this deed of treachery all agreed. So when dawned the day and showed its sheen and shone clear and serene the knights awoke and seeing their lord drowned¹ in sleep they arose and sat in council, and quoth one of them, "Let us cut his throat from ear to ear;"² and quoth another, "Nay, better we dig us a pit the stature of a man and we will cast him amiddlemost thereof and heap upon him earth so that he will die, nor shall any know aught about him." Hearing this said one of the retinue, whose name was Rabí'a,³ "But fear you naught from Almighty Allah and regard ye not the favours wherewith his father fulfilled you, and remember ye not the bread which ye ate in his household and from his family? Indeed 'twas but a little while since his sire chose you out to escort him that his son might take solace with you instead of himself, and he entrusted unto you his heart's core, and now ye are pleased to do him die and thereby destroy the life of his parents. Furthermore, say me doth your judgment decide that such ill work⁴ can possibly abide hidden from his father? Now I swear by the loyalty⁴ of the Arabs there will not remain for us a wight or any who bloweth the fire alight, however mean and slight, who will receive us after such deed. So do ye at least befriend and protect your households and your clans and your wives and your children whom ye left in the tribal domain. But now you design utterly to destroy us, one and all, and after death affix to our memories the ill name of traitors, and cause our women be enslaved

¹ In text, "Yakhat," probably clerical error for "Yakhbut," Lit. = he was panting in a state of unconsciousness: see Dozy, Suppl. s. v.

² In text "Al-Dán," which is I presume a clerical error for "Al-Uzn" = ear. ["Dán," with the dual "Dánayn," and "Wudn," with the plural "Audán," are popular forms for the literary "Uzn."—ST.]

³ This name has occurred in MS. p. 655, but it is a mere nonentity until p. 657—the normal incuriousness. Heron dubs him "Rabin"

⁴ In the text "Zimmat" = obligation, protection, clientship.

and our children enthralled, nor leave one of us aught to be longed for." Quoth they jeeringly, "Bring what thou hast of righteous rede:" so quoth he, "Have you fixed your intent upon slaying him and robbing his good?" and they answered, "We have." However, he objected again and cried, "Come ye and hear from me what it is I advise you, albeit I will take no part¹ in this matter;" presently adding, "Established is your resolve in this affair, and ye wot better than I what you are about to do. But my mind is certified of this much; do ye not transgress in the matter of his blood and suffer only his crime be upon you;² moreover, if ye desire to lay hands upon his camels and his moneys and his provisions, then do ye carry them off and leave him where he lieth; then if he live, 'twere well, and if he die 'twill be even better and far better." "Thy rede is right and righteous," they replied. Accordingly they seized his steed and his habergeon and his sword and his gear of battle and combat, and they carried off all he had of money and means, and placing him naked upon the bare ground they drove away his camels. Presently asked one of other, "Whenas we shall reach the tribe what shall we say to his father and his mother?" "Whatso Rabi'a shall counsel us," quoth they, and quoth Rabi'a, "Tell them, 'We left not travelling with your son; and, as we fared along, we lost sight of him and we saw him nowhere until we came upon him a-swoon and lying on the road senseless: then we called to him by name but he returned no reply, and when we shook him with our hands behold, he had become a dried up wand. Then seeing him dead we buried him and brought back to you his good and his belongings.' " "And if they ask you," objected one, " 'In what place did ye bury him and in what land, and is the spot far or near,' what shall ye make answer; also if they say to you, 'Why did ye not bear his corpse with you,' what then shall be your reply?' " Rabi'a to this rejoined, "Do you say to them, 'Our strength was weakened and we waxed feeble from burn of heart and want of water, nor could we bring his remains with us.' And if they ask you, 'Could ye not bear him a-back; nay, might ye not have carried him upon one of the camels?' do ye declare that ye could not for two reasons, the first being that the body

¹ "Sahha 'alakah" (= a something) "fī hazā 'l-Amri." The first word appears de trop being enclosed in brackets in the MS.

² "Wa yabkī 'alaykum Mabālu-h." [For "Mabāl" I would read "Wabāl," in the sense of crime or punishment, and translate: "lest the guilt of it rest upon you."—ST.1

was swollen and stinking from the fiery air, and the second our fear for his father, lest seeing him rotten he could not endure the sight and his sorrow be increased for that he was an only child and his sire hath none other." All the men joined in accepting this counsel of Rabi'a, and each and every exclaimed, "This indeed is the rede that is most right." Then they ceased not wayfaring until they reached the neighbourhood of the tribe, when they sprang from their steeds and openly donned black, and they entered the camp showing the sorest sorrow. Presently they repaired to the father's tent, grieving and weeping and shrieking as they went; and when the Emir Salamah saw them in this case, crowding together with keening and crying for the departed, he asked them, "Where is he, my son?" and they answered, "Indeed he is dead." Right hard upon Salamah was this lie, and his grief grew the greater, so he scattered dust upon his head and plucked out his beard and rent his raiment and shrieked aloud saying, "Woe for my son, ah! Woe for Habib, ah! Woe for the slice of my liver, ah! Woe for my grief, ah! Woe for the core¹ of my heart, ah!" Thereupon his mother came forth, and seeing her husband in this case, with dust on his head and his beard plucked out and his robe collar² rent, and sighting her son's steed she shrieked, "Woe is me and well away for my child, ah!" and fainted swooning for a full told hour. Anon when recovered she said to the knights who had formed the escort, "Woe to you, O men of evil, where have ye buried my boy?" They replied, "In a far off land whose name we wot not, and 'tis wholly waste and tenanted by wild beasts," whereat she was afflicted exceedingly. Then the Emir Salamah and his wife and household and all the tribesmen donned garbs black hued and ashes whereupon to sit they strewed, and ungrateful to them was the taste of food and drink, meat and wine; nor ceased they to bewep their loss, nor could they comprehend what had befallen their son and what of ill lot had descended upon him from Heaven.

¹ In the text "Suwaydá" literally "a small and blackish woman"; and "Suwaydá al. Kalb" (the black one of the heart) = original sin, as we should say. [The diminutive of "Sayyid" would be "Suwayyid," as "Kuwayyis" from "Kayyis," and "Juwayyid" from "Jayyid" (comp. supra p. 3). "Suwayd" and "Suwaydá" are diminutives of "Aswad," black, and its fem. " Saudá" respectively, meaning blackish. The former occurs in "Umm al-Suwayd" = anus. "Suwaydá al-Kalb" = the blackish drop of clotted blood in the heart, is synonymous with "Habbat al-Kalb" = the grain in the heart, and corresponds to our core of the heart. Metaphorically both are used for "original sin."—ST.]

² "Yákah Thiyábish;" the former word being Turkish (M. Houdas).

Such then was the case of them; but as regards the Sultan Habib, he continued sleeping until the Bhang ceased to work in his brain, when Allah sent a fresh, cool wind which entered his nostrils and caused him sneeze, whereby he cast out the drug and sensed the sun heat and came to himself. Hereupon he opened his eyes and sighted a wild and waste land, and he looked in vain for his companions the knights, and his steed and his sword and his spear and his coat of mail, and he found himself mother naked, athirst, anhungered. Then he cried out in that Desert of desolation which lay far and wide before his eyes, and the case waxed heavy upon him, and he wept and groaned and complained of his case to Allah Almighty, saying, "O my God and my Lord and my Master, trace my lot an thou hast traced it upon the Guarded Tablet, for who shall right me save Thyself, O Lord of Might that is Allmight and of Grandeur All puissant and All excellent!" Then he began improvising these verses,

*"Faileth me, O my God, the patience with the pride o' me;
Life tie is broke and drawing nigh I see Death tide o' me:
To whom shall injured man complain of injury and wrong
Save to the Lord (of Lords the Best!) who stands by side o' me."*

Now whilst the Sultan Habib was ranging with his eye corners to the right and to the left, behold, he beheld a blackness rising high in air, and quoth he to himself, "Doubtless this dark object must be a mighty city or a vast encampment, and I will hie me thither before I be overheated by the sun glow and I lose the power of walking and I die of distress and none shall know my fate." Then he heartened his heart for the improvising of such poetry as came to his mind, and he repeated these verses,

*"Travel, for on the way all goodly things shalt find;
And wake from sleep and dreams if still to sleep inclined!
Or victory win and rise and raise thee highmost high
And gain, O giddy pate, the food for which thy soul hath pined;
Or into sorrow thou shalt fall with breast full strait
And ne'er enjoy the Fame that woos the gen'rous mind,
Nor is there any shall avail to hinder Fate
Except the Lord of Worlds who the Two Beings¹ designed."*

¹ Arab. "Kaunayn" = the two entities, this world and the other world, the past and the future, etc. Here it is opposed to "'A'lamína," here 'Awálim = the (three) worlds, for which see vol. ii. 236.

And when he had finished his verse, the Sultan Habib walked in the direction of that blackness nor left walking until he drew near the ridge; but after he could fare no farther and that walking distressed him (he never having been broken to travel afoot and barefoot withal), and his forces waxed feeble and his joints relaxed and his strong will grew weak and his resolution passed away. But whilst he was perplexed concerning what he should do, suddenly there alighted between his hands a snow white fowl huge as the dome of a Hammám, with shanks like the trunk of a palm tree. The Sultan Habib marvelled at the sight of this Rukh, and saying to himself, "Blessed be Allah the Creator!" he advanced slowly towards it and all unknown to the fowl seized its legs. Presently the bird put forth its wings (he still hanging on) and flew upwards to the confines of the sky, when behold, a Voice was heard saying, "O Habib! O Habib! hold to the bird with straitest hold, else 'twill cast thee down to earth and thou shalt be dashed to pieces limb from limb!" Hearing these words he tightened his grasp and the fowl ceased not flying until it came to that blackness which was the outline of Káf the mighty mountain, and having set the youth down on the summit it left him and still flew onwards. Presently a Voice sounded in the sensorium of the Sultan Habib saying, "Take seat, O Habib; past is that which conveyed thee hither on thy way to Durrat al-Ghawwas;" and he, when the words met his ear, aroused himself and arose and, descending the mountain slope to the skirting plain, saw therein a cave. Hereat quoth he to himself, "If I enter this antre, haply shall I lose myself, and perish of hunger and thirst!" He then took thought and reflected, "Now death must come sooner or later, wherefore will I adventure myself in this cave." And as he passed thereinto he heard one crying with a high voice and a sound so mighty that its volume resounded in his ears. But right soon the crier appeared in the shape of Al-Abbus, the Governor who had taught him battle and combat; and, after greeting him with great joy, the lover recounted his love adventure to his whilome tutor. The Jinni bore in his left a scymitar, the work of the Jahn and in his right a cup of water which he handed to his pupil. The draught caused him to swoon for an hour or so, and when he came to Al-Abbus made him sit up and bathed him and robed him in the rarest of raiment and brought him a somewhat of victual and the twain ate and drank together. Then quoth Habib to Al-Abbus, "Knowest thou not that which befel me with

Durrat al-Ghawwas of wondrous matters?" and quoth the other, "And what may that have been?" whereupon the youth rejoined, "O my brother, Allah be satisfied with thee for that He willed thou appear to me and direct me and guide me aright to the dearling of my heart and the cooling of mine eyes." "Leave thou such foolish talk," replied Al-Abbus, "for where art thou and where is Durrat al-Ghawwas? Indeed between thee and her are horrors and perils and long tracts of land and seas wondrous, and adventures marvellous, which would amaze and amaze the rending lions, and spectacles which would turn grey the sucking child or any one of man's scions." Hearing these words Habib clasped his governor to his breast and kissed him between the eyes, and the Jinni said, "O my beloved, had I the might to unite thee with her I would do on such wise, but first 'tis my desire to make thee forgather with thy family in a moment shorter than an eye twinkling." "Had I longed for my own people," rejoined Habib, "I should never have left them, nor should I have endangered my days nor wouldst thou have seen me in this stead; but as it is I will never return from my wayfaring till such time as my hope shall have been fulfilled, even although my appointed life term should be brought to end, for I have no further need of existence." To these words the Jinni made answer, "Learn thou, O Habib, that the cavern wherein thou art containeth the hoards of our Lord Solomon, David's son (upon the twain be The Peace!), and he placed them under my charge and he forbade me abandon them until such time as he shall permit me, and furthermore that I let and hinder both mankind and Jinn kind from entering the Hoard; and know thou, O Habib, that in this cavern is a treasure house and in the Treasury forty closets offsetting to the right and to the left. Now wouldst thou gaze upon this wealth of pearls and rubies and precious stones, do thou ere passing through the first door dig under its threshold, where thou shalt find buried the keys of all the magazines. Then take the first of them in hand and unlock its door, after which thou shalt be able to open all the others and look upon the store of jewels therein. And when thou shalt design to depart the Treasury thou shalt find a curtain hung up in front of thee and fastened around it eighty hooks of red gold;¹ and do thou beware how thou raise

¹ In text "Changul," again written with a three dotted Chím.

the hanging without quilting them all with cotton." So saying he gave him a bundle of tree wool he had by him, and pursued, "O Habib, when thou shalt have raised the curtain thou wilt discover a door with two leaves also of red gold, whereupon couplets are inscribed, and as regards the first distich an thou master the meaning of the names and the talismans, thou shalt be saved from all terrors and horrors, and if thou fail to comprehend them thou shalt perish in that Hoard. But after opening the door close it not with noise nor glance behind thee, and take all heed, as I fear for thee those charged with the care of the place¹ and its tapestry. And when thou shalt stand behind the hanging thou shalt behold a sea clashing with billows dashing, and 'tis one of the Seven Mains which shall show thee, O Habib, marvels whereat thou shalt wonder, and whereof relaters shall relate the strangest relations. Then do thou take thy stand upon the seashore whence thou shalt descry a ship under way and do thou cry aloud to the crew who shall come to thee and bear thee aboard. After this I wot not what shall befall thee in this ocean, and such is the end of my say and the last of my speech, O Habib, and—The Peace!" Hereat the youth joyed with joy galore than which naught could be more and taking the hand of Al-Abbus he kissed it and said, "O my brother, thou hast given kindly token in what thou hast spoken, and Allah requite thee for me with all weal, and mayest thou be fended from every injurious ill!" Quoth Al-Abbus, "O Habib, take this scymitar and baldrick thyself therewith, indeed 'twill enforce thee and hearten thy heart, and don this dress which shall defend thee from thy foes." The youth did as he was bidden; then he farewelled the Jinni and set forth on his way, and he ceased not pacing forward until he reached the end of the cavern and here he came upon the door whereof his governor had informed him. So he went to its threshold and dug thereunder and drew forth a black bag creased and stained by the lapse of years. This he unclosed and it yielded him a key which he applied to the lock and it forthwith opened and admitted him into the Treasury where, for exceeding murk and darkness, he could not see what he hent in hand. Then quoth he to himself, "What is to do? Haply Al-Abbus hath compassed my destruction!" And the while he sat on this wise sunken in thought, behold, he beheld a light gleaming from afar, and as he advanced

¹ In text "Al-Mazrab" which M. Houdas translates cet endroit.

its sheen guided him to the curtain whereof he had been told by the Jinni. But as he looked he saw above it a tablet of emerald dubbed with pearls and precious stones, while under it lay the hoard which lighted up the place like the rising sun. So he hastened him thither and found inscribed upon the tablet the following two couplets,

*"At him I wonder who from woe is free,
And who no joy displays¹ when safe is he:
And I admire how Time deludes man when
He views the past; but ah, Time's tyranny."*

So the Sultan Habib read over these verses more than once, and wept till he swooned away; then recovering himself he said in his mind, "To me death were pleasanter than life without my love!" and turning to the closets which lay right and left he opened them all and gazed upon the hillocks of gold and silver and upon the heaps and bales of rubies and unions and precious stones and strings of pearls, wondering at all he espied, and quoth he to himself "Were but a single magazine of these treasures revealed, wealthy were all the peoples who on earth do dwell." Then he walked up to the curtain whereupon Jinns and Ifrits appeared from every site and side, and voices and shrieks so loudened in his ears that his wits well nigh flew from his head. So he took patience for a full told hour when behold, a smoke which spired in air thickened and brooded low, and the sound ceased and the Jinns departed. Hereat, calling to mind the charge of Al-Abbus, he took out the cotton he had by him and after quilting the golden hooks he withdrew the curtain and sighted the portal which the Jinni had described to him. So he fitted in the key and opened it, after which, oblivious of the warning, he slammed to the door noisily in his fear and forgetfulness, but he did not venture to look behind him. At this the Jinns flocked to him from every side and site crying, "O thou foulest of mankind, wherefore dost thou provoke us and disturb us from our stead? and, but for thy wearing the gear of the Jann, we had slain thee forthright." But Habib answered not and, arming himself with patience and piety, he tarried awhile until the hubbub was stilled, nor did the Jann cry at him any more: and, when the storm was followed by calm, he paced forward to the shore and looked upon the ocean crashing

¹ In text "Yabahh" = saying "Bah, Bah!"

with billows dashing. He marvelled at the waves and said to himself, "Verily none may know the secrets of the sea and the mysteries of the main save only Allah!" Presently, he beheld a ship passing along shore, so he took seat on the strand until Night let down her pall of sables upon him; and he was an-hungered with exceeding hunger and athirst with excessive thirst. But when morrowed the morn and day showed her sheen and shone serene, he awoke in his sore distress and behold, he saw two Mermaidens of the daughters of the deep (and both were as moons) issue forth hard by him. And ere long quoth one of the twain, "Say me, wottest thou the mortal who sitteth yonder?" "I know him not," quoth the other, whereat her companion resumed, "This be the Sultan Habib who cometh in search of Durrat al-Ghawwas, our Queen and liege lady." Hearing these words the youth considered them straitly and marvelling at their beauty and loveliness he presently rejoiced and increased in pleasure and delight. Then said one to other, "Indeed the Sultan Habib is in this matter somewhat scant and short of wits; how can he love Durrat al-Ghawwas when between him and her is a distance only to be covered by the sea voyage of a full year over most dangerous depths? And, after all this woe hath befallen him, why doth he not hie him home and why not save himself from these horrors which promise to endure through all his days and to cast his life at last into the pit of destruction?" Asked the other, "Would heaven I knew whether he will ever attain to her or not!" and her companion answered, "Yes, he will attain to her, but after a time and a long time and much sadness of soul." But when Habib heard this promise of success given by the Maidens of the Main his sorrow was solaced and he lost all that troubled him of hunger and thirst. Now while he pondered these matters there suddenly issued from out the ocean a third Mermaid, which asked her fellows, "Of what are you prattling?" and they answered, "Indeed the Sultan Habib sitteth here upon the seashore during this the fourth successive night." Quoth she, "I have a cousin the daughter of my paternal uncle and when she came to visit me last night I enquired of her if any ship had passed by her and she replied, 'Yea verily, one did sail driven towards us by a violent gale, and its sole object was to seek you.' " And the others rejoined, "Allah send thee tidings of welfare!" The youth hearing these words was gladdened and joyed with

exceeding joy; and presently the three Mermaidens called to one another and dove into the depths leaving the listener standing upon the strand. After a short time he heard the cries of the crew from the craft announced and he shouted to them and they, noting his summons, ran alongside the shore and took him up and bore him aboard: and, when he complained of hunger and thirst, they gave him meat and drink and questioned him saying, "Thou! who art thou? Say us, art of the trader folk?" "I am the merchant Such and such," quoth he, "and my ship foundered albe 'twas a mighty great vessel; but one chance day of the days as we were sailing along there burst upon us a furious gale which shivered our timbers and my companions all perished while I floated upon a plank of the ship's planks and was carried ashore by the send of the sea. Indeed I have been floating for three days and this be my fourth night." Hearing this adventure from him the traders cried, "Grieve no more in heart but be thou of good cheer and of eyes cool and clear: the sea voyage is ever exposed to such chances and so is the gain thereby we obtain; and if Allah deign preserve us and keep for us the livelihood He vouchsafed to us we will bestow upon thee a portion thereof." After this they ceased not sailing until a tempest assailed them and blew their vessel to starboard and larboard and she lost her course and went astray at sea. Hereat the pilot cried aloud, saying, "Ho ye company aboard, take your leave one of other for we be driven into unknown depths of ocean, nor may we keep our course, because the wind bloweth full in our faces." Hereupon the voyagers fell to beweeeping the loss of their lives and their goods, and the Sultan Habib shed tears which trickled adown his cheeks and exclaimed, "Would Heaven I had died before seeing such torment: indeed this is naught save a matter of marvel." But when the merchants saw the youth thus saddened and troubled of soul, and weeping withal, they said to him, "O Monarch of the Merchants, let not thy breast be straitened or thy heart be disheartened: haply Allah shall vouchsafe joy to us and to thee: moreover, can vain regret and sorrow of soul and shedding of tears avail aught? Do thou rather ask of the Almighty that He deign relieve us and further our voyage." But as the vessel ran through the middle of the main, she suddenly ceased her course and came to a stop without tacking to the right or the left, and the pilot cried out, "O folk, is there any of you who conneth this ocean?" But they made answer, "We know thereof naught, neither in all our voyage did we see

ought resembling it." The pilot continued, "O folk, this main is hight 'The Azure';¹ nor did any trader at any time therein enter but he found destruction; for that it is the home of Jinns and the house of Ifrits, and he who now withholdeth our vessel from its course is known as Al-Ghashamsham,² and our lord Solomon son of David (upon the twain be The Peace!) deputed him to snatch up and carry off from every craft passing through these forbidden depths whatever human beings, and especially merchants, he might find a-voyaging, and to eat them alive." "Woe to thee!" cried Habib. "Wherefore bid us take counsel together when thou tellest us that here dwelleth a Demon over whom we have no power to prevail, and thou terrifiest us with the thoughts of being devoured by him? However, feel ye no affright; I will fend off from you the mischief of this Ifrit." They replied, "We fear for thy life, O Monarch of the Merchants," and he rejoined, "To you there is no danger." Thereupon he donned a closely woven mail coat and armed himself with the magical scymitar and spear; then, taking the skins of animals freshly slain,³ he made a hood and vizor thereof and wrapped strips of the same around his arms and legs that no harm from the sea might enter his frame. After this he bade his shipmates bind him with cords under his armpits and let him down amiddlemost the main. And as soon as he touched bottom he was confronted by the Ifrit, who rushed forward to make a mouthful of him, when the Sultan Habib raised his forearm and with the scymitar smote him a stroke which fell upon his neck and hewed him into two halves. So he died in the depths; and the youth, seeing the foeman slain, jerked the cord and his mates drew him up and took him in, after which the ship sprang forward like a shaft outshot from the belly⁴ of the bow. Seeing this all the traders wondered with excessive wonderment and hastened up to the youth, kissing his feet and crying, "O Monarch of the Merchants, how didst thou prevail against him and do him die?" "When I dropped into the depths," replied he,

¹ In text "Bahr al-Azrak" = the Blue Sea, commonly applied to the Mediterranean: the origin of the epithet is readily understood by one who has seen the Atlantic or the Black Sea.

² i.e. "The Stubborn," "The Obstinate."

³ In text "Al-Jawádit," where M. Houdas would read "Al-Hawádith" which he renders by animaux fraîchement tués.

⁴ In the text "Kabad" = the liver, the sky vault, the handle or grasp of a bow.

"in order to slay him, I asked against him the aidance of Allah, who vouchsafed His assistance, and on such wise I slaughtered him." Hearing these good tidings and being certified of their enemy's death the traders offered to him their good and gains whereof he refused to accept aught, even a single mustard seed. Now, amongst the number was a Shaykh well shotten in years and sagacious in all affairs needing direction; and this oldster drew near the youth, and making lowly obeisance said to him, "By the right of Who sent thee uswards and sent us theewards, what art thou and what may be thy name and the cause of thy falling upon this ocean?" The Sultan Habib began by refusing to disclose aught of his errand, but when the Shaykh persisted in questioning he ended by disclosing all that had betided him first and last, and as they sailed on suddenly the Pilot cried out to them, "Rejoice ye with great joy and make ye merry and be ye gladdened with good news, O ye folk, for that ye are saved from the dangers of these terrible depths and ye are drawing near the city of Sábúr, the King who overruleth the Isles Crystalline; and his capital (which be populous and prosperous) ranketh first among the cities of Al-Hind, and his reign is foremost of the Isles of the Sea." Then the ship inclined thither, and drawing nearer little by little entered the harbour¹ and cast anchor therein, when the canoes² appeared and the porters came on board and bore away the luggage of the voyagers and the crew, who were freed from all sorrow and anxiety. Such was their case; but as regards Durrat al-Ghawwas, when she parted from her lover, the Sultan Habib, severance weighed sore and stark upon her, and she found no pleasure in meat and drink and slumber and sleep. And presently whilst in this condition and sitting upon her throne of estate, an Ifrit appeared to her and coming forwards between her hands said, "The Peace of Allah be upon thee, O Queen of the Age and Empress of the Time and the Tide!" whereto she made reply, "And upon thee be The Peace and the ruth of Allah and His blessings. What seekest thou O Ifrit?" Quoth he, "There lately hath come to us a shipful of merchants and I have heard talk of the Sultan Habib being amongst them." As these words reached her ear she largessed the Ifrit and

¹ In the text "Mini" = a port both in old Egyptian and mod. Persian: see "Mitrahinna," vol. ii. 257.

² "Al-Nakáír," plur. of "Nakír" = a dinghy, a dug out.

said to him, "An thou speak sooth I will bestow upon thee whatso thou wishest." Then, having certified herself of the news, she bade decorate the city with the finest of decorations and let beat the kettledrums of glad tidings and bespread the way leading to the Palace with a carpeting of sendal,¹ and they obeyed her behest. Anon she summoned her pages and commanded them to bring her lover before her; so they repaired to him and ordered him to accompany them. Accordingly, he followed them and they ceased not faring until they had escorted him to the Palace, when the Queen bade all her pages gang their gait and none remained therein save the two lovers; to wit, the Sultan Habib and Durrat al-Ghawwas. And after the goodly reunion she sent for the Kazi and his assessors and bade them write out her marriage writ² with Habib. He did as he was bidden and the witnesses bore testimony thereto and to the dowry being duly paid; and the tie was formally tied and the wedding banquets were disspread. Then the bride donned her choicest of dresses and the marriage procession was formed and the union was consummated and both joyed with joy exceeding. Now this state of things endured for a long while until the Sultan Habib fell to longing after his parents and his family and his native country; and at length, on a day of the days, when a banquet was served up to him by his bride, he refused to taste thereof, and she, noting and understanding his condition, said to him, "Be of good cheer, this very night thou shalt find thee amongst thine own folk." Accordingly she summoned her Wazir of the Jann, and when he came she made proclamation amongst the nobles and commons of the capital saying, "This my Wazir shall be my Viceregent over you and whoso shall gainsay him that man I will slay." They replied with "Hearkening to and obeying Allah and thyself and the Minister." Then turning to her newly established deputy she said, "I desire that thou guide me to the garden wherein was the Sultan Habib;" and he replied, "Upon my head be it and on my eyes!" So an Ifrit was summoned, and Habib mounting him pick a back together with the Princess Durrat al-Ghawwas bade him repair to the garden appointed, and the Jinni took flight, and in less than the twinkling of an eye bore the couple to their destination. Such was the reunion of the Sultan Habib with Durrat al-Ghawwas and his joyous

¹ For this "Pá-andáz," as the Persians call it, see vol. iii. 141.

² In text "Kataha Zayjata-há," the word has before been noticed.

conjunction;¹ but as regards the Emir Salamah and his wife, as they were sitting and recalling to memory their only child and wondering in converse at what fate might have betided him, lo and behold! the Sultan Habib stood before them and by his side was Durrat al-Ghawwas his bride, and as they looked upon him and her, weeping prevailed over them for excess of their joyance and delight and both his parents threw themselves upon him and fell fainting to the ground. As soon as they recovered the youth told them all that had betided him, first and last, whereupon one congratulated other and the kettledrums of glad tidings were sounded, and a world of folk from all the Badawi tribes and the burghers gathered about them and offered hearty compliments on the reunion of each with other. Then the encampment was decorated in whole and in part, and festivities were appointed for a term of seven days full told, in token of joy and gladness; and banquets were arrayed and trays were disspread, and all sat down to them in the pleasantest of life eating and drinking; and the hungry were filled, and the mean and the miserable and the mendicants were feasted until the end of the seventh day. After this they applied them to the punishment of the ten Knights whom the Emir Salamah had despatched to escort his son; and the Sultan Habib gave order that retribution be required from them, and restitution of all the coin and the good and the horses and the camels entrusted to them by his sire. When these had been recovered he commanded that there be set up for them as many stakes in the garden wherein he sat with his bride, and there in their presence he let impale² each upon his own pale.

¹ Again "Hizá bi-Zayjati-hä" = le bonheur de ses aventures.

² This impalement ("Salb," which elsewhere means crucifying, vol. iii. 25) may be a barbarous punishment but it is highly effective, which after all is its principal object. Old Mohammed Ali of Egypt never could have subjugated and disciplined the ferocious Badawi of Al-Asir, the Ophir region South of Al-Hijáz, without the free use of the stake. The banditti dared to die but they could not endure the idea of their bodies being torn to pieces and devoured by birds and beasts. The stake commonly called "Kházúk," is a stout pole pointed at one end, and the criminal being thrown upon his belly is held firm whilst the end is passed up his fundament. His legs and body are then lashed to it and it is raised by degrees and planted in a hole already dug, an agonising part of the process. If the operation be performed by an expert who avoids injuring any mortal part, the wretch may live for three days suffering the pangs of thirst; but a drink of water causes hemorrhage and instant death. This was the case with the young Moslem student who murdered the excellent Marshal Kleber in the garden attached to Shepherd's Hotel, Cairo, wherein, by the by, he suffered for his patriotic crime. Death as in crucifixion is brought on by cramps and nervous exhaustion, for which see Canon Farrar (Life of Christ, ii. 392 et seqq.).

And thenceforward the united household ceased not living the most joyous of lives and the most delectable until the old Emir Salamah paid the debt of nature, and they mourned him with excessive mourning for seven days. When these were ended his son, the Sultan Habib, became ruler in his stead and received the homage of all the tribes and clans who came before him and prayed for his victory and his length of life; and the necks of his subjects, even the most stubborn, were bowed in abasement before him. On this wise he reigned over the Crystalline Isles of Sabur, his sire in law, with justice and equity, and his Queen, Durrat al-Ghawwas, bare to him children in numbers who in due time followed in their father's steps. And here is terminated the tale of Sultan Habib and Durrat al-Ghawwas with all perfection and completion and good omen.

END OF VOLUME XVI.

NOTE ON THE HISTORY OF HABIB.

The older translators of this "New Arabian Night" have made wild work with this Novel at least as the original is given by my text and the edition of Gauttier (vii. 60—90): in their desire to gallicise it they have invested it with a toilette purely European and in the worst possible style. Amongst the insipid details are the division of the Crystalline Islands into the White, Yellow, Green and Blue; with the Genies Abarikaff, the monstrous Racachik, Ilbaccaras and Mokilras; and the terrible journey of Habib to Mount Kaf with his absurd reflections: even the "Roc" cannot come to his aid without "a damask cushion suspended between its feet by silken cords" for the greater comfort of the "Arabian Knight." The Treasury of Solomon, "who fixed the principles of knowledge by 366 hieroglyphics (sic) each of which required a day's application from even the ablest understanding, before its mysterious sense could be understood," is spun out as if the episode were copy intended for the daily press. In my text the "Maidens of the Main" are introduced to say a few words and speed the action. In the French version Ilzaide the elder becomes a "leading lady," whose role is that of the naive ingenue, famous for "smartness" and "vivacity": "one cannot refrain from smiling at the lively sallies of her good nature and simplicity of heart." I find this young person the model of a pert, pretty, prattling little French soubrette who, moreover, makes open love to "the master." Habib calls the "good old lady," his governess "Esek! Esek!" which in Turk. means donkey, ass. I need hardly enlarge upon these ineptitudes; those who wish to pursue the subject have only to compare the two versions.

At the end of the Frenchified tale we find a note entitled:—Observations by the French Editor, on the "History of Habib and Dorathil-goase, or the Arabian Knight," and these are founded not upon the Oriental text but upon the Occidental perversion. It is described "from a moral plane rather as a poem than a simple tale," and it must be regarded as "a Romance of Chivalry which unites the two chief characteristics of works of that sort,—amusement and instruction." Habib's education is compared with that of Telemachus, and his being inured to fatigue is according to the advice of Rousseau in his "Emilius" and the practice of Robinson Crusoe. Lastly "Grandison is a hero already formed: Habib is one who needs to be instructed." I cannot but suspect when reading all this Western travesty of an Eastern work that M. Cazotte, a typical littérateur, had prepared for caricaturing the unfortunate Habib by carefully writing up Fénelon, Rousseau, and Richardson; and had grafted his own ideas of morale upon the wild stem of the Arabian novel.

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Alwán, pl. of Laun, meats of all kinds and colours,	96	Assyrian correspondence, the simplicity of,	9
Amírala (wife of Emir-Ben- Hilac-Salamis) meaning, if anything, "Colonel" or Captain, R.N.,	171	Asúr, in the text, "Atúr," the scriptural "Asshur" = Assyria,	1
Ammál (Arab.), vulg. written with initial Hamzah = "Verily," "I believe you my boy" (tr. "Assuredly"),	8	'Atrús, King (? Heron's "Illabousatrous"),	178
'Ammál (Arab.) With the Ayn may mean "he intended," or "he was about to,"	8	Attaf (named by Heron Chebib, also "Xakem Tai- Chebib" = Hátim Tayy Habíb),	131
"—And the Peace!" = "There is an end of the matter,"	82	Attáf, Tale of (Cotheal MS.) Attáf, Tale of, Gauttier and Heron title compared	153 129
Ant, Koranic legend of the, Antum fí Kháshin wa básh (an error for Khásh-másh) = a miserable condition,	77	"Atúr," scriptural "Asshur" = Assyria,	1
Anushirwán (in full Anúshínrawán) = sweet of soul, P.N. of Pers. King,	108	"Ayyik" or "Ayyuk" = a hinderer (of disease),	135
'Arafát, fête of; the day of the Sermon, when pilgrims sleep at Muzdalifah,	33	'Ayyúk = Capella, a bright star,	135
'Arakiyah = Skull-cap,	31	Azm = Koranic versets, which avert evil,	14
'Aramramí = flocking and crowding,	37	Azzamín = Charmers, i.e., men who recite the Azm,	14
Arz (Arab.), from the Heb. "Arz" or "Razah" (raz = to vibrate) = Cedar (of Lebanon),	152	BÁBÚK, or "Bábúnak" (Pers.) = the white Camomile flower,	21
'As'as = to complicate a matter,	3	Bahlúl Al- = the "Bahalul" of D'Herbelot,	120
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Asáfír, pl. of "'Usfúr" = a bird, a sparrow	80	Bak'ah (= "a hollow where water collects") and "Buk'ah" (= "a patch of ground") compared,	9
Ashur, four sons of (according to Arabs),	80	Bakar = black cattle, whether bull, cow or ox,	108
Ashghaftíní (see Shaghftíní),	1	Banú Hilál, a famous tribe, Bardawán, the well-known city in Hindostan whose iron was famous	171 55
	12	"Bashákhín," pl. of "Bashkhánal" = hangings, arras,	33

Basíl, son of "Ashur,"	1	Chenery quoted,	4, 41,
Baybúnah (prop. "Bábúnaj"	21	98, 124, 142, 171, 184	57,66,
in Arab and "Bábúk" in			69, 73,
Pers.) = the a Camomile		"Chifte," from Pers. "Juft" =	52
flower,		a pair, any two things	
Bel the idol (or Ba'al or	21	coupled together (ST.),	
Belus, Phoenician and		Cock and the Fox (Fable of	113
Canaanite head-God		whose moral is that the	
Bell as a fringe to the	78	biter is often bit),	
Ephod of High Priest,		Cohen = a priest either of	85
Bghb (evidently for "Baght,"	62	the true Godor of false	
or pry ably "Baghtatan"),		gods,	
"Bi Asri-hi" (Arab.) lit. "rope	84	Conjuration, a specimen of	99
and metaphorically used =		Islamised Mantra (in	
altogether, tirely (tr. "the		Sanskrit "Stambhaná")	
World universal")		intended to procure illicit	
"Bí, Bí, Bí" (compare the	61	intercourse,	
French "Brr")		Conundrum or riddle,	75
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(tr. "warehouses"),			
Buk'ah (= "a piece of low	9	Court of Baghdad was, like	64
ground") Bak'ah (= "a		the Urdú(Horde or Court) of	
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collects") compared,		after the ordinance of an	
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Darb al-Záji = the street of the copperas maker,	47	Exodus of the Hebrews,	89
"Darbisí al-báb" (from the Pers. "Darbastan" = to tie up, to shut), tr. "Do thou bar,"	54	Census of the, (Exposition by Mr. Thayer),	76
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	40	Ghiyár in Pers. = a strip of yellow cloth worn by Jews subject to the Shah,	40
	125	Golden Calf of Al-Sámiri,	125
	20	Guest-rite = three days,	20

"HÁ KÁHI PTÁH" (O. Egypt.)	9	Head placed at a distance	11
= "the Land of the great God, Ptah,"		from the body (by way of insult),	
Habbah (Arab.) = a grain (of barley), an obolus, a mite,	41	Headsmen paces round convict three times	40
Habíb = the Beloved,	171	preparatory to execution; a custom at the Courts of	
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Hásil (Al-) (Arab.) = government stores, also the taxes, the revenue,	47	Hisában tawil = a long punishment,	122
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Hayy = either serpent, or living, alive (tr. "living branch"),	77	Hobal, the biggest idol in the Meccan Pantheon,	21
"He mounted his father and clothed himself with his mother" = he sold his father for a horse and his mother for a fine dress,	83	Horseman of the	71
"He readeth it off (readily) as one drinketh water,"	3	horsemen, i.e., not a well-known or distinguished	
He sat upon ashes (may be figurative or literal),	15	horseman, but a chance rider,	

Houdas quoted, 67, 81, 82, 99, 114, 138, 145, 146, 147, 149, 186, 189, 193, 197	5, 28, 37, 44, 48, 51, 52, 56, 66,	Islam Al- is based upon the fundamental idea of a Republic, Israel, history of the name, Israelite, now polite synonym for Jew, Ittiká (viiiith of waká); the form Takwá gen. used = fearing God,	151 78 78
Houri, "How was it thou honouredst us, and what was the cause of thy coming, etc.," the address of a well-bred man to a stranger, Húr (Al-Ayn) feminine counterparts of the "Boys of Paradise" (Ghilmán), Húr al-Ayn = our vulgar "Houri,"	57 132 101 57	JABAL KA'KA'ÁN, the highest parts of Meccah, inhabited by the Jurham tribe (so called from their clashing armour and arms), Jafr, supposed to mean a skin (camel's or dog's), prepared as parchment for writing, Jafr Al-, a cabalistic book, prognosticating all that will ever happen to Moslems, Jafr-Al-, confused with "Ja'afar bin Tay-yár" the Jinni, Jaftáwát (Arab.) pl. of Turk. "Chifút" = a Jew, or mean fellow, Jáizah (viaticum) = a day and night, Jalak, the older name of Damascus, the "Smile of the Prophet," "Jamarát of the Arabs" = Banú Numayr, Banú Hárís, and Banú Dabbah, Jámí al-Am awi (Arab.), Cathedral Mosque of the Ommiades, one of the Wonders of the Moslem World, "Jamrah" (Arab.), a word of doubtful origin, applied to a self dependent tribe (tr. "live coal"), Janánan may also read "Jinánan" (ST.),	75 103 130 130 130 52 20 129 4 133 4 109
"I BADE her be the owner of herself," one of the formulas of divorce, "I have accepted," the normal idiom "I accept," "Ij'alní fí Kil" (the latter word a cler.error for "Kal-a" or "Kiláa" = safety, protection) = Set me in a place of safety, Illicit intercourse (method intended to procure), Inbasata 'l-Layl al-Asá = "when the night of offence was disspread," Irán (father of the Furs = Persians, etc.), son of "Ashur"	138 64 67 99 186 1		
Isá, according to Moslems, was not begotten in the normal way, Is'hák = Isaac (Abraham and Isaac), Is'háku kána 'l-Zabih = Isaac was the victim, Ishmael not Isaac made the hero by mod. Moslems of the story "Abraham and Isaac,"	78 81 81 81		

Janánan (? vulg. form of "Jannatan") _ the garden (of Paradise), tr. "the garths of Paradise,"	109	Kabad = liver, sky vault, the handle or grip of a bow (tr. here "belly" of the bow),	197
Jarazat Kuzbán (pl. of Kazíb) = long and slender sticks,	60	Kábil-ki (? der. error for Kátil-ki = Allah strike thee dead) tr. "Allah requite thee,"	43
Jarír bin 'Abd al-Masíh (Mutalammis, a poet of The Ignorance),	73	Kabá (Pers.) = a short coat or tunic,	37
Jarmúk, son of "Ashur"	1	Kabírah = head of the household (i.e. the mother),	65
Jawádit Al- = animals freshly slain,	197	Kabr al-Sitt, wherein Sitt Zaynab is supposed to lie buried (tr. "Lady's Tomb"),	132
Jawákín (Arab.) pl. of Arab. Jaukán for Pers.	98	Káfi'ah Al- = parapet, Kahana Heb.) = he ministered (priests' offices or other business),	56 85
"Chaugán," a crooked stick (used in Polo),		Kahbah = our whore (i.e. hired woman)	35
"Jayb" = the breast of a gown, also used in sense of a pocket,	31	Káhin = a Cohen, a Jewish Priest, a soothsayer,	85
Jayyid, der. from root "Jaud" = to excel (ST.),	3	Kahramánah, a word of many senses,	69
Jehovah, the tribal deity of the Jews,	2	Ka'ka' = "jingle and jangle" (of horses' tramp),	103
Jerusalem, Temple of, a fac simile of the orig. built by Jehovah in the lowest heaven, i.e., that of the moon,	82	Kála'l-Ráwí = quoth the reciter,	173
Jim (j) with 3 dots, a Persian letter still preserved in Arabic alphabets of Marocco, etc.,	142	Kál (al-Ráwí) = "the Reciter saith" (a formula omitted here),	11
Jinn "Curiosity,"	48	Kamar al-Ashráf = Moon of the Nobles,	171
Jinn (Arab.) = spirit or energy of a man,	142	Kamar al-Zamán ("Moon of the Time"),	177
Jund (Arab. pl. "Junúd") = "guards," a term mostly applied to regular troops under Government,	12	"Kamá zukira fi Dayli-h" = "Let it be, as is said, in the tail,"	99
Juráb al-'uddah (Arab.), i.e., the manacles, fetters, etc.,	61	Kamburísíyah = clotted curd,	124
"Júrah Syán" for "Jurah Sayyál" = a stinking fosse a-flowing,	28	Kamal (Arab.) = Louse,	77
KÁ'AH = a saloon,	47	Kapú Katkhúdási = the agent which every Governor is obliged to keep at Constantinople,	139
		Kapú = a door, a house, or a Government office,	139
		Kapújí = a porter. Kapújí-báshí = head porter,	139

Karz (Arab.) = moneys lent in interest without fixed term of payment, as opp.to "Dayn,"	23	Khila't dakk al-Matrakah, tr. "whereon plates of gold were hammered" (an especial kind of brocade),	64
Káshán (Well of), proverbial for its depth,	100	Kíkán (pl. of Kík), tr. "raven,"	114
Kasím (an unusual word), tr. "tax tribute,"	14	Kinnab = hemp,	48
(Kataba) Zayjata-há = marriage-writ	199	Kintár = a quintal, 98 to 99 lbs. avoir.(in round numbers, a cwt.),	23
Katá grouse,	51	Kirm Al- (Arab. and Pers) = a worm,	3
Katáif (pl.) = Katífah-cakes, a kind of pancake,	34	Kirsh (Arab.) = piastre,	135
Kátal-ki = Allah strike thee dead,	43	Kishk = ground wheat, etc., eaten withsheep's milk soured, etc.,	124
Katalú-ní = killed me,	144	Kis = usually the Giberne or pellet-bag (here the "bow cover"),	41
Kaunayn (Arab.) = the two entities, this world and the other world (tr. here "Two Beings"),	190	Kit'ah humrah = a small quantity of red brick dust to which wonderful medicinal powers are ascribed (ST.), Koran quoted,	98
Kaus al-Bunduk (or Bundúk) (Arab.) = a pellet-bow (Ital. arcobugio, Eng.arquebuse),	41		78, 81, 121, 122
Kawáni Al- (pl. of Kanát) = the spears (tr. here "punishment"), also read "al-Ghawání" (ST.),	115	"Kubbat al-'Asáfír" = the Dome of the Birds,	141
Kayf = joy, the pleasure of living,	135	"Kullu Shayyin lí mu'as'as" = all is excitement,	135
Kazafa (Arab.) = threw up, vomited,	107	"Kúl," vulg. for "Kul" = "tell me"; a constant form in this MS.,	2
Kazi bade ancient dame precede him (onreaching door), lest he happen tomeet an unveiled woman upon theupper stairs,	45	Kunná nu' tíhu li-ahad = we should have given him to someone (Dr. Steingass also explains),	58
Keyhole (Eastern) cannot be spied through, the holes being in the bolt,	42	Kunyah (Arab.), the pop. mispronunciation of "Kinyah" = "bye name" (gen.taken from favourite son),	66
Khabata = "He (the camel) pawed the ground" (tr. "beateth the bough"),	22		
Khatíb = a preacher (not Kátíb = a writer),	183	LANE quoted, 35, 41, 58, "Letters of Mutalammis" ("Uriah's letters") are a lieu commun in the East,	138
Khatt Hajar, a province,	175		73
"Khayr" (Arab.) = "'Tis well," a word of good omen,	45	Libás (Arab.) = clothes in general (tr."habit"),	81

"Live thy head, O King, for ever and aye!" (a formula announcing death of supposed enemy),	13	Masser, Grand Cairo; having been built by Misraim, Son of Cham, Matamor (Arab.	19
Liyah (? Liyyah) = Lign-aloes,	98	"Matmúrah") = Sardábah, a silo for storing grain, etc.,	13
Lodging in the Khan,	74	Matáyá Al- = Wight,	127
Love-fit distinguished by the pulse or similar obscure symptoms,	135	Mayzar (Pers.) = a turband; in Arab. "Miizar" = a girdle, a waistcloth,	40
"Love thy friends and hate thy foes," the religion of nature,	27	Mazrab Al- = the care of the place,	193
Low-caste and uneducated men rise suddenly to a high degree,	151	Mazlúm (Al-) = the wronged,	46
"Loz" (Heb. and "Lauz" Arab.) = fruit of the Almond-tree = Amygdalus cornmunis,	5	Miizar (Arab.) = a girdle, a waistcloth,	40
		"Mík! Mík!" an onomatopy like "Coüic, Coüic,"	123
		Míná = a port, both in old Egypt. and mod. Pers.,	198
		"Min al-'An wa sá'idan" lit. = from this moment upwards,	147
MA'ADABAH = Wake or funeral feast before death,	12	Mi'ráj = ascent to heaven made by Apostle and return therefrom, etc.—	95
"Made small their sleeves and breasts" = habited themselves in the garments of little people,	31	History of,	
Mahmá = as often as = Kullu-má,	41	Mirza Mohammed Husayn Khan, originally a Bakkál (greengrocer) made premier of Fath Ali Shah's Court,	151
Mail-coat Davidian (Heron, "A massy cuirass of Haondi"),	185	Miskál is the weight of a dinar = 1½ dirhams = 71–72 grains avoir.,	186
Manetho's account of Moses,	88	Misraim (the dual Misrs),	9
Man metamorphosed into a woman,	107	"Mizr" in Assyrian =	9
Man with El, or God = Israel,	78	"Musur," in Heb. =	
Marj = the open grassy space on left bank of Baradah (Damascus) River,	131	"Misraim," in Arab. "Misr," corrupted to Masser,	
"Mashá'ilíyah jaftáwát wa fánúsín" = "(cresset) bearers of double torches and lanterns" (ST.),	52	Moses (by name Osarsiph = Osiris-Sapi), history of (by Manetho),	88
Mas'h tr. "robe" (of hair),	122	"Mother of Hospitality" is the Sikbáj (Pers. Sikbá) = principal dish set before guests,	124
Massa-hu'l Fakr = poverty touched him,	83	"Mother of Strengthening" (meat pudding),	124

Mother, the head of the household (Kabírah),	65	Nakáír al- (pl. of Nakír = a dinghy, a dug-out) tr.	198
"Muábalát min shaani-ká" = (from early dawn) I have wearied myself,	138	"canoes,"	
Mukábalah, the third form of "Kabila" = requital, retaliation (ST.),	43	Nakdí = the actual dowry as opposed to the contingent dowry,	32
Mukrif = lit. born of a slave father and free mother (tr. "blamed lad"),	108	Nakús, or the Gong = Bell, Names for clouds, rain, etc., in Arab. wellnigh innumerable,	78 184
Mulberry-tree in Italy bears leaves till the end of October, and the foliage is as bright as spring verdure,	5	Nátúr Al- = the Keeper, esp. of a vineyard,	44
Murakhhim = a marble-cutter = simply a stone-mason,	47	Naudán (Arab.) equiv. to the Pers. "New of knowledge" as opp. to "Nádán" the "unknowing,"	8
Músà (Moses),	88	Naynawah, i.e., "Fish-town" or "town of Nin" = Ninus the founder,	1
Mutalammis ("Jarír bin 'Abd al-Masíh"), a poet of "The Ignorance,"	73	Naynawah, in mod. days name of a port on east bank of Tigris,	1
"Mutasa'lik" for "Moutasa'lik" = like	88	Naynawah or "town of Nin" = Ninus, the founder,	1
a "Sa'lúk" = lean of limb,		Naysán, the Syro-solar month = April,	21
Mu'tazid bi 'Ilah Al-, Caliph,	97	Názúk, prob. a corr. of Pers. "Názuk" = adj. = delicate, nice,	52
Muzawwaj = married,	132	Nazúr = one who looks intently, for Názir, a looker,	14
NABÍT, son of "Ashur,"	1	Negemet-il-Souper (Heron) = Najmat al-Sabáh = constellation of Morn,	134
Nádán (Arab.) = the "unknowing" (as op. to Naudán, the equiv. of Pers. "New of knowledge"),	8	Nisrin, an island, prob. fabulous, where amber abounds,	9
Nadan (in Assyrian story) = Nathan, King of the people of Pukudu,	1	Nizál = dismounting to fight on foot,	176
Nádán (Pers.) = fool,	1		
Nadan The Fool,	13		
Naddábah = public wailing-woman,			
"Nahs" = something more than ill omened, something nasty, foul, uncanny,	56	OBEDIENCE to children common in Eastern folklore,	70
Náhú (from "Nauh") = making ceremonious "Keening" for the dead,	13	'Omán, name of the capital of Eastern Arabia,	110
Nagas = a pear,	124	Omniades, Cathedral	133
Najmat al-Sabáh = constellation of Morn,	134	Mosque of, one of the wonders of the Moslem world,	

Only son has a voice in the disposal of his sister,	65	Red Sea (Holy Writ does not say that Pharaoh was drowned in),	77
O rider of the jar, i.e., a witch,	60	Retribution confined to this life, and belief that Fate is fruit of man's actions (Mosaic theory),	110
Original sin,	189	Riddle or conundrum,	75
Osarsiph = Osiris-Sapi (Moses),	88	Riding men as asses, a facetious exaggeration of an African practice,	183
"Otbah hath a colic,"	61	Roc or vulture,	18
PÁ-ANDÁZ = cloth to tread upon,	199	Rod of Moses became a common symbol of dignity, etc.,	122
Perceval, C. de, quoted,	69	Rods of Moses and Aaron,	77
Pharaoh (of Hebrew Scriptures) has become with the Arabs "Fir'aun," the dynastic name of Egyptian kings,	9	Roum, city of (Rúmí),	69
Pilgrimage quoted,	6, 65, 77,	"Rudaynían," from "Rudaynah," either a woman or a place,	175
81, 82, 103, 135		Rukhám = marble or alabaster, here used for building material,	47
Porphyry quarries in Middle Egypt, rediscovery of,	47	Rúmí ("Roum"), in Marocco and other parts of Moslem world is still syn. with our "European,"	69
"Prayer of Moses, the man of God,"	81	"Rushdu 'llah" or "Al-Hudá," spiritual direction or divine grace received from Allah,	81
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APPENDIX.

NOTES ON THE STORIES CONTAINED IN VOLUME XVI

By W. F. KIRBY.

THE SAY OF HAYKAR THE SAGE (PP. 1–30).

Haykar's precepts may be compared advantageously with those of other nations of the East and West (at a corresponding stage of civilisation) which, as a rule, follow very similar lines. Many of them find their parallels not only in Proverbs and Ecclesiastes, as we might reasonably expect, but even in the Havamál of the Elder Edda, respecting which Thorpe remarks in his translation (i. p. 36 note) : "Odin is the 'High One.' The poem is a collection of rules and maxims, and stories of himself, some of them not very consistent with our ideas of a supreme deity." The style of the Icelandic poem, and the manners of the period when it was composed, are of course as wide apart from those of Haykar as is Iceland from Syria; but human nature remains the same. Pp. 22—24.—Two classes of subterfuges similar to those employed by Haykar are common in folk-tales. In one, the hero vanquishes, and generally destroys, his adversary (usually a giant) by imposing on his credulity, like Jack when he hid himself in a corner of the room, and left a faggot in his bed for the giant to belabour, and afterwards killed the giant by pretending to rip himself up, and defying the other to do the same. In other cases, the hero foils his opponents by subterfuges which are admitted to be just, but which are not intended actually to deceive, as in the devices by which the blind Shaykh instructs the merchant to baffle the sharpers, in one of the Sindibad stories (vol. vi., pp. 202—212, No. 135x., of our Table). In the present story Pharaoh was baffled by the superior cunning of Haykar, but it is not made quite clear whether he actually believed in his power to build a castle in the air or not. However the story probably belongs to the second class. P. 25.—Twisting ropes out of sand was a device by which Michael Scot baffled a devil for whom he had to find constant employment. (Cf. Scott's "Lay of the Last Minstrel," and notes.)

THE HISTORY OF AL-BUNDUKANI (PP. 31–68).

I believe the "Robber-Caliph" is sometimes played as a burlesque, for which it is well adapted. The parallel suggested between the Caliph and a robber may remind the reader of the interview between Alexander the Great and the Robber, in "Evenings at Home." One cannot help sympathising with the disappointed young Merchant who acted as an informer, and feeling glad that he got off with a whole skin. P. 34.—In some versions of this story Harun's abstention from his bride for a year is attributed to a previous vow.

P. 46 and note 4.—This passage, relative to the character of the Caliph, may be compared with his forgetfulness respecting Nur Al-Din Ali and Anis Al-Jalis. (Vol. p. 42, and note.)

THE LINGUIST-DAME, THE DUENNA, AND THE KING'S SON (PP. 69-87).

This story, though much shorter, is very closely paralleled by that of Prince Calaf and the Princess of China, in the *Thousand and One Days* (cf. vol. x., App. pp. 499, 500). Prince Calaf (the son of the King of the Nogais Tartars) and his parents are driven from their kingdom by the Sultan of Carizme (Khawárizm), and take refuge with the Khan of Berlas, where the old King and Queen remain, while Calaf proceeds to China, where he engages in an intellectual contest with Princess Tourandocte (Turandot, i.e. Turándokht, or Turan's daughter). When Turandot is on the point of defeat, she sends her confidante, a captive princess, to Calaf, to worm out his secret (his own name). The confidante, who is herself in love with Calaf, horrifies him with the invention that Turandot intends to have him secretly assassinated; but although he drops his name in his consternation, he refuses to fly with his visitor. In the morning Turandot declares Calaf's name to him, but comforts him by saying that she has nevertheless determined to accept him as her husband, instead of cutting off his head; and the slave princess commits suicide. Messengers are then sent for Calaf's parents, who arrive in company with the friendly Khan who had granted them an asylum; and Calaf marches against the Sultan of Carizme, who is defeated and slain, when his subjects readily submit to the conqueror. P. 77.—According to Jewish tradition, the Rod of Moses became transformed into so terrible a dragon that the Egyptians took to flight, and 60,000 of them were slain in the press.—(Sale's *Koran*, chap. 7, note.) P. 77, note 4.—It was long denied that ants store up grain, because our English ants do not; but it is now well known that many foreign species, some of which inhabit countries bordering on the Mediterranean (including Palestine), store up large quantities of grass-seeds in their nests; and one ant found in North America is said to actually cultivate a particular kind of grass. P. 81, note 6.—Those interested in the question of the succession of the Patriarchs may refer to Joseph Jacobs' article on "Junior-right in Genesis,"¹ in which the writer argues that it was the original custom among the Hebrews, as among other nations, for the youngest son to succeed to his father's estates, after the elder ones had already established themselves elsewhere. Much may be urged in favour of this writer's conclusions, and it will be remembered that our own Monarchy was not recognised as hereditary until the time of the Conquest, the most able or the strongest relative of the late King usually succeeding to the Crown, and minors being always set aside, unless powerful politicians intended to use them as mere tools. In the Esthonian *Kalevipoeg* the system comes out still more strongly. Three sons are living at home at the time of the death of Kalev, but the youngest is designated by him as his successor, and is afterwards indicated by lot as the peculiar favourite of the gods. P. 84, note 4.—Although it has nothing to do with the present story, yet I may point out the great importance of the bridle in all the folk-tales which deal with the transformation of human beings into domestic animals. It is clearly implied (though not actually expressed) in the story of Julnar the Sea-Born (No. 153) that the power of Abdallah and Badr Basim over Queen Lab, while she bore the form of a mule, depended entirely on their keeping possession of the bridle (cf. *Nights*, vol. vii., p. 304, and note). There are many stories of magicians who transform themselves into horses, &c., for their friends to sell; but the bridle must on no account be given with the horse. Should this be neglected (purposely or otherwise) the magician is unable to reassume his human form at will. Cf. also Spitta-Bey's story No. 1 (*infra*).

¹ *Archeological Review*, July, 1888, pp. 331-342.

THE TALE OF THE WARLOCK AND THE YOUNG COOK OF BAGHDAD
(pp. 95-112).

This story appears in Chavis and Cazotte's version, and in the various translations made from the French, in a very highly elaborated form, under the title of "The Adventures of Simoustapha, and the Princess Ilsetilsone." The Caliph and his Wazir are identified with Harun Al-Rashid and Ja'afar, but they suffer no transformations at the hands of the Magician, after whose death Prince Simoustapha is protected by Setelpedour Ginatille, whose name is interpreted as meaning the Star of the Seven Seas, though the first name appears rather to be a corruption of Sitt El Buhúr. She is the queen of Ginnistan, and the daughter of Kokopilesobe (Satan), whose contests with Mahomet and Michael (the former of whom continues the conflict by "becoming man") are described on the approved Miltonic lines. Her chief councillors are Bahlisboull (Beelzebub) and Asmonchar (Asmodeus), but ultimately she falls in love with Simoustapha, and adjures her sovereignty, after which he carries her off, and marries her, upon which the mother of Ilsetilsone, "the sensible Zobeide, formed now a much truer and more favourable judgment of her daughter's happiness, since she had shared the heart of Simoustapha with Setelpedour, and at last agreed that the union of one man with two women might be productive of great happiness to all the three, provided that one of the wives happened to be a fairy." (Weber, ii. p. 50.) A most encouraging sentiment for would-be polygamists, truly, especially in Europe, where fairies appear to fly before the advance of civilisation as surely as the wild beasts of the forest! P. 99.-These apparitions resemble those which usually precede the visions which appear in the well-known pool of ink. But the sweeper is not mentioned in the present story, nor do I remember reading of his appearing in cases of crystal seeing, though Dante Gabriel Rossetti introduces him into his fine poem, "Rose Mary," as preparing the way for the visions seen in the beryl:

"I see a man with a besom grey
That sweeps the flying dust away.'
'Ay, that comes first in the mystic sphere;
But now that the way is swept and clear,
Heed well what next you look on there: "

P. 104, note 1.-Apropos of the importance of "three days," I may refer to the "three days and three nights" which Christ is commonly said to have passed in the tomb, and I believe that some mystics assert that three days is the usual period required by a man to recover consciousness after death. Pp. 106, 107.-These worked lions recall the exhibition of power made by Abu Moham-med hight Lazybones (No. 37 ;Nights, iv., p. 165). Their Oriental prototypes are probably the lions and eagles with which the Jinn ornamented the throne of Solomon. In the West, we meet with Southey's amusing legend of the Pious Painter:

" 'Help, help, Blessed Mary,' he cried in alarm,
As the scaffold sunk under his feet;
From the canvass the Virgin extended her arm;
She caught the good Painter; she saved him from harm;
There were hundreds who saw in the street."

The enchanted palaces of the Firm Island, with their prodigies of the Hart and the Dogs, &c., may also be mentioned (Amadis of Gaul, book II., chap. 21, &c.). Pp. 107, 108.-Stories of changed sex are not uncommon in Eastern and classical mythology and folk-lore; usually, as in this instance, the change of a man into a woman, although it is the converse (apparent, of course) which we meet with occasionally in modern medical books. In the Nights, &c., we have the story of the Enchanted Spring (No. 135j) in the great Sindibad cyclus (Nights, vi., pp. 145-150), and Lane (Modern Egyptians, chap. xxv.)

relates a story which he heard in Cairo more resembling that of the transformed Wazir. In classical legend we have the stories of Tiresias, Cxneus, and Iphis. Turning to India, we meet with the prototype of Cxneus in Amba, who was reincarnated as Sikhandin, in order to avenge herself on Bhishma, and subsequently exchanged her sex with a Yaksha, and became a great warrior (Mahabharata Udyoga-Parva, 5942-7057). Some of the versions of the Enchanted Spring represent the Prince as recovering his sex by an exchange with a demon, thus showing a transition from the story of Sikhandin to later replicas. There is also a story of changed sex in the Hindi Baital Pachisí ; and no doubt many others might be quoted.

HISTORY OF WHAT BEFEL THE FOWLET WITH THE FOWLER (pp. 119-128).

One of the most curious stories relative to the escape of a captured prey is to be found in the 5th Canto of the Finnish Kalevala. Väinämöinen, the old minstrel, is fishing in the lake where his love, Aino, has drowned herself, because she would not marry an old man. He hooks a salmon of very peculiar appearance, and while he is speculating about cutting it up and cooking it, it leaps from the boat into the water, and then reproaches him with his folly, telling him that it is Aino (now transformed into a water-nymph) who threw herself in his way to be his life-companion, but that owing to his folly in proposing to eat her, he has now lost her for ever. Hereupon she disappears, and all his efforts to rediscover her are fruitless.

THE TALE OF ATTAF (PP. 129-170).

P. 138, note 6.-I may add that an episode is inserted in the Europeanised version of this story, relative to the loves of the son of Chebib and the Princess of Herak, which is evidently copied from the first nocturnal meeting of Kamaralzaman and Budur (No. 21, Nights, iii., pp. 223-242), and is drawn on exactly similar lines (Weber, i. pp. 508-510).

HISTORY OF PRINCE HABIB, AND WHAT BEFEL HIM WITH THE LADY DURRAT AL-GHAWWAS (PP. 171-201).

P. 197, note 1.-Epithets of colour, as applied to seas, frequently have a purely mytho-logical application in Eastern tales. Thus, in the story of Zaher and Ali (cf. my "New Arabian Nights," p. 13) we read, "You are now upon an island of the Black Sea, which encompasses all other seas, and flows within Mount Kaf. According to the reports of travellers, it is a ten years' voyage before you arrive at the Blue Sea, and it takes full ten years to traverse this again to reach the Green Sea, after which there is another ten years' voyage before you can reach the Greek Sea, which extends to inhabited countries and islands." Kenealy says (in a note to his poem on "Night") that the Atlantic Ocean is called the Sea of Darkness, on account of the great irruption of water which occasioned its formation ; but this is one of his positive statements relative to facts not generally known to the world, for which he considered it unnecessary to quote his authority. P. 200.-According to one account of impalement which I have seen, the stake is driven through the flesh of the back beneath the skin. Reading the account of the Crucifixion between the lines, I have come to the conclusion that the sudden death of Christ was due to his drinking from the sponge which had just been offered to him. The liquid, however, is said to have been vinegar, and not water; but this might have had the same effect, or water may have been substituted, perhaps with the connivance of Pilate. In the latter case vinegar may only have been mentioned as a blind, to deceive the fanatical Jews. The fragmentary accounts of the Crucifixion which have come down to us admit of many possible interpretations of details.

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Ajdár = Malady,	XVI	Akwá min dahni 'l-lauz = more strengthening than oil	XII
Ajííyah, possibly Ajínniyah = a dish of dough,	XVI	Akyál, pl. of "Kayl" = Kings of the Himyarite peoples,	XVI
'Ajan = a hasty man,	XI	"Al bin Imrán" probably the name of some Prince of the Jinns,	XVI
Ajr (Al-) = Heaven,	XI	"Al-'iddah" in case of divorcée, widow, pregnant woman,	XVI
'Ajúz nahs = a foul crone,	XI	Alà al-Kaylah = "the place where they usually slept the siesta,"	XI
'Ajúz, a woman who ceases to have her monthly period (tr. "the old woman"),	XV	"Alá bábi 'lláh" (Arab.) = for the love of the Lord, gratis, etc., a popular phrase (tr. "At the Gate of Allah Almighty"),	XIV
'Akákír (pl. of 'Akkár) = aromatic roots (tr. "simples"),	XI	"Alá ghayri tarík" (Arab.) = "out of the way" (like Pers. "bí-Ráh") (St.),	XV
Akbá' pl. of "Kub" " = in pop. language, any part of garment covering head (ST.),	XVI	Alá hámati-hi = "upon the poll of his head" (rendered here "upon the nape of his neck"),	XV
"Akbá' wa Zarábíl" tr. "Caps and slippers,"	XVI	'Alá hudúd (or Alá hadd) al- Shauk (Arab.) = fulfilling all our desires,	XIV
Akhaztu dam wajhhi-há (Arab.) = "I bled her of the hymeneal blood,"	XIV	Alá kám (for "kam," how much?) peasants' speech,	XIV
Akhbarú-hu (Arab.) have given him (Yahyá) tidings,	XV	'Alà kulli hál = "whatever may betide" or "willy nilly,"	XII
Akhmitu Ghazla-há lit. = thicken her yarn or thread,	XI	"Alà Tarík al-Satr wa al- Salámah, meaning that each other's wives did not veil before their brothers-in- law,	XI
Akhyash Abná Sháh (Second name may be "Shah of the Ebna" or Persian incolæ of Al- Yaman),	XVI	'Alá-Aklí, tr. "thou deservest naught for this,"	XV
Akík = carnelian stone,	XV	Alaeddin, a favourite with the stage,	XIII
Akík Al- (Arab.) = carnelian,	XV		
'Akíl, first cousin of Mahommed,	XII		
"Akkada lahu ráy," plur. of "ráyat" = a banner,	XI		
"Akkál bula'hu" = commit all manner of abominations,	XVI		

Alaeddin, i.e. the "Height or Glory ('Alá) of the Faith (al-Dín)," pron. Aláaddeen,	XIII	"Allah sent down a book confirmed," a passage not Koranic,	XV
"Alái al-Dín" = Aláeddin,	XVI	Allah "Enter in the name of" = Bismillah,	XII
'Alaka = he hung,	XIV	Allah "I seek refuge with" i.e., Allah forbend,	XII
'Alakah khárijah = an extraordinary drubbing,	XVI	Allah ("An alms, for the love of"),	XII
'Alam = a pile of stones (tr. a"mark"),	XI	Allah (accomplish on them the ordinance of Almighty),	XI
'Alam al-Din =	XII	Allah (Allah, Allah! sign of impatience) = Look sharp!	XI
"Flag of the Faith,"		Allah (and again by Allah),	XI
'Alamah = an undeflowered virgin,	XIII	Allah (calls upon to witness a lie),	XI
'Alamína ('Awálim) = the (three) worlds,	XVI	Allah (do thou be steadfast of purpose and rely upon) =	XV
Alaykum = "Peace be on you" (addressed to a single person),	XII	"Let us be off," pop. parlance,	
Alexander the Great = Lord of the Two Horns,	XIII	Allah (I seek refuge with) = God forbend,	XI
"Alfi Hájatan" meaning "What dost thou want (in the way of amusement)? I am at thy disposal,"	XVI	Allah (I will give him the covenant of),	XI
"Alhamdolillah = Glory be to God!" = grace after meat,	XIV	Allah (in peace of),	XI
Alí bin Ibrahim, "a faithful Eunuch" (Scott),	XV	Allah (is threatening unbelievers),	XI
'Ali Yadín = Aláeddín,	XIV	Allah (name of, taken in vain),	XI
Ali, son-in-law of the Prophet (supposed author of Al-Jafr),	XVI	Allah (O spirit of),	XI
"Alif, bá, tá, sá" (A.B.C.D.). The latter written with a Sin instead of a Thá, showing vulg. use which extends from Alex. to Meccah,	XVI	Allah (O worshipper of) (i.e., "O Moslem, opposed to enemy of Allah = a non Moslem,"	XV
'Álim = a learned man,	XIII	Allah (Prince 'Ajíb forbidden to call upon name of),	XIII
'Alkam = the bitter gourd, colocynth,	XII	Allah (sued for pardon of Almighty) a pious exclamation ("Astaghfiru 'Rah"),	XV
Alkermes, i.e., "Al-Kirm" (Arab. and Pers.) = a worm, cochineal,	XVI	Allah (the peace of, be upon you and the ruth of Allah),	XI
All Baba and the Forty Thieves (variants)	XIII	Allah (while Almighty Allah willed) = a long time,	XI
"Allah sent down a book confirmed," (not a literal quotation, but alludes to Koran iii., 5) (St.),	XV	Allah Almighty hath done this = here lit. "hath given it to him,"	XV

Allah be the judge	XII	Almahs (fem. of 'Álim = a	XIII
between me and thee,		learned man) =	
Allah decreed of old,	XII	professional singing and	
Allah Gifted of,	XII	dancing girls,	
"Allah háfiz-ik" (Arab.) = the	XIV	Almás, Arab. (from "Hírá	XIII
pop. Pers. expression,		and "Panná") = diamond,	
"Khudá Háfiz" ("Allah be		Almond-Tree "Be not like	XVI
thy safeguard"),		unto the," (a lieu commun	
Allah I look to, for aid,	XII	in the East),	
Allah is All-great,	XII	Almond-Tree = the Heb.	XVI
Allah kill all womankind,	XV	"Shaker and the fruit is	
Allah made easy to me,	XII	"Loz" (Arab. Lauz) =	
Allah Men, who resign	XII	Amygdalus communis,	
themselves to = i.e.,		Alms-gift = whatso	XVI
Moslems who practice the		exceedeth Viaticum	
Religion of Resignation,		("Jáizah"), or the three-	
Allah open to thee	XII	days' guest hospitality,	
the door of subsistence,		Alwán, pl. of Laun, meats	XVI
"Allah openeth," "Allah	XIV	of all kinds and colours,	
veileth," civil forms of		Amán = Pardon (lit.	XI
refusal,		"security"),	
Allah removed	XII	"Amán" (Arab.) = quarter,	XIV
to the mercy of = he died,		mercy (tr. "safety"),	
Allah Take refuge with,	XII	Amawi Mosque Damascus,	XIV
from the		one of the four Wonders of	
Evil eye of her charms,		the Moslem world,	
Allah This is the deposit of,	XII	"Ambergris'd"	XIII
then thy deposit = "I		(aphrodisiac),	
commit him to thy charge		'Amil Rasad (Arab.) = lit.,	XIV
under God,"		acting as an observatory,	
Allah whom Allah	XII	Amín (Al-) Sixth Abbaside	XI
save and assain,		(A.D. 809-13),	
Allah ya'tík = Allah	XII	Amín = Overseer,	XI
will give it thee, not I,		Amin al-Hukm =	XII
"Allah! Allah!" = I conjure	XV	"Faithful of Command,"	
thee by God,		Áminah, i.e. the secure	XIII
"Allah! Allah!" here	XIV	(fem.),	
meaning "Haste! haste!"		Amírala (wife of Emir-Ben-	XVI
Allah's path (a Martyr on) =	XVI	Hilac-Salamis) meaning, if	
a Martyr of love,		anything, "Colonel" or	
Allah, Shadow of, a title of	XIII	Captain, R.N.,	
the Shah,		'Ammál (Arab.) With the	XVI
Alláho Akbar = God is most	XV	Ayn may mean "he	
great (war cry),		intended,"or "he was about	
"Allazí 'amaltu fí-him, etc."	XIV	to,"	
= Those to whom I did a		Ammál (Arab.), vulg.	XVI
good turn, requite me with		written with initial Hamzah	
the contrary thereof (ST.),		= "Verily," "I believe you my	
		boy" (tr. "Assuredly"),	

'Ammir = cause to flourish (tr. "Take and people"),	XI	Ant, Koranic legend of the,	XVI
Amourist justified in obtaining his object by fair means or foul,	XI	"Anta jáib(un) bas rájul (an) wáhid (an) " = veritable and characteristic peasant's jargon,	XV
Amsaytu = I came at evening	XI	Antum fí Kháshin wa básh (an error for Khásh-másh) = a miserable condition,	XVI
Amsik (Arab.), a "chaff" with the Turks —meaning cunnus-penis,	XIV	Anushirwán (in full Anúshínrawán) = sweet of soul, P.N. of Pers. King,	XVI
Amsik lisána-k (Arab.) = "hold thy tongue,"	XIV	Aorist, preceded by preposition "bi,"	XV
'An Abí = (a propitiatory offering) for my father,	XI	Aphrodisiacs,	XIII
"Ana 'l- Tabíb, al-Mudáwi" (Arab.) I am the leach, the healer,	XV	Apochrypha, Tobias, etc.,	XIV
"Aná min ahli Zálíka," tr. "I am of the folk of these things" (vulg. equiv. would be "Kizí," (for "Kazálíka," "Kazá" = so (it is),	XV	"Aprés moi le deluge,"	XII
Anakati-h (Arab.) tr. "neck,"	XV	'Arab al-'Arbá = Arabian Arabs,	XIII
'Anbar (tr. "Ambergris"),	XII	Arab al-'Arbá = prehistoric Arabs,	XIII
"—And the Peace!" = "There is an end of the matter,"	XVI	Arab lovers jealous of their mistresses' nightly phantom,	XII
'Andalíb, nightingale,	XIII	Arab, of noble tribe, always first	XII
Andromeda and Perseus, Myth of, brought down to St. George and the Dragon,	XIV	to mount his own mare, "Arabia Deserta" (Mr. Doughty's) quoted,	XV
'Anfakati-h = the hair between the lower lips and the chin, or chin itself (St.)	XV	'Arafát, fête of; the day of the Sermon, when pilgrims sleep at Muzdalifah,	XVI
Animals (lower) breeding with men,	XIV	Arafshah = superintendent,	XI
Anjar = a flat platter (Pers.),	XIV	'Arakiyah = Skull-cap,	XVI
'Anká (Al-) = lit.	XII	Áram (pl. of Irm), a beautiful girl, a white deer (tr. "Reems")	XI
"The long-necked" (bird),	XIV	'Aramramí = flocking and crowding,	XVI
"Annus Domini" = Age (the worst disease in human life),	XIV	Ardabb (prop. "Irdabb") = five bushels,	XIV
Ant' amilta maskhará (for maskharah) matah (for matá), idiomatical Fellah tongue,	XV	Ardashír (King), son of Bábak,	XIII
Ant' aysh (for "man") decidedly not complimentary "What (thing) art thou?"	XV	"Arghá" for "Arkhá" = he "brayed" (like an ostrich) for "his limbs relaxed,"	XIV
		Arja' = lit. return (tr. "desist")	XII
		Armaghánát (Arab.) pl. of "Armaghán" (Pers.) a present,	XIV

Armpit, Hair shaven or plucked from,	XIV	Ashkhákh Al- (Arab.), pl. of Shakhkh = lit. the "Stales" (tr. "skite and piss") (Steingass reads "bi 'l-Shakhákh" the usual modern word for urine),	XV
'Arsah (Arab.) akin to Mu'arris = a pimp, a pander,	XIV	Ashkhás (pl. of Shakhs) = images (vulg. used in Moslem realms in the sense of persons or individuals),	XIII
"Arsh," = the Ninth Heaven, Arstable (astrolabe),	XV XIII	Ashrafí (Port. Xerafim), a gold coin whose value has varied,	XIII
"Art thou (Al-Hajjáj) from Cairo," a neat specimen of the figure anachronism. (Al-Hajjáj died A.H. 95; Cairo built A.H. 358),	XV	Ashrafi, a gold coin of variable value,	XIV
'Arús muhallíyah "a bride tricked out,"	XV	Ashrafi, the Portuguese Xerafim,	XIV
Arwá written with a terminal yá is a woman's P. N. in Arabic,	XI	'Ashrah Miah (Al-) = ten times one hundred, ib. "one hundred for the (i.e. every) ten" (ST.),	XIV
Arz (Arab.), from the Heb. "Arz" or "Razah" (raz = to vibrate) = Cedar (of Lebanon),	XVI	Ashur, four sons of (according to Arabs),	XVI
Arzi-há = in its earth, its outlying suburbs (tr. "environs"),	XII	Ásí (Al-) = rebel, syn. with Pers. "Yághí,"	XI
'As'as = to complicate a matter,	XVI	Aská hu 'alakah = gave him a sound drubbing ('alakah),	XVI
'Asá = Staff, one of the properties of Moslem Saints	XIII	Asmá al-Adwíyah = names of the medicines,	XI
"'Asá Fír," i.e., "Fír is rebellious,"	XVI	Ass (loan of) usually granted gratis in Fellah villages and Badawi camps,	XV
Asáfír, pl. of "'Usfúr" = a bird, a sparrow	XVI	Ass (the "cab" of modern Egypt),	XV
Asáfírí (olives, etc.)	XIII	Assemblage of dramatis persona' at end of a scene highly artistic and equally improbable,	XV
Asár, clerical error for Sár = Vendetta, blood revenge,	XI	Asshúr = Assyria,	XVI
Asfandiyár = two heroes of the Shahnámeh, both types of reckless daring,	XIII	Assyrian correspondence, the simplicity of,	XVI
Ash-Shabakah bitáht as-Sayd = thy net for fishing,	XIV	"Astaghfiru 'llah," a pious exclamation, humbling oneself before the Creator (tr. "sued for pardon of Almighty Allah"),	XV
'Ashahár or Tither,	XI		
'Ashama lit. he greeded for,	XV		
Ashdak, usually applied to a wide chapped face,	XIV		
Ashghaftíní (see Shaghfaftíní),	XVI		
Ashírah = clan,	XII		

Astrolabe (tr. "Astronomical gear"),	XIII	Auzah (Arab.), a popular word in Egypt and Syria	XIV
Astrology and astronomy,	XIII	(Pers. "Oták," and Turk. "Otah"),	
Asu Ja'dah = father of curls (= a wolf),	XIV	A'úzu bi 'lláhi min al-Sháy'táni'l-Rajími = I take refuge with Allah against Satan the Stoned (ST.),	XIV
Asúr, in the text, "Atúr," the scriptural "Asshur" = Assyria,	XVI	'Awán lit. = aids, helpers (tr. "guards"),	XI
At her last breath, when cured by the magic of love,	XII	Award o burd (Pers.) = brought and bore away.	XI
Athr = sign, mark, trail (tr. "Scar"),	XI	Ay Ni'am (Yea, verily, Yes indeed), an emphatic and now vulgar expression,	XIII
'Atík = antique,	XIII	'Ayn turned into H., i.e. Bitáht for Bitá'at,	XIV
Atrábulus (also Tarábulus), Arabisations of Tripolis,	XIV	"Ayoh" (in text), tr. "here he is"; a corr. of "Í (or Ayy) hú" = yes indeed he,	XV
Atráf (pl. of "Tarf") = great and liberal lords (tr. "chiefs"),	XI	Aysh (Arab.) = Ayyu Shayyin and Laysh = li ayyi Shayyin, a popular corruption of olden date,	XIII
'Atrús, King (? Heron's "Illabousatrous"),	XVI	Aysh = Ayyu Shayyin, what? "Aysh Khabara-k?" = how art thou?	XIV
Attáf (named by Heron Chebib, also "Xakem Tai-Chebib" = Hátim Tayy Habíb),	XVI	Aywah (different spelling for "aywa" = "yes indeed," or contraction for Ay(Í) wa 'lláhi = "yes, by Allah" (St.)	XV
Attáf, Tale of (Cotheal MS.)	XVI	Ayyám al-Nifás (Arab.) = the forty days after labour, during which a woman may not cohabit with her husband,	XIII
Attáf, Tale of, Gauttier and Heron title compared	XVI	"Ayyik" or "Ayyuk" = a hinderer (of disease),	XVI
"Atúr," scriptural "Asshur" = Assyria,	XVI	'Ayyinah, probably a misreading for 'Ayniyyah = a sample, pattern (ST.),	XIV
Atwash (Al-) = one notable for levity of mind,	XII	'Ayyúk = Capella, a bright star,	XVI
Audáj (Arab.) pl. of "Wadaj," applying indiscriminately to the carotid arteries and jugular veins,	XV	A'zán-hú = lit. "its ears" (tr. "its pegs"),	XII
Audán (pl. of the pop. "Widn" of "Wudn" for the literary "Uzn" = ear) (St.)	XV	Azay má tafút-ní? = how canst thou quit me ?	XV
Aulád-i = sons (vulg. plural for dual)	XI	Azbad (Arab.) from Zbd (Zabd) = foaming, frothing,	XIV
'Aun, a high degree among the Jinns, a tribe of the Jinn, sometimes syn. with Márid,	XIV		
'Aurat = nakedness, tr. "shame,"	XV		
'Ausaj = bushes,	XV		

"Azlam" = the more iniquitous;(ST.),	XIV	Bahlúl, a famous type of madman,	XV
Azm = Koranic versets, which avert evil,	XVI	Bahluwán (Arab. for Pers. Pahluwán) = a brave, a warrior,	XI
Aznání = emaciated one,	XII	Bahman, meaning one of the Spirits that preside over beasts of' burden,	XIII
Azzamín = Charmers, i.e., men who recite the Azm,	XVI	Bahr al-Azrak = the Blue Sea (Mediterranean),	XVI
BAB AL-NASR, the grand old Eastern or Desert gate of Cairo,	XV	Bahr al-Muhít (Arab.) = Circumambient Ocean,	XIV
Baba Abdullah = Daddy Abdullah,	XIII	Bahrjaur (in Pers. Bahr-i-Jaur = luck of Jaur-city),	XI
Baba used in Pers., Turk. and Hindostani for Dad! Dear! Child!	XIII	Bak'ah (= "a hollow where water collects") and "Buk'ah" (= "a patch of ground") compared,	XVI
Bábúj (from "Bábúg" from the Pert."Pay-púsh" = foot clothing), tr. "pa-poosh,"	XV	Bakar (Ox) and Taur (Bull), Moslem emblems of stupidity,	XII
Bábúk, or "Bábúnak" (Pers.) = the white Camomile flower,	XVI	Bakar = black cattle, whether bull, cow or ox,	XVI
Backgammon = "(jeu de) dames," a term of European origin,	XIII	Bakhshísh (written "Bakshísh" after Fellah fashion),	XIV
Bádám or Bídám (almond), used by way of small change,	XIII	Bakht (i) Zamán (Persian) = Luck of the Time,	XI
Badawi dogs dangerous,	XI	Bakht = luck, good fortune,	XIII
Badawi tent,	XV	Bákiyah = may also mean Eternal, as opposed to Fániyah = temporal (tr. "abide"),	XI
Badr Al (pl. Budúr) = the "Full Moon,"	XV	Bákúlat = pot-herbs (tr. "almond cakes"), probably clerical error for Baklávát,"	XI
Badr al-Budúr, i.e. Full moon of full moons,	XIII	Bákúr. = driving sticks,	XV
Badrah (Arab.) = a purse of ten thousand dirhams,	XV	Bál (Arab.) sing. Bálah = a tale,	XIV
Badrah lit. a myriad, ten thousand dirhams,	XI	Balass ruby = of rare wood set with rubies,	XII
Badrat Zahab = a purse of gold (St.),	XV	Balát = the flags (slabs of limestone and sandstone),	XII
Bágh = Royal tiger,	XIII	Baliyah = bane and bale (to jingle with "Bábiliyah"),	XII
Baghdad (explained),	XIII	Ballát, limestone slabs cut in the Torah quarries south of Cairo,	XV
Bahar (Arab.) often used for hot spices (tr. "pimento"),	XIV		
Bahár = ox-eye herb,	XII		
Bahlúl Al- = the "Bahalul" of D'Herbelot,	XVI		

Baltah, for Turk. "Báltah" = an axe, a hatchet,	XV	Barbastu = besmeared,	XIV
Baltah-ji, a pioneer one of the old divisions of the Osmanli troops, surviving as a family name amongst Levantines,	XV	Barber, being a surgeon ready to bleed a madman,	XV
Bámiyah = Gumbo, etc. of Brit. India tr. "rose mallows"),	XIV	Barber, custom of, among Eastern Moslems,	XV
Banát al-hawá = lit. daughters of love (tr. "a merry girl"),	XII	Barber, the usual operator in circumcision,	XII
Band Tay, the tribe of the chieftain and poet Hátim Táí,	XI	Bardawán, the well-known city in Hindostan whose iron was famous	XVI
Bandukah = a little bunduk, nut, bullet, . (tr. "degrees"),	XI	Barniyah = Pot (in which manna was collected),	XI
Banj akrítashí = Cretan Bhang,	XI	"Bartamán" for "Martaban" = a pot, jar, etc. (tr. "a crock"),	XIV
Banj al-tayyár, i.e., volatile = that which flies fastest to the brain (tr. "flying Bhang")	XV	Báshá (Arab. form of Turk. "Pasha") derivation,	XIV
Bánú = a lady, a dame of high degree,	XIII	"Bashákhín," pl. of "Bashkhánal" = hangings, arras,	XVI
Banú Adam = Sons of Adam (as opposed to Banú Elohim = Sons of the Gods),	XIII	Bashárah, Al- (Arab.) = a gift of good news,	XIV
Banú al-Asfar = Sons of the yellow(Esau's posterity in Edom),	XIII	Bashárah, can hardly be applied to ill news (faulty text),	XI
Banú al-Khashkhash = Sons of the(black) poppy (viz. Ethiopians),	XIII	Bashkhánah (Al-) = the curtain,	XII
Banú Ghálib,	XV	Bashkhánah (corr. of Pers. "Peshkhánah = state tents sent forward on march"), tr. here "a hanging,"	XV
Banú Hilál, a famous tribe,	XVI	Basíl, son of "Ashur,"	XVI
Banú Shaybán = the King's own tribe,	XII	Bassorah city = "Balsorah" (Galland),"Bansrá" (H.V.),	XIII
Banú Thakíf, a noble tribe sprung from Iyád,	XV	Bast, a preparation of Bhang (Cannabis sativa),	XIV
Barári = deserts,	XII	Bastinado used to extort confession,	XI
Barbarians (Matthew Arnold's),	XIV	Bát (for "Bit") = Pass the night here (in Fella speech),	XIV
Barbasa (with dental sibilant "Sín") = he sought, looked for (with palatal sibilant "Sád"), = he watered the ground abundantly (ST.),	XIV	Bát = "the night has passed" (ST.),	XIV
		Bathá = lowlands, plains outside Meccan Valley,	XI
		Bathah = inner court,	XI
		Bathing after copulation kept up by both sexes in ancient Rome,	XII

Batiyah (Arab.) gen. = a black jack, a leathern flagon (tr. "Keg"),	XIV	Bi al-Salám = in the Peace (of Allah),	XI
Bawwábah, Al = a place where door keepers meet, a police station (tr. "guard house"),	XV	"Bi Asri-hi" (Arab.) lit. "rope and metaphorically used = altogether, tirely (tr. "the World universal")	XVI
Baybúnah (prop. "Bábúnaj" in Arab and "Bábúk" in Pers.) = the a Camomile flower,	XVI	Bi jildi 'l-bakar = a cow hide,	XII
Bayn farsi-k wa 'l-damí = lit. between fæces and menses (tr. "thy droppings and drippings"),	XI	"Bí, Bí, Bí" (compare the French "Brr")	XVI
Baysár or Baysárah, a dish peculiar to Egypt = beans seasoned with milk and honey, Also "Baysár" or "Faysar,"	XIV	"Bi," the particle proper of swearing,	XV
Bayt al-Mukaddas = Sanctified House,	XIII	Bí-adabí = being without Adab (= rudeness, etc.),	XII
Bayzah (Arab.) = an egg, a testicle,	XV	"Bi-izá-humá" lit. vis-à-vis to the twain	XV
Bazaka = brought out,	XI	Bi-Khátiri-k = Thy will be done (tr. "At thy pleasure"),	XV
Bazzistán (Arab. Pers.) = market place for Bazz = cloth,	XIII	"Bi-Má-al-fasíkh 'alá Akrás al-Jullah"(tr. "Save with foul water upon the disks of dung"),	XV
"Bean and 'twas split, A," proverb suggesting "par nobile fratrum,"	XIII	Bi-sab'a Sikak = lit. "with seven nails" (meaning here posts whereto chains were attached),	XV
Beating the bosom with a sunbaked brick,	XI	"Bi-Wujúh al Fániját al-Miláh" (reading "al-Ghániját" in app. with "al-Miláh"),	XV
Bed (on roof) made of carpet or thin mattress strewn upon the stucco flooring of the terrace roof,	XV	render "the faces of the coquettish, the fair" (St.),	
Beef causes dysenteric disease,	XV	Bibars (pron. "Baybars"),	XII
Bel the idol (or Ba'al or Belus, Phoenician and Canaanite head-God	XVI	Bid'ah = lit. an innovation, a new thing	XII
Bell as a fringe to the Ephod of High Priest,	XVI	(tr. "accursed custom"),	
Bghb (evidently for "Baght," or pry ably "Baghtatan"),	XVI	Bihkamál (Pers. and Arab.) = "Good Perfection,"	XI
Bhang eaters, indecencies of,	XIV	Bihkard = "Well he did,"	XI
		Bihzad (Persian) = Bih (well, good) Zád (born),	XI
		Biirn-milyánah Moyah (with various forms of "Moyah"),	XV
		"Bilád al-Maghrib (al-Aksa" in full) = the Farthest Land of the Setting Sun	XII
		(tr. "Sundown-Land"),	
		Bilal = moisture, beneficence, etc.,	XI

"Bilám" here = the head stall of the bridle (St.),	XV	"Blood speaking to blood,"	XIII
Bilisht = The long span between thumb tip and minimus tip,	XIII	popular superstition, excusing unwarrantable liberties in Royal personages,	
"Billáhi," i.e., "by Allah,"	XV	Blood-feuds troublesome to travellers,	XII
Bímáristán (Arab.) (from Pers.) = a "sickhouse,"	XIV	Bloody sweat,	XV
hospital, madhouse,		Blowing a man up with bellows,	XI
Bir al-Khátim = Well of the signet,	XI	Book of Bakhtyar (Persian Bakhtyar Námeḥ) "The ten Wazirs, etc., "	XI
Birkah = a fountain basin, lake, pond, reservoir (tr. "hole"),	XV	Bostán al-Nuzḥah = the Garden of Pleasance,	XI
Birkat Far'aun = Pharaoh's Pool	XVI	Bráḥmani = Hindu, Indian,	XII
Bisáta-hum = their carpets (tr. "warehouses"),	XVI	Brain pans (good old classical English),	XV
Bishangarh,	XIII	Branchlet = a youth's slender form,	XII
Bishr and Hind	XII	Breslau Ed. quoted,	XI
(two well-known lovers),		Breslau Ed. quoted,	XII
Bísmillah = grace before meat,	XIV	Breslau Ed. quoted,	XIII
"Bismillah" = Enter	XII	Breslau Ed. quoted,	XV
in the name of Allah,		Bribing the Kazi's wife,	XV
"Bismillah; in the name of the Lord" = "Let us go,"	XII	Bridegroom offers coffee and Halwá to friends after a "happy night,"	XII
etc.,		Bridge at Baghdad made of the ribs of Og bin 'Unk (= Og of the Neck),	XIII
Bisnagar (corruption of Sanskrit Vijáyanagara = City of Victory),	XIII	Bridge of Sanjia in Northern Syria is one of the four Wonders of the Moslem world,	XIV
Bitá'i (Arab.) = my own,	XIV	Brow white as day and hair black as night(common conceit),	XIII
Biyarza' fí Asábí-hi (only instance in MS.where the aorist is preceded by preposition "bi") (St.),	XV	Brutality of a Moslem mob,	XII
Blackening faces a promise of Hell-fire,	XII	Buk'ah (= "a piece of low ground") Bak'ah (= "a hollow where water collects") compared,	XVI
"Blood hideth not from blood" (equiv. to Scotch "Blood is thicker than water"),	XIII		
Blood moved between them (a "pathetic fallacy"),	XI	Bukhárí = a place for steaming,	XIII
Blood red tears,	XV	Bukhti = The Bactrian or double humped dromedary,	XII
Blood revenge religiously laudable,	XIII		

Buksumah (Arab.) = "hard bread" (tr. "biscuit"),	XIV	Byron in England,	XV
Bulaybul (Al-) = the little nightingale, Philomelet,	XIV	Bystanders excited about some matter in no way concerning them,	XI
Bulbul-i-hazár-dástán (Arab.), usually shortened to "Hazár" = bird of a thousand tales = the Thousand, generally called 'Andalíb,	XIII	"CAFILAH" (Shaykh of), for Cafila,	XV
"Bull (Taur for Thaur or Saur)—numbered-and-for-battle-day-lengthened" (tr. The Bull-aye-ready-and-for-Battle-aye-steady),	XV	Cafilah, i.e. caravan,	XIV
Bull used in the East to turn the mill and water wheel,	XIV	"Cage Of Clapham,"	XIII
Bundukáni (Al-) = the cross-bow man	XVI	Cairo (magnificent city of Egypt),	XIII
Bundukí (adj. of Bunduk) = Venetian,	XII	Calcutta Edition quoted,	XII
Bunúd (pl. of Pers. "band") = hypocrisy, deceit (tr. "quiddities"),	XI	Caliph can do no wrong,	XI
Burd (pl. of Burdah) = mantle or woollen plaid of striped stuff,	XV	Caliph Omar bin Abd al-Aziz (The Good Caliph),	XI
Burka = Nosebag,	XV	Caliphs under the early Ommiades,	XV
Burka' = the face veil of Egypt, etc.,	XII	"Camaralzaman" (olden version "Complete Time," for "Moon of Age,"	XVI
Burka' veil or "Nose bag,"	XIV	Camel ("Ushtur" or "Unth"),	XIII
Burúj (pl. of Burj) = lit. towers (tr. "mansions"),	XI	Camel (not customary to mount lady upon in India),	XIII
Búsah (doubtful meaning), possibly reed used as a case or sheath (St.),	XV	Camel's pasture divided into "Khullah" (Sweet food called bread) and "Hámiz" termed fruit,	XIV
But-Khánah = idol house, syn. with But-Kadah = image cuddly (tr. "Pagodas")	XIII	Camels made drunk with Bhang, or In hemp, to make extended marches,	XVI
Buyúrdi, Al- (cler. error for "Buyúruldi = the written order of a Governor	XVI	Camomile flower (white),	XVI
		Camphor, use of,	XIII
		"Can play with the egg and the stone," i.e., "can play off equally well the soft brained and the hard brained,"	XV
		Cap of the "Sútari" or jester of the Arnaut (Albanian) regiments,	XV
		Cap worn by professional buffoon,	XV
		Carpet (the Flying),	XIII
		prototype of,	
"By the life of my youth," a "swear" peculiarly feminine, and never used by men,	XV	Carrion, animals that died without being ceremonially killed,	XII
Bye Names,	XVI		

Cat, a sacred animal amongst Egyptians,	XVI	China = the normal Oriental	XIII
Cedar of Lebanon,	XVI	"despotism,tempered by assassination,"	
Census of the Exodus (Exposition by Thayer),	XVI	Chob-dár = rod-bearer,	XIII
Census should not be made without direct command of Creator (superstitious idea),	XIV	mace-bearer, usher, etc.,	
"Chafariz" (fountain) of Portugal (der. from Sakárij),	XV	Church of Rohah (Edessa),	XIV
Chamber, a dangerous word in English,	XII	one of the four Wonders of the Moslem world,	
Change from first person into third, looseness of style in the MS. (ST.),	XIV	Circumcision three operations of,	XV
Changes, contradictions and confusions inherent in Arab. stories,	XIII	Circumcision (Jewish rite) must always be performed by the Mohel, an official of the Synagogue,	XV
"Changul" (with three dotted Chím) red gold,	XVI	Circumcision,	XII
Chapter of the Cow (Koran),	XII	Circumstantial (affecting the), a favourite manceuvre with the Ráwí,	XV
Chaugán (Persian) = the crooked bat used in polo,	XI	Circumstantial evidence not lawful amongst Moslems	XI
Chavis and Cazotte quoted	XI	Circus tricks with elephants, horses, etc.,	XIII
Chavis and Cazotte quoted	XIV	Cistern or tank in terrace roof of Syrian houses,	XV
Chavis and Cazotte quoted	XV	Citadel of Lead = Capital of King Al-Shisban,	XII
Chavis quoted	XVI	Cloud (which contains rain) always typical of liberality and generous dealing,	XV
Cheek, he set his right hand upon, meaning he rested his cheek upon his right hand,	XV	Cloud of Locusts believed by Arabs to be led by a King locust (the Sultan Jarád),	XI
Chenery quoted	XIV	Cob houses,	XIV
Chenery quoted	XVI	Cock and the Fox (Fable of whose moral is that the biter is often bit),	XVI
Chess rarely played for money in Europe,	XII	Cock-speak = a natural clock called by West Africans Cokkerapeek,	XI
Chhuchhundar, Hind. (Sorex caeruleus) = muskrat,	XIII	Coffee and sherbet, mention of, makes the tale synchronous with that of Ma'arúf, or the xvii. century,	XIV
"Chifte," from Pers. "Juft" = a pair, any two things coupled together (ST.),	XVI	Coffee and smoking,	XV
Child bed customs amongst Moslems,	XIV	Coffee,	XIV
"Children" used for fighting men,	XII		

Cohen = a priest either of the true God or of false gods,	XVI	Crepitus ventris,	XIV
Coinage of Baghdad,	XIII	"Cried out from her head" =	XII
Concealments inevitable in ancient tale or novel,	XV	Sang in tenor tones which are always in falsetto,	
Conclusions of Tales compared,	XIII	Crows, audacious, and dangerous to men lying wounded,	XIII
Condition of forfeits (lit. order and acceptance),	XI	Crucifixion by nailing to an upright board,	XII
Confections, or	XIV	Crucifixion,	XVI
sweetmeats used by way of restoratives in the Bath,		Crystalline Isles,	XVI
Conjuration, a specimen of Islamised Mantra (in Sanskrit "Stambhaná")	XVI	Cuckold, origin of,	XI
intended to procure illicit intercourse,		Cuddy, der. from Pers. "Kadah" = a room,	XV
Connexion of Beasts with Humans, and	XIV	Cup-companions = the professional	XII
consequences thereof,		Ráwis or tale reciters,	
Conundrum or riddle,	XVI	Curiosity (playing upon the bride's) = a favourite topic in Arab. and all Eastern folklore,	XV
Cook and Cooking,	XIV	"Cut the way" = became a highwayman	XI
Egyptian or Syrian compared with English,		Cutting the way (i.e., waylaying travellers),	XI
Corpse sprinkled with water, etc.,	XIV	Cynocephalus famed for venerly,	XIV
Cossid (Arab. Kásid), an Anglo Indian term = a running carrier,	XIV		
Cotheal MS. quoted,	XVI	DABBAH = wooden bolt,	XV
Couch of Circumcision,	XII	Dabbús = a mace,	XI
Couplets rhyming in"—ání" and"—álí" not lawful,	XV	Dabbús bazdagháni (trans. as if from Pers. "Bazdagh" = a file) tr. a "file wrought mace,"	XVI
Courser, rubbing his cheeks upon his master's back and shoulders,	XV	Dabdihkán, a physician (Cotheal MS.),	XVI
Court of Baghdad was, like the Urdú(Horde or Court) of "Grand Mogul,"organised after the ordinance of an army in the field,	XVI	Dabshalímat = the Dabshalíms, the dynastic title of the Kings of Somanáth in Western India,	XVI
"Cousin" more polite than "wife,"	XVI	Dád-bín (Persian) = one who looks to justice.	XI
Cramoisy (dressed from head to foot in), a royal sign of wrath denoting torture or death,	XIV	Dahab Ramli (Arab.) = gold dust washed out of the sand, placer gold (tr. "pure sand gold"),	XIII
Cranes of Ibycus,	XII	Dahiyat al-Dawáhi = a calamity of the Calamities,	XII

Dahmár (King) called by Scott "Rammaud,"	XV	Darb al-Mandal (Egypt.) = Striking the magic circle in which enchanter sits when he conjures up spirits (a form of second sight),	XIV
Dahn (Arab.) = oil, ointment (tr. "sweetest unguent"),	XVI	Darb al-Záji = the street of the copperas maker,	XVI
Dainty Food (Egyptian or Syrian Cook compared with English),	XIV	Darbálah (Arab.), corresponding with Egypt. "Darábukkah," a tabor of wood or earthenware (tr. "little drum"), Also part of the regular Darwaysh's begging gear,	XIV
Daïs (place of honour),	XI	Darbár (Hind.), term for Royal Levée = Selám (Pers.),	XIII
Dajlah River (Tigris),	XVI	"Darbisí al-báb" (from the Pers. "Darbastan" = to tie up, to shut), tr. "Do thou bar,"	XVI
Dakhlah, Al- (Arab.) = the night of going in,	XIV	"Darín" for "Zarin" = what is powdered, collyrium,	XV
Dallál = broker (same as Sáhib = owner),	XIV	Darwaysh (Pers.), pron. by Egyptians "Darwísh,"	XIII
Damascus City (der. from Dimishk) called Shim (Cotheal MS.),	XVI	Darwayshah (Arab.) = a she Fakir (tr. "religious mendicant"),	XIV
Dán (with dual Dánayn) and "Wudn" (with plural "Audán") are pop. forms for literary "Uzn" (ST.),	XVI	Darwayshes suspected of kidnapping,	XIV
Dán Al- (cler. error for Al-Uzn = ear),	XVI	Daryábár (Pers. the ocean land), a fancy name for a country,	XIII
Dánik (Pers. "Ding") = a sixth of a dirham, i.e. about a penny halfpenny,	XI	Daryábár, der. from "Daryá," the sea, and "bár" = a region,	XIII
Dann = Amphora "two handed jar,"	XV	Dashish (Arab.), tr. "flour" (Dicts. make "wheat broth to be sipped"),	XV
Dar al-Salam = Abode of Peace,	XI	Dashish this is a pop. cor. of the class. Jashish = coarsely ground wheat (St.),	XV
Dár al-Ziyáfah (in Northern Africa) = a kind of caravanserai in which travellers are lodged at Government expense,	XV	"Dasht-i-lá-siwá-Hú" = a desert wherein is none save He (Allah), a howling wilderness,	XIII
Dara' or Dira' = armour (tr. "jerkin"),	XII	Dastí = thou trampledst,	XI
Darabukkah drum (or "tom tom"),	XV		
Darajah = an instant; also a degree (of the Zodiac), tr. "one watch,"	XV		
Darajah is also used for any short space of time (St.),	XV		
Darajatáni (Arab.), lit. = two astronomical degrees (tr. "a couple of hours"),	XIV		
Darb = lit. a road (tr. "street"),	XII		

Dastúr! = by your leave (Pers.),	XVI	Devil may not open a door shut in Allah's name,	XI
Dates and cream ("Proud rider on the desired steed"),	XI	"Dhobí-ká kuttá, na Ghar-ká na Ghat-ká" (Hindi saying) = a washerman's tyke, nor of the house nor of the Ghát-dyke,	XIII
Dáúd = David,	XVI	Dhol = drums,	XIII
"Daughter shall be in his name" = betrothed to her,	XIII	Diamond does not grow warm whilst held in the hand,	XI
"Daughters" secondary figures in geomancy,	XIII	Diamonds,	XIII
"mothers" being primary,		"Diapedesis" of blood stained tears frequently mentioned in the "Nights,"	XV
Daur al-Ká'ah = the opening made in the ceiling for light (tr. "the opening of the saloon"),	XII	Die thou and be thou an expiation for the shoe-latchet of Kulayb,	XII
Dawát = ink-case (containing reed pens, etc.)	XII	Died of laughter (now become familiar to English speech),	XI
Dawí = an echo,	XIV	Dignity, permissible in royalty, affected by dames in Anglo-Egypt,	XII
Dawn prayer,	XI	Dihkán, in Persian = a villager (tr. "village headman"),	XI
"Day in the Country," an old Eastern custom,	XIV	Dijlah, Al- = The Tigris (Hid-dekel),	XIV
Daylaki = Daylakian (garments),	XV	Dilk (Arab.), more commonly "Khirkah" = tattered robe of religious mendicant(tr. "gabardine"),	XIV
Daylam (Al-) prison,	XII	Dimity (der. from Damietta)	XII
Dayr al-Tin = "The Convent of Clay," a Coptic monastery near Cairo,	XII	Din (Al-) ; omission of, in proper names very common,	XIII
Dayr Nashshábah = the Monastery of the Archers (a fancy name),	XV	Dínárzád and Shahrázád (for Dunyázád and Shahrázád),	XIII
Days in Moslem year 354 (= 6 months of 29 days and the rest of 30),	XI	Dinárzádeh (W.M. MS.) = "Ducat born" (for Dínárzád),	XIV
De Sacy quoted	XVI	"Díním" (religious considerations) of the famous Andalusian Yúsusf Caro (a most fanatical work),	XV
Death and Life are states, not things,	XVI		
Decies repetitæ, forms which go down with an Eastern audience, but intolerable in a Western volume,	XV		
Defloration, regarded by many ancient peoples as if it were porter's work,	XIV		
Delights of Paradise promised by the Prophet,	XII		
Descended = Come down from Heaven,	XI		
Destiny,	XII		

Dirhams 1,000,000 = " £	XI	"Draw me aside its tail, so	XV
25,000,		that I may inform thee	
Dirhams 5,500 = " £ 220,	XI	thereanent" (also similar	
Dirhams 50 = about 40	XI	facetia in Mullah Jámi),	
shillings,		Draw thee near to them	XI
Dish cover used for	XIV	(They) = they make much	
cleanliness, and to prevent		of thee,	
Evil Eye falling upon food,		"Dream is the inspiration of	XIII
Dismantled his shop	XI	the True Believer, The,"	
(removing goods from the		Dress (a Moslem should	XI
"but" to the "ben"),		dress for public occasions),	
Divan door, dismounting at,	XIII	Dress, exchange of,	XIII
the highest of honours,		Dried fruits, to form the	XV
Divan or Darbár (levée),	XIII	favourite "filling" for lamb	
being also a lit de justice		and other meats prepared	
and a Court of Cassation,		in "Puláo" (Pilaff),	
"Dive not into the depths	XV	Drinking customs,	XVI
unless thou greed for		Drinking in a bright light,	XIV
thyself and thy wants," i.e.,		loved by Easterns,	
"tempt not Providence		Drinking wine before the	XVI
unless compelled so to do		meal, still a custom in Syria	
by necessity,"		and Egypt,	
Divorce and marriage to	XII	Dromedaries the only	XII
Mahommed of the wife of		animals used for sending	
Zayd (his adopted son),		messages over long	
Díwán (Arab.) = Council	XV	distances,	
chamber,		"Drowned in her blood" in	XV
Diwán = Divan (the	XV	the text, for "all bleeding"	
"Martabah" when placed on		(hyperbole run mad),	
"Mastabah," etc.),		Drunkenness (instead of	XV
Díwan—origin of Fr.	XIII	"intoxication"),	
"Douane" and		Drying towels of palm fibre,	XIV
Ital."Dogana," etc.,		Du'á = supplication, prayer	XII
Diyár Bakr, lit. Homes (or	XIII	as opposed to "Salát" =	
habitations) of Bakr (pron.		divine worship,	
"Diyár-i-Bekír"),		Dukhán = lit. smoke,	XII
Dodges, Eastern, to detect	XIV	Dukhn (Arab.) = Holcus	XVI
physiological differences		dochna, a well known grain	
between man and maid, etc.,		(tr. "millet"),	
"Dog or hog" =	XII	Dukhúlak = lit. thy entering	XII
a Jew or a Christian,		(tr. "thy courtesy"),	
Doggerel, fit only for coffee	XV	Dúna-k (Arab.) = "Well	XIV
house,		done,"	
Doghrí = assuredly,	XI	Durá for "Zurá" or for	XVI
Dogs, hatred of, inherited	XIII	"Zurrah," pop.pron.	
from Jewish ancestors,		"Durrah" = the Holcus	
Drachms, Ten = 475 to 478	XVI	sativus,	
Eng. grains avoir.,		Durráj (tr. Francolin),	XII

Durrat al-Ghawwas = Pearl of the diver,	XVI	"Empty gourds," Eastern succedaneum for swimming corks,	XII
Duty of good neighbour, to keep watch and guard from evil,	XV	Enallage of persons ("third" for "first" —"youth" for "I"),	XV
Dyed robe (Abbasides, black; Omniades, white; Fatimites, green),	XI	"Enallage of persons" is Koranic and therefore classical,	XIV
EAR conceiving love before the eye,	XIV	"Enlarge the Turband" = to assume rank of an 'Alim or learned man,	XVI
Earthquakes (curious coincidence),	XIII	Entertainment of Guest, three days,	XVI
Eastern despots never blame their own culpable folly in misfortune,	XVI	Envious Sisters, The (various versions)	XIII
Easterns startled by sudden summons to the presence of a king,	XII	Escarlate, a woollen cloth dyed red,(probably French of the xii. century)	XVI
"Eat thy pottage," a formula like our "Cut your mutton,"	XIV	Eunuchs,	XI
Eateth on the spittle, i.e., on an empty stomach,	XV	"Every one cannot go to Corinth,"	XII
Eating and drinking,	XIV	Everything returns to or resembles its origin,	XIV
Eavesdropping (favourite incident of Eastern Storiology),	XIII	Evil eye, 43,	XIV
Efendi (here meaning the under governor or head clerk),	XIV	Evil eye, to keep off the = one of the functions of iron and steel,	XIII
Eglantine (or Narcissus),	XVI	Exaggeration necessary to impress an Oriental audience,	XV
The lowland of Egypt (magnificent city of) = Cairo,	XIII	Exchange of salams a sign of safety,	XII
Elephants usually are vegetarians,	XIV	Executioner, difficulty in Marocco about finding one who becomes obnoxious to the Thár or blood-feud,	XII
Elias, Elijah, or Khizr, a marvellous legendary figure,	XVI	Exodus of the Hebrews,	XVI
Elopements of frequent occurrence,	XI	Census of the, (Exposition by Mr. Thayer),	XVI
Embárah (pron. 'Mbárah), pop. for Al-bárihah = the last part of the preceding day or night, yesterday,	XV	Exodus, Story of the,	XVI
Emir Yúnas (old trans. = Hamir Youmis)	XVI	Eyes swollen by swathes,	XI
Emir-Ben-Hilac-Salamis (Heron),	XVI	"FA GHÁBÁ thaláthat ayyamin" = an he (or it, the mountain ?) disappeared for three days,	XV
		"Fa ghábá... (Dr. Steingass translates),	XV

"Fa min tumma," for	XVI	Fakakat = lit. "she flowed	XIV
"thumma" ("Anon."),		over like a brimful vessel."	
"Fa tarak-hu Muusí am'á.	XV	(ST.) tr. here "she expired,"	
dáir yaltash fí 'l-Tarík" =		Fákhir (Al-) = the potter,	XI
"hereupon Musa left his		Fakir also come to signify a	XIII
companion darkly tramping		Koran chaunter,	
about,"		Fakir here the Arab. syn. of	XIII
"Fa tarak-hu.... (Dr.	XV	the .Pers. "Darwaysh,"	
Steingass explains and		Fakir, a title now debased	XIII
translates),		in Nile Valley to an insult =	
Fa'állah (Arab.) = the	XIV	"poor devil,"	
building craft (tr. "industry"),		Fál or omen (taking a),	XV
Fa-sáha (for "Maksah") =	XVI	Falling backwards in	XII
and cried out,		laughter rare among the	
"Fa-yatrahúna" masc. for	XVI	Badawin,	
fem. (tr. "miscarry"),		"Falling place of my head"	XIII
Fádawi (Arab.) = a	XV	= picturesque term for	
blackguard (tr. "ne'er-do-		"birthplace,"	
well "),		Fals (or Fils) = a fish scale,	XIII
Faddah (Arab.), lit. = silver;	XIV	a spangle of metal,	
the smallest Egyptian coin,		Falsafar (Arab.) =	XVI
Faddah, tr. "groats,"	XV	philosophy,	
Faddahs, 2,000 = about 1s.	XIV	Fanáráť (Arab. pl. of the	XIV
2d.,		Pers. Fanár = a light	
Faddán (here miswritten	XV	house),	
"Faddád") = a plough, a		Fár (Arab.) pl. "Fíran" =	XIV
yoke of oxen,		mouse rather than rat,	
Faddán also the common	XV	Faráfísh (Arab.) a word not	XIV
land measure of Egypt and		found in dictionary — tr.	
Syria,		"lumps," nearest approach	
Fahata (for "Fahasa?" or,	XV	to, would be Faráfík (pl. of	
perhaps, cl.error for		Furfák) = fine, thin or soft	
"Fataha") = he opened (the		bread,	
ground), tr. "choosing a		Faraj (Al-) ba'd al-Shiddah	XIII
place,"		= (Joy after Annoy),	
Fahata (prob. vulgarism for	XV	compared to Khudadad	
"Fahatha") (fahasa) = to		and his brothers,	
investigate (St.),		Farajíyah = gaberdine,	XIII
Fahata, or may be read	XV	Farárijí, tr. "Poulterer" (in	XV
"Fataha" and tr. "he recited		text, as if the pl. of "Farrúj"	
a 'Fátihah' for them," (St.),		= chicken were "Farárij"	
"Fair fate befal thee, etc.,"	XIV	instead of Farárij) (St.),	
an address only suited to a		Faras = a mare (tr.	XI
king or ruler,		"horses"),	
FAIR PLAY not a jewel to	XIII	Farásah = lit. Knowing a	XII
the Eastern mind,		horse (tr. "Visnomy"),	
Fajj = mountain pass	XII	Fáris = a Rider (tr.	XI
(Spanish, Vega = also a		"horseman"),	
mountain plain),		Farkalah = cattle whip,	XII

Farkh Warak =	XII	Fellah, natural fear of being	XIII
a slip of paper,		seen in fine gear, which	
Farrásh = tent pitcher, body	XIV	would have been supposed	
servant,		to be stolen,	
Fárs (Al-) = Persians (a	XI	Feminine venereal	XIV
people famed for		paroxysm,	
cleverness and		"Fí 'irzak" (vulg. "arzak"),	XV
debauchery),		formula for "I place myself	
Fars = Persia,	XI	under thy protection" (St.),	
Farsh = bed or straw-	XII	Fí Hayyi-kum Taflatun	XV
spread store room where		háma, etc. ("A maiden in	
apples are preserved,		your tribe avails my heart	
"Fart," devotions,	XIII	with love to fire," etc.)	
Farts, savour his own	XIV	(Steingass also translates),	
(curious phenomenon),		Fí Jífán ka'l-Jawábí! (Arab.)	XIV
Faswah (Arab.) = "a silent	XIV	meaning small things (or	
break wind," as opposed to		men) and great (tr. "In the	
"Zirt," a loud fart,		well like the tank"),	
Fatáirí = a maker of	XV	Fí Kíb = "a mat" (Scott),	XV
"Fatirah" pancake (tr.		Fí-hi = "In him" (i.e., either	XI
'Piernan"),		Mahommed) or "in it" (his	
Fátihah (fem. of "fátih" = an	XV	action),	
opener, a conqueror),		Fidá'i (Pers.) = a robber, a	XIV
Fatimé (Ja'afar's wife,	XVI	murderer,	
according to Heron),		Fidáwi (also "Fidá'i" and	XV
Fátimah = a weaner,	XIII	"Fidawiyah") = pirate men,	
Fátimah and Halímah =	XV	Fidawiyah (Arab.) sing.	XIV
Martha and Mary,		"Fidáwi" = lit. one who	
Fatír (for "Fatírah") =	XV	gives his life to a noble	
pancake (tr. "scone"),		cause,	
Fawwák (chair of),	XII	Fighting (the Fellah will use	XV
Faysár, a dish peculiar to	XIV	anything in preference to	
Egypt (see Baysár),		his fists in),	
Fazl (Al-) the elder brother	XII	Fighting rams,	XI
of Ja'afar,		Fíghuzúni zálíka (Arab.), a	XIII
Fazl (Caliph's foster-	XI	peculiar phrase (tr.	
brother),		"meanwhile"),	
Feeding captives and	XV	Fikí (the pop. form of	XV
prisoners (exception being		present day for "Fakih,"	
usually made in cases of		prop. "learned in the law"),	
brigands, assassins and		tr. "tutor" (St.),	
criminals condemned for		Fils (or Fals) = a fish scale,	XIII
felony),		a spangle of metal,	
"Feeling conception"	XV	Fingán (pl. "Fanájíl," pron.	XV
unknown except in tales,		"Fanágil"), and "Filgál"	
"Feet towards Mecca,"	XI	used promiscuously (St.),	
Fellah women stain their	XIV	Finjál (Arab.), repeated	XV
veils, etc. with indigo (for		systematically for "Finján"	
sorrow),		(pron. in Egypt "Fingán"),	

Finjál (vulg. for "Finján") = coffee,	XIV	Forwardness on the part of women held to be insulting by modest Moslem,	XIV
Fir'aun (Arab.), the dynastic name of Egyptian Kings = Pharaoh (Holy Writ),	XVI	Fowl (domestic) unknown to Europe till about the time of Pericles (ob. B.C.429),	XIV
Firásah (Arab.) = penetration,	XIV	Freemasonry,	XIV
Firásah lit. = judging the points of a mare (tr. "physiognomy"),	XI	"Full dressed and ornamented" (a girl, lying beneath a slab), a sign of foul play,	XV
Fire lighted to defend mother and babe from bad spirits,	XI	Fumigating gugglets (with musk),	XII
Firózábádi (author of "Kámús"), Tale of,	XIII	Funeral, Customs at,	XIII
First day = our Sunday,	XI	Furát River (Euphrates),	XVI
"First Footsteps" quoted,	XVI	Futúh (Al-) lit. = the victories (tr. "the honorarium"),	XI
First night (wedding night),	XV		
Fírúz (Pers. "Píroz") = Victorious, triumphant,	XI		
Firúzah (Arab.) = turquoise (Pers. form Pírozah),	XIII	GÁIKWÁR,	XIII
Fityán (pl. of Fatá) = my fine fellows,	XII	Galland quoted,	XIII
Fíl'l'a (a scribal error?), may be Filfil = pepper or palm fibre,	XV	Galland quoted,	XIV
Flogging as punishment,	XVI	Gandharba-lagana (fairy wedding) of the Hindus,	XIII
Flower = the breast,	XII	Gandharbas = heavenly choristers,	XIII
Flying Carpet (prototype of),	XIII	Gardener, Egyptian names for (St.),	XV
"Folk are equal, but in different degrees" (compared with "All men are created equal"),	XV	Gardens of the Hesperides and of King Isole (Chaucer),	XIII
Food, calls for, at critical times not yet wholly obsolete amongst the civilised of the nineteenth century,	XIII	"Gasha" = he produced a sound,	XIV
Food, respect due to (Tale of "Daftardar"),	XV	Gauttier quoted,	XIV
Force of, fancy,	XIII	Gauttier quoted,	XV
Forehead (compared with a page of paper upon which Destiny writes her decrees),	XI	Gauttier quoted,	XVI
Formula of the cup and lute,	XV	Gave her the hire of her going forth (i.e. Engaged her for a revel and paid her in advance),	XII
		Ghába = departed (may here mean "passed away"),	XV
		"Ghabasah" (Arab.) from Ghabas = obscure, dust colored (tr. "clouded of color"),	XIV
		Ghalílí = my yearning (tr. "my thirst"),	XII

"Ghánim bin Ayyúb = the Thrall o' Love" —position of in Arab. texts compared with Galland,	XIII	Gházíyah (Arab.) = a gypsy (pl. Ghawázi),	XIV
Gharbíyah (province in Egypt),	XII	Ghazn = a crease—a wrinkle,	XIII
Gharím = debtor or creditor,	XVI	Gheir (Syriac) = for,	XIII
Ghashamsham Al- = the Stubborn, theObstinate,	XVI	Ghetto, the Jewish quarter (Hárah) which Israelites call "Hazer" = a courtyard, an inclosure,	XV
Ghashím (Arab.) = a "raw lad," a favourite word in Egypt,	XV	"Ghibtu 'an al- Dunyá" a pop. phrase, tr. "I was estranged from the world" meaning simply "I fainted,"	XV
Ghashím (Arab.), from the root "Ghashm" (iniquity) = a "Johnny Raw"—a "raw laddie,"	XIII	Ghilmán (in text "Wuldán"), the boys of Paradise,	XVI
Ghát (pop. "Ghaut") = the steps (or path) which lead to a watering place,	XIII	Ghiovendé (Turk.), a race of singers and dancers, professional Nautch girls,	XIV
Ghattí = "Cover it up,"	XII	Ghirárah (Arab.) (pl. "Gharáír") = a sack,	XV
Ghaur (or lowland) = the fall of the waist,	XII	Ghiyár (drab.) = any piece of dress or uniform which distinguishes a class,	XVI
Ghaush = a tree of hard wood whereof musical instruments are made,	XIV	Ghiyár in Pers. = a strip of yellow cloth worn by Jews subject to the Shah,	XVI
"Ghaush" for "Ghaushah" = noise, row,	XVI	Ghubár = dust (joined to 'Afár = "sand devils"),	XIV
Ghaushah = tumult, quarrel, (tr. "clamour") a Persianism for which "Ghaughá" is a more common form	XIV	"Ghul-who- eateth-man-we-pray-Allah-for-safety" (compound name),	XV
Ghawwasha = he produced a sound,	XIV	Ghúlah = an ogress (fem. of Ghúl),	XIII
Ghawwásún- = divers (tr. "duckers"),	XI	Ghuráb al-bayn = Raven of the wold or of parting,	XII
Ghaylah, Al- = Siesta time (Badawi speech),	XV	"Ghurrát" (Arab.) may be right looks, charms in general, or "forelocks" (St.),	XV
Ghayr an (Arab.) = otherwise that, except that (tr. "Still"),	XIII	Ghusl or complete ablution after car. cop.,	XI
Ghayr Wá'd or "Min Ghayr Wa'd" = lit. without previous agreement (tr. "undesignedly"),	XIV	Ghusl, or complete ablution,	XV
Ghayth al-hátíl = incessant rain of small drops,	XVI	Ghusl-ablution,	XII
Ghazbán = an angry man,	XI	Giallo antico, verd' antico = serpentine limestone,	XIII
		Giant Face (a parallel to the "Bodiless Head"),	XII

Gil-i-sar-shuí (Pers.) = head-washing clay (tr. "fuller's earth"),	XIII	"Hadda 'Iláho bayní wa baynakum," tr. "Allah draw the line between me and you,"	XV
Girbahs = water skins,	XV	Hádí (Al-) Fourth Abbaside (A.D. 785-786),	XI
Glass tokens (for coins),	XIII	Háfiz = traditionist and Koran reader	XIII
Goat's droppings (used as fuel, also for practical jokes),	XI	Hajárata'l-Bahramán (Arab.) carbuncles,	XV
Golden Calf of Al-Sámiri,	XVI	Hájib = Chamberlain,	XI
Goodwife of Cairo and her four gallants (analogous),	XV	Hájib = eyebrow or chamberlain,	XII
Gougued out the right eye,	XV	Hajj (Al-) = the company of pilgrims (tr. "pilgrimage caravan"),	XI
Guernsey and Sark folklore,	XV	Hajj al-Shárif = Holy pilgrimage,	XI
Guest-fires,	XII	"Hajj" never applied to the Visitation (Ziyárah) at Al- Medinah,	XI
Guest-rite = three days,	XVI	Hajjáj (Al-),	XI
Guide (in Africa), following instead of leading the party,	XV	Hajjáj, Al- son of Yúsuf the Thakafí,	XV
Guide going in front,	XI	Hajjat al-Islam, the Pilgrimage commanded to all Moslems,	XI
"H" (the final aspirate), use of,	XV	Hálah mutawassitah (Arab.) = middle class folk,	XIII
"Há Káhi Ptáh" (O. Egypt.) = "the Land of the great God, Ptah,"	XVI	Haláwah = Sweetmeat,	XII
Ha! Ha! so Háka (fem. Háki), Arab. = Here for thee (tr. "There! there!"),	XIII	Haláwat = lit. a sweetmeat, a gratuity, a thank offering (tr. "a douceur"),	XI
Habashi = an Abyssinian,	XIII	Haláwat al-Miftáh = Sweetmeat of the Key- money	XII
Habbah (Arab.) = a grain (of barley), an obolus, a mite,	XVI	(tr. "douceur of the Key"),	
Habbah, Al- = grain (for al- Jinnah) (St.),	XV	Halbún, The Boobies of (tale concerning the),	XV
Habíb = the Beloved,	XVI	Half Man, an old Plinian fable (Pers. Nim-Chihreh, and Arab. Shikk),	XIV
Habib, Note on History of,	XVI	Half of marriage settlement due to wife on divorcement,	XI
"Habib, Prince, and Dorathil-goase" (Eng. trans.),	XVI	Halfah grass,	XII
"Hábíl" and "Kábil" (Arab.) equiv. of Abel and Cain,	XV	Hálik (Arab.) = intensely black,	XIV
Habshí (chief) of Jinjírah (= Al-Jazirah, the Island),	XIII	Halkah = throat, throttle,	XIV
admiral of the Grand Moghul's fleets,		"Halwá" = sweetmeat,	XIV
Hadas = moved ("event," a word not easy to translate),	XI		

Hamadán, a well known city of Irák 'Ajamí,	XI	"Haply there will befall thee somewhat contrary to this"—a euphuism meaning some disaster,	XV
Hamákah = fury,	XV	Haráis (pl. of Harísah) = meat puddings,	XI
Hamám = ruffed pigeon, culver,	XV	Haráj (in Egypt. "Harág") = the cry with which the Dallál (broker) announces each sum bidden at an auction,	XIV
Hamd (Al-) = Allah-lauds,	XII	Harárah = heat (here der. from "Hurr," freeborn), noble, and tr. "nobility,"	XV
Hamhama = muttered,	XI	Hárát (or quarters) closed at night with strong wooden doors,	XII
Hamidah = the Praiseworthy (according to Totárám Shayyán, instead of Fatimah = a weaner),	XIII	Harem,	XV
Hámiz = pop. term for pickles (i.e. "Sour meat" as opposed to "sweetmeats"),	XIV	Harem, supposed to be in Eastern Wing of Palace,	XI
Hamlat al-jamal = according to Scott, a "Camel's load of Treasure,"	XIV	Harfsah = meat pudding,	XII
Hammám, private bagnio,	XI	Harfúsh = Larrikin, popularly a "blackguard,"	XI
Hammám, bin Ghálib al-Farazdak, a famous Christian Poet,	XI	Harim (women) = the broken pl. of "Hurmah," from "Haram," the honour of the house (also an infinitive whose pl. is Harímát = the women of a family),	XV
Hammam, necessary to enter after Car.Cop.,	XVI	Harísah = meat pudding,	XVI
Hammam-hu (Arab.) = bathed, i.e. scraping, kneading, soaping, etc.,	XIII	Harj wa Laght (Arab.) = turmoil and trouble (ST.),	XIV
Hamzah, uncle of Mahommed,	XII	Harj, gen. joined with Marj (Harj wa Mar)) = utter confusion, chaos (ST.),	XIV
Hand (She raised her) heavenwards (not "her hands" after Christian fashion),	XV	Harm = "forbidden," sinful (tr. "useless"),	XI
"Handicraft an it enrich not, still it veileth" i.e., enables a man to conceal the pressure of impecuniosity,	XV	Harrán (the Hebrew Charran),	XIII
"Hanná-kumú'llah" = Almighty Allah make it pleasant to you,	XV	Harrán, King of,	XIII
Hanút (Arab.) = aromatic herbs,	XIV	Harun al-Rashid (house still standing),	XI
Hanút = perfumes (leaves of the lotus tree),	XI	Harun al-Rashid and his famous pilgrimage from Baghdad to Meccah,	XIII
Hanút means either "Vintner" or "Vintner's shop,"	XVI	Hasá Al = the Plain of Pebbles,	XVI

Hasab wa nasab = degree and descent,	XV	Hayfá, Al-, i.e. "The Slim waisted,"	XV
Hasal (for which read Khasal), tr. "gain,"	XV	Háyishah from "Haysh" = spoiling,	XIV
Hasan the Handsome, in the old trans. "The Hazen" (Kházin = treasurer ?)	XVI	Haykal (Ar. and Heb.) = a large space, a temple (tr. "hallowed fame"),	XII
Háshim = breaker,	XI	Haysumah (Arab.) = smooth stones (tr. "pebbles"),	XIV
"Háshimí," i.e., a descendant of Al-Háshim, great grandfather of the Prophet,	XVI	Hayy = either serpent, or living, alive (tr. "living branch"),	XVI
Hashimites (and Abbasides) fine specimens of the Moslem Pharisee,	XI	Hazár = the nightingale, or bird of a thousand songs,	XV
Hashish = Bhang in general,	XIV	Hazer = a courtyard, an inclosure,	XV
Hashish confection of,	XIV	Házir (Arab.) corresponds with English "Yes sir!" (tr. "Present"),	XIV
Hásil (Al-) (Arab.) = government stores, also the taxes, the revenue,	XVI	Házúr (Al-) = loquacity, frivolous garrulity (tr. "jargon"),	XI
Hasír = mat (used for sleeping on during the hot season),	XI	"He . . . who administereth between a man and his heart," a Koranic phrase (St.),	XV
Hatíf = an ally,	XII	He for she,	XIV
Hátif, or invisible speaker,	XIII	"He found her a treasure wherefrom the talisman had been loosed,"	XV
Hatím (wall) = The "broken" (wall) to the north of Ka'abah,	XV	"He found the beasts and their loads and the learned men," etc., a new form of "bos atque sacerdos,"	XIV
Hátim of the Tayy-tribe, proverbial for liberality,	XVI	He is of the lords of houses = folk of good family,	XII
Haudaj (Arab.) = a camel litter, tr. "Howdahs,"	XV	"He mounted his father and clothed himself with his mother" = he sold his father for a horse and his mother for a fine dress,	XVI
Haudaj = camel-litter,	XVI	"He Pilgrimaged: quoth one, Yes, and for his villainy lives (yujáwir) at Meccah." —Egyptian Proverb,	XI
"Haukalah" / "Haulakah,"	XI	"He readeth it off (readily) as one drinketh water,"	XVI
Hauráni = (native of Hauran), Job's country,	XII		
Hawálin, cler. error for either "hawálá" = all around, or "Hawálí" = surroundings (St.),	XV		
"Hawánít" pl. of "Hanút" = the shop or vault of a Vintner (tr. "taverns"),	XVI		
Hawar, many meanings of,	XVI		
Hawwúlín (Arab.) tr. "over his ears," (a corrupt passage in text),	XV		

He sat upon ashes (may be figurative or literal),	XVI	Hidden, (for fear of the "Eye"),	XI
"He who keeps his hands crossed upon his breast, shall not see them cut off."	XI	Hidyah (Arab.) in Egypt = a falcon (tr. "a Kite"),	XIV
Head cut off and set upon the middle of the corpse (in case of a Jew), or under the armpit (in case of a Moslem),	XIV	"Hie Salvation wards" (the Words of Azán),	XI
Head placed at a distance from the body (by way of insult),	XVI	Hifán (pl. of "Hafnah") = handful, mouthful (St.)	XV
Headsman paces round convict three times preparatory to execution; a custom at the Courts of Caliphs generally,	XVI	Hijáz (Al-) = The Moslem's Holy Land, (Cap. Meccah),	XII
"Health to you and healing," usual formulæ when a respectable person is seen drinking,	XVI	Hikáyah (= literal production of a discourse, etc.),	XIV
Heaven, the fifth = the planet Mars,	XV	Hilál = the crescent (waxing or waning) for the first and last two or three nights,	XV
Hebrews and their Exodus (Exposition by Mr. Thayer),	XVI	Hilm (vision), "au 'Ilm" (knowledge) Arab. (tr. dreaming or awake) a phrase peculiar to this M.S.,	XIV
Helios (Apollo), Worship of, not extinct in mod. Greece,	XVI	Himá = the private and guarded lands of a Badawi tribe (tr. "demesne"),	XV
"Hell-flame but not shame," proverb,	XII	Himá = the tribal domain (tr. "tribeland"),	XII
"Help ye a Moslemah" (in text "Help ye the Moslems"),	XV	Himyán (or Hamyán) = a girdle (tr. "purse belt"),	XI
Hemorrhage stopped by plunging the stump into burning oil,	XII	Himyarite (in text "Akyál," pl. of "Kayl" = "Kings of the Himyarite peoples") here = the heroes,	XVI
Hemp, Indian,	XIV	Hindostani Version quoted,	XIII
Her desire was quenched,	XIV	Hirfah = a trade, a guild, a corporation (here the officers of police),	XII
Herklots quoted,	XV	"His bones were crushed upon his flesh" for "His flesh . . . bones,"	XIV
Heron quoted	XV	"His eyes turned in his head" (to show the whites, as happens to the mesmerised),	XII
Heron quoted	XVI	His head forewent his feet = He fell down senseless,	XI
Hibá = dust,	XII	Hisában tawil = a long punishment,	XVI
Hibernice, "kilt" for beaten,	XI		
"Hicar was a native of the country of Haram (Harrán), and had brought from thence the knowledge of the true God,"	XVI		

"History of Chec	XVI	Houses made of cob or	XIV
Chahabeddin" (Shaykh		unbaked brick, which	
Shiháb al-Din) in "Turkish		readily melts in rain,	
Tales" of Petis de la Croix		Housewife, Egyptian or	XIV
= here, "The Tale of the		Syrian, will make twenty	
Warlock and the Young		dishes out of roast lamb,	
Cook of Baghdad,"		"How very good he was to	XI
"Hizá bi-Zaijati-há" = le	XVI	me,"	
bonheur de ses aventures,		"How was it thou	XVI
Hizám = girdle, sash, wasit	XIII	honouredst us, and what	
belt. tr. "waist shawl,"		was the cause of thy	
Hms = Vetchling,	XVI	coming, etc.," the address	
"Ho! Aloes good for use.	XV	of a well-bred man to a	
Ho! Pepper," etc., cries of		stranger,	
an itinerant pedlar hawking		Hubban li-raasi-k (Arab.) lit.	XIV
about woman's wares,		= out of love for thy head,	
Ho, Tuffáhah! Ho, Ráhat	XI	i.e., from affection for thee,	
al-Kulúb = O Apple, O		Hudá Sirru-hu, Dr.	XV
Repose o' Hearts, &c.,		Steingass reads "Wahadá	
Hobal, the biggest idol in	XVI	Sirru-hu" = "and his mind	
the Meccan Pantheon,		was at rest,"	
Holy House (youth being	XV	Hudá Sirru-hu, i.e., his	XV
of, can deny that he		secret sin was guided (by	
belongs to any place or		Allah) to the safety of	
race),		concealment, tr. "his secret	
Horse-thief chained to four	XII	was safe directed,"	
pickets of iron,		Hudhud (tr. "hoopoe")	XI
Horseman of the	XVI	called from its cry "Hood!	
horsemen, i.e., not a well-		Hood!",	
known or distinguished		Hujjat = a legal deed (may	XII
horseman, but a chance		also mean "an excuse"),	
rider,		Hummus (or Himmis) =	XIV
Horses used in India,	XIII	vetches,	
Hospitality (House of),	XV	Hundred dirhams = £4	XI
Houdas (Professor) quoted	XV	(about),	
Houdas quoted,	XVI	Húr (Al-Ayn) feminine	XVI
Hour (would his hour had	XI	counterparts of the "Boys	
never come),		of Paradise" (Ghilmán),	
Houri,	XVI	Húr al-Ayn = our vulgar	XVI
House of Háshim, great	XV	"Hourí,"	
grandfather to the prophet,		Húrí (Arab.) for Húr = pool,	XIV
House of the Elephants (at	XII	marsh or quagmire (vulg.	
chess) = the Castle's		"bogshop"),	
square,		Husn tadbir = lit. "beauty of	XII
Housemasters (also Kings)	XIV	his contrivance"	
in the East are the last to		(tr. "Seemliness of his	
be told a truth familiar to all		stratagem"),	
but themselves and their			
wives,			

"Huwa inná lam na'rifu-h" (Arab.) lit. = He, verily we wot him not (suggesting "I am he"),	XIV	"I will hire thee a shop in the Chauk"—Carfax or market street,	XIII
Hydrophobia in Egypt,	XIII	I will lay down my life to save thee from sorrow — a common place hyperbole of love,	XII
Hypocrites = those who feign to be Moslems when they are miscreants,	XIII	lbl, specific name for camels (tr. "certain camels"),	XI
Hysterics, common amongst the races of the East,	XI	Ibn al-Sammák = Son of the fisherman or fishmonger,	XI
"I AM AN IRÁNI but Walláhi indeed I am not lying" (Persian saying for "I will shun leasing"),	XV	Ibn Mín, a vulgarism for "man,"	XIII
"I Am as one who bath fallen from the heavens to the earth," i.e. an orphan and had seen better days,	XIV	Ibráa = deliverance from captivity,	XV
I Am Between His Hands = at his service,	XI	Ibrahim al-Harráni (Arab. title for Abraham),	XIII
"I Bade her be the owner of herself," one of the formulas of divorce,	XVI	Ibrahim of Mosul, the far famed musician	XV
I Cannot fill my eye with the twain = cannot look at them long,	XII	"Iddah" = days during which a widow cannot marry (tr. "widowhood"),	XIII
"I changed the pasture" = I pass from grave to gay, etc.,	XIV	"If Almighty Allah have appointed unto thee aught thou shalt obtain it without toil and travail"—a favourable sentiment,	XIII
"I commit him to thy charge under God,"	XII	"If his friend the Devil be overstrong for thee, flee him rather than be slain,"	XII
"I have accepted," the normal idiom "I accept,"	XVI	If my hand were changed = if my hand had lost its cunning,	XII
"I have not any eye that can look at him" = "I cannot bear to see him,"	XII	"Ifrr" (fem. 'Ifrah) = a wicked and dangerous man,	XIII
I have not found thy heel propitious to me,	XI	Ifrit, mostly derived from "afar" = dust,	XIII
"I must present myself before him (the King) with face unveiled," a Persian custom for women,	XIII	Ihramat li al-Salát = she pronounced the formula of Intention (Hiyat) (tr. "the Prohibition"),	XII
I smell the scent of the Jinn,	XII	Ihtidá = divine direction,	XI
"I think not otherwise," = "I am quite sure,"	XII	Ihtimám wa Ghullah (former should bewritten with major h, meaning "fever"), tr. "there befel him much concern,"	XV

Ihtirák = burning (used in the metaphorical sense of consuming, torturing),	XI	Impotence, Causes and cure of,	XIV
"Ij'alnī fī Kil" (the latter word a cler.error for "Kal-a" or "Kilāa" = safety, protection) = Set me in a place of safety,	XVI	Improbable details on which stories depend,	XIII
"Ikhbār" (= mere account of the discourse, oratio indirecta, etc.),	XIV	Imr al-Kays (in text "Imryu 'l-Kays") a pre Islamic poet ("The man of al-Kays"),	XV
Iklim = clime,	XII	In a modest way (lit. In the way of moderation),	XI
"Ilā an káta-ka 'l-'amal al-rabíh" (In MS. giving no sense. Translations by Author and Dr. Steingass),	XV	"In lam tazidd Kaynī" = lit. unless thou oppose my forming or composing (tr. "unless thou avert my shame"),	XIV
'Ilāj (Al-) = insertion (tr. "horizontal refreshment"),	XII	Inbasata 'l-Layl al-Asá = "when the night of offence was disspread,"	XVI
Illicit intercourse (method intended to procure),	XVI	"Ind 'uzzāti 's-sinīni" (Arab.) = lit. the thorny shrubs of ground bare of pasture,	XV
'Ilm al-Ghayb (Arab.) = the Science of Hidden Things,	XIII	Indecencies of Bhang eaters,	XIV
'Ilm al-Híah, gen. tr. "Astrology"—here meaning Scientific Physiognomy,	XIII	Indian hemp,	XIV
'Ilm al-Hurúf (Arab.) tr. "Notaricon,"	XIV	Infanticide (in accordance with the manners of the age),	XIII
'Ilm al-Mukáshafah = the Science by which Eastern adepts discover man's secret thoughts (tr. "Thought reading"),	XIII	"Inna házih Hurmah lam 'alay-há Shatárah" = "Truly this one is a woman; I must not act vilely or rashly towards her" (St.),	XV
'Ilm al-Raml = (Science of the Sand), our geomancy,	XIII	Inscriptions on metal trays sold to Europeans (also on tablecloths),	XII
Imám (the spiritual title of the Caliph),	XI	"Insistance overcometh hindrance" (equiv. of "'Tis dogged as does it" of Charles Darwin),	XV
Imám = a leader of prayer,	XIII	Intersexual powers, vaunting,	XV
Imám = an antistes—a leader in prayer (a word with a host of meanings),	XIII	"Intihába 'l furas" lit. = the snatching of opportunities (tr. "divest himself in a pleasurable case"),	XV
Imam = Antistes or fugleman at prayer who leads off the orisons,	XII	Intoxication (properly meaning "poisoning") a term to be left for "teetotallers" to use,	XV
'Imán = faith, prayer,	XIII		
'Imárah = a building, tr. here souterrain (probably clerical error for Maghárah = a cave, a souterrain),	XIII		

Inverted speech, form of,	XV	Ishmael not Isaac made	XVI
Irak, Al-, the headquarters	XV	the hero by mod. Moslems	
of the Khárijite heresy,		of the story "Abraham and	
Iraks (two) = Irák Arabi	XII	Isaac,"	
(Chaldma) and 'Ajami		Ishtalaka = he surmised,	XV
(Western Persia),		discovered (a secret),	
Irán (father of the Furs =	XVI	Islam (Shaykh of),	XV
Persians, etc.), son of		Islam Al- is based upon the	XVI
"Ashur"		fundamental idea of a	
Irham turham = Pity and	XV	Republic,	
shalt be pitied (one of the		Israel, history of the name,	XVI
few passive verbs still used		Israelite, now polite	XVI
in pop. par.),		synonym for Jew,	
'Irk = vein (of our eye)	XII	Isráfíl = Raphael,	XV
equiv. to		Istanáda 'ala Shakkati-h, tr.	XV
"the apple of the eye,"		"(he might) lean against his	
'Irk al-Háshimí = the	XI	quarter,"	
Háshimí vein,		Istanáda.. "he lay down on	XV
""Irk al-Unsá" (Arab.) =	XV	his rug" (St.),	
chords; testiculorum (tr.		"Istanatú lá-ha"	XV
"testicle veins"),		(presupposing "istanat-tú"	
Irregular use of inn,	XII	10th form of "natt" = he	
perpetuated in some		jumped), tr. "they threw	
monster hotels throughout		themselves on her neck"	
Europe,		(Dr. Steingass takes it for	
Irtiyád = a place where the	XII	8th form of "sanat" and	
urine spray may not defile		translates "listened	
the dress (tr. "a place to		attentively"),	
make water"),		Istífá = choice, selection,	XV
""Irz" (= protection),	XV	Istikhráj, Al- = making	XV
"Hurmah" and "Shatárah"		"elegant extracts,"	
(words explaining each		Istiláh (Arab.) = Specific	XIV
other mutually) (St.),		dialect, idiom (tr. "right	
Is'hák = Isaac (Abraham	XVI	direction"),	
and Isaac),		Istinshák (Arab.) one of the	XIV
Is'háku kána 'l-Zabíh =	XVI	items of the Wuzú or lesser	
Isaac was the victim,		ablution (tr. "water"),	
Isá, according to Moslems,	XVI	Itawwaha, (Dr. Steingass	XV
was not begotten in the		also explains and	
normal way,		translates),	
Isaac of Mosul, the	XII	"Itawwaha," tr. "throwing	XV
greatest of Arab Musicians,		his right leg over his back,"	
"Ishá" prayer,	XIV	Ittiká (viiiith of waká); the	XVI
Ishári, a word which may	XIV	form Takwá gen. used =	
have many meanings (tr. "a		fearing God,	
white cock in his tenth		'Iyál-hu = lit. his family	XII
month"),		(tr. wives),	
		Iyálah = government	XIV
		general,	

lyás al-Muzani, al Kazi (of Bassorah) the Model Physiognomist,	XIV	Jahl = ignorance (also wickedness),	XI
"Iz lam naakhaz, wa-illá," etc., a fair specimen of Arab. Ellipsis,	XIV	Jahrbaur (a fancy name intended to be Persian),	XI
JA'AD = a curl, a liberal man,	XIV	Jáizah (viaticum) = a day and night,	XVI
Ja'ad al-yad = miserly,	XIV	"Jalabí" (in text), afterwards written "Shalabí,"	XV
Ja'afar, the model Moslem minister,	XV	Jalak, the older name of Damascus, the "Smile of the Prophet,"	XVI
Ja'ídiyah (Arab.) a favorite word in this M.S. =	XIV	Jálínús = "Galen" (considered by Moslems a pre-Islamitic saint),	XI
"Sharppers," 9,		Jám = either mirror or cup (meaning doubtful),	XIII
Jabábirah—fabled Giant rulers of Syria,	XIII	Jám-i-Jamshíd, a well worn commonplace in Moslem folk lore,	XIII
Jabal (Al-) Al-Mukawwar = the Crescent Mountain (from Kaur = a park),	XII	Jama'a atráfah, lit. = he drew in his extremities (tr. "covered his hands and feet with his dress"),	XI
Jabal al-Saháb = "The mount of clouds,"	XV	Jamal fáli j = the palsy-camel,	XII
Jabal Ka'ka'án, the highest parts of Meccah, inhabited by the Jurham tribe (so called from their clashing armour and arms),	XVI	"Jamarát of the Arabs" = Banú Numayr, Banú Háris, and Banú Dabbah,	XVI
Jabhat = the lintel, opposed to the threshold (tr. here "forehead" of his shop"),	XII	Jámí al-Am awi (Arab.), Cathedral Mosque of the Ommiades, one of the Wonders of the Moslem World,	XVI
Jabr (Al-) = the tyranny (equiv. of "Civil law"),	XI	Jámi' = cathedral mosque,	XI
Jady (Arab.) = the zodiacal sign Capricorn (tr., "kid"),	XV	Jamil bin Ma'mar al-Uzri. ("Jamil the Poet," and lover of Buthaynah)	XI
Jafr Al-, a cabalistic book, prognosticating all that will ever happen to Moslems,	XVI	Jamrah = a bit of burning charcoal,	XII
Jafr, supposed to mean a skin (camel's or dog's), prepared as parchment for writing,	XVI	Jamrah = a live coal, "Jamrah" (Arab.), a word of doubtful origin, applied to a self dependent tribe (tr. "live coal"),	XVI
Jafr-Al-, confused with "Ja'afar bin Tay-yár" the Jinni,	XVI	Jámúsah (Arab.) = buffalo cow,	XIV
Jaftáwát (Arab.) pl. of Turk. "Chifút" = a Jew, or mean fellow,	XVI	Janákilah = gypsies,	XIV
Jahím (Hell),	XV		
Jahím-hell,	XV		

Janánan (? vulg. form of "Jannatan") = the garden (of Paradise), tr. "the garths of Paradise,"	XVI	Jauharjíyyah, tr. jewellers (an Arab. plur. of an Arabised Turkish sing.—ji for —chi = (crafts) man),	XIII
Janánan may also read "Jinánan" (ST.),	XVI	Jawádit Al- = animals freshly slain,	XVI
Janázah, bier with a corpse thereon,	XIV	Jawákín (Arab.) pl. of Arab. Jaukán for Pers.	XVI
Janínáti, Al- = the market gardener,	XV	"Chaugán," a crooked stick (used in Polo),	
Jánn, Al- (MS. preserves rare form of, for the singular),	XIV	Jáwar = he became a mujáwir (one who lives near a collegiate mosque),	XI
Jannat al-Khuld (Arab.) = the Eternal Garden,	XV	Jáwúsh (Arab.) for Cháwush (Turk.) = an army sergeant, etc.,	XIV
Janzír (vulgarism for "Zanjír") = a chain,	XI	Jay'a, Al- = the onyx (a well omened stone),	XV
Jarazat Kuzbán (pl. of Kazíb) = long and slender sticks,	XVI	"Jayb" = the breast of a gown, also used in sense of a pocket,	XVI
Jaríd = The Cane play,	XIII	Jayyid, der. from root "Jaud" = to excel (ST.),	XVI
Jaríd, pop. Jeríd = the palm frond used as javelin,	XIII	Jazdán = a pencase (Pers.), more prop. called Kalamdán = a reed box,	XIV
Jaríd, used as a javelin,	XIV	Jazírah (.Al-) (Arab.) = Mesopotamia,	XIII
Jarídah (Arab.) = a palm frond stripped of its leaves,	XIV	Jazírah = insula, island, used in the sense of "peninsula,"	XII
Jarídah = Palm frond stripped of its leaves,	XI	Jazr = cutting, strengthening, flow (of tide),	XV
Jarir al-Khatafah,	XI	Jehovah, the tribal deity of the Jews,	XVI
Jarír bin 'Abd al-Masíh (Mutalammis, a poet of The Ignorance),	XVI	Jerusalem, Temple of, a fac simile of the orig. built by Jehovah in the lowest heaven, i.e., that of the moon,	XVI
Járiyah = damsel, slavegirl, used instead of "Sabiyah" = young lady,	XI	Jewel inserted in the shoulder,	XI
Járiyah rádi, Al-, tr. "the good graces of her mistress,"	XV	Jeweller, held to be one of the dishonest classes,	XIV
Jarmúk, son of "Ashur"	XVI	Jewels (luminous),	XIII
Jarrah (Arab.) = flask,	XV		
Jatháni = the wife of an elder brother (tr. "sister in law"),	XIII		
Jauhar = the jewel, the essential nature of a substance (tr. "quintessence"),	XI		
Jauhar-ji (Arab.) a Turkish form for Jauhari,	XIV		

"Jews hold lawful to them the good of Moslems" (Comparison of Jew and Christian in matters relating to dealing),	XIII	"Júrah Syán" for "Jurah Sayyál" = a stinking fosse a-flowing,	XVI
Jiddan (Egypto-Syrian) = muchly,	XI	KÁ'AH (Arab.) = the apodyterium or undressing room upon which the vestibule of the Hammam opens (tr. "great hall"),	XIII
Jiház (Arab. Egypt. "Gaház") = marriage portion,	XV	Ká'ah = a saloon,	XVI
"Jilan ba'da Jíl" the latter word = revolutions, change of days, tribe, people,	XV	Ka'b = heel, glory, prosperity,	XI
Jim (j) with 3 dots, a Persian letter still preserved in Arabic alphabets of Marocco, etc.,	XVI	Ka'id; lit. = one who sits with a colleague (tr. "Captain"),	XI
Jink of Egypt (called by Turkish soldiers Ghiovende),	XIV	Ka'ka' = "jingle and jangle" (of horses' tramp),	XVI
Jinn "Curiosity,"	XVI	Kabá (Pers.) = a short coat or tunic,	XVI
Jinn (Arab.) = spirit or energy of a man,	XVI	Kababjí (for "Kabábji"), seller of Kabábs (tr. "cook,"),	XV
Jinn-mad (or in Persian "Parí-stricken,"—Smitten by the Fairies),	XV	Kabad = liver, sky vault, the handle or grip of a bow (tr. here "belly" of the bow),	XVI
Jinníyah = the Jinn feminine,	XIII	Kabbaltu = I have accepted, i.e. I accept emphatically,	XIII
Jinns of Northern Europe,	XII	Kabdan (usual form "Kaptan" from Ital. "Capitano") = Captain (ship's) (Turk. form, as in "Kapúdán-pashá" Lord High Admiral of ancient Osmanli land),	XV
Joanna Papissa (Pope John VIII. "Pope Joan"),	XI	Kábil-ki (? der. error for Kátil-ki = Allah strike thee dead) tr. "Allah requite thee,"	XVI
Job (traditions of),	XII	Kabírah = head of the household (i.e. the mother),	XVI
Jugular veins (esp. the external pair) carry blood to the face, and are subject abnormally to the will,	XV	Kabr al-Sitt, wherein Sitt Zaynab is supposed to lie buried (tr. "Lady's Tomb"),	XVI
Julnár = Gulnare,	XII	Kabsh (Arab.) = ram,	XV
Jumlatun min al-mál = Worth a mint of money,	XIV	Kabút (pl. Kabábít) = "Capotes,"	XV
Jummayz (Arab.) = a tall sycamore tree	XV		
Jund (Arab. pl. "Junúd") = "guards," a term mostly applied to regular troops under Government,	XVI		
Juráb al-'uddah (Arab.), i.e., the manacles, fetters, etc.,	XVI		

Kad = verily (affirmative particle preceding a verb gives it a present and at times a future signification),	XI	"Káká Siyáh" (Pers.), i.e. "black brother" (a domestic negro), pronounces Názi-núzí,	XIII
Kadíd, Al- (Arab.) = jerked meat flesh smoked, or sundried (tr. "boucan'dmeat"),	XV	Kál (al-Ráwí) = "the Reciter saith" (a formula omitted here),	XVI
Kádr = rank,	XI	Kála al-Ráwí, etc.,	XI
Kádúm for "Kudum" (Syrian form) to "adze,"	XIV	parenthetical formula = "The Story Teller sayeth, etc."	
Káfi'ah Al- = parapet,	XVI	Kála'l Ráwí = the reciter saith,	XV
Káfir (i.e. a non Moslem). Everything fair in dealing with	XIV	Kála'l-Ráwí = quoth the reciter,	XVI
Kahana Heb.) = he ministered (priests' offices or other business),	XVI	Kalak (Arab.), lit. = agitation, disquietude (used as syn. with Kúlanj = a true colic),	XIV
Kahbah = our whore (i.e. hired woman)	XVI	Kalamátu 'llah = the Koran,	XIV
Kahbah = whore,	XI	Kalamdán = reed box,	XIV
Káhin = a Cohen, a Jewish Priest, a soothsayer,	XVI	"Kalansuwah"- cap — a distinguishing mark of the Coptic regular clergy,	XIV
Káhin, usual plurals of are Kahanah and Kuhnán (ST.),	XIV	Kalb (for "Kulbat ") = a cave, a cavern (tr. "conduit,"),	XIV
Káhinah = Divineress (fem. of Káhin),	XI	Kalb = stomach	XI
Káhirah = City of Mars, Cairo	XIV	(sometimes "heart",	
Kahramán, alias Samarbán (W.M. MS.),	XIV	Kalí = potash (our "alkali"),	XI
Kahramánah (Arab.) = a nurse, a duenna, an Amazon guarding the Harem	XIV	Kalím = one who speaks with another, a familiar,	XV
Kahramánah =	XI	Kalimu'llah = Title of Moses, on account of the Oral Law and conversations at Mount Sinai,	XV
housekeeper (also nurse, duenna, &c. &c.),		Kám Khudái = master of his passions	XIII
Kahramánah, a word of many senses,	XVI	Káma (Arab.) = he rose; equiv. to "he began" in vulg. speech,	XIII
"Káík" and "Káík-jí" the wellknown Caique of the Bosphorus,	XV	"Kamá zukira fi Dayli-h" = "Let it be, as is said, in the tail,"	XVI
Káim-makám = a deputy (governor, etc.)	XV	Káma-Shástra = the Cupid gospel,	XIII
		Kamal (Arab.) = Louse,	XVI

Kamar al-Ashráf = Moon of the Nobles,	XVI	Karm, originally means cutting a slip of skin from the camel's nose by way of mark,	XV
Kamar al-Zamán ("Moon of the Time"),	XVI	Karmán = Karmania, vulg. and fancifully derived from Kirmán. Pers. = worms,	XI
Kamariyah (der. from Kamar = Moon) = coloured glass windows,	XII	Kart = complement, or here, "remainder," (St.),	XIV
Kamburisiyah = clotted curd,	XVI	Karúr = a crore,	XIII
Kamís = shirt,	XI	Karz (Arab.) = moneys lent in interest without fixed term of payment, as opp.to "Dayn,"	XVI
Kamrah = the chief cabin,	XV	Kas'at (= a wooden platter or bowl) Mafrúkah, tr. "hand rubbed flour,"	XV
Kanání (plur. of Kinnínah) = glass bottles,	XIII	Kasalah = a shock of corn, assemblage of sheaves,	XV
Kanát (Arab.) tr. water leat,	XIV	Kasalah may be cler. error for "Kasabah" = stalk, haulm, straw,	XV
Kandíl (Al-) al-'ajíb = the Wonderful Lamp,	XIII	Kasf = houghed,	XI
Kanísah = a Pagan temple, a Jewish synagogue, a Christian church,	XI	Kash'am, a term having various sigs.,	XIV
Kapú = a door, a house, or a Government office,	XVI	Kashákish (Arab.), from the quadril, kashkasha = he gathered fuel (here tr. "fuel sticks"),	XIII
Kapú Katkhúdási = the agent which every Governor is obliged to keep at Constantinople,	XVI	Káshán (Well of), proverbial for its depth,	XVI
Kapúdán-pashá = Lord High Admiral of ancient Osmanli land,	XV	"Kashmar," a word not to be found in dictionary,	XIV
Kapújí = a porter. Kapújí-báshí = head porter,	XVI	Kashshara = grinned a ghastly smile (also laughing so as to shew the teeth),	XV
Kár'ah, now usually called "Maslakh" = stripping room,	XIII	Kasht = skinning (a camel) root of Mik-shat (Arab.),	XIV
Karawán = crane or curlew (Charadrius ædicnemus),	XV	Kásid = messenger,	XII
Karb, one of whose meanings is "to inflate the stomach,"	XIV	Kasím (an unusual word), tr. "tax tribute,"	XVI
Kárdán (Persian) = Business knower,	XI	Kasír (the Little one),	XIII
Kárishín = chasing, being in hot pursuit of (St.),	XV	Kásituna (Al-) = The Swervers,	XI
Karít (Kart) = complete, speaking of a year etc. (St.)	XIV	Kasr = abbreviation,	XI
Kariyah = a village (derivation),	XI	Katá = sand-grouse,	XV
Karkabah (Arab.), clerical error for Karkarah = driving; rumbling of wind in bowels,	XIV	"Kata al-arba'," or cutting off the four members, equiv. to our "quartering,"	XV

Katá grouse,	XVI	"Kayásirah" (Caesars) opp.	XII
Kata'a Judúr-há (Dr.	XV	to Akásirah,	
Steingass refers pronoun in		Kayf = joy, the pleasure of	XVI
"Judúr-há" tr. "Rabakah,"		living,	
taking the "roots of the		Kayf, a tranquil enjoyment,	XIV
neck," tr. = spine),		Kayf, favourite word in	XI
Kata'a Judúr-há (for "hú"),	XV	Egypt and Syria,	
tr. "backbone,"		Kaylulah = Siesta,	XIV
(Kataba) Zayjata-há =	XVI	Kayrawán = Curlew,	XII
marriage-writ		Kazafa (Arab.) = threw up,	XVI
Katáif (pl.) = Katífah-cakes,	XVI	vomited,	
a kind of pancake,		Kázánát Al- (pl. of Kázán) =	XV
Kátal-ki = Allah strike thee	XVI	chauldrons (Turk.	
dead,		"Kazghán"), (St.),	
Katalú-ní = killed me,	XVI	Kazánát, (pl. of "Kázán") =	XV
Kati = killed (Irish "kilt"),	XII	crucibles (opp. to Kawálib =	
Kattán = linen, flax (tr.	XIV	moulds),	
"linen web"),		Kazázah = vulg. a (flask of)	XIV
Kattu from "Katta" = he cut	XIII	glass,	
(in breadth, as opposed to		Kazdí, may here allude to	XIV
Kadda = he cut length		the canisters used by small	
wise),		shopkeepers (tr. "tin")	
Kauk (Káka, yakúku) to	XIV	Kázi al-Askar = the great	XV
chuck,		legal authority of a country	
Kauk = an aquatic bird with	XIV	(tr. "Kazi of the Army"),	
a long neck,		Kazi bade ancient dame	XVI
Kaunayn (Arab.) = the two	XVI	precede him (onreaching	
entities, this world and the		door), lest he happen	
other world (tr. here "Two		to meet an unveiled woman	
Beings"),		upon the upper stairs,	
Kauri (or "Cowrie," Cypræa	XIII	Kazi, ex-officio guardian of	XII
moneta),		the orphans and their	
Kaus al-Bunduk (or	XVI	property, liable to	
Bundúk) (Arab.) = a pellet-		punishment in case of	
bow (Ital. arcobugio,		fraud,	
Eng. arquebuse),		Kazzák = Cossacks,	XIII
Kawá'ib, Al- = High	XV	bandits, etc. (here tr.	
breasted (also P.N. of the		"pirates"),	
river),		Kbb (Dr. Steingass also	XV
Kawáni Al- (pl. of Kanát) =	XVI	explains and translates),	
the spears (tr. here		Kbb (maybe "Kubb" for	XV
"punishment"), also read		"Kubbah") = vault, cupola,	
"al-Ghawání" (ST.),		Kerchief, throwing the,	XIV
Kawárijí (Arab.) = one who	XIII	Keyhole (Eastern) cannot	XVI
uses the paddle, a rower		be spied through, the holes	
(tr. "boatman"),		being in the bolt,	
Kawík (Arab.) = magpie,	XIV	Khabata = "He (the camel)	XVI
Kawwárah, tr. "Sherd" (not	XIV	pawed the ground" (tr.	
found in dictionary),		"beateth the bough"),	

Khálat-ki insánun (Arab.), tr. "(some man) has mixed with thee"; meaning also "to lie with,"	XV	Khauf (Al-) Maksúm = cowardice is equally divided,	XIV
Khálata-há al-Khajal wal- Hayá = shame and abasement mixed with her, i.e., "Suffused or overwhelmed her" (St.),	XV	Khawábí (Arab.) (pl. of Khábiyah) = large jars usually of pottery,	XIII
Khalbas (suggests Khalbús = a buffoon),	XI	Khawátín (pl. of Khátún) = a matron, a lady,	XI
Khalífah (Caliph) = a deputy, a successor (derivation),	XI	Khayr al-Nassáj (the Weaver),	XI
Khalífah (never written "Khalíf") = a vice regent or vicar,	XV	Khayr kathir = This is right good (also "abundant kindness"),	XII
Khalij (Al-), The Canal (Grand Canal of Cairo),	XII	"Khayr" (Arab.) = "'Tis well," a word of good omen,	XVI
Khalíyáh = beehive and empty,	XIV	Khayyál = sturdy horseman,	XI
Khallí-ná nak'ud (Arab.) = let us sit together (a thoroughly modern expression) (St.),	XV	"Khayyál kabrhu maftúh" (proverb),	XI
Khams Ghaffár = "five pardoners" (Steingass reads Khamr (= wine) 'ukár another name for wine, as in "Al-Khamr al- 'ukár" = choice wine),	XV	Khazíb-dye,	XV
Khanádik = ditches or trenches (for Fanádik, "Khans"),	XI	Khaznah (Khazínah) or 10,000 Kis each = £5,	XV
Kharrat (also may be meant for "Kharajat" = "she went out") (St.),	XV	Khaznah = the Treasury = 1,000 kis or purses, each 500 piastres, £5,000,	XIV
Kharrat (in text) = tripping and stumbling (in her haste),	XV	Khaznat al-Siláh (Arab.) = the ship's armoury,	XV
Khátá = Cathay = China,	XV	Khil'ah = robe of honour, consists of many articles, such as a horse, sword, etc.,	XIV
Khatíb = a preacher (not Kátíb = a writer),	XVI	Khil'at = robe of honour,	XV
Khatíbah (more usually" Khutbah ") = the Friday sermon preached by the Khatíb,	XIII	Khila't dakk al-Matrakah, tr. "whereon plates of gold were hammered" (an especial kind of brocade),	XVI
Khatt Hajar, a province,	XVI	Khimár (Arab.) = head veil (a covering for the back of the head),	XV
		Khizr = the Green Prophet, Khorasan (including our Afghanistan), in a chronic state of rebellion in Al- Rashid's reign,	XV XII
		Khubz Mutabbak = platterbread,	XI
		Khubz Samíz = firsts bread,	XI

Khudá, mod. Pers. form of old Khudái = Sovereign King,	XIII	King Kulayb ("little dog") al-Wá'il,	XII
Khudadad (derivation),	XIII	King Nabhán,	XII
Khudadad and his brothers, relative position of,	XIII	King of the Kingdoms (i.e. of the world's visible and invisible),	XII
"Khudadad and his brothers," position of, compared with Galland,	XIII	"King's Command is upon the head and . the eyes" = must be obeyed,	XIII
Khurtúm = the trunk of an elephant,	XIII	King's Eye = Royal favour,	XI
Khutbah = sermon,	XI	Kinnab = hemp,	XVI
Khuwáj = hunger,	XIII	Kinship, Terms of,	XIII
"Khwájá" for "Khwájah,"	XIII	Kintár = a quintal, 98 to 99 lbs. avoir.(in round numbers, a cwt.),	XVI
Khwájah (spelt elsewhere "Khwájá"),	XIV	Kiosque or belvedere (used to avoid confusion between Kiosque and window)	XIII
Khwájah = merchant and gentleman,	XIII	Kiosque, traced through the Turk. Kúshk(pron. Kyúshk) to the Pers.	XIV
Khwájah and Khawáját (Pers.) = merchants (Arab.),	XI	'Kushk" = an upper chamber,	
Khwájah corresponds with our "good man,"	XIV	Kírámat = miracles,	XIII
Khwájah Hasan al-Habbal = Master Hasan the Ropemaker,	XIII	Kírá (Carat), most often one twenty fourth of the dinar,	XIII
Khwájah is also a honorific title given by Khorásánis to their notables,	XIII	Kirm Al- (Arab. and Pers) = a worm,	XVI
Kíb (pl. "Kiyáb" and "Akyáb") = a small, thick mat used to produce shade (St.),	XV	Kirsh (Arab.) = piastre,	XVI
Kidí, pop. .for Ka-zálíka = on this wise,	XIII	Kirsh (Arab.), pop. "Girsh" = a dollar	XIV
Kidnapping (by Dervishes),	XIV	Kirsh (pron. "Cirsh") the Egyptian piastre = one fifth of a shilling,	XIV
Kidr = a cooking pot,	XI	Kirsh = piastre,	XV
Kikán (pl. of Kík), tr. "raven,"	XVI	"Kirsrat al-yábisah 'ala 'l-Rík, etc." = a slice of dry bread on the spittle, for it absorbs. ..phlegm on the mouth of the stomach (St.),	XV
Kimcobs = velvets with gold embroidery,	XIII	Kis = purse = 500 piastres = £5,	XIV
King consummates his marriage in presence of his virgin sister-in-law,	XII	Kis = usually the Giberne or pellet-bag (here the "bow cover"),	XVI
King in Persia speaks of himself in third person and swears by his own head, etc.,	XIII	Kishk = ground wheat, etc., eaten withsheep's milk soured, etc.,	XVI

Kisrà = Chosroes,	XI	Kuhná, Syriac singular,	XIV
Kisra = Kutrú (Bresl.)	XI	according to dictionaries	
Kassera (Chavis and		(ST.),	
Cazotte),		"Kúl," vulg. for "Kul" = "tell	XVI
"Kissing him upon the	XI	me"; a constant form in this	
mouth,"		MS.,	
Kissing the hand, the	XII	Kuláh meant for "Kuláh" a	XV
action of a servant or slave,		Dervish's cap (St.),	
Kit'ah humrah = a small	XVI	Kúlanj (Arab.) = a true	XIV
quantity of red brick dust to		colic,	
which wonderful medicinal		"Kullu Shayyin lí mu'as'as"	XVI
powers are ascribed (ST.),		= all is excitement,	
Kitáb = book, written bond,	XII	Kumájah = First bread (i.e.,	XI
Knife and salt placed on	XI	Bread unleavened and	
the stomach(Ar. Kalb) to		baked in ashes),	
repel evil spirits,		Kumri = turtle-dove,	XV
"Kohl'd her eyes,"	XV	Kunafání = a baker of	XIV
Kohl-powder,	XV	kunáfah = a vermicelli cake	
Koran quoted (cxii.)	XI	often eaten at breakfast,	
Koran quoted —cxiii., cxiv.	XII	Kunaym Madúd = Kingdom	XI
Koran quoted —ii. 148,	XII	of Dineroux,	
Koran quoted —ii. 168,	XII	Kunná nu' tíhu li-ahad = we	XVI
Koran quoted —lvi. 87, 88,	XII	should have given him to	
Koran quoted —xlvi. 16,	XII	someone (Dr. Steingass	
Koran quoted —xx. 30,	XII	also explains),	
Koran quoted —xxxiii. 35,	XII	Kunyah (Arab.), the pop.	XVI
Koran quoted —xxxiii. 38,	XII	mispronunciation of	
Koran quoted ii. 173,	XI	"Kinyah" = "bye name"	
Koran quoted iv. 134,	XI	(gen. taken from favourite	
Koran quoted lxxii. 15,	XI	son),	
Koran quoted lxxxv.; xv. 26;	XI	Kurbáj (Arab.) = Cravache	XIV
xxv. 62,		("Scourge")	
Koran quoted vi. 44,	XI	"Kurbán-at básham" = May	XIII
Koran quoted xxvii.,	XI	I become thy Corban or	
Koran quoted xxx. 1,	XI	Sacrifice (formula used in	
Koran quoted,	XIV	addressing the Shah),	
Koran quoted,	XV	Kursi (Arab.), here = a	XIV
Koran quoted,	XVI	square wooden seat	
Kubbah (square building	XI	without back, used for	
with cupola),		sitting cross legged (tr.	
Kubbah = a dome shaped	XI	"chair"),,	
tent (tr. "Pavilion"),		Kursi = Throne,	XI
Kubbah = vault, cupola,	XIV	Kursi stool = the stool upon	XIV
"Kubbat al-'Asáfír" = the	XVI	which the Síníyah or tray of	
Dome of the Birds,		tinned copper, is placed,	
Kubúr = tombs,	XI	Kurúd = apes (occurring as	XV
Kuhná, Al- (Arab.), pl. of	XIV	a rhyme twice in three	
Káhin't = diviner, priest (tr.		couplets),	
"Cohens"),			

Kurúsh (Arab.), pl. of Kirsh, the Egyptian piastre = one fifth of a shilling,	XIV	La'alla = peradventure (to express expectation of possible occurrence),	XII
Kút = food not to be confounded with "Kuwwat" = force,	XIV	La'bat Shawáribu-hu = lit. "his mustachios played" (tr. "curled"),	XV
Kút al-Kulúb,	XIV	La-hu Diráah (for Diráyah = prudence) fí tadbíri 'l-mulúk = tr. "Also he had controul,"	XV
Kutb (Al-) al-Ghauth (Arab.) = lit. "The pole star of invocation for help" (tr. "Prince of the Hallows"),	XV	La-nakhsifanna = I would assuredly, etc.,	XII
the highest degree of sanctity in the mystic fraternity of Tasawwuf,		Laban = milk soured (tr. "curd"),	XII
Kuthayyh = "the dwarf,"	XI	Laban halíb (a trivial form) = sweet milk,	XV
Kuthayyir' Azzah	XI	Laban, pop. word for milk artificially soured,	XV
(contemporary of Jamíl),		Labbah (Arab.), usually part of the throat where ornaments are hung or camels stabbed (tr. "necklace"),	XIV
Kuwárah = that which is cut off from the side of a thing,	XIV	Labbayka = here am I (tr. "Here I stand"),	XIV
Kuwayyis (dim. of Kaus), much used in Egypt as an adj. = "pretty," etc.,	XIV	" Laffa'l-isnayn bi-zulúmati-h " = tr. winding his trunk around them (latter word = Khurtúm the trunk of an elephant),	XIII
LÁ AF'AL ("I will do naught of the kind"), more commonly Má af' al,	XI	Laght (also pron. Laghat), a synonym of "Jalabah" = clamour, tumult. (ST.),	XIV
Lá basa = "No matter" or "All right," (tr. "No harm be upon you"),	XI	Lahd, Luhd = tomb niche,	XI
"Lá Haul of Allah is upon thee," i.e., it is a time when men should cry for thy case,	XV	Lájawardí, tr. "lapis lazuli,"	XIII
Lá Haula = there is no Majesty, etc.,	XV	Lajlaj = tied (his tongue),	XII
"Lá iláha illa 'Bah," the refrain of Unity,	XV	Lakasha = be conversed with,	XV
"Lá khuzitat Ayday al-Firáak," meaning, "May Separation never ornament herself in sign of gladness at the prospect of our parting,"	XV	Lakasha one of the words called "Zidd," i.e., with opposite meanings,	XV
Lá tafzah-ní = Do not rend my reputation. (ST.),	XIV	Lakh (Anglicised "lac") = 100,000,	XIII
La'ab Al-Andáb (Arab.) = javelin-play,	XIII	Laklaka-há (Arab.), an onomatopoeia,	XV
		"Lam yakthir Khayrak"; this phrase (pron. "Kattir Khayrak") is the Egypt. and Moslem equiv. for our "thank you,"	XV

"Lam yanúb al-Wáhidu min-hum nisf haffán," tr.	XV	Lex talionis (the essence of Moslem and all criminal jurisprudence),	XI
"each took his turn thereat and drank without drinking his full,"		Liallá (i.e., li, an, lá) = lest,	XI
Lam yanúb.. Dr. Steingass explains and translates,	XV	Libás (Arab.) = clothes in general (tr."habit"),	XVI
"And none took his turn without sipping a few laps,"		Libwah = lioness,	XI
Lane quoted	XI	Lieutenant of the bench,	XII
Lane quoted,	XII	Lijám (Al-) w'al-Bílám = the latter being a Tábi' or dependent word used only for a jingle,	XV
Lane quoted,	XIII	Lilláhi durrak =	XII
Lane quoted,	XIV	Gifted of Allah,	
Lane quoted,	XV	Lion lashing flank with tail,	XIV
Lane, quoted,	XVI	Litám = the mouth band for man (tr."Litham"),	XV
Last march	XII	Lithám = the coquettish fold of transparent muslin used by women in Stambul	XII
(to the next world),		"Live thy head, O King, for ever and aye!" (a formula announcing death of supposed enemy),	XVI
Lauh = tablet (of the heart),	XIII	Líwán (Arab.) = Saloon,	XIII
"Lawá'a-hu," a clerical error for "láwa'a-hu." (ST.),	XIV	Líwán al-barrání (Arab.) lit. = the outer bench in the "Maslakh" or apodyterium (tr. "outside the calidarium"),	XIV
Lawwaha (Arab.) = lit. pointing out, making clear (tr. "bobbed"),	XIV	Liyah (? Liyyah) = Lign-aloes,	XVI
"Lawwaha-hu," a conjectured reading for "lawá'a-hu." (ST.),	XIV	Líyúth (pl. of Layth) = Lions (used for "warriors"),	XI
Laysa fi 'l-diyári dayyár = "nor is there awight in the site" (a favourite jingle),	XII	Lodging in the Khan,	XVI
Learn from thyself what is thy Lord (Sufi language) corresponding with our "looking up through nature to nature's God,"	XV	Long hand, or arm, means power (Arab. idiom),	XI
Learned men exorcising some possible "Evil Spirit" or "the Eye," a superstition begun with the ancient Egyptians,	XIV	Long lock left on shaven poll,	XI
Leather from Al-Tiff,	XII	"Look-at-me-and-thou-shalt-know-me" (compound name),	XV
Legal defects (which justify returning a slave to the slave-dealer),	XII	Love (for "sleep"),	XII
Lens, origin of, and its applied use in telescopes and microscopes,	XIII	"Love thy friends and hate thy foes," the religion of nature,	XVI
"Letters of Mutalammis" ("Uriah's letters") are a lieu commun in the East,	XVI	Love-fit distinguished by the pulse or similar obscure symptoms,	XVI

Lovers dressing themselves up and playing the game of mutual admiration,	XV	Ma'lúmah (Arab.) = far famed (may also mean "made known" or "afore mentioned"),	XIV
Lovers of Al-Hayfá and Yúsuf (note concerning),	XV	Ma'rafah (Al-) = the place where the mane grows (tr. "crest"),	XI
Low-caste and uneducated men rise suddenly to a high degree,	XVI	Ma'úzatáni = The Two Preventives (two chapters from the Koran),	XII
"Loz" (Heb. and "Lauz" Arab.) = fruit of the Almond-tree = Amygdalus cornmunis,	XVI	Maamún (al,-) al-Hákim b'Amri 'llah = The Secure, the Ruler by Commandment of Allah,	XII
"Luh" = to him for "Lí" = to me,	XIV	Maamún (Al-) Seventh Abbaside (A.D. 198227),	XI
Lukmah (Arab.) = a balled mouthful (tr."morsels"),	XV	Mabásim (pl. of Mabsim) = a smiling mouth,	XII
Lúlúah =	XII	Mad'úr, here translated (even if thou hadst been) an "invited guest,"	XV
The Pearl or Wild Heifer, Lume eterno (of the Rosicrucians) = little sepulchral lamps burned by the Hebrews, Greeks and Romans,	XIII	Mad'úr, it may also be a synonym and be rendered "as though thou wert a boor or clown" (St.),	XV
"Luss," the Greek word includes piracy while the Arab term is mostly applied to petty larcenists,	XV	Madáfi al-Salámah (Arab.) = the cannon of safe arrival,	XIV
Lute, beautiful song of the,	XV	"Made small their sleeves and breasts" = habited themselves in the garments of little people,	XVI
MA 'MÚRAH (Ar.) = haunted,	XV	Madinat al-Andalús = City of Andalús, (usually Seville),	XV
Má al-Fasíkh = water of salt fish (fr. "dirty brine") (St.),	XV	"Madínat al-Nabi," City of the Prophet, and vulg. Al- Madínah the City,	XV
Ma'adabah = Wake or funeral feast before death,	XVI	Madmen in hot climates enjoy throwing off their clothes,	XII
Ma'ádin (Arab.) = Minerals (tr. ingredients),	XIV	Máfrúkah (an improvement upon the Fatírah), a favourite dish with the Badawi (St.),	XV
Ma'húd min ghayr Wa'd, Al- (Arab.) = "the door where the appointment had taken place without risk threatened,"	XIV	Mafyaat, Al- (Arab.) = lit. "a shady place" (tr. here "mysterious subjects"),	XIV
Ma'jún (Arab.) pop. applied to an electuary of Bhang (Cannabis sativa) (tr. "confections"),	XIV		

Maghbún usually =	XV	Maidenhead, Decency	XIV
deceived, cajoled,		compels maidens to show	
Maghrabi (vulg. Maghribi),	XIV	unwillingness in parting	
Maghrabi Sakhár = Wizard,	XIII	with	
Maghrabi, the Magician (in	XIII	Maidenhead, taking it held	XIV
classical Arabic "Maghribi =		to be porter's work,	
a dweller in the Sunset		Mail-coat Davidian (Heron,	XVI
land"),		"A massy cuirass of	
Maghrib = set of sun,	XV	Haondi"),	
Magrárah = a cave, a	XIII	Majlis garm Karná = to give	XIII
souterrain,		some life to the company	
Máh-i-Khudái = the	XIII	(tr. "to warm them into	
sovereign moon,		talk"),	
Maháshim (ace. to Bocthor,	XV	Majnún = "A madman,"	XII
is a pl. without a singular,		Májúr, Al- (Arab.) for	XV
meaning "les parties de la		"Maajúr" = a vessel, an	
generation") (St.),		utensil,	
Maháshima-k = good	XV	Makhzúm = nose pierced,	XI
works, merits (in a		Makin mahjúb = a retired	XI
secondary sense, beard,		room,	
mustachios), tr. here		Making a picture (or	XII
"yard,"		statue), which artist cannot	
Mahazzin (for Maházim) al	XIV	quicken, a process	
Zerdukkant (for al-		demand on Doomsday,	
Zardakhán) according to		Makrán, the well known	XI
Scott "Saffron"—yoke of		Baloch province West of	
eggs, etc.; according to		Sind,	
Lane "apron napkins of		Makrúh = blameable, not	XII
thick silk" (tr. here "silken		actually damnable,	
napkins"),		Mál = flocks and herbs (in	XIV
Mahdi (Al-) Third Abbaside	XI	Badawi parlance),	
(A.D. 775-785),		Mál = wealth,	XI
Mahkamah (Place of	XV	Mál wa Ghawál (Arab.) =	XIV
Judgment) or Kazi's Court		moneys and treasures,	
at Cairo, mostly occupied		"Mál wa Nawál,"	XIV
with matrimonial disputes,		Malay Aigla = Sandal wood	XIII
Mahkamah, i.e. the Kazi's	XIV	(tr. Eagle wood),	
Court house,		Malik (King), a title loosely	XII
Mahmá = as often as =	XVI	applied in Arabic,	
Kullu-má,		Malik Shah = King (Arab.)	XI
"Mahmud the Persian and	XIV	King (Persian),	
the Kurd Sharper," a poor		Malláh (Al-) =	XII
version of "Ali the Persian		the salting-ground,	
and the Kurd Sharper,"		Mameluke (like unto a),	XV
Mahr = dowry, settled by	XV	i.e., well fed, sturdy, bonny,	
the husband upon the wife,		Mameluke Beys (dignity	XIII
Mahr = marriage	XI	forbidding them to walk	
settlement,		even the length of a	
		carpet),	

Mamrak =	XII	Markab.. tr. "a vessel in	XV
dome-shaped skylight,		cargo and about to set	
Mamrak, or small dome	XII	sail,"	
built over pavilions (also		Market (Central) = the	XIII
Pers. 'Bádhanj"),		great Bazar, the Indian	
Man metamorphosed into a	XVI	"Chauk,"	
woman,		Marmar Sumáki (Arab.) =	XIII
Man of Al-kays, the (pre-	XV	porphyry of which ancient	
Islamitic poet),		Egypt supplied finest	
Man with El, or God =	XVI	specimens (tr. "Sumáki	
Israel,		marble"),	
Mandíl (kerchief) used by	XV	Marocco, earliest	XII
women "on the loose" in		occurrence of name,	
default of water to wipe		Marriage portion,	XV
away results of car. cop.,		Marriages (Morganatic),	XIII
"Mandíl" (kerchief) of	XIV	"Marrying below one,"	XI
mercy,		"Martabah" = a mattress,	XV
Manetho's account of	XVI	placed upon "Mastabah"	
Moses,		(bench) or upon its "Sarír"	
Manjanik (Arab.) = a	XIV	(framework of jaríd or mid	
catapult,		ribs of the palm) becomes	
Mankalah, a favourite	XIII	the "Díwan" = Divan,	
game in Egypt,		Martabán, See Bartamán,	XIV
Manná' = a refuser, a	XV	Martabat Saltanah (for	XV
forbidder,		"Sultáníyah") which may	
Mansúrah (Al-) = opinions	XI	mean a royal Divan,	
differ as to the site of,		Martha and Mary (Fátimah	XV
"Marham al-akbar, Al-"	XV	and Halimah)	
(Arab.) = the greater salve,		Marwazí = Marw (derived	XI
Marhúm (Al-) = my late	XIII	from Sansk. Maru or	
brother (tr. "my brother who		Marw),	
hath found mercy"),		Mas'h tr. "robe" (of hair),	XVI
Máristán = Madhouse,	XI	Masalah = a question (tr.	XI
Máristán = The Bedlam,	XIV	"catch question"),	
Máriyah (Maria, Mary) a	XII	Masarat fí-há = and she	XI
non-Moslem name,		used hard words to her,	
Marj = the open grassy	XVI	Masbúbah, tr. "Cakes,"	XV
space on left bank of		Mashá' íli (Arab.) the	XIV
Baradah (Damascus)		cresset bearer who acted	
River,		hangman (tr. "Linkman"),	
Marj Salí = cleft meadow	XII	"Mashá'ilíyah jaftáwát wa	XVI
(here and below)		fánúsín" = "(cresset)	
tr. "Green Meadow,"		bearers of double torches	
Marjánah = the "Coralline"	XIII	and lanterns" (ST.),	
(from Marján = red coral),		Masháli = three parallel	XIV
tr. "Morgiana,"		gashes drawn down cheek	
Markab mausúkah (from	XV	of child (to prevent	
"Wask" = conceiving, being		kidnapping),	
pregnant),			

Mashrút Shadak (Arab.) = split mouthed,	XIV	"May it be fortunate to thee," a little precatory formula to keep off the Evil Eye,	XIV
Maslakh = stripping room (also Ká'ah),	XIII	Maydán = plain,	XIII
Massa-hu'l Fakr = poverty touched him,	XVI	Mayzah (Arab.) = the large hall with a central fountain for ablution attached to every great mosque (tr. "lavatory "),	XV
Massage Greek and Latin synonym,	XIV	Mayzar (Pers.) = a turband; in Arab. "Miizar" = a girdle, a waistcloth,	XVI
Massage, needlessly derived from Arab. "Mas'h" = rubbing, kneading,	XIV	Mazarát (Arab.) from "Mazr" = (an egg) being addled (tr. qualms),	XIV
Masser, Grand Cairo; having been built by Misraim, Son of Cham,	XVI	Mazbúh = slaughtered for good,	XV
Mastúrah = veiled (tr. "curtained"),	XI	Mazlúm (Al-) = the wronged,	XVI
Matamor (Arab. "Matmúrah") = Sardábah, a silo for storing grain, etc.,	XVI	Mazrab Al- = the care of the place,	XVI
Matáyá Al- = Wight,	XI	Meccah and al-Medinah = The two Sanctuaries,	XII
Matmúrah = a silo, matamor, or "underground cell,"	XI	Medicine man (Israelite) always a favorite amongst Moslems and Christians,	XV
Maugraby used as an opprobrious term (Fr. Maugrebleu),	XIV	Medinah (Al-), whose title is "Al-Munawwarah" = the Illumined,	XIII
Maunds (fifty) = about 100 lbs.,	XI	Merchants wear dagger and sword,	XII
Maut ahmar = violent or bloody death (tr. "red death,")	XII	Mesmerism (" impose her hand upon his head"),	XIII
Mauza' (Arab.) = a place, an apartment, a saloon (here tr. "hall"),	XIII	Mesopotamia (Heb. Naharaym, Arab. Al-Jazirah),	XIII
Mawálíd (pl. of Maulid) = lit. "nativity festivals," (here "funeral ceremonies"),	XII	Met (Sindi) = a kind of clay,	XIII
Mawázi (pl. of Mauza') = lit. places, shifts (tr. "positions"),	XII	Mezzízah = applying styptics to the wound (third operation of circumcision),	XV
May God never requite thee for me with good (i.e. Damn your soul for leading me into this danger),	XII	"Mi'lakat (pop. cor. for Mil'akat) al-Hilál" may be the spoon or hollow part of an ear picker (St.),	XV
May I not be bereft of these steps = may thy visits never fail me,	XII	Mi'ráj = ascent to heaven made by Apostle and return therefrom, etc.— History of,	XVI

Miat Mamlúk Kitábí (Arab.)	XIV	Milk time (father has no connection with the mother during),	XIV
latter word meaning "one of the Book, a Jew" or Christian,		Milk time was passed (two years) usual time amongst savages and barbarians,	XIV
Miat wa arba'at ashar Súrat = the 114 chapters of the Alcoran,	XI	Milk, specific gravity of,	XIV
Mídí, clerical error for "Mayyidí," an abbreviation of Muayyadí = quarter farthing,	XIV	Min (who) for "Man," a Syro Egyptian form common throughout the MS,	XIII
Miftáh (prop. "Miftah") = key used throughout the Moslem East,	XV	Min al- Malábis (Arab.) pl. of "Malbas" = anything pleasant or enjoyable,	XIV
Mihaffah bi-takhdrawán (Arab.) = a covered litter,	XIII	"Min al-'An wa sá'idan" lit. = from this moment upwards,	XVI
Mihrján (Al-) = the Autumnal Equinox,	XI	Min al-Malábis (Arab.) pl. of "Milbas" = dress, garment,	XIV
Mihrján, Al- (a P.N. not to be confounded with Majáráj = Great Rajah),	XV	Min ba'ada-hu (making Jesus of later date than Imr al Kays),	XV
Mihtár (in text) = a prince, a sweeper, a scavenger,	XV	"Min ba'di an" for "Min ba'di má" = after that,	XIII
Mihtár, also may mean superintendent, head equerry, chief of military band (St.) (here tr. "Shaykh of the Pipers"),	XV	Min ghayr Wá ad = without appointment (tr. "casually"),	XV
Miizar (Arab.) = a girdle, a waistcloth,	XVI	"Min Hakk la-hu Asl an 'and-ná huná Rájil," a thoroughly popular phrase = "Of a truth hath any right or reason to say that here in this house is a man ?"	XV
"Mík! Mík!" an onomatopy like "Coüic, Coüic,"	XVI	Min Hakk.. (Dr. Steingass explains and translates),	XV
Mikshat (Arab.) whose root would be "Kasht" = skinning a camel (tr. "Whittle"),	XIV	Min kuddám-ak perhaps it means "from before thee," i.e., in thy presence (St.),	XV
Mil (in text), tr. "coin" (also applied to "hidden treasure" amongst Badawin),	XV	"Min kuddám-ak" (meaning doubtful),	XV
Miláh (pleasant) for Mubáh (permitted),	XIII	Míná = a port, both in old Egypt. and mod. Pers.,	XVI
Milah = the cut (first operation of circumcision),	XV	Mirror, a compromising magical article of many kinds,	XIII
Miláyah = a sheet of cotton used as apparel,	XIV	Mirrors, made to open and shut in the East,	XIII
Milk and dates, a favourite food,	XI	Mirwad = iron axle of pulley, etc.—hence a bar of metal (tr. "ingot"),	XIV

Mirza Mohammed Husayn Khan, originally a Bakkál (greengrocer) made premier of Fath Ali Shah's Court,	XVI	Moses (by name Osarsiph = Osiris-Sapi), history of (by Manetho),	XVI
Misallah (pl. "Misáll") = a large needle for sewing canvas,	XIV	Moslem school described,	XIV
Miskah = Bit o' Musk,	XI	Moslems all know how to pray,	XI
Miskál is the weight of a dinar = 1½ dirhams = 71–72 grains avoir.,	XVI	Moslems bound to see True Believers buried,	XI
"Misla'l-Kalám" (? a cler. error for "misla'l-Kiláb ") = as the dogs do (St.),	XV	Moslems make Wuzú ablution and pray dawn prayers before doing anything worldly,	XIII
Misla'l-Khárúf (for "Kharúf") a common phrase for an innocent, a half idiot,	XV	Moslems shun a formal oath,	XI
Misr used in a threefold sense for Egypt, old Cairo and new Cairo,	XIII	Moslems think the more you see of them the more you like them,	XII
Misraim (the dual Misrs),	XVI	Mother (all women resembled her); an absurd statement to the West but true in the East,	XIII
"Misri" here = local name (in India - sugar candy),	XV	"Mother of Hospitality" is the Sikbáj (Pers. Sikbá) = principal dish set before guests,	XVI
"Mithkála Zarratin" (translations by Author, Rodwell, Houdas and Steingass),	XV	Mother of our Harím = my wife,	XV
"Mizr" in Assyrian =	XVI	"Mother of Strengthening" (meat pudding),	XVI
"Musur," in Heb. =		Mother takes rank before the wife, according to Moslem fashion,	XIII
"Misraim," in Arab. "Misr," corrupted to Masser,		Mother, the head of the household (Kabírah),	XVI
Mizwad (or Mizwád) = lit. provision bag,	XII	"Mothers", the prime figures of geomancy,	XIII
Modesty in story of Alaeddin,	XIII	daughters being secondary,	
Mohammed Ali Pasha (the "Great"),	XII	Mourning dress,	XIV
Mohsin = i.e., one who does good, a benefactor,	XV	Mouse, passing over food, makes it impure for a religious Moslem to eat,	XV
"Moormen," famed as Magicians,	XIII	Moyah (in text), or as Fellah of Egypt says	XV
More cutting = more bewitching,	XII	"Mayyeh," or the Cairene "Mayya" and other forms,	
Morier and the literal translation of the "Arabian Nights,"	XIII	Mu'ajjaláh = coin paid contingent on divorce,	XII
Morning and evening = day and night forever,	XII		

Mu'ajjalah = money paid before consummation,	XII	Muhjat al-kulúb = "Core" or "Life blood of hearts,"	XV
Mu'ammarijyah (master masons) vulg. Egypt. for "Mu'amarín" (tr. "architects"),	XIV	"Muhkaman," a word never found in the Koran,	XV
Mu'arris = pander,	XI	Mukábalah, the third form of "Kabila" = requital, retaliation (ST.),	XVI
Mu'awizzatáni (Al-) "Two Refuge takings,"	XIV	Mukabbab (Arab.) = vaulted, arched, &c.(tr. here "heaped"),	XIV
Mu'ín al-Din = "Aider of the Faith,"	XII	Mukaddam (Anglo-Indice "Mucuddum ") = overseer,	XV
Mu'izz bi Díni'llah. Al- (first Fatimite Caliph raised to throne of Egypt), tale of,	XV	Mukaddam = Captain,	XII
Mu'tazid bi 'llah Al-, Caliph,	XVI	Mukattaf al-Yadayn = arms crossed behind his back (a servile posture),	XIII
"Muábalát min shaani-ká" = (from early dawn) I have wearied myself,	XVI	"Mukawwamína (Al-) wa Arbábu 'l Aklam," the latter usually meaning "scribes skilled in the arts of calligraphy,"	XV
Muaddib al-Atfál (Arab.) = one who teacheth children,	XIV	Mukh, lit. = brain, marrow (tr. "dimple"),	XV
Mubáh = an action not sinful (haram) or quasi-sinful (makruh) (tr. lawfully)	XII	Mukhaddarát = maidens concealed behind curtains and veiled in the Harem,	XII
Mubárah = The blessed or well omened,	XIII	Mukrif = lit. born of a slave father and free mother (tr. "blamed lad"),	XVI
Mubarbasah (Arab.) in the fem. because referring to noun Tíz = anus (ST.),	XIV	Mulberry-tree in Italy bears leaves till the end of October, and the foliage is as bright as spring verdure,	XVI
Mubattat (Arab.) from batt = a duck (tr. duck shaped)	XIV	Mulúkhíyá = a favorite vegetable,	XIV
Mubdi' = the beginner, the originator,	XV	Mulúkhíyah náshiyah (Arab.) lit. = flowing (tr. "gravid mallows"),	XIV
Mubtalí, Al- = sores (leprous)	XV	Munáfik (Arab.) = "an infidel who pretendeth to believe in Al-Islam" (tr. "hypocrite"),	XIII
Mudáwi, Al- = the man of the people who deals in simples, etc. (as opposed to scientific practitioner),	XV	Munajjim = Astrologer (authority in Egyptian townlets),	XI
Muhandizín = geometricians, architects, for "Muhandisín,"	XIV	Munawwarah (Al-) = the Illumined (title given to Al-Medinah),	XIII
Muhattakát = usually "with torn veils" metaphor meaning in disgrace (tr., "unveiled"),	XII		
Muhibbattu (Al-), fem. or "Muhibb" lover (in Tasawwuf particularly = "lover of God") (St.),	XV		

Munawwarah, Al- = the enlightened,	XV	Mustafá = the Chosen Prophet, Mohammed,	XV
Munir = "The brilliant," the enlightened,	XII	Mustafá bin Ism'ail (began life as apprentice to a barber and rose to high dignity),	XV
Munkar and Nakír, the Interrogating Angels,	XI	Mustapha,	XIII
Munkati'ah = lit. "cut off" (from the weal of the world) tr. "defenceless,"	XI	Mustaráh (Al-) = Chapel of Ease (a favourite haunting-place of the Jinn),	XII
Munnaskif (for manáshif) al fillfilllee; according to Scott "compound of peppers, red, white and black;" according to Lane and tr. here drying towels of Líf or palm fibre,	XIV	Mustauda = strong box,	XII
Murafráf (passive) from Rafráf = anything overhanging something else (ST.),	XIV	Musulmán (our "Mussalman" too often made pl. by "Mussalmen") is corrupted Arab. used in Persia, Turkey, etc.,	XV
Murakhhim = a marble-cutter = simply a stone-mason,	XVI	Mut'ah = temporary and extempore marriage,	XIII
Muruwwah fit. = manliness,	XI	Mutabattil (Al-) usually = one who forsakes the world (tr. "oyster"),	XI
Músà (Moses),	XVI	Mutahaddisín = novi homines, upstarts (tr. "of the number of the new,")	XII
Músá wa Múzí (Dr. Steingass reads Muusi, the malignant, the malefactor),	XV	Mutalammis ("Jarír bin 'Abd al-Masíh"), a poet of "The Ignorance,"	XVI
Músá wa Múzí = Músá the Malignant (Múzí = vexatious, troublesome),	XV	"Mutalaththimín" = races in North Africa whose males wear the face swathe ("Lithám") of cloth,	XV
Musáfahah = clapping palm (of the hand),	XII	"Mutasa'lik" for "Moutasa'lik" = like a "Sa'lúk" = lean of limb,	XVI
Musajja' (Arab.) = rhymed prose or Saj'a,	XIV	Mutátí be zahri-h (Arab.) = "hanging an arse,"	XV
Musallá = Prayer place,	XI	Mutawallí = Prefect (of Police),	XII
Musawwatayn (Arab.) = lit. two black things, rough copies, etc. (tr. "affright"),	XIII	Mutawassí . . . al-Wisáyat al-támmah (Wisáyat is corr. noun) = he charged himself with her complete charge, i.e., maintenance (St.),	XV
Mushayyadát, tr. "high builded,"	XIII	Muwaswas (Al-) = Melancholist,	XI
Musician, also a pederast,	XI	Muzawwaj = married,	XVI
Músiká (Arab.), classically "Musikí, "Pers. Músikár = Music,	XIII	Muzfir (Al-) = the Twister,	XII
Muslimína, here the reg. pl. of "Muslim" = a True Believer,	XV		

Mysteries of marriage night but lightly touched on, because the bride had lost her virginity,	XV	Nadb = brandishing or throwing the javelin,	XIII
		Nadd, a compound perfume,	XII
NA'ASH = a box like our coffin, but open at the top,	XIV	Naddábah = public wailing-woman,	XVI
Na'im = "the Delight" (also a P. N. of one of the Heavens),	XV	Nafas lit. = breath (tr. "air"),	XI
Na'imán = may it be pleasurable to thee (said by barber after operation),	XV	Náfishah = Pers. "Nifah" der. from "naf" = belly or testicle (the part in the musk deer supposed to store the perfume),	XV
"Na'mil ma'allazí, &c., makídah," idiom "I will do him brown,"	XIV	Nagas = a pear,	XVI
Na'tázu (Arab.) viii. form of 'áza = it escaped, lacked, &c.; hence this form "we need" tr. "we require" (ST.),	XIV	Naharaym (Heb.) = Mesopotamia,	XIII
Naakhaz bi-lissati-him (in text), tr. "until I catch them in their robbery" (see under "Luss"),	XV	Nahawand, "Nahávand" the site in Al-Irak where the Persians sustained their final defeat at the hands of the Arabs (A. H. 21),	XV
Naakhaz.. (Dr. Steingass reads "Balsatahum" = until I have received their "ransom"),	XV	Nahawand, also one of many musical measures (like the Ispaháni, the Rásti, etc.),	XV
NABBÚT (Egyptian and Syrian weapon),	XIII	Nahnu = we (for I),	XII
Nabbút = a quarter staff, opp. to the "Dabbús" or club stick of the Badawin	XV	"Nahs" = something more than ill omened, something nasty, foul, uncanny,	XVI
Nabít, son of "Ashur,"	XVI	Náhú (from "Nauh") = making ceremonious	XVI
Nabiz = datewine (or grapewine),	XI	"Keening" for the dead,	
Nabk = lote tree or Zizyphus lotus, for sprinkling corpses,	XIV	Náihah = the præfica or myriologist,	XII
Náblús = Samaria,	XIII	Náim (Al-) wa al-Yakzán = The Sleeper and the Waker,	XI
Nádán (Arab.) = the "unknowing" (as op.to Naudán, the equiv. of Pers. "New of knowledge"),	XVI	Najmat al-Sabáh = constellation of Morn,	XVI
Nadan (in Assyrian story) = Nathan, King of the people of Pukudu,	XVI	Nákah = She dromedary,	XI
Nádán (Pers.) = fool,	XVI	Nakáír al- (pl. of Nakír = a dinghy, a dug-out) tr. "canoes,"	XVI
Nadan The Fool,	XVI	Nakdí = the actual dowry as opposed to the contingent dowry,	XVI
		"Naked intercessor" (one who cannot be withstood),	XII
		Nakhing = making the camels kneel,	XIII

Nakkál, or coffee house tale teller,	XIV	Nawwáb (pl. of Náib) = a Nabob (tr. lit. "deputies"),	XII
Nakl (drab.) = copying, describing, transcribing,	XIV	Nayizátí (Arab. afterwards "Nuwayzátí" and lastly	XV
"Nakshat" and "Sifrat," tr. Coin and Gold,	XIII	"Rayhání") = a man who vends sweet and savoury	
Nakús, or the Gong = Bell,	XVI	herbs (tr. "Herbalist"),	
Name, not appearing in unedited tales, till much after the proper time for specifying it,	XIV	Naynawah or "town of Nin" = Ninus, the founder,	XVI
Names for clouds, rain, etc., in Arab. wellnigh innumerable,	XVI	Naynawah, i.e., "Fish-town" or "town of Nin" = Ninus the founder,	XVI
Nard = table,	XIII	Naynawah, in mod. days name of a port on east bank of Tigris,	XVI
Nardashír	XIII	Naysán, the Syro-solar month = April,	XVI
(Nard Ardashir ?),		Náz o andáz (Pers.) = coquetry in a half honest sense (tr. "amorous liveliness"),	XIII
Nás malmúmín = assembled men, a crowd of people (St.),	XV	Nazaránah prop. = the gift (or gifts) offered by Moslem noble to his feudal superior,	XIII
Nasím = the Zephyr, or the cool north breeze of Upper Arabia,	XV	Názilah = descent (of calamity),	XII
Nasrín = moss-rose,	XII	Názir al-Mawáris = "Inspector of Inheritances,"	XII
Nassafa = libavit, delibavit, etc. (St.),	XV	Názúk, prob. a corr. of Pers. "Názuk" = adj. = delicate, nice,	XVI
Natar (watching) for "Nataf" (indigestion, disgust),	XV	Nazúr = one who looks intently, for Názir, a looker,	XVI
Natawású sawíyah = Solace with converse,	XV	Necklace-pearls = the cup-bearer's teeth,	XII
Natawású... (cler. error for "Natawánású Shuwayyah" = "let us divert ourselves a little") (St.),	XV	"Necks" per synecdochen for heads,	XI
Nátúr (Arab.) prop. a watchman (tr. "old man"),	XIV	Negative emphatic in Arabic,	XI
Nátúr Al- = the Keeper, esp. of a vineyard,	XVI	Negemet-il-Souper (Heron) = Najmat al-Sabáh = constellation of Morn,	XVI
Naubah, lit. = a period, keeping guard (here a band of pipes and drums playing at certain periods),	XV	Negroids dreaded by Hindús,	XIII
Naudán (Arab.) equiv. to the Pers. "New of knowledge" as opp. to "Nádán" the "unknowing,"	XVI	Never may neighbour defy thee, etc. (May thy dwelling place never fall into ruin),	XI
Navel string, treatment of,	XV		
Náwús = Tower of Silence,	XI		

"New lamps for old" as in	XIV	Nún al-taakid =	XII
"Alaeddin,"		the N of injunction,	
Ni'am = Yes (an exception	XII	Nur al Nihár = Light of the	XIII
to the Abbé Sicard's rule),		Day,	
Night beset his back =	XII	Nur Jehán (Pers.) = "Light	XIII
darkened behind him,		of the World,"	
Niká (lit. sand hill) = the	XII	Nusf = half a dirham,	XIV
swell of the throat,		drachma or franc,	
Nil (= the high Nile),	XIV	Nusfa = Halves (i.e., of	XI
Nim = Persian Lilac (Melia	XI	dirhams),	
Azadirachta) used as		Nusfs (180 in these days =	XIV
preventive to poison,		about 10d.),	
Nim-chihreh (Pers.) =	XIV	Nuwab (broken plur. of	XI
Halfman (Arab. "Shikk"),		"Naubah"), the Anglo-	
Nimak-harám, tr. "a traitor	XIII	Indian Nowbut (tr.	
to the salt,"		"Drums"),	
Nimshah = half sword or	XI	Nuwájira 'l-wukúfát =	XV
dagger,		Settlement of bequeathal,	
Nisf ra'as sukkar Misri, tr.	XV	Nuwájira... (Steingass	XV
"half a loaf of Egyptian		reads "nuwájiru (for	
sugar,"		"nuájiru") 'l-wakúfát" and	
Nishábúr (Arab form of	XI	translates "letting for hire	
Nayshápúr = reeds of		such parts of my property	
(King) Shápur),		as were inalienable"),	
Nisrin, an island, prob.	XVI	Nuzhat al-Fuád = "Delight	XI
fabulous, where amber		of the Vitals" (or heart),	
abounds,		Nuzhat al-Zaman = "Delight	XV
"Niyat" (intention) not pure,	XV	of the age,"	
cause of King's failure,		Nuzhat-i = pleasance,	XII
Niyyah (Arab.) = intent	XIV		
(normal pun upon the		"O MAN, O miserablest of	XV
name),		men, O thou disappointed,"	
Nizál = dismounting to fight	XVI	etc., characteristic words of	
on foot,		abuse,	
"No thing poketh and	XIV	O My Son! O my Child!	XIV
stroketh more strenuously		(repetition a sign of	
than the Gird," or hideous		kindness and friendliness),	
Abyssinian		O my uncle! (to elder man):	XIV
Cynocephalus,—popular		O my cousin!(to youth),	
Eastern belief,		O rider of the jar, i.e., a	XVI
"None misses a slice from	XV	witch,	
a cut loaf,"		O Thousand Horned	XI
Nose (large in a woman	XI	(thousandfold cuckold),	
indicating a masculine		O vile of birth (origin (Asl)	XI
nature),		of a man held to influence	
Nu'umán (Al-), King of the	XI	his conduct throughout	
Arab kingdom of Hirah,		life),	
Nukl-i-Pishkil = goat dung	XI	"O Woman," popular form	XIII
bonbons,		of address,	

"O worshipper of Allah,"	XV	Onager, the Gúr-i-Khár of	XIII
i.e., "O Moslem, opposed		Persia,	
to enemy of Allah" = a non		"One day of the days," a	XIV
Moslem,		phrase emphasising the	
Oarsman stands to his	XIII	assertion that it was a	
work in the East,		chance day,	
Oath of triple divorce	XI	Only son has a voice in the	XVI
irrevocable,		disposal of his sister,	
Obedience to children	XVI	"Open the spittle" = to	XV
common in Eastern folk-		break the fast,	
lore,		Original sin,	XVI
Ober Ammergau "Miracle	XI	Orisons = the prayers of	XII
play,"		the last day and night,	
Objects (better kept	XIII	Osarsiph = Osiris-Sapi	XVI
hidden) seen with naked		(Moses),	
eye by telescope (vulgar		"Otbah hath a colic,"	XVI
belief),		"Out of the mouth of babes	XIV
Ocular testimony	XII	and sucklings, &c.," an idea	
demand by Moslem law,		not less Moslem than	
"OF which a description will	XV	Christian,	
follow in its place," a			
regular formula of the Kiwi,		PÁ-ANDÁZ (Pers.) = a	XIII
or professional reciter,		carpet made of costly	
Og bin 'Unk (= Og of the	XIII	stuffs—a perquisite of	
Neck), the fabled King of		Royal attendants,	
Bashan,		Pá-andáz = carpets and	XIII
Oil, anointing with, for	XII	costly cloths (spread	
incipient consumption,		between Baghdad and	
"Old lamps for new	XIII	Meccah for Harun al-	
lamps—who will exchange		Rashid),	
?"		Pá-Andáz = cloth to tread	XVI
'Omán, name of the capital	XVI	upon,	
of Eastern Arabia,		Padding introduced to fill	XV
Omar 'Adi bin Artah,	XI	up the "Night,"	
Omar bin Abd al-Aziz = the	XI	Paggí = Tracker,	XIV
good Caliph,		Palace between two rivers	XII
Omar ibn Abi Rabí'ah, the	XI	= In Rauzahisland,	
Korashí (i.e. of the Koraysh		Palace not the place for a	XII
tribe),		religious and scrupulous	
Ommiades, Cathedral	XVI	woman,	
Mosque of, one of the		Papal bulls and Kings'	XIII
wonders of the Moslem		letters (in Mediaeval	
world,		Europe) were placed for	
"On my shop" = bit of	XII	respect on the head,	
boarding where the master		Parasang = three miles,	XIII
sits, or on a stool in the		Parks On The Coasts Of	XI
street,		Tropical Seas,	
Onager (wild ass)	XIII	Part and parts = more or	XII
confounded with Zebra,		less thoroughly,	

Parturition and death easy compared with both processes in the temperates of Europe,	XII	Philomelet, The shrilling, Physiognomist, a favorite character in Arabic folk lore,	XIV
Parwez, older	XIII	"Physiognomy ("Firárah") unless there be the science of, other science availeth not,"	XIV
Pashkhánah = a mosquito curtain,	XIII	Piastre (Egyptian) = one fifth of a shilling,	XIV
Payday for boys in Egypt (Thursday)	XIV	Pictures of faces whose eyes seem to follow beholders,	XIII
Payne quoted,	XI	Pigeon blood, used to resemble the results of a bursten hymen,	XV
Payne quoted,	XII	Pilaff (Turco English form of Persian Puláo),	XIII
Payne quoted,	XIV	Pilgrimage quoted,	XIII
Payne quoted	XV	Pilgrimage quoted,	XIV
Paysá (pice) = two farthings and in weight = ½ an oz.,	XIII	Pilgrimage quoted,	XV
Pear tree, not found in Badawi land,	XV	Pilgrimage quoted	XVI
Penalty inflicted to ensure obedience,	XIII	Pilgrimage quoted —i. 18	XI
Pennyroyal (here mere "shot"; the orig. has "Baítharân"),	XV	Pilgrimage quoted —i. 22	XI
Perceval, C. de, quoted,	XVI	Pilgrimage quoted —i. 38	XI
Peri (Parí) in its modern form has a superficial resemblance to "Fairy,"	XIII	Pilgrimage quoted —i. 62	XII
Peri-Banu (The Fairy),	XIII	Pilgrimage quoted —i. 87	XII
Peris,	XIII	Pilgrimage quoted —i. 99,	XI
Perízadah = Fairy born,	XIII	Pilgrimage quoted —i. 100	XI
Perjury easily expiated amongst Moslems,	XII	Pilgrimage quoted —i. 100	XII
Perspired in her petticoat trousers (a physical sign of delight in beauty, usually attributed to old women),	XV	Pilgrimage quoted —i. 110,	XI
Pertinence (in couplets) not a sine qua non amongst Arabs,	XV	Pilgrimage quoted —i. 119	XII
Pharaoh (of Hebrew Scriptures) has become with the Arabs "Fir'aun," the dynastic name of Egyptian kings,	XVI	Pilgrimage quoted —i. 127	XII
Pharos of Alexandria, one of the four Wonders of the Moslem world,	XIV	Pilgrimage quoted —i. 173	XII
		Pilgrimage quoted —i. 321	XII
		Pilgrimage quoted —i. 338	XII
		Pilgrimage quoted —ii. 219	XI
		Pilgrimage quoted —ii. 297	XII
		Pilgrimage quoted —ii. 57	XII
		Pilgrimage quoted —iii. 385	XII
		Pilgrimage quoted —iii. 68	XII
		Pilgrimage quoted —iii. 12	XI
		Pilgrims settle in the two Holy Places	XIII
		Pír = saint, spiritual guide,	XIII
		Pírozah = turquoise (Arab. form Fíruzah),	XIII
		"Písh-namáz" (Pers.) = fore-prayer,	XIII

Pit = grave,	XI	Professional dancer, i.e., a	XIV
"Plied him with wine," a	XII	public prostitute,	
favourite habit with		Professional singers,	XII
mediaeval Arabs,		becoming freed women	
Poetry (Persian) often	XII	and turning "respectable,"	
alludes to the rose, etc.,		Prothesis without apodosis,	XIV
Police (Eastern),	XII	figure,	
Porphyry quarries in Middle	XVI	Public gaol = here the	XV
Egypt, rediscovery of,		Head Policeman's house.	
Practical joking, a	XV	In mod. times it is part of	
dangerous form of fun, as		the wall in Governor's	
much affected by		palace,	
Egyptians as Hibernians,		Pummel of the saddle,	XII
"Prayer of Moses, the man	XVI	Punishment by flogging,	XVI
of God,"		Purse = Kis = 500 piastres	XIV
Prayers at burial, beginning	XI	= £5,	
with four "Takkirs,"		Purses, one thousand	XIV
Prayers for the Dead	XIII	compose the Treasury	
recited over bier,		("Khaznah ") = £5,000,	
Prayers, whilst at, the	XI	Puzzling questions and	XVI
Moslem cannot be spoken		clever replies, a favourite	
to,		exercise in the East,	
Precious stones, Arab,	XV		
superstitions concerning,		QUARTERS containing	XII
Precocious children,	XIII	rooms in which girls are	
Pretext for murdering an	XV	sold,	
enemy to his faith (Jewish),		Queen Shu'á'ah =	XII
an idea prevalent in		Queen Sunbeam,	
Eastern world, utterly		"Quench that fire for him"	XII
wrong,		(i.e. hush up the matter),	
"Pretty Fanny's ways"	XV	"Quicker to slay than Amrú	XVI
amongst Moslems,		bin Kulsum" (Proverb),	
Priah = tearing the foreskin	XV		
(second operation of		"RA'IH FAYN" = wending (art	XIV
circumcision),		thou) whither?,	
Primitive attire of Easterns	XIII	Ra'is (fem. Ra'isah) the	XV
in hot climate,		captain, the skipper (not	
Prince, petty Indian,	XIII	the owner),	
preceded in state		Raas Ghanam = a head of	XII
processions by led horses		sheep (form of expressing	
whose saddles are studded		singularity common to	
with diamonds,		Arabic),	
Prison had seven doors (to	XV	Raas Sukkar = Loaf sugar,	XV
indicate its formidable		Raba' = lit. spring quarters	XII
strength),		(tr. "a lodging house"),	
Prisoners expected to feed	XV	Rabi'a,	XVI
themselves in Moslem		Rabite (steed of purest) =	XIII
lands,		an Arab of noble strain,	

Radáh (a form of "Rádih ")	XV	Rape,	XI
= "the large hipped,"		Rasátík (pl. of Rusták) =	XI
Radíf or back rider,	XV	villages,	
common in Arabia,		Rashákah, Al- (Arab.), a	XV
Rádih, a P.N. (St.),	XV	word not found in common	
"Rafá al-Bashkhánah" = he	XIII	lexicons, said to be a fork	
raised a hanging, a curtain		with three prongs, here	
(tr. "the arras,")		probably a hat stand (tr.	
Rafaka (and "Zafaka") =	XV	"peg") (St.),	
took their pleasure,		Rasílah = a (she) partner	XII
Ráhib = monk or lion (tr.	XVI	(tr. "accompanyist"),	
"God-fearing"),		Rasmál (vulg. Syrian and	XI
Rahíl = Rachel,	XIII	Egyptian form of Raas al-	
Ráhilah = a riding camel,	XI	mál = stock in trade) capital	
"Rahúm" for "Rahim" (Doric	XVI	in hand,	
form) = compassionate,		Ratl (Arab.) pron. by	XIII
Rahwán (cor. of Rahbán) =	XI	Europeans "Rotl" (Rotolo)	
one who keeps the (right)		= pounds,	
way,		Ratl (tr. "a pound"),	XIV
Ráih yasir (Arab.) = about	XIII	"Rauz al-Sanájarah" = plain	XVI
to become (peasant's		of the Sinjars,	
language),		"Rauzah" in Algiers was a	XVI
Rain and bounty are	XI	royal park,	
synonymous,		Ráwi = a professional	XI
Rais = master, captain,	XIV	taleteller (tr. "Seer"),	
skipper (not owner),		Rayhánah, i.e. the "Basil,"	XII
Raisins, an efficacious	XV	mostly a servile name,	
"pick me up,"		Razah = cedar or fir (old	XVI
Rajah of Baroda,	XIII	controversy),	
Rajul ikhtiyár, tr. "a man of	XV	Razí Al-) = a native of Rayy	XI
a certain age" (polite term		City,	
for old man),		Reading of "meat and	XIV
Rajul Ja'ídí = Larrikin,	XIV	drink" enjoyed by Arabs as	
Rajul khuzari (Arab.) = a	XV	much as by Englishmen,	
green meat man (tr.		Reading placed in more	XVI
"costermonger"),		honourable place than	
Rajul Khwájá = Gentleman,	XV	writing ("Writing and	
"Rákiba-há"; the technical	XV	reading,"as opp. to	
term for demoniac		"Reading and writing"),	
possession,		Red Camel (Ahmar),	XII
Ram's mutton preferred in	XV	Red robes a sign of	XIV
wilder tribes of the East,		displeasure,	
because it gives the teeth		Red Sea (Holy Writ does	XVI
more to do,		not say that Pharaoh was	
Ramaha bi-h = bolted,	XV	drowned in),	
Rankah or "Ranakah" prob.	XV	Rent his robes (usually a	XV
for "Raunakah," which		sign of quiet, here a mark	
usually means "troubled"		of strong excitement),	
(speaking of water) (St.),			

Retribution confined to this life, and belief that Fate is fruit of man's actions (Mosaic theory),	XVI	Riyál (from the Span. "Real" = royal coin) tr. "real,"	XIV
Reunion after severance—modesty in Alaeddin as contrasted with Kamar al-Zamán, etc.,	XIII	Rizk maksúm (Al-), an old and sage byword pregnant with significance,	XIV
Revetment of old wells in Arabia, mostly of dry masonry,	XV	"Rizk" equiv. for "Al-Rizku 'l-hasanu" = any good thing obtained without exertion (ST.),	XIV
Rheumatism, a common complaint in even the hottest climates,	XV	Roc or vulture,	XVI
Riddle or conundrum,	XVI	Rod of Moses became a common symbol of dignity, etc.,	XVI
Riding men as asses, a facetious exaggeration of an African practice,	XVI	Rods of Moses and Aaron,	XVI
Right hand (seated at the) a place of honour in Europe; amongst Moslems the place would be to the left,	XIII	Rodwell quoted,	XV
Rih = Wind, gust (of temper), pride, rage,	XV	Roger,, old name of the parish bull in rural England,	XIV
Rikáb (Arab.) = Stirrup + "dár" (Pers.) = holder (tr. "groom"),	XIV	"Rose up and sat down," a sign of agitation,	XV
Rikkí al-Saut = soften the sound (or "lower thy voice"),	XII	Rosso antico (mostly a porphyry),	XIII
"Ring and the Lamp" have a magical effect over physique and morale of the owner,	XIII	Roum = Greeks,	XI
Ring given as token to show fair play,	XI	Roum, city of (Rúmí),	XVI
Risah (copyist's error for "Rishah") = a thread, feather, line,	XIV	"Rub'a "(Arab.) pl. Arbá = the fourth of a "Waybah" (tr. "half a quartern "),	XIV
"Rise that I may seat myself in thy stead" (addressed to the full moon)—true Orientalism,	XIII	"Rudaynían," from "Rudaynah," either a woman or a place,	XVI
Rishah = feather, plume (usual meaning)Dr.	XIV	Ruh Allah lit. = breath of Allah (tr. "Spirit of Allah"),	XI
Steingass explains,		Rúhí = lit. my breath (tr. "my sprite"),	XII
Rising up and sitting down, usual sign of emotion,	XI	Rukh (the mythical—mixed up with the mysterious bird Simurgh),	XIII
		Rukh = Roc,	XIII
		Rukhám = marble or alabaster, here used for building material,	XVI
		Rumh = lance,	XI
		Rúmí ("Roum"), in Morocco and other parts of Moslem world is still syn.with our "European,"	XVI
		Rusáfiyah = a cap,	XI

"Rushdu 'llah" or "Al-Hudá,"	XVI	Sáhah = Courtyard (as	XI
spiritual direction or divine		opposed to "Bathah" =	
grace received from Allah,		Inner Court),	
Russians (Asiatics have a	XV	Sáhal for Sahal (broad	XIII
very contemptible opinion		"Doric" of Syria),	
of the),		Sahara pron. Sahrá,	XI
Rustaki, from Rustak, a	XII	Sahbá = red wine,	XII
quarter of Baghdad,		"(Sahha) 'alakah (= a	XVI
Rutab wa manázil =	XI	something) fí hazá 'l-Amri"	
degrees and dignities,		= albeit I will take no part,	
"Sa'alab" or "Tha'lab" =	XVI	Sahib = owner (same as	XIV
Fox,		"Dallál" = broker),	
		"Sáhib al jayyid (Al-)"	XVI
SA'AN = the German	XV	(Arab.) = excellent	
Stunde, our old "Stound"		companion,	
(meaning to Moslems the		"Sáhib al-Hayát" =	XV
spaces between prayer		astronomer (may also = a	
times),		physiognomist),	
Sa'd = prosperity,	XIII	Sáhibi-h = mate	XIV
Sa'dí = prosperous,	XIII	(masculine),	
Sabba raml = cast in sand	XIII	Sáhils, or shorelands,	XII
(may be clerical error for		Sahl, meaning "the easy	XV
"Zaraba raml" = he struck		tempered" (Scott writes	
sand, i.e. made geomantic		"Sohul"),	
figures), here tr. "striking a		Sahrá (Arab.) = desert	XIII
geomantic table,"		(applied by Persians to	
"Sabbal 'alayhim (for	XV	waste grounds about a	
'alayhinna, the usual masc.		town; here tr. "barren hill-	
pro. fem.) Al-Sattár"		country"),	
(Arab.) = lit. "the Veiler let		Sahríj = Cistern,	XV
down a curtain upon them,"		Sails hoisted and canvas	XI
Sabbath (the) = the	XIII	loosed (anchors weighed	
Saturday,		and canvas spread),	
Sabt = Sabbath, Saturday,	XV	Sajálmah-bird, unknown to	XVI
Sádah (Al-) wa al-Khatáyát,	XV	dictionaries, prob. species	
tr. "various colors both		of hawk,	
plain and striped,"		"Sakalat" (Pers.) or	XVI
"Sádát wa Ashráf" =	XVI	"Saklatún," whence Mr.	
Sayyids and Sharifs,		Skeat would derive	
Sádí (Al-)w'al-Ghádí =	XIII	"scarlet,"	
those who went forth		Sakhrah = labour,	XI
betimes (the latter may		Sakhtúr (Arab.) for	XV
mean those who came for		"Shakhtúr" tr. "batel,"	
the morning meal),		Sakí (flat roof), must have	XV
Saff Kamariyát min al-Zujáj	XII	a parapet (a Jewish	
= glazed and coloured		precaution neglected by Al-	
lunettes,		Islam),	
Safíh = slab over the grave	XI	Sákiyah = waterwheel,	XII
(tr. "pave"),			

Sakk (pl. "Sikák" and "Sukúk") = "nail" (St.),	XV	Samm Sá'ah (in text), tr. "poison of the hour,"	XV
Sakká (Arab.) = a water carrier,	XVI	Sammán = quail,	XV
"Sakká Sharbah," who supplies water to passengers in streets,	XVI	"Samman" (for "Sammán") = quails,	XVI
Salaku-hu wa nashalú-hu = "they scored it,"	XV	"Samman" or "Summan" (classically "Salwá") = quails,	XVI
Salám pronounced after prayers,	XI	Sammár = reciters,	XII
"Salám" here = Heaven's blessing,	XVI	Samson's Enigma (Judges xiv. 12),	XVI
Salásín = thirty (a clerical error for "three"),	XIV	Sandarúshah (Arab.) = red juniper gum (from Pers. "Sandar" = amber)	XVI
Salát = the formal ceremonious prayer,	XVI	tr. "Sandarach,"	
Salát, sundry technical meanings,	XVI	Sanják (in modern parlance) = minor province,	XIV
"Salb" = impalement, everywhere else meaning crucifixion,	XVI	Sanják (Turk.) = flag, banner,	XIV
"Sálihín" (Arab.) = the Saints, the Holy ones (tr. "the Hallows"),	XIV	Sanják-dár = the banner bearer, ensign	XIV
Salkh (Arab.) = flay (meaning also a peculiar form of circumcision),	XV	Sankharíb the Sovran,	XVI
Salt rubbed on wounds to staunch the blood,	XV	Santír = psalteries,	XII
Samár (crab.) from Pers. "Sumar" = a reed, a rush,	XV	Sapídaj (corresponding with "Isfidaj "), tr. "ceruse" or white lead,	XV
Samaria (according to Moslems, Shamrín and Shamrún),	XIII	Sar'a'l-Lijám, tr. "bridle thongs,"	XV
Samaritans,	XVI	Sára "Yuráshí" and "Yuráshú" are the 6th form of "rashá, yarshú" = he bestowed a gift (principally for the sake of bribery) he treated kindly (St.),	XV
Sámáwah (Town on Euphrates),	XIII	Sará la-hu Shanán, tr. "In his new degree he was feared,"	XV
Samáwah, confounded with Kerbela—a desert with a place of pilgrimage,	XIII	Sara la-hu... (Steingass reads "Thániyan" = and he became second to him (the Sultan), i.e., his alter ego),	XV
Sámáwah, Desert of,	XIII	Sára yuráshí-h, tr. "kindness and liberality,"	XV
Samd = carpets and pots and pans (tr. Vaisselle),	XVI	Sára'a hu wa láwa'a-hu = he rushed upon him and worried him (ST.),	XIV
Samhari,	XVI	Saráy (Pers.) official headquarters of the Walí,	XIV
Sámiri Al-, Golden Calf of,	XVI		
Sámiri, translated by Christian commentators as "Samaritan,"	XVI		

Saráy not to be confounded with Serraglio = Harem,	XIV	Sayf kunúzí = a talismanic scymitar (tr. "magical sword"),	XV
"Sárayah" (for "Saráyah, " Serai, Government House),	XV	Sayfu (Al-) w'-al Kalanj = scymitar and dagger,	XV
tr. "Palace,"		Sayyád, lit. = a fisherman,	XVI
Sardáb = a souterrain,	XV	Sayyáh (Al-) = the Shrieker,	XIV
Sarhádún = "Sarkhadorn" (Gauttier). The great	XVI	Sayyid (descendant of Hasan) and the Sharif (der. from Husayn) = difference between,	XV
usurper Sargon,		"Sáza, Yasízu" (Arab.) tr. "genealogist," not a dictionary word—perhaps a clerical error for "Sása" = he groomed or broke in a horse,	XIV
Sarír = a bier without the corpse,	XIV	Scarlet (red, violet, white, green),	XVI
"Sarkhah adwat la-há al-Saráyah" = a cry to which the Palace women raised an echo (ST.),	XIV	"Sciences are of three kinds, etc."	XIV
Sarmújah (Arab.) = sandals, slippers, etc.,	XV	Scott quoted,	XIV
Sarmújah (Arab.) from Pers. "Sar-múzah," a kind of hose or gaiter worn over a boot (St.),	XV	Scott quoted,	XV
Sarráf = a money changer (tr. "shroff"),	XIII	Seal ring (or Signet ring),	XIII
Sarsarah (cler. error for "Akhaza (?) surratan") = he took a purse,	XV	Second sight (Egypt. "Darb al-Mandal")	XIV
Sarsarah Sarra Surrah (Surratan) he tied up a purse (St.),	XV	Secret, difficult for an Eastern to keep,	XI
Sárú (dakhalú, jasasú, etc.), in the plural for the dual—popular and vulgar speech,	XIII	Seed pearls made into great pearls (also rubies and branch coral),	XI
Sat down	XII	Seeking to release Soul of Prince who had perished,	XIII
(in sign of agitation),		Semi abortions	XIII
Satíhah (Arab.) = a She-Satíh,	XIV	(preservation of, a curse in sixteenth century),	
Satl = watercan (Lat. and Etruscan Situla and Situlus, a waterpot),	XI	Sentiment, morbid and unmasculine French, contrasted with the healthy and manly tone of the Nights,	XV
Sattár (Arab.) = "The Veiler," 20 (corresponding with "Jupiter Servator")	XIV	Serraglio palace; der. from Serai (Pers.) = a palace, also der. from Cerrar (Spanish and Portuguese) = to shut up,	XIII
Sawábi (a regularly formed broken plural of a singular "Sábi" = the pointing one) (St.),	XV	Service (yearly value of his fief),	XI
Sawákí = channels,	XII	Seven ages of woman kind	XV
Sayabán (Pers.) = canopy,	XIV		

Seven handwritings,	XVI	Sháhinsháh, a title first	XIII
Severance-spies =	XII	assumed by Ardashír,	
stars and planets,		Sháhmiyánah = a huge	XIII
Sha'abán (his face	XV	marquee or pavilion tent in	
gladdening as the crescent		India,	
moon of),		Shahr-Bánu (Pers.) = City-	XIII
Shá'il (Here probably for	XV	queen,	
the fuller "Shughl shághil" =		Sháhrázád (in Mac. Edit.	XI
an urgent business) (St.),		Shahrázád),	
Shá'il, copyist's error for	XV	Shahrbáz (W.M. MS.) =	XIV
"Shághil," act.part of		City player or city falcon,	
Shughl = business affairs,		Shahrzadah (W.M. MS.) =	XIV
Shabakah = net (hung over	XI	"City born," (for	
shop during absence of		Shahrázád),	
shopkeeper),		Shahwah (Arab.) = lust,	XIII
Shabaytar = the Shuhrúr	XV	Shahwah dáram = I am	XIII
(in MS. Suhrúr) = a		lustful,	
blackbird,		Shajarat al-Durr = Branch	XI
Shabaytar also called	XV	of Pearl,	
"Samaytar" and "Abu al-		Shajarat Ríh = Wind tree	XIV
Ayzar" = the father of the		(?),	
brisk one(a long necked		Shakbán = the end of cloth,	XVI
bird like heron) (St.)		gown, cloak, etc. (Houdas),	
"Shadow of Allah," a title of	XIII	Sháked (Heb.) = Almond-	XVI
the Shah,		tree,	
Shaghaf = violent love, joy,	XVI	Shakhat, or modern word,	XV
grief.		tr. here "revile" (Sr.),	
Shaghaftíní (also	XVI	Shakhs = carven image,	XV
"Ashghaftíní") from Shaghaf		Shakhs mafsúd = man of	XI
= violent love, joy, grief =		perverted belief (i.e. an	
"Thou hast enamoured		infidel)	
me,"		Shakhs, either a person or	XIII
Shaghri (Pers.), e.g.	XIII	an image (here tr.	
"Kyafsh-i-Shaghri" =		"Image,"),	
slippers of shagreen,		"Shaking cut his skirts," a	XIII
Shagreen (der. from Pers.	XIII	sign of willingly parting with	
"Shaghri") produced by skin		possessions,	
of wild ass,		Shaking his clothes (in sign	XII
Shah Bakht = King Luck,	XI	of quitting possession),	
Shah-Goase (Shah	XVI	Shakk (Arab.) = splitting or	XV
Ghawwás = King Diver),		quartering,	
Shahbán, Bresl. Edit. form	XI	Shaklaba, here = "shakala"	XV
of Shahryár = City Keeper,		= he weighed out (money),	
for City friend,		he had to do with a woman	
Sháhbander = King of the	XV	(tr. "tumbled"),	
port, a harbour master,		Shalabí = a dandy, a	XV
Sháhinsháh = King of	XIII	macaroni (from the Turk.	
kings,		Chelebi),	

Shám = Syria (and its capital), called Damascus (Cotheal MS.),	XVI	Sharr fi al-Hamayn = wickedness in the two Holy Places,	XII
"Shám ba'd az nisf-i-shab" = dinner after midnight = supper (ST.),	XIV	Shásh = a small compact white turband and distinctive sign of the true Believer,	XV
Sham'ádín, a would be Arabic plural of the Persian "Sham'adán" = candle stick, chandelier,	XIII	Shashmah (from Pers. "Chashmah" = a fountain) tr. "privies,"	XV
Shamámah (or "Chamama," accord. to Gauttier and Heron),	XVI	Shástras—Hindu Scripture or Holy Writ,	XIII
Shámay = cheek mole (beauty spot), applied to Damascus (Shám),	XVI	Shatárah, signifying vileness and rashness (St.),	XV
Shame (uncovered my), in this instance "head and face,"	XV	Shawáhid (meaning that heart testifies to heart) tr. "hearts have their witnesses,"	XII
Shámiyánah = a royal pavilion (cor. of Pers. "Sayabán" = canopy),	XIV	Shawwara binta-hu = he gave a marriage outfit to his daughter (St.),	XV
Shámiyát bi-al-Nár, an Inquisitorial costume (tr. "a black habit bepatched with flame colour"),	XIV	Shaybání (Al-) = "Of the Shaybán tribe," 138,	XII
Shampooing (practice of),	XI	Shayh = Artemisia,	XIV
Shamrín (and Shamrún) = Samaria,	XIII	Shaykh al-Hujjáj = Shaykh of the Pilgrims,	XII
Shamúl (fern.) = liquor hung in the wind to cool,	XI	Shaykh al-Islám, the Chief of the Moslem Church,	XIV
Sharárah = a spark,	XII	"Shaykh al-Tawaiif" may mean "Shaykh of the Tribes" (of Jinns),	XII
Shari'at, forbidding divorce by compulsion,	XII	Shaykh becomes ceremonially impure by handling a corpse,	XI
Sharif (a descendant from Mohammed),	XI	Shaykh of Islam,	XV
Sharífí = a sequin,	XII	Shaykh or head of the Guild for thieves	XIV
Sharkh (drab.) = in dict. the unpolished blade of hiltless sword (tr. here "a butcher's chopper"),	XIV	Shaykh, for humility, sits at the side of room, not at the top ("Sadr"),	XIV
Sharkíyah (province in Egypt),	XII	Shayy bi-lásh = lit. "a thing gratis or in vain" (here tr. "matters beyond the range of matter"),	XIII
Sharr (Al-) ("the wickedness") last city in Makran before entering Sind,	XI	Shayyan li 'Iláh = lit. (Give me some) Thing for (the love of) Allah (tr. "An alm, for the love of Allah"),	XII

Sházz = Voice (doubtful if girl's, nightingale's, or dove's),	XII	Si'at rizki-h = the ease with which he earned his livelihood (tr. "fortune"),	XI
"She had never gone or come" = was in her home,	XIII	Síbák (Arab.) usually = a leash (for falconry), tr.	XVI
"She heard a blowing behind her" (a phenomena well known to spiritualists),	XII	"silken cord,"	
"She will double thy store of presents,"	XII	Sídí = "my lord" (here becomes part of a name),	XII
Sherbet and coffee,	XIV	Sídí = my lord,	XIII
mention of, makes the tale synchronous with that of Ma'aruf or the xvii. century,		Sidi mistaken for Sayyid,	XIII
Sherífí pl. of Sherífiyah (Egyptian form); here	XIV	Sidi Nu'umán (sometimes "Sidi Nou-man," or "Sidi Nonman"),	XIII
"Ashrafis,"		Sifah (Arab.) lit. = a quality (tr. "property"),	XIV
Shi'ah doctrine,	XV	Signet ring made of carnelian,	XV
Shikk (Arab.) = Half-man,	XIV	Signet ring of kingship (important sign of sovereignty),	XV
51,		Sijn al-Dam =	XII
Ship's crew run on shore on their own business	XV	the Prison of Blood,	
immediately the vessel cast anchor,		Sikálah (Sing.) = scaffolding,	XVI
Shisheh-ká paysá = a (pice) small coin of glass,	XIII	Sikbáj (Pers. Sikbá) called "Mother of Hospitality,"	XVI
"Shobási," for "Sobáshí,"	XVI	being principal dish set before guests,	
Shooting shafts and firing bullets at the butt, practised by Easterns on horse back,	XV	Sikbáj, a marinated stew like Zirbájah,	XVI
Shroff (Arab Sayrafi),	XI	Sikkah (pl. Sikak) =	XV
Shubbák = lattice (also "Mashrabiya" = latticed balcony),	XI	(amongst other meanings) "an iron post or stake" (St.),	
"Shúf-hu," Arab. (colloquial form of "Shuf-hu") = look upon him,	XIII	Silk, Moslems may be shrouded in it,	XI
Shuhbá (Al-) = Ash-colour, verging upon white,	XII	Silken napkins,	XIV
"Shuhrúr al-kanísah" = the blackbird of the Church (Christians in Syria call St.Paul, on account of his eloquence), (St.),	XV	Silvern platters,	XIII
"Shurbah" (Pers. Shorbah) = mess of pottage (tr. "dish of roast meat"),	XIV	Sim'án-son = son of Simeon, i.e. a Christian,	XII
Shúwár (Arab.) = trousseau (St.),	XV	Simá'a lit. hearing, applied idiomatically to the ecstasy of Darwayshes when listening to esoteric poetry,	XV
		Simiyá = fascination (a form of magic),	XVI
		Simsim (or "Samsam") = Sesamum Orientale,	XIII

Sin akhi-irib = Sini (Lunus, or the moon-god)	XVI	Slaves fond of talking over their sale,	XII
increaseth brethren (Etymology of "Sankharib"),		Slaves, when useless,	XV
Sin, Al- (in text) = China	XV	made to "walk a plank" or tossed into the sea,	
(here "Al-Sind"),		Sleep at mid forenoon	XIV
Sinaubar (tr. "pine") may also mean pistachio-tree,	XVI	considered unwholesome by Easterns,	
Sind (so called from Sindhu, the Indus, .Pers. "Sindáb"),	XV	"Sleep with both feet in one stocking"(Irish saying for "Have a care of thyself"),	XV
Sind Revisited quoted,	XIV	Sleeping postures,	XIII
Sind Revisited quoted,	XV	Sleeping with drawn sword between man and maid,	XIII
Sindiyan (from the Persian) = holmoak,	XI	"Smell the air" = a walk, a "constitutional,"	XIII
Singing and music	XII	"Smoke of camel's dung" to drive off Evil Spirits,	XIV
blameable (Makrúh),though not actually damnable,		Smoking and coffee,	XV
Síníyah = tray of tinned copper,	XIV	Sneezes (ceremony when a Moslem),	XIV
Sir fí hálik (pron. Sirfhák) = Go about thy business,	XII	"Snsál" for "Salsál" = lit. chain (tr."borders"),	XVI
Sirhán = wolf,	XIV	Soghd Samarkand = plain of Samarkand,	XIII
Sirr (a secret), afterwards	XII	"Solaced himself by gazing upon the trees and waters,"	XV
Kitmán (concealment) = keeping a lover		a feeling well known to the traveller,	
downhearted,		Soldiers serving on feudal tenure,	XI
"Sirru 'l-iláhi," i.e., the soul which is "divine particula alum" (tr. "Divine mystery"),	XV	Solomon's Judgment, Moslem version of,	XIV
Sirt'anta—thou hast become (for Sirtu ana = I have become),	XV	"Some one to back us,"	XI
Sístán (Persian) Arab.	XI	Son (youngest of three) generally Fortune's favourite in folklore,	XIII
Sijistán,		"Son of a minute, The," i.e. which would take effect in the shortest time,	XIII
Sitt al-Miláh = Lady or princess of the Fair (ones),	XII	"Son of the Road" = a mere passer-by, a stranger,	XII
"Sitt-há" (Arab.), tr. "Mistress" (Mauritania prefers "Sídah" and Arabs	XV	Sons = Men, a characteristic Arab. idiom,	XI
"Kabírah" = the first lady, Madame Mire),		Sons of Adam = his Moslem neighbours,	XII
Siwán (Arab.) pl. Siwáwin = pavilion,	XIV	Sons of the Path = Travellers, Nomads, Wild Arabs,	XII
Skin of wild ass produces the famous Shagreen,	XIII		
Slave become a King (no shame to Moslems),	XI		

Soudans, Two,	XIV	"Subaudi" = "that hath not	XV
Soul of Prince who had	XIII	been pierced" (a virgin),	
perished (seeking to		Subjects (men who pay	XI
release),		taxes),	
"Spare not blows to thy	XVI	Subjects (Persian) both	XIII
child," a barbarous		women and men are	
sentiment of Biblical		virtually King's slaves,	
inspiration,		Subú (Arab.) for Yaum al-	XIV
"Spare the rod and spoil	XVI	Subú = (Septena festival	
the child,"		on the seventh day after a	
"Spoiling for a fight,"	XII	birth, marriage, or return	
Spreading (the mats,	XV	from pilgrimage),	
mattresses, rugs, etc., of		Sufrah = the cloth (tr.	XIV
well to do Eastern lodging),		"tablecloth"),	
"Squeezed my ribs" a bear-	XII	Sufrah of leather = circular	XIV
like attack, common		leather which acts as	
amongst lower orders of		provision bag and	
Egypt and Syria,		tablecloth	
St. Paul, called by the	XV	Sufrah umm jalájl (Arab.)	XIV
Christians in Syria "Shuhr it		lit. = an eating cloth with	
al-Kanisah," the blackbird		little bells,	
of the Church (on account		Sufúf (Al-) = ranks of	XI
of his eloquence) (St.),		fighting men, or rows of	
Standards and colours, an	XIV	threads on a loom,	
unfailing accompaniment of		Sugar (Europe made white)	XV
the Jinn army,		avoided by Moslems as	
Steingass notes,	XVI	unlawful,	
Steingass quoted,	XIV	Sugar (Sukkar),	XV
"Stick wherewith he tapped	XV	Suicide rare in Moslem	XI
and drew lines in absent		lands,	
fashion on the ground,"		Suicide, Hindus adepts in,	XIII
Stirrup, The Arab,	XIII	Sujjádah = lit. a praying	XIV
Stomach has two mouths,	XV	carpet (tr. "rug")	
oesophagic above and		Sujjádah, tr. "prayer rug,"	XV
pyloric below,		Sukkar (from Pers.	XV
Stone tied in kerchief or	XV	"Shakkar," whence Lat.	
rag, weapon for fighting,		Saccharum), the generic	
Story of the First Lunatic	XIV	term,	
(variants),		Sullam (pl. "Salálim")	XIII
Story telling, servile work,	XV	popularly used for a flight	
Stranger invites a guest	XI	of steps (tr. here souterrain	
during pilgrimage time,		stairs),	
"Striking palm upon palm,"	XIV	"Sultan and his Sons, etc.,"	XIV
i.e. in sign of despair,		same as Scott's "Story of	
Striking the nape = "boxing	XVI	the Three Princes, etc.,"	
ears" (Moslem equiv.),			
Sú ubán (Arab.) cockatrice	XV		
(tr. "Basilisk"),			

Sultan of the Jánn	XIV	"Suwán" (Arab.) lit. = rock	XIV
preceded by sweepers;		syenite, hardstone, flint (tr.	
always appears in the form		"mace"),	
of second sight called by		"Suwayd" and "Suwaydá,"	XVI
Egyptians "Darb al-		diminutives of "Aswad" =	
Mandal,"		black (ST.),	
Sultan, amongst Arabs	XVI	Suwaydá al-Kalb (the black	XVI
may denote any dignity		one of the heart) = original	
from a Shaykh to a Sultan,		sin (synonymous with	
Sultanate for Women.	XI	"Habbat al-Kalb" = the	
Custom of Al-Islam, a		grain in the heart), both	
strong precedent against		metaphorically used for	
queenly rule,		"original sin" (ST.),	
Sulúk (Arab.) a sufistical	XIII	Suwaydá, lit. "a small and	XVI
expression, the road to		blackish woman,"	
salvation (tr. "paths"),		Swooper of the Jinn,	XII
Summák = a plant with	XVI	Symmetromania, Arab.,	XIV
acid flavour, dried,		Syria, city of ("the	XV
pounded, and peppered		stubbornest of places and	
with meat,		the feeblest of races"),	
Sun fare backwards = "to	XVI	"Syrian and three women	XV
eclipse the sun,"		of Cairo"(Variants),	
Sunnah and Farz = The	XII		
practice (of the Prophet)		T KH DH (= takhuz-hu,	XV
and the Holy Law		according to author); may	
(Koranic),		be either 2nd or 8th form of	
Sunnah the practice, etc.,	XV	"ahad," in the sense that	
of the Prophet,		"With him thou comest to	
Supernatural agency	XV	an agreement (Ittihád) ,"	
makes the most		Ta'ám = Millet (tr. grain)	XI
satisfactory version of tale,		Ta'arkalak (Arab.) = waylay	XVI
Supper ("dinner after	XIV	thee,	
midnight"). See Shah's		Ta'ayyun = influence	XV
diary (ST.),		(especially by the "Ayn"	
Supper comes first	XIV	(evil) Eye), tr. "fascinate,"	
because the day begins at		Ta'dilú = Swerve (also "Ye	XI
sundown,		do injustice")	
Surah = Koranic chapter;	XII	Tá'il al-Wasf = "Drawer out	XV
here possibly clerical error		of Descriptions,"	
for Súrah = sort (of food),		Ta'kíl (Arab.) tying up a	XIV
Suráyyát (lit. the Pleiades)	XIII	camel's foreleg above the	
and Sham'-ádín, a would-		knee,	
be plural (Arabic) of the		Tá-Há = the Koranic	XV
Persian "Sham'adán" =		chapter No. XX. revealed	
candlestick, chandelier,		at Meccah,	
Surúr = Joy, contentment,	XV	Tá-Há, whose first 14–16	XVI
Súsah (Arab.) = weevil,	XIV	verses are said to have	
moth, worm,		converted the hard-headed	
Súsan = the lily (in Heb.),	XII	Omar,	

Tá-mera (Coptic) = the Land of the Nile Flood,	XVI	Tajní = lit. thou pluckest (the fruit of good deeds),	XVI
Taannafú = long noses,	XI	Tajrís, rendered by a circumlocution "Bell,"	XV
Taawíl = the commentary or explanation of Moslem Holy Writ,	XV	Ták (or Tákah) = a little wall-niche,	XIII
Táb = "tip-cat,"	XII	Takbír and Tahlíl, i.e.,	XV
Tábah = gag,	XVI	Crying the war cry, "Alláho Akbar" = "God is most Great," and "Lá iláha illa 'llah" the refrain of Unity,	
Tabaristan (adj. Tabari, whereas Tabaráni = native of Tiberias),	XI	Takhsa-u, tr. "baffled," a curious word of venerable age (St.),	XV
Tabariyyah = Gennesaret (Chinnereth, Cinneroth) where, according to some Moslems, the Solomon was buried,	XVI	Takht Raml = table of sand, geomantic table,	XV
Tabib, Al- = the scientific practitioner (pop. parlance),	XV	Takhtrawán = mule-litter,	XVI
Tabshálím (a word which appears to be a corruption bearing a resemblance to "Dabshalim," meaning "a mighty king"),	XVI	Tákiyah = Calotte or skull cap,	XIV
Táf (Al-) a suburb of Baghdad,	XII	Tákiyah = litter,	XI
Tafazzal (Arab.), a useful word employed in invitations equiv. to "Have the kindness," 64;	XIV	Takrit, a town in Mesopotamia celebrated for its velvets, etc., (ST.),	XIV
Tafazzalú,		Takruri = a Moslem negroid from Central and Western North Africa,	
Taffaytu-Hu = to extinguish (tr. "put it out"),	XIII	Takwá (form gen. used for "Ittiká") fearing God,	XVI
Tafl (Arab.) = a clay,	XIII	Talákan báýinan = a triple divorce before witnesses,	XII
Táfrík wa'l-jam'a = division and union,	XI	Talámizah = disciples (sing. Talmiz),	XI
"Tahlíl" = making word or deed canonically lawful,	XV	Tale of Simpleton Husband (W. M. Version),	XV
Tahrím = rendering any action "harám" or unlawful,	XV	Tale of the Simpleton Husband (History),	XI
Tahzíb = reforming morals, amending conduct, etc.,	XII	Tales were told before the peep of day,	XI
Tái = The man of the tribe of Tay,	XI	Tamanná (Arab.) = "She saluted the king by kissing her finger tips and raising them to her brow,"	XIII
Tai, Al- (relative adjective of irregular formation),	XV	Tamásíl = (the Pavilion of) Pictures (generally carved images),	XI
Tail, lashing his (lion's), symptoms of rage distinguishing felines from canines,	XIV	Tambúr der. from "Tabl" = a drum(hence modern "Tambour"),	XIV

Tamím (Arab.) pl. of	XIV	Tasht = "basin" (the	XV
Tamímat = spells, charms,		consonantic outline being	
amulets, "Thummim,"		the same as of "tashshat" =	
Tamkín = gravity,	XII	she was raining, sprinkling)	
assurance		a possible pun, (St.),	
(tr. "Self-possession"),		Tasill sallata'l-Munkatí'in =	XI
Tamtar Aysh? (Arab.) i.e.	XIV	lit. "raining on the drouth	
Ayyu Shayyin, "What do		hardened earth of the cut	
the skies rain!"		off" (tr. "Watering the dry	
Tannúr = large earthen jar	XI	ground"),	
(tr. "ovenjar"),		Tastaghís (Arab.) = lit.	XV
Tannúr = oven (misprint for	XI	crying out "Wa Ghausáh!	
"Kubúr" = Tombs),		"—"Ho to my aid" (tr. "Help!	
Tanzíl = coming down,	XV	Help!"),	
revelation of the Koran,		Tatadakhkhal 'alay-h =	XVI
Tarábulus town (also	XIV	"sue his protection,"	
Atrábulus) arabisations of		Tauhán al-Husán, tr. "lost	XV
Tripolis,		in the waste,"	
"Taraj jum," taking refuge	XVI	Tawáf = Circuiting (an act	XIII
from Satan the Stoned		of worship)	
(Rajim),		Tawánís (instead of	XV
Tarajjama = he	XV	"Tawánis," pl. of Taunas),	
deprecated,		tr. "Cordage" (St.),	
Tarajjama, frequently used	XIV	Tayhál (pl. "Tawáhil"), for	XV
in this MS.(ST.),		the usual "Tihál" = spleen	
Tarammá al-Mahramah	XIV	(St.),	
(throwing the handkerchief)		Taylasán-hood,	XIV
used in the old forms of		Tays = myriads of,	XVI
choosing a mate,		Tayyibah = the good, sweet	XV
Tarbíyatí = rearling,	XI	or lawful,	
Tarfah = Tamarisk,	XII	"Tazaghghara fihi"	XV
Tari (Arab.) lit. = wet (tr.	XIV	(rendered pop.), "he	
"soothing"),		pitched into him" (St.),	
Tarjumán = a dragoman	XII	Tazaghzagha, gen. he	XV
(tr. "Truchman"),		spoke hesitatingly, he	
Tarjumán = a dragoman,	XVI	scoffed (tr. "waxed wroth")	
Tarjumanah (fem. of	XVI	Tazarghít (error for	XV
"Tarjumán" = a dragoman)		"Zaghrítah")—the cry of joy,	
= lit. an "interpreter"		Tazarghít (numerous forms	XV
woman,		of) (St.),	
Tarkah = "A gin," a snare,	XI	"Ten camel loads" about a	XV
Tartara (Arab.), tr. "perked	XV	ton, at the smallest	
up" (prob. an emphatic		computation of 200 lbs. to	
reduplication of Tarra =		each beast,	
"sprouting, pushing		Ter-il-bas (Tayr Táús?), a	XV
forward"),		kind of pea-cock, made to	
Tasawwuf (mystic fraternity	XV	determine elections by	
of),		alighting on the head of a	
		candidate,. (Old Transl.)	

Teshurah = a Gift offered with the object of being admitted to the presence,	XIII	Theatre (shifting),	XIII
Thag = a "cheat," may also mean a robber, assassin, etc. (tr. "Bandits"),	XIII	"Them" for "her" (often occurrence of),	XV
Thag, = our English "Thug,"	XIII	"There is no harm to thee, and boon of health befall thee," auspicious formula	XVI
Thaghr al-Khánakah = The narrows of the (Dervishes') convent,	XII	"There is not a present (Teshurah) to bring to the man of God,"	XIII
Thakálah (Arab.) = heaviness, dulness, stupidity (tr. "horseplay"),	XV	Thieves with hands lopped off,	XII
Thaníyyat al-'Ukáb = the Vulture's Pass,	XVI	"Thine is ours and on thee shall be whatso is on us" = we will assume thy debts and responsibilities,	XII
"That a standard be borne over his head,"	XI	Thirst takes precedence of hunger,	XIII
Thayyib (Arab.) = a woman who has known man but once,	XIV	This girl is a fat piece of meat (i.e. "There are good pickings to be had out of this job"),	XII
"The Astrologers lied,"	XI	This matter is not far to us = is not beyond our reach,	XV
The babe to the blanket, and the adultress to the stone,	XI	"This night" for "last night,"	XVI
"The chick is unsatisfied till, etc.," a translation which presupposes the reading "Farkhah lá atammat" and would require "hattá" or "ilá" to express "till" (ST.),	XIV	Thiyáb 'Amúdiyah = striped clothes,	XII
"The green stick is of the trees of Paradise,"	XVI	Those noble steps = thine auspicious visits,	XII
"The Hoard hath gone from me, and I have waxed feeble," i.e. his strength was in the gold,	XIV	Thou comest to bring us victory = "comest thou to our succour,"	XII
"The reed-pen wrote what 'twas bidden write" = "Destiny so willed it,"	XVI	"Thou hast been absent overlong," a kindly phrase pop. addressed to the returning traveller,	XV
The sand appeared in the sunlight like unto ropes (Steingass explain),	XVI	"Thou hast done justice" ('adalta), also means "Thou hast swerved from right."	XI
The sumptuary laws compelling Jews to wear yellow turbans,	XI	"Thou hast wrought equitably" also = "Thou hast transgressed,"	
"The world was turned topsy turvey," i.e. there was a great movement and confusion,	XIV	Thought reading,	XIII
		Three Sisters and their Mother, Defects in the Story of,	XIV

"Three things lack permanency, Wealth without trading, Learning without disputation, Government without justice" (Sa'di in the Gulistan),	XIII	Tobáni = unbaked brick,	XI
Throwing the kerchief (tammá al Mah-ramah) used in the old form of choosing a mate, 20. See	XIV	Tobbas = "Successors" or the Himyaritic Kings,	XII
Thrust his finger up his fundament (a diabolical way of clapping hands in applause),	XII	Tobe = the Anglo-Oriental form of "Thaub" = in Arabia a loose robe like a nightgown,	XVI
"Thummim" der. from	XIV	Tohfah = a Choice Gift,	XII
"Tom" = completeness,	XIV	Tohfah = A gift,	XI
Thursday pay day for the boys in Egypt,	XIV	Tohfat al-Humaká = Choice Gift of the Fools,	XII
"Thy commands, O my mother, be upon my head,	XIII	Tohfat al-Kulúb = Choice Gift of the Hearts,	XII
"Thy Highness," a form of addressing royalty common in Austria,	XIII	Tohfat al-Sudúr = Choice Gift of the Breasts (i.e. of the hearts),	XII
"Thy rose hued cheek showeth writ new writ," i.e., the growing beard and whisker is compared with black letters on a white ground,	XV	Toilette, carrying a portable,	XIV
Tigris, The (Hid-dekel),	XIV	Tomb of the Moslem,	XIV
Time, division of, in China and Japan,	XV	Torture endured through Eastern obstinacy,	XI
Tin (Arab.) = clay, mud (used with Tob, forming walls of Egypt and Assyria)	XVI	Towáb Al- (Arab. pl. of Pers. and Turk. "Top") = cannon,	XVI
"Tirrea Bede" (Night 655), note concerning,	XV	Trafír = trumpets,	XIII
'Tis more acceptable to me than a red camel,	XII	"Treasure trove," the possession of exposing the owner to torture,	XIII
Tisht (a basin for the ewer), tr. "tray,"	XV	True believer imitates sayings and doings of the Apostle,	XII
Tither, unable to do evil,	XI	Tú bará Thag hai = thou art a precious rascal,	XIII
TMT, i.e., Tammát = She (the tale) is finished,	XVI	Tuhá = cooked meat,	XVI
"To eat skite" = to talk or act foolishly,	XVI	Tuhál or Tihál (Arab.) in text "Tayhál, " tr. "spleen,"	XV
"To-day wine, and to-morrow business,"	XII	Turayyih (mod. form for "turawwih") (ST.),	XIV
		Turcoman blood (steed of),	XIII
		Turkish Tales by Petis de la Croix,	XIV
		Turkumáníyah =	XII
		Turcomanish (tr. "dragomanish"),	
		Turquoise stone, held as a talisman in the East,	XIII
		Turtúr = the Badawi's bonnet,	XV

"Tutmájíyah" for "Tútmáj" = vermicelli,	XVI	'Urs (Al-) w'al-Tuhúr = "the wedding (which does not drop out of the tale) and the circumcision,"	XII
Tutty, in low Lat. "Tutia" prob. from Pers. "Tutiyah" = protoxide of zinc	XV	Usburú = be ye patient,	XV
Tuzáribí may mean "Dost thou play the part of" (ST.),	XVI	Ushtur = Camel,	XIII
Twelve months, i.e. a long time,	XI	Veil (raiser of) means a fitting purchaser,	XII
'UBB (Arab.) = bulge between breast and outer robe (tr. "breast pocket"),	XIII	Veil me = protect my honour,	XII
'Úd = primarily "wood"; then a "lute" (tr. here "fuel"),	XII	Vellication (in cases of axilla-pile),	XIV
'Ud Khayrazán = Wood of the rattan,	XIV	"Verily great is their craft" (Koranic quotation from "Joseph"),	XV
'Udúl (pl. of Adil) = men of good repute (tr. "notables"),	XII	VIATICUM = provision, provaunt for the way,	XIV
Ukiyyah (or Wukiyyah) = ounce = 571.5 to 576 grains,	XVI	Vijáyanagara = City of Victory,	XIII
"Uktuli's-siráj," the Persian "Chirágh-rá bi-kush" = kill the lamp,	XIII	Violateth my private apartment,	XII
Umm Kash'an, a slang name for Death,	XIV	Violation of the Harem (son "having" his father's wives),	XV
Ummálí (Arab.); gen. Ummál, an affirmation (tr. "True indeed"),	XIV	very common in Egypt,	
'Ummár = the Jinn (tr. "Haunters"),	XII	Virginity (how proved),	XIV
Ummu 'Amrin = mother of 'Amru (slang term for "hyaena"),	XIV	Visions frequent in Al-Islam,	XIII
Under My Ribs = In my heart's core,	XI	Vocative Particles (five in Arabic),	XI
Unsa-K (Arab.), an expression used when drinking one's health (tr. "Thy favour") (St.),	XV	Voice (mysterious),	XII
Unth = Camel,	XIII	Voices from the other world,	XVI
Urim (lights) and Thummim (amulets),	XIV	Voices, disembodied,	XIII
Urinal (old French name for phial in which the patient's water is sent),	XI	Vows of Pious Moslems,	XV
'Urkúb, a Jew of Yathrib,	XII		
'Urrah (Arab.) = dung,	XV		

WA sába'l-dar... (Steingass explains the plural "Mutawassin," by supposing "Sáb al-Dár" is blunder for "Sáhihu 'l- Dár" and translates "the master of the house and his wife took charge of her (the nurse) during the days of suckling"),	XV	"Wa lákin hú ajmalu etc." = "and yet he was more beautiful than they, etc." (ST.),	XIV
Wa Adraka Shahrázáda'l-Sabáh = And Shahrázad perceived the dawn of day (was surprised by the dawn)	XIV	Wa lásh: Murádí bas ism al-Madinah" (Arab.) = For nothing: my only want is the city's name,	XV
"Wa Ghausáh!" = "Ho, to my aid,"	XV	Wa lau anunahá li'l-Mushrikín," etc., lines which have occurred before,	XV
"Wa há," etc. (Arab.) corresponding with Syriac "ho" = behold!	XI	"Wa min-hum man fáha," evidently an error of the scribe for "Man nafá-hu,"	XV
"Wa Hakki man auláni házá 'l-Mulk" = "and by the right of (my duty towards) Him who made me ruler over this Kingdom" (ST.),	XIV	Wa Nikáh = conjugal intercourse,	XV
"Wa lá ahad tafawwaha fina" = "nor hath anyone ever spoken,"	XVI	"Wa sába'l-dár wa Zaujatu-hu mutawassín bi-há," tr. "the house prospered, for the master and the dame had charge of it,"	XV
Wa inní la-ar'ákum wa ar'á widáda-kum, " etc., tr. "And I make much of you and your love," etc. (St.),	XV	"Wa Sawábi 'hu (Asábi 'a-hu?) fí hanaki-h" tr. "his fingers in his mouth and sucking thereat,"	XV
Wa jasad-hu yuhazdimu = his body was emitting blood freely (ST.),	XIV	Wa Talattuf Alfázak wa ma'áník al-hisán = and for the pleasingness of thy sayings and meanings so fine and fair (St.),	XV
"Wa Kita'h hamrah," tr. "also a bit of cooked meat,"	XVI	"Wa yabkí 'alaykum Mabálu-h" = suffer only his crime be upon you (Steingass reads "Wabál" for "Mabál," , "lest the guilt of it rest upon you"),	XVI
"Wa kulli Tárik" = night traveller, magician,	XV	"Wa zand mujauhar fí-hi Asáwir," etc., may mean "and a forearm (became manifest) ornamented with jewels, on which were bracelets of red gold" (St.),	XV
"Wa Kuntu Raíhah Ursil Warák"(the regular Fellah language),	XI	"Wa zarr-há" for "Wa dazz-há" = besprinkled her (ST.),	XIV
Wa lá huwa, ashamná min-ka talkas (read "talkash") 'alá Harimi-ná," tr. "that thou wouldst strive to seduce our Harim" (or "that thou hadst an itching after our Harim") (St.),	XV	"Wa' lláhu 'l-Muwafiiku 'l-Mu'ín" = God prospereth and directeth (a formula often prefixed to a book),	XVI

"Wa'l-Sultánu karaa, etc." =	XIV	Walásh (Arab.), i.e., "Was	XIV
"and the Sovran recited his		lá shayya" = and nihil (tr.	
appointed portion of the		"Anaught"),	
Koran, and then sat down		Walawá'yh? = wa'l-aw'iyah	XVI
to convivial converse"		(pl. of wi'á) = and the	
(ST.),		vessels shimmered like	
Wa-dazzh-á (corruption in	XIV	unto silver for tneir	
MS.) should read "wa		cleanliness (ST.),	
wazzar-há" = "and he left		Walí = the Civil Governor,	XIII
her" (ST.),		Wálí, at one time a Civil	XVI
Wad Al-Banát, or burial of	XIII	Governor, and in other	
Mauúdát (living daughters),		ages a Master of Police,	
Waddí = Carry,	XI	Walímah prop. = a	XIII
Wadí'ah = deposit (here	XI	marriage feast,	
sig. blows),		'Waliyah" or "Waliyáh" =	XVI
Wafát = death (decease,	XI	and why?	
departure, as opposed to		"Walwalah" or "Wilwál"	XVI
Maut = death),		general term for the wail,	
"Wáhid min al-Tujjar," the	XIII	Waraytaní ilá l-turáb = thou	XIV
very vulgar style,		hast given me over to the	
Wahsh = Lion,	XIII	ground for concealment	
Wahwah Al- = the hue of	XVI	(ST.),	
metal leaves,		Wasayah (prob. cler. error	XV
Waka'h (Arab.) = an affair	XV	for "wa Miah"—spelt	
(of fight),		"máyah"—and a hundred	
Wakálah (Egyptian term for	XII	pair of pigeons) (St.),	
a Khan),		Washing hands and face—	XIII
Wakálah = a khan or	XIV	a preparatory washing as a	
caravanserai,		matter of cleanliness	
Wakálah = inn (tr.	XV	preceding the formal Wuzú	
"Caravanserai"),		ablution	
Wakálah or caravanserai,	XV	Water closet, wedding	XIII
Wakhímah =	XII	night in,	
an unhealthy land,		Watercloset, Eastern goes	XI
Wakíl lit. = agent (tr.	XIV	to, first thing in the	
"trustee") here		morning,	
corresponding with man		Watukarribu 'l-'Abdailayya	XIV
who gives away the bride,		(referring the verb to "Al-	
Wakíl (Arab.) = deputy—in	XIV	Sadakah" = the alms) =	
marriage,		"and it bringeth the servant	
Wakt al-Zuhá (Arab.) = the	XIV	near to me" (ST.),	
division of time between		Waybah = the sixth of an	XIV
sunrise and midday (tr.		Ardabb (Irdabb) = 5	
"undurn hour"),		bushels,	
Walad al-Hayáh (for	XV	Wayha-k (before "Wayla-	XVI
"Hayát"), tr. "Thou make		k") = "Fie upon thee,"	
him a child of life," i.e., let		Wazífah prop. = a task, a	XIII
him be long lived,		stipend, a salary, (here tr.	
		"duties"),	

Wazir expected to know everything in Oriental countries,	XIII	"Where is the bird?" =	XIV
Waziru 'I-'Arif bi-Iláhi	XIV	"How far is the fowl from thee? ",	
Ta'álá, Al- = The Wazir		White hand, i.e. gifts and presents,	XI
wise in Allah Almighty,		"White" night, i.e.	XIV
"We are broken to bits (Kisf.) by our own sin,"	XI	"pleasant," "enjoyable,"	
Weapons and furniture (i.e., headstalls, hobbles, etc.) for mare saddled and bridled (price for slave),	XVI	"Whose van was not known from its rear" =	XV
Weapons taken from Easterns when embarking as passengers, ticketed and placed in safe cabin,	XV	"both could not be seen at the same time,"	
Wedding night in wc	XIII	"Whose weal Allah increase," well nigh sole equiv. amongst Moslems of our "thank you,"	XV
Wedding night, mothers tell their daughters what to expect,	XIV	"Whoso diggeth a pit shall fall therein,"	XI
Wedding, description of,	XIII	"Whoso journeyeth not enjoyeth not,"	XII
Week days,	XVI	"Whoso keeneth for himself is not like whoso is hired to keen," Proverb = "If you want a thing done, etc.",	XII
Well, Angels choking up a,	XV	"Whoso leaveth issue dieth not" (popular saying amongst Moslems),	XIII
Well, filled in over the intruding "villain" of the piece,	XV	Wife (exalting the character of) whilst the Mistress is a mere shadow (kind of tale not unfrequent amongst Moslems),	XV
Wept and laughed alternately (nearest approach in East. tales to West. hysterics),	XIV	"Wife" used for "Harim."	XIV
"What hast thou left behind thee, O, Asám?" i.e. What didst thou see?	XI	Wiják = a stove, a portable hearth (tr. "a brazier"),	XV
What is behind thee? =	XI	Wild ass (onager),	XIII
What is thy news?		Wild ass (skin of) produces the famous Shagreen,	XIII
What was his affair? = lit.	XI	Wild ass, meat of,	XIII
"How was," etc.,		Will of man, The, a mighty motive power,	XIII
"What's past is past and what is written is written and shall come to pass"(Sir C. Murray's "Hassan"),	XIII	Will, a mighty motor-power,	XVI
"When Adam dolve and Eve span," etc.,	XVI	Window gardening; an ancient practice in the East,	XVI
When Fate descended (i.e. down from Heaven),	XI	Windows (first mention of in Arabic MS. of Alaeddin),	XIII
Where am I, and where is the daughter, etc.? = "What have I to do with, etc.",	XII		

Wine and Wassail, loose talk, etc., a favourite subject with lewd Moslems,	XII	XERAFIM, Port. for Ashrafi,	XIV
Wine, carrion and pork lawful to Moslem if used to save life,	XII	Yá 'LLAH jári, yá walad = "Be off at once, boy,"	XI
Witch,	XI	Yá 'llah, yá 'liáh = Allah and again by Allah (vulg. used for "Look sharp!")	XI
"With love and gladness,"	XII	Yá = í and Mim = m, composing the word "Ibrahim,"	XV
"With the tongue of the case" = words suggested by the circumstance,	XV	Yá Abá Sábir = O Abu Sabir,	XI
Without a vein swelling, i.e., so drunk that his circulation had apparently stopped,	XV	Yá Bilál = O generosity, "Yá Bunayyi" = lit. "O my little son," a term of special fondness (tr. "O dear, my son"),	XI
Wizzatayn = geese,	XV	Yá Gháratí a-zay má huná Rájil = O, the shame of me! however, O my Lord, can there be here a man?	XV
Woman, fulfilling the desires of, fatal to love, when she revolts against any reduction of it,	XV	Yá Gháratí a-zay má huná Rájil Dr. Steingass explains and translates,	XV
"Womankind, Allah kill all" (note by Dr. Steingass),	XIII	Yá Hájjah (pron. Hággeh) = O Pilgrimage,	XI
Women (Alaeddin used to think all resembled his mother) ; an absurd statement to the West but true in the East,	XI	Yá Házá (Arab.) = "Ho, this one,"	XIV
Women (all of one and the same taste),	XI	"Yá Jad'án" (more gen. "Yá Jad'a") = mon brave,	XIV
"Women are of little wits and lack religion,"	XI	Yá Kabírí = mon brave, my good man (tr. "my chief"),	XI
Women, drowsy charms of,	XII	Yá Kawákí = O thou brawler,	XVI
Wonders of the (Moslem) World — four in number,	XIV	Yá Khálati = O my mother's sister (tr. "O naughty mine"),	XI
Wormwood, a regular Badawi remedy,	XIV	Yá Khawand = "O lord and master,"	XII
Wortley Montague MS. quoted,	XIII	Yá Luss (Arab.) = "O Robber,"	XVI
"Woven air," local name of the Patna gauzes,	XVI	Yá Madyúbah = O indebted one,	XI
"Writing and reading," as opposed to our "Reading and writing,"	XV	Yá Mu'arras = O fool and disreputable (tr. "O pimp"),	XII
"Written," either on the Preserved Tablet or on the Sutures of the Skull,	XVI	Yá Nakbah = O calamity,	XI
Wuldán = Ghilmán = the boys of Paradise,	XVI	Yá omitted (in poetical fashion) to show speaker's emotion,	XI

Yá Rájul (for Rajul) = O man (an Egypto Syrian form),	XIII	Yad (Al-) Al-Bayzá = lit. The white hand (tr. "largesse"),	XII
"Yá Sallám" (Arab.) "O Saviour" addressed to Allah,	XIV	Yáfis bin Nuh = Japhet, son of Noah,	XII
"Yá Sín" = "The Heart of the Koran,"	XV	Yaftah' Allah = Allah open (to thee the door of subsistence),	XII
Yá Sultán-am = "O my chief,"	XV	Yahjubu (Arab.) aor. of "hajaba" = he veiled, put out of sight (ST.),	XIV
"Yá Sultán-am" Pers. or Turk. form for Arab. "Yá Sultán-i" ("O my Sultan"),	XIV	Yahya (according to Scott "Yiah"),	XV
Yá Ta'ásat-ná = "O our misery,"	XVI	Yáhyá, father of Ja'afar, made Wazir by Al-Rashid,	XI
Yá Ta'ís = "O thou miserable,"	XVI	Yákah Thiyábish = his robe-collar rent,	XVI
Yá tamidúna hudá-hum = purpose the right direction (tr. "those who seek their salvation"),	XII	Yakhhat (prob. cler. error for "Yakhbut"), lit. = he was panting in a state of unconsciousness, tr. "drowned" in sleep,	XVI
Ya Tinjír (Arab.) lit. = O Kettle (tr. "O Miserable"),	XIV	"Yakhburu ma'ahu fí 'l-Kalám" lit. = he experimented with him, i.e. he put him to the test (tr. "he spake with him softly") (ST.),	XIV
Yá walad al-Halál = O thou true born son (or "O! Son of lawful wedlock"), (ST.),	XIV	Yaklishu (from Kulsh) = "kicking" (their heels),	XIV
Yá Wárid = "O farer to the fountain,"	XV	"Yállah, Yállah," gen. meaning "Look sharp" (here syn. with "Allah! Allah!" = "I conjure thee by God"),	XV
Yá zayn = oh, the beautiful beast,	XVI	Yamak (Turk.) = food, a meal,	XVI
Yá Zínat al-Nisá = O adornment of womankind,	XII	Yamaklak, Al- = vivers, provaunt,	XVI
"Ya'arád" prob. cler. slip for "Urzá" (pl. of 'Urzah) = a companion, a (low) fellow,	XIV	Yamámah-land,	XI
Yá'llah, i.e., "By Allah," meaning "Be quick!"	XV	Yaman, Al-, people of, are still deep in the Sotadic Zone and practice,	XV
Ya'tadir (dots often omitted in MS.) maymean Ya'tazir = find excuse,	XVI	Yámin, copyist's error for "Yásimín," tr. gelsamine,	XIII
Ya'tadir (from 'Adr = heavy rain, boldness) (tr. "fortify himself"),	XVI	Yanjaaru (Arab.) vii. form of "jaara," in which the idea of "raising" seems to prevail, tr. "mounted,"	XIV
Ya'tazir = find excuse,	XVI		
Yá. 'Ars, yá Mu'arras = O pimp, O pander,	XV		
"Yabahh" = saying "Bah, Bah!"	XVI		

Yapousmek (old ver.) = "Yá	XVI	Yaum al-Ahad = First day	XIV
Abú Sumayk,"		(which begins the Moslem	
Yar'ad = trembleth (also	XI	week),	
thundereth),		Yaum al-Jum'ah (Arab.) =	XIV
Yarjú (may be error for	XV	Assembly day. Friday,	
"Yajrú") (St.)		Yaum al-Khamís (Arab.) =	XVI
Yarjú (presumably error for	XV	fifth day,	
"Yarja'u"),tr. "retracing their		Yaum al-Mahshar = lit. the	XIII
steps,"		Day of Assembly (tr.	
"Yaskut min 'Aynayh" lit. =	XI	Judgment Day),	
fall from his two eyes, lose		Yaum al-Subú = 7th day,	XIV
favour (tr. "lose regard with		Yazghaz-há fí Shikkati-ha =	XV
him"),		verb being prob. a cler.	
Yasrahú = roaming (tr.	XIV	error for "Yazaghzagha"	
"rummaging"),		from "Zaghazgha" = he	
"Yasta' amilúna al-Mrd" (tr.	XV	opened a skin bag (tr.	
"their noblest make		"thrusting and foining at her	
womanly use of Murd") —		cleft"),	
may also have a number of		"Ye are quit of," etc. = You	XII
meanings,		are welcome to it and so it	
Yastanít (Arab.), aor. to the	XV	becomes lawful (halal) to	
pretext "istanat" (St.),		you,	
Yastanit = he listened	XV	Young man, being grown	XV
attentively (tr. "he firmly		up, would not live in his	
believed") (St.),		father's house,	
Yatama'ash min-hu, tr.	XV	Young, a man is, in Arab	XIV
"wherewith he might		speech, till forty or fifty,	
nourish himself,"		Youth worn out by genial	XV
Yatama'ash... (a	XV	labours of the (marriage)	
denominative of the 5th		night, but bride made the	
form of "Ma'ásh") =		merrier and livelier (a neat	
livelihood (St.),		touch of realism),	
Yatazáwadú (Arab.) =	XIV	Yufaghghiru = he opened	XIV
increasing (tr.		his mouth wide (ST.),	
"contending"),		Yughaffiru (probably for	XIV
Yatbashsh (for	XVI	yu'aftíru) = raising a dust	
"yanbashsha") = a smiling		cloud (ST.),	
face,		Yughaffiru wa yuzaghdimu	XIV
Yatbashsh may also stand	XVI	= raising a dust cloud and	
for Yabdashsh, with		trumpeting with rage,	
transportation of the "t" of		Yulakkimu (Arab.) from	XVI
the 8th form (ST.),		"Lukmah" = a mouthful,	
Yathrib (one of the titles of	XV	"Yumázasa-hu fí 'l-Kalám,"	XIV
"Madinat al-Nabi," City of		evidently a clerical error for	
the Prophet),		"Yumárasa-hu," = he tested	
Yathrib = Al-Madinah,	XV	or tried him in speech(ST.),	
Yauh! (Arab.) = "Alack! ",	XIV	Yumkinshayy = "Is it	XIV
		possible,"	

Yúnus = Ibn Habíb, a friend of Isaac of Musul,	XII	Zahrat = a blossom especially yellow,	XV
Yuzaghdimu, a quadriliteral formed by blending two triliterals in one verb, to intensify the idea (ST.),	XIV	commonly applied to orange flower,	
Yúzbáshi, in text "Uzbáshá" or "úz-báshá" = head of a hundred (men) centurion, captain,	XV	Zahrat al-Hayy, i.e., "Bloom of the Tribe,"	XV
		"Zakarayn Wizz (ganders) simán," tr. "a pair of fatted ganders,"	XV
		Zakát = legal alms (tr. "poor rates"),	XIV
ZA'AMÚ = they opine, they declare (tr. "They set forth"),	XII	Zakát wa Sadakát = lit. paying of poor rate and purifying thy property by alms deeds (tr. "goodness and beneficence and charity and almsdoing,")	XI
Za'amú = they tell,	XI	Zakka (meaning primarily "a bird feeding her young"),	XV
Za'if = impotent,	XI	tr. "largessed,"	
Zabh (Zbh) (Arab.) = the ceremonial killing of animals for food,	XIV	Zalábiyah = a pancake,	XI
Zabídún (here probably a clerical error for Zabid, Capital of Tahámah),		Zalamah (Al-) = the policeman	XII
Zábit (from "Zabt" = keeping in subjection, holding tight), tr. "Holdfast."	XVI	(tr. "men of violence"),	
Zábit = A Prefect of Police,	XVI	Zalamah (Arab.) = tyrants,	XVI
Zabtiyah = a constable,	XVI	Zalm = the dewlap of sheep or goat,	XIII
"Zad Yakún Z R H ahad fí Mál jazíl, etc." (error in MS. explained) (St.),	XV	Zamaku-há, tr. "arabesque'd,"	XV
Zadig (Tale of),	XIV	Zamán, Al- (tr. "A delay") prob. an error for "Yá al-Malik al-Zamán" = "O King of the Age" (ST.),	XIV
Zafáir al-Jinn = Adiantum capillus Veneris,	XII	Zangi-i-Adam-kh'wár (tr. Ethiopian) afterwards called Habashi = an Abyssinian,	XIII
Zafar = victory (clerical error for Zafar = plaited hair),	XVI	Zanzibár = Blackland,	XIII
Zaghárit (p1. of Zaghrútah) = loud lullilooing,	XIV	Záraba (verb) 3rd form followed by acc.= to join one in partnership" (ST.),	XVI
Zahab-Ramlí = placer-gold,	XIII	Zarábil (com. cor. of Zatibin = slaves'shoes, slippers),	XVI
Zahr (Arab.) lit. and generically a blossom (tr. "orange flower"),	XIV	Zarb al-Aklám = calligraphy,	XV
Zahr al-Bahr = the surface which affords a passage to man,		Zarb al-Aklám, tr. "penmanship,"	XV
Zahr, Al- = duty,	XVI	Zarb al-Fál = casting lots for presage (tr. "prognostic"),	XV

Zarb Raml (Geomancy),	XIII	"the air smote me"),	
Zarbúl táki (Arab.), the	XVI	Zuhá, Al- (= undurn hour,	XV
latter meaning "high- heeled,"		or beforenoon) and	
Zard-i-Kháyah (Pers.) =	XIV	Maghrib (= set of sun)	
yoke of egg,		become Al-Ghaylah (=	
Zardakát (for "Zardakhán ")	XIV	Siesta time) and Ghaybat	
= silken napkins,		al-Shams, in Badawi	
"Zardiyá" (for Zaradiyyah =	XV	speech	
a small mail coat, a light		Zur ghibban, tazid hibban =	XII
helmet), tr. "a haubergeon,"		visits rare keep friendship	
		fair,	
		Zúshád (a fancy name),	XI
		Zuwaylah Gate,	XII
Zawádah (gen. "Azwád" or	XVI		
"Azwidah") = provisions,			
viaticum,			
Zayjah (from (Pers.)	XVI		
"Záycheh") = lit. a			
horoscope (tr. "lot"),			
Zayn (al-Din = Adornment	XIII		
of The Faith and owner of)			
al-Asnám = the Images,			
Zayn al-Asnam, object of	XIII		
the tale,			
Zayn al-Asnam; old ver.	XIII		
"Ornament(adornment?) of			
the Statues,"			
Zifr = horny matter which,	XVI		
according to Moslem			
tradition, covered our first			
parents,			
Zifr = nail, claw, talon,	XIV		
Zij = table of the stars—	XIII		
almanack,			
Zill (Arab.) lit. = "Shadow	XIV		
me" (tr. "solace me"),			
Zimmat = obligation,	XVI		
protection, clientship (tr.			
"loyalty"),			
Zindík = Atheist, Agnostic,	XVI		
Zird-Khánah = armoury,	XI		
Zirtah = fart,	XII		
Znnákt-ha, tr. "(strieth) her	XVI		
sting" (?)			
Zor-Khán = Lord Violence,	XI		
Zubaydah's tomb,	XI		
"Zug" or draught which	XV		
gave him rheumatism (tr.			

ADDITIONAL NOTES ON THE BIBLIOGRAPHY OF THE THOUSAND AND ONE NIGHTS.
(Cf. Nights, x., App. ii., p. 414.)
By W. F. KIRBY.

Herewith I add notes on any works of importance which I had not seen when my "Contributions" were published, or which have appeared since.

ZOTENBERG'S WORK ON ALLADIN AND ON VARIOUS MANUSCRIPTS OF THE NIGHTS.

One of the most important works which has appeared lately in connection with the Thousand and One Nights, is the following: *Histoire d'Alá Al-Dîn ou la Lampe Merveilleuse. Texte Arabe publié avec une notice sur quelques manuscrits des Mille et une Nuits* par H. Zotenberg, roy. 8vo. Paris, Imprimerie Nationale, 1888.

The publication of this work puts an end to the numerous conjectures of scholars as to the source of Galland's unidentified tales; and the notes on various MSS. of the Nights are also very valuable. It therefore appears desirable to give a tolerably full sketch of the contents of the book.¹

M. Zotenberg begins with general remarks, and passes on to discuss Galland's edition. [Section I.]—Although Galland frequently speaks of Oriental tales² in his journal, kept at Constantinople in 1672 and 1673, yet as he informs us, in his Dedication to the Marquise d' O., he only succeeded in obtaining from Syria a portion of the MS. of the Nights themselves with considerable difficulty after his return to France.

There is some doubt as to the date of appearance of the first 6 vols. of Galland's "Mille et une Nuit." According to Caussin de Perceval, vols. 1 and 2 were published together in 1704, and vols. 3 and 4 in the course of the same year. Nevertheless, in the copy in the Bibliothèque Nationale, vols. 1 and 4 are dated 1704, and vols. 2, 5 and 6 are dated 1705; vol. 3 is missing, just as we have only odd volumes of the 2nd, 3rd and 4th English editions in the British Museum, the 1st being still quite unknown.

M. Zotenberg proceeds to give an account of Galland's MS. (cf. Nights, x. App., p. 414), and illustrates it by a specimen page in facsimile. Judging from the character of the writing, &c., he considers it to have been transcribed about the second half of the 14th century (Sir R. F. Burton suggests about A.D. 1384). It is curious that there is a MS. of the 15th century in the Library of the Vatican,

¹ The proper names are overrun with accents and diacritical points, of which I have here retained but few.

² Particularly mentioning Syntipas, the Forty Vizirs, a Turkish romance relating to Alexander, in 120 volumes; and Mohammed al-'Aufi.

which appears to be almost a counterpart of Galland's, and likewise contains only the first 282 Nights. Galland's MS. wants a leaf extending from part of Night 102 to the beginning of Night 104, and containing an account of the Hunchback and his buffooneries; this hiatus is filled up in the Vatican MS.

Habicht's version is noted as more approaching Galland's MS. than do the texts founded on the Egyptian texts; but in thus speaking, Zotenberg does not notice the assertion that Habicht's MS., though obtained at Tunis, came originally from Egypt. He considers the ordinary Egyptian texts to be generally abridged and condensed.

Although it is clear that Galland made great use of this MS. for his translation, yet M. Zotenberg points out numerous discrepancies, especially those at the commencement of the work, which led Caussin de Perceval to regard Galland's work as a mere paraphrase of the original. M. Zotenberg, however (p. 14), writes, "Evidemment, Galland, pour la traduction du commencement du récit, a suivi un texte plus développé que celui du MS. 1508, texte dont la rédaction égyptienne ne présente qu'un maladroït abrégé." He quotes other instances which seem to show that Galland had more than one text at his disposal.

[Section II.] At the beginning of the 17th century, only two MSS. of the Nights existed in the libraries of Paris, one in Arabic, and the other in Turkish. The Arabic MS. contains 870 Nights, and is arbitrarily divided into 29 sections. M. Zotenberg considers that it was to this MS. that Galland referred, when he said that the complete work was in 36 parts. The tales follow the order of our Table as far as No. 7 (Nos. tab, 2ac and 3ba are wanting), the remainder are irregular, and run as follows: 153, 154, 154a, 20; story of Khaïledjân ibn Hâmân, the Persian; Story of the Two Old Men, and of Bâz al-Aschhâb Abou Lahab; 9, apparently including as episodes 9a, 9aa, 21, 8, 9b, 170, 181r to 181bb, 137, 154 (commencement repeated), 181u to 181bb (repeated), 135a, Adventures of a traveller who entered a pond (étang) and underwent metamorphoses:¹ anecdotes and apothegms; a portion of the Kalila and Dimna?

The Turkish MS. (in 11 vols.) is made up of several imperfect copies, which have been improperly put together. The bulk is formed by vols. 2—10 which are written in three different hands, and some of which bear date 1046 A.H. The contents of these nine vols. are as follows: Introduction and 1—3 (wanting 2ab); Story of Abdallah of Basra; 5; 7-Story of 'Attâf ibn Ismâ'il al-Schoqlâni of Damascus and the schaiikh Abou-'l-Baraka al-Nawwâm, 6; Story told by the Christian Merchant (relating to Qamar al-Zamân during the reign of Sultan Mahmoud, and different from the story known under this title); Story of Ahmad al-Saghir (the little) and Schams al-Qosour; Story of the Young Man of Baghdad and the Bathman (Baigneur, attendant in a Hammâm), 7; 153; 21; Story of Khaledjan ibn Ma-hâni; Story of Nour al-Din 'Ali and of Dounya (or Dinar) of Damascus, 133; Story of Prince Qamar-Khan and of the schaiikh 'Ata, of the Sultan Mahmoud-Khân, of Bahrâm-Schâh, of 'Abdallah ibn Hilal, of Harout and Marout, &c.; Story of Qowwat al-Qoloub; 9, including as episodes 9a; 8; Story of Moubaref who slept in the bath; (?= 96); and 170; Fables.

The other volumes (I and II of the MS.) both contain the beginning of the MS. Vol. 1 was written towards the end of the 17th century, and extends about as far as Night 55, concluding with No. 7, which follows No. 3. Vol. 11., which once belonged to Galland, includes only a portion of the Introduction. The text of these two fragments is similar, but differs considerably from that of vol. 2 of the MS.; and specimens of the commencement of vols. 1 and 2 are given to shew this. Yet it is singular that Galland does not seem to have used these Turkish volumes; and the second MS. which he actually used, like the 4th vol. of the copy preserved in the Bibliothèque Nationale, appears to be missing.

M. Zotenberg then remarks on the missing vol. 4 of Galland, and quotes extracts from Galland's Diary, shewing that Nos. 191, 192 and 192a, which were surreptitiously introduced into his work

¹ Probably similar to those described in the story of the Warlock and the Cook (anteâ, pp. 106-112).

without his knowledge, and greatly to his annoyance, were translated by Petis de la Croix, and were probably intended to be included in the *Thousand and One Days*, which was published in 1710.

[Section III.]—This is one of the most important in the book, in which extracts from Galland's *Diary* of 1709 are quoted, shewing that he was then in constant communication with a Christian Maronite of Aleppo, named Hanna (Jean), who was brought to Paris by the traveller Paul Lucas, and who related stories to Galland, of which the latter took copious notes, and most of which he worked up into the later volumes of his *"Mille et une Nuit"* (sic). Among these were 193, 194a, 194b, 59, 197, 198, 174, 195, 194c, 196. The following tales he did not use: An Arab story of two cousins, Camar eddin and Bedr el Bodour; the Golden City (another version of the story of the Three Princes, in No. 198, combined with the story of the woman who slew pretenders who were unable to solve a riddle); The Three Princes, the Genius Morhagian, and his Daughters; and the story of the seller of ptisanne (or diet drinks) and his son Hassan.

Further extracts from Galland's *Diary* are added, extending from the time of Hanna's departure from Paris between June and October, 1709, and the completion of the 12th volume of the *Mille et une Nuit* in 1712. These relate to the gradual progress of the work; and to business in connection with it; and Hanna's name is occasionally mentioned.

Hanna supplied Galland with a written version of No. 193, and probably of 194 a-c; (i.e. most of the tales in vol. 9 and 10); but the tales in vols. 11 and 12 were apparently edited by Galland from his notes and recollections of Hanna's narrations. These are Nos. 195, 196, 59, 197 and 198. M. Zotenberg concludes that Hanna possessed a MS. containing all these tales, part of which he copied for Galland, and that this copy, like several other important volumes which Galland is known or believed to have possessed, was lost. M. Zotenberg thinks that we may expect to meet with most of Hanna's tales either in other copies of the *Nights*, or in some other collection of the same kind. The latter supposition appears to me to be by far the most probable.

[Section IV.]—M. Zotenberg proceeds to give an account of one or two very important MSS. of the *Nights* in the *Bibliothèque Nationale*. One of these is a MS. which belonged to the elder Caussin, and was carefully copied by Michael Sabbagh from a MS. of Baghdad. Prof. Fleischer, who examined it, states (*Journal Asiatique*, 1827, t. II., p. 221) that it follows the text of Habicht, but in a more developed form. M. Zotenberg copies a note at the end, finishing up with the word "Kabikaj" thrice repeated. This, he explains, "est le nom du génie préposé au règne des insectes. Les scribes, parfois, l'invoquent pour préserver leurs manuscrits de l'atteinte de vers."

This MS. was copied at Paris on European paper at the beginning of the century, though Caussin de Perceval was not acquainted with it in 1806, but only with a MS. of the Egyptian redaction.

This MS. agrees with Galland's only as far as the 69th Night. It differs from it in two other points; it contains No. 1c, and the end of No. 3 coincides with the end of Night 69. The contents of Nights 70-1001 are as follows: 246, 4, 5, 6, 20, 7, 153, 21, 170, 247, The Unhappy Lover confined in the Madhouse (probably = 204c), 8, 191, 193, 174, 9, 9b (not 9a, or 9aa) and as episodes, 155, 32, and the story of the two brothers 'Amir and Ghadir, and their children Djamil and Bathina.

Another MS., used by Chavis and Cazotte, and Caussin de Perceval, was written in the year 1772. It has hitherto been overlooked, because it was erroneously stated in the late M. Reinaud's Catalogue to be a MS. containing part of the 1001 Nights, extending from Night 282 to Night 631, and copied by Chavis. It is not from Chavis' hand, and does not form part of the ordinary version of the *Nights*, but contains the following tales: 174, 248, Story of King Sapor, 246, 3a, 36, 3c, 153, Story of the Intendant, the Interpreter, and the Young Man; 247, 204c, 240, 250, Story of the Caliph and the Fisherman (probably = 156); the Cat and the Fox, and the Little Bird and the Fowler.

Another MS., really written by Chavis, commences exactly where Vol. 3 of Galland's MS. leaves off; i.e. in the middle of No. 21, and extends from Night 281 to Night 631. M. Zotenberg supposes it to have been written to supply the place of the last volume of Galland's set. It contains the following t9,6s its addition to the conclusion of No. 21: 170, 247, 204c, 8, 191, 193 and 174. M. Zotenberg suggests that the first part of this MS. may have been copied from Galland's last volume, which may have existed at the time in private hands.

The two last MSS. contain nearly the same tales, though with numerous variations.

M. Zotenberg discusses the hypothesis of Chavis' MS. being a translation from the French, and definitely rejects it.

[Section V.]—Here M. Zotenberg discusses the MSS. of the Nights in general, and divides them into three categories. I. MSS. proceeding from Muslim parts of Asia. These, except the MSS. of Michael Sabbagh and that of Chavis, contain only the first part of the work. They are all more or less incomplete, and stop short in the middle of the text. They are not quite uniform, especially in their readings, but generally contain the same tales arranged in the same order. II. Recent MSS. of Egyptian origin, characterised by a special style, and a more condensed narrative; by the nature and arrangement of the tales; by a great number of anecdotes and fables; and by the early part of the work containing the great romance of chivalry of King Omar Bin Al-Nu'uman. III. MSS. mostly of Egyptian origin, differing as much among themselves in the arrangement of the tales as do those of the other groups.

The following MSS. are mentioned as belonging to the first group:

- I. Galland's MS. in the Bibliotheque Nationale, Nos. 1506-1508.
- II. MS. in the Vatican, No. 782.
- III. Dr. Russell's MS. from Aleppo.
- IV. MS. in the Bibl. Nat. (Suppl. 1715, I and II.).
- V. MS. in the Library of Christ Church College, Oxford (No. ccvii.).
- VI. MS. in the Library of the India Office, London (No. 2699).
- VII. Sir W. Jones' MS., used by Richardson.
- VIII. Rich's MS. in the Library of the British Museum (Addit. 7404).
- IX. MS. in Bibl. Nat. (Suppl. 2522 and 2523).
- X. MS. in Bibl. Nat. (Suppl. 1716).

The following MSS. are enumerated as belonging to the second group :

- I. Salt's MS. (printed in Calcutta in 4 vols).
- II-IV. Three complete MSS. in Bibliotheque Nationale (Suppl. Arabe, Nos. 1717, 1718, 1719).
- V. Incomplete MS. of Vol. II. in Bibl. Nat. (Suppl. Arabe, Nos. 2198 to 2200).
- VI. Incomplete MS. of Vol. 4 (Suppl. Arabe, Nos. 2519 to 2521).
- VII. Odd vol. containing Nights 656 to 1001 (Suppl. Arabe, No. 1721, III.).
- XII. MS. containing Nights 284 to 327 (Suppl. Arabe, No. 1720).
- XIII. MS. in British Museum (Oriental MSS., Nos. 1593 to 1598).
- XIV. Ditto (Oriental MSS., Nos. 2916 to 2919).
- XV. Burckhardt's MS. in the University Library at Cambridge (B. MSS. 106 to 109).
- XVI. MS. in the Vatican (Nos. 778 to 781).
- XVII. MS. in the Ducal Library at Gotha.
- XVIII. Odd vol. in ditto.
- XIX. MS. in the Royal Library at Munich.
- XX. Ditto, incomplete (De Sacy's).
- XXI. Fragment in the Library of the Royal and Imperial Library at Vienna (No. CL.).
- XXII. MS. in the Imperial Public Library at St. Petersburg (Von Hammer's).
- XXIII. MS. in the Library of the Institute for the Study of Oriental languages at St. Petersburg (Italinski's).
- XXIV. Dr. Clarke's MS. (cf. Nights, x., App. pp. 444-448).
- XXV. Caussin de Perceval's MS.
- XXVI. Sir W. Ouseley's MSS.

The above list does not include copies or fragments in various libraries of which M. Zotenberg has no sufficient information, nor miscellaneous collection in which tales from the Nights are mixed with others.

Portions of Habicht's MS. appear to belong to the Egyptian recension, and others to have come from further East.

There is a MS. in the Bibliotheque Nationale (Suppl. Arabe, No. 1721, IV.) from Egypt, containing the first 210 Nights, which somewhat resembles Habicht's MS. both in style and in the arrangement of the tales. The Third Shaykh's Story (No. 1 c.) is entirely different from those in the ordinary MSS., nor is it the same as that in the Turkish version of the Nights, which is again quite different from either. In this MS. (No. 1721, IV.) No. 6 is followed by Nos. 7, 174, and 133.

Then follow notices of Anderson's MS., used by Scott, but which cannot now be traced; the Calcutta edition of the first 200 Nights; and of the Wortley Montague MS. These form M. Zotenberg's third group of MSS.

M. Zotenberg does not enter into the question of the original form, date and constituents of the primitive work, but concludes that the complete work as we now have it only assumed its present form at a comparatively recent period. But it must not be forgotten that the details, description, manners, and style of the tales composing this vast collection, are undergoing daily alteration both from narrators and copyists.

Then follows an Appendix, in which M. Zotenberg has copied two tales from Galland's journals, which he took down as related by the Maronite Hanna. One of these is new to me; it is the story of the Three Princes, and the Genius Morhagian and his Daughters (added at the end of this section); and the other is the well-known story of the Envious Sisters.

The remainder of M. Zotenberg's volume contains the Arabic text of the story of 'Ala Al-Din, or the Wonderful Lamp, with numerous critical notes, most of which refer to Galland's version. A few pages of Chavis' text are added for comparison.

The story itself, M. Zotenberg remarks, is modern, giving a faithful picture of Egyptian manners under the reign of the last Mamlouk Sultans. Some expressions which occur in the French-Arabic Dictionary of Ellions Boethor and of A. Caussin de Perceval, are apparently derived from the story of 'Ala Al-Din.

STORY OF THE THREE PRINCES AND THE GENIUS MORHAGIAN AND HIS DAUGHTERS.

[Reprinted by M. Zotenberg (pp. 53—61) from Galland's Journal, MS. francais, No. 15277, pp. 120-131. The passages in brackets are added by the present translator (chiefly where Galland has inserted "etc.") to fill up the sense.]

When the Sultan of Samarcand had reached a great age, he called the three princes, his sons, and after observing that he was much pleased to see how much they loved and revered him, he gave them leave to ask for whatever they most desired. They had only to speak, and he was ready to grant them whatever they asked, let it be what it might, on the sole condition that he should satisfy the eldest first, and the two younger ones afterwards, each in his turn. The eldest prince, whose name was Rostam, begged the Sultan to build him a cabinet of bricks of gold and silver alternately, and roofed with all kinds of precious stones.

The Sultan issued his orders that very day, but before the roof of the cabinet was finished, indeed before any furniture had been put into it, Prince Rostam asked his father's leave to sleep there. The Sultan tried to dissuade him, saying that [the roof] ought to be finished first; but the prince was so impatient that he ordered his bed to be removed there, and he lay down. He was reading the Koran about midnight, when suddenly the floor opened and he beheld a most hideous genius named Morhagian rise from the ground, who cried out, "You are a prince, but even if you were the Sultan himself, I would not refrain

from taking vengeance for your rashness in entering this house which has been built just above the palace of my eldest daughter." At the same time he paced around the cabinet, and struck its walls, when the whole cabinet was reduced to dust so fine that the wind carried it away, and left not a trace of it. The prince drew his sword, and pursued the genius, who took to flight until he came to a well, into which he plunged [and vanished]. When the prince appeared before his father the Sultan next morning, he was overwhelmed with confusion [not only at what had happened, but on account of his disobedience to his father, who reproached him severely for having disregarded his advice].

The second prince, whose name was Gaiath Eddin (Ghayáth al-Din), then requested the Sultan to build him a cabinet constructed entirely of the bones of fishes. The Sultan ordered it to be built, at great expense. Prince Gaiath Eddin had no more patience to wait till it was quite finished than his brother Rostani. He lay down in the cabinet, notwithstanding the Sultan's warnings, but took care to keep his sword by his side. The genius Morhagian appeared to him also at midnight, paid him the same compliment, and told him that the cabinet was built over the palace of his second daughter. He reduced it to dust, and Prince Gaiath Eddin pursued him, sword in hand, to the well, where he escaped; and next day the prince appeared before his father, the Sultan [as crestfallen as his brother].

The third prince, who was named Badialzaman (Badú 'l-Zamán=Rarity of the Age), obtained leave from the Sultan to build a cabinet entirely of rock crystal. He went to sleep there before it was entirely finished, but without saying anything to the Sultan, as he was resolved to see whether Morhagian would treat him in the same way. Morhagian arrived at midnight, and declared that the cabinet was built over the palace of his third daughter. He destroyed the cabinet, and when the prince seized his sword, Morhagian took to flight. The prince wounded him three times before he reached the well, but he nevertheless succeeded in escaping.

Prince Badialzaman did not present himself to the Sultan, but went to the two princes, his brothers, and urged them to pursue the genius in the well itself. The three went together, and the eldest was let down into the well by a rope, but after descending a certain distance, he cried out, and asked to be drawn up again. He excused his failure by saying that he felt a burning heat [and was almost suffocated]. The same thing happened to Prince Gaiath Eddin, who likewise cried out till he was drawn up. Prince Badialzaman then had himself let down but commanded his brothers not to draw him up again, even if he should cry out. They let him down, and he cried out, but he continued to descend till he reached the bottom of the well, when he untied himself from the rope, and called out to his brothers that the air was very foul. At the bottom of the well he found an open door, and he advanced for some distance between two walls, at the end of which he found a golden door, which he opened, and beheld a magnificent palace. He entered and passed through the kitchen and the storerooms, which were filled with all kinds of provisions, and then inspected the rooms, when he entered one magnificently furnished with sofas and divans. He was curious to find out who lived there, so he hid himself. Soon afterwards he beheld a flight of doves alight at the edge of a basin of water in the middle of the court. The doves plunged into the water, and emerged from it as women, each of whom immediately set about her appointed work. One went to the store room, another to the kitchen, a third began to sweep [and so on]. They prepared a feast [as if for expected guests]. Some time afterwards, Badialzaman beheld another flight of ten doves of different colours, who surrounded an eleventh, which was quite white, and these also perched on the edge of the basin. The ten doves plunged into the basin and came forth as women, more beautiful than the first and more magnificently robed. They took the white dove and plunged her into a smaller basin, which was [filled with] rose [water] and she became a woman of extraordinary beauty. She was the eldest daughter of the genius, and her name was Fattane. (Fattánah=The Temptress.)

Two of her attendants then took Fattane under the armpits, and led her to her apartment, followed by the others. She took her seat on a small raised sofa, and her women separated, some to the right and some to the left, and set about their work. Prince Badialzaman had dropped his handkerchief.

One of the waiting women saw it and picked it up, and when she looked round, she saw the prince. She was alarmed, and warned Fattane, who sent some of her women to see who the stranger was. The prince came forward, and presented himself before Fattane, who beheld a young prince, and gave him a most gracious reception. She made him sit next to her, and inquired what brought him there? He told his story from the beginning to the end, and asked where he could find the genius, on whom he wished to take vengeance. Fattane smiled, and told him to think no more about it, but only to enjoy himself in the good company in which he found himself. They spread the table, and she made him sit next to her, and her women played on all kinds of musical instruments before they retired to rest.

Fattane persuaded the prince to stay with her from day to day; but on the fortieth day he declared that he could wait no longer, and that it was absolutely necessary for him to find out where Morhagian dwelt. The princess acknowledged that he was her father, and told him that his strength was so great [that nobody could overcome him]. She added that she could not inform him where to find him, but that her second sister would tell him. She sent one of her women to guide him to her sister's palace through a door of communication, and to introduce him. He was well received by the fairy, for whom he had a letter, and he found her younger and more beautiful than Fattane. He begged her to inform him where he could find the genius, but she changed the subject of conversation, entertained him magnificently, and kept him with her for forty days. On the fortieth day she permitted him to depart, gave him a letter, and sent him to her youngest sister, who was a still more beautiful fairy. He was received and welcomed with joy. She promised to show him Morhagian's dwelling, and she also entertained him for forty days. On the fortieth day she tried to dissuade him from his enterprise, but he insisted. She told him that Morhagian would grasp his head in one hand, and his feet in the other, and would tear him asunder in the middle. But this did not move him, and she then told him that he would find Morhagian in a dwelling, long, high and wide in proportion to his bulk. The prince sought him out, and the moment he caught sight of him, he rushed at him, sword in hand. Morhagian stretched out his hand, seized his head in one hand and his feet in the other, rent him in two with very little effort, and threw him out of a window which overlooked a garden.

Two women sent by the youngest princess each took a piece of the body of the prince, and brought it to their mistress, who put them together, reunited them, and restored life to the prince by applying water [of life ?] to the wounds. She then asked the prince where he came from, and it seemed to him that he had just awakened from sleep; and she then recalled everything to his recollection. But this did not weaken his firm resolve to kill the genius. The fairy begged him to eat, but he refused; and she then urged that Morhagian was her father, and that he could only be killed by his own sword, which the prince could not obtain.¹ "You may say what you please," answered the prince; "but there is no help for it, and he must die by my hand [to atone for the wrongs which my brothers and I have suffered from him]."

"Then the princess made him swear solemnly to take her as his bride, and taught him how he might succeed in killing the genius. "You cannot hope to kill him while he wakes," said she, "but when he sleeps it is not quite impossible. If he sleeps, you will hear him snore, but he will sleep with his eyes open, which is a sign that he has fallen into a very profound slumber. As he fills the whole room, step upon him and seize his sword which hangs above his head, and then strike him on the neck. The blow will not kill him, but as he wakes, he will tell you to strike him a second time. But beware of doing this [for if you strike him again, the wound will heal of itself, and he will spring up and kill you, and me after you]."

"Then Badialzaman returned to Morhagian's room, and found him snoring so loud that everything around him shook. The prince entered, though not without trembling, and walked over him

¹ The last clause is very short and obscure in the French "qu'il n'a pas son sabre," but what follows shows the real meaning to be that given above. (W. F. K)

till he was able to seize the sword when he struck him a violent blow on the neck. Morhagian awoke, cursing his daughter, and cried out to the prince, whom he recognised, "Make an end of me." The prince answered that what he had done was enough, and he left him, and Morhagian died.

The prince carried off Morhagian's sword, which he thought would be useful to him in other encounters; and as he went, he passed a magnificent stable in which he saw a splendid horse. He returned to the fairy and related to her what he had done, and added that he would like to carry off the horse, but he feared it would be very difficult. "Not so difficult as you think," said she. "Go and cut off some hair from his tail, and take care of it, and whenever you are in need, burn one or two of the hairs, and he will be with you immediately [and will bring you whatever you require]."

After this the three fairies assembled together, and the prince promised that the two princes, his brothers, should marry the other two sisters. Each fairy reduced her palace to the size of a small ball, which she gave to the prince.

The prince then took the three fairies to the bottom of the well. His father, the Sultan, had long believed that he was dead, and had put on mourning for him. His two brothers often came to the well, and they happened to be there just at the time. Badialzaman attracted their attention by his shouts, told them what had happened, and added that he had brought the three fairies with him. He asked for a rope and fastened the eldest fairy to it, calling out, "Pull away, Prince Rostam, I send you your good fortune." The rope was let down again, and he fastened the second fairy to it, calling out "Brother Gaiath Eddin, pull up your good fortune too."

The third fairy, who was to marry Badialzaman, begged him to allow himself to be drawn up before her [as she was distrustful of his brothers], but he would not listen to her. As soon as the two princes had drawn her up so high that they could see her, they began to dispute who should have her. Then the fairy cried out to Badialzaman, "Prince, did I not warn you of this ?"

The princes were obliged to agree that the Sultan should settle their dispute. When the third fairy had been drawn out of the well, the three fairies endeavoured to persuade the two princes to draw up their youngest brother, but they refused, and compelled them to follow them. While they carried off the youngest princess, the other two asked leave to say adieu to Prince Badialzaman. They cried out from the top of the well, "Prince, have patience till Friday, when you will see six bulls pass by—three red ones and three black ones. Mount upon one of the red ones and he will bring you up to the earth, but take good care not to mount upon a black one, for he would carry you down to the Seventh Earth."¹

The princes carried off the three fairies, and on Friday, three days afterwards, the six bulls appeared. Badialzaman was about to mount upon a red one, when a black one prevented him, and compelled him to mount his back, when he plunged through the earth till he stopped at a large town in another world. He entered the town, and took up his abode with an old woman, to whom he gave a piece of gold to provide him with something to eat, for he was almost famished. When he had eaten enough, he asked for something to drink. "You cannot be a native of this country," said the old woman ["or you would not ask for drink"]. She then brought him a sponge, saying that she had no other water. She then informed him that the town was supplied with water from a very copious spring, the flow of which was interrupted by a monster. They were obliged to offer up a girl to be devoured by it on every Friday. Today the princess, the Sultan's daughter, was to be given up to him, and while the monster emerged from his lair to devour her, enough water would flow for everyone to supply himself until the following Friday.

Badialzaman then requested the old woman to show him the way to the place where the princess was already exposed; but she was so much afraid that he had much trouble in persuading her to come out of her house to show him what direction to take. He went

¹ This I take to be the meaning of the words, "une autre monde sous la terre par sept fois." (W. F. K.)

out of the town, and went on till he saw the princess, who made a sign to him from a distance to approach no nearer; and the nearer he came, the more anxiety she displayed. As soon as he was within hearing, he shouted to her not to be afraid; and he sat down beside her, and fell asleep, after having begged her to wake him as soon as the monster appeared. Presently a tear from the princess fell upon his face, and he woke up, and saw the monster, which he slew with the sword of Morhagian, and the water flowed in abundance. The princess thanked her deliverer, and begged him to take her back to the Sultan her father, who would give proofs of his gratitude; but he excused himself. She then marked his shoulder with the blood of the monster without his noticing it. The princess then returned to the town, and was led back to the palace, where she related to the Sultan [all that had happened]. Then the Sultan commanded that all the men in the town should pass before himself and the princess under pain of death. Badialzaman tried to conceal himself in a khan, but he was compelled to come with the others. The princess recognised him, and threw an apple at him to point him out. He was seized, and brought before the Sultan, who demanded what he could do to serve him. The prince hesitated, but at length he requested the Sultan to show him the way to return to the world from whence he came. The Sultan was furious, and would have ordered him to be burned as a heretic [but the princess interceded for his life]. The Sultan then treated him as a madman, and drove him ignominiously from the town, and he wandered away without knowing where he was going. At length he arrived at a mountain of rock, where he saw a great serpent rising from his lair to prey on young Rokhs. He slew the serpent with the sword of Morhagian, and the father and mother of the Rokhs arrived at the moment, and asked him to demand whatever he desired in return. He hesitated awhile, but at length he asked them to show him the way to the upper world. The male Rokh then told him to prepare ten quarters of mutton, to mount on his back, and to give him some of the meat whenever he should turn his head either to one side or to the other on the journey.

The prince mounted on the back of the Rokh, the Rokh stamped with his foot, and the earth opened before them wherever he turned. They reached the bottom of the well when the Rokh turned his head, but there was no more meat left, so the prince cut off the calf of his leg and gave it to him. When the Rokh arrived at the top of the well, the prince leaped to the ground, when the Rokh perceived [that he was lame, when he inquired the reason, and the prince explained what had happened]. The Rokh then disgorged the calf of the leg, and returned it to its place, when it grew fast, and the prince was cured immediately.

As the prince left the well, he met a peasant, and changed clothes with him, but he kept the sword, the three balls, and the horse hair. He went into the town, where he took lodgings with a tailor, and kept himself in retirement. The prince gradually rose in the tailor's esteem by letting him perceive that he knew how to sew [and all the arts of an accomplished tailor]. Presently, preparations were made for the wedding of Prince Rostam, and the tailor with whom Badialzaman lodged was ordered to prepare the fairy's robes. Badialzaman, who slept in the shop, took clothes from one of the balls similar to those which were already far advanced, and put them in the place of the others. The tailor was astonished [at their fine workmanship] and wished to take the prince with him to receive a present, but he refused, alleging as an excuse that he had so lately come to the town. When the fairies saw the clothes, they thought it a good omen.

The wedding day arrived, and they threw the jarid¹ [and practised other martial exercises]. It was a grand festival, and all the shops were closed. The tailor wished to take the prince to see the spectacle, but he put him off with an excuse. However, he went to a retired part of the town, where he struck fire with a gun,² and burned a little of the horse hair. The horse appeared, and he told him to bring him a complete outfit all in red, and that he should likewise appear with trappings, jewels, &c., and a reed (jarid) of the

¹ Galland writes "on fait un jeu de Giret (tournoi), etc." (W. F. K.)

² Perhaps an error of Galland's. (W. F. K.)

same colour. The prince then mounted the horse, and proceeded to the race course, where his appearance excited general admiration. At the close of the sports, he cut off the head of Prince Rostam, and the horsemen pursued him, but were unable to overtake him, and soon lost sight of him. He returned to the shop dressed as usual before the arrival of the tailor, who related to him what had happened, of which he pretended to be entirely ignorant. There was a great mourning at the court; but three months afterwards, fresh robes were ordered for the wedding of the second prince. The fairies were confirmed in their suspicions when they saw the fresh clothes [which Badialzaman sent them].

On the wedding day they again assembled to throw the jarid. Prince Badialzaman now presented himself on the white horse, robed in white, and with pearls and jewels to match, and again he attracted general admiration. He pushed himself into the midst of a guard of eight hundred horsemen, and slew Gaiath Eddin. They rushed upon him, and he allowed himself to be carried before the Sultan, who recognised him [and pronounced his decision]. "A brother who has been abandoned to die by his brothers has a right to kill them."

After this, Prince Badialzaman espoused the youngest princess, and the two others were given in marriage to two princes who were related to the Sultan.

CAZOTTE'S CONTINUATION, AND THE COMPOSITE EDITIONS OF THE ARABIAN NIGHTS (pp. 418-422).

P. 422.—There is a small Dutch work, the title of which is as follows: *Oostersche Vertellingen, uit de Duizend-en-cen-Nacht: Naar de Hoogduitsche Bewerking van M. Claudius, voor de Nederlandsche Jeugduitgegeven door J. J. A. Gouverneur. Te Groningen, bij B. Wolters, n.d. 8vo., pp. 281, col. front. (illustrating No. 170).*

A composite juvenile edition, including Introduction (very short), and Nos. 251g, 36a, 163 (complete form), 6ef, 4, 5, 1, 52, 170, 6ee, 223, 207c, 6, 194c, 206a, 204h, 2a, 174a and Introduction (a).

Derived from at least four different sources.

TRANSLATIONS OF THE PRINTED TEXTS (pp. 438-439).

Under this heading I have to record Sir Richard and Lady Burton's own works.

Lady Burton's Edition of her husband's *Arabian Nights*, translated literally from the Arabic, prepared for household reading by Justin Huntly McCarthy, M.P., London, Waterlow and Sons, Roy. 8vo. 6 vols.

In preparing this edition for the press, as much as possible has been retained, both of the translation and notes; and it has not been found necessary to omit altogether more than a very few of the least important tales. The contents of the 6 volumes are as follows:

Vol. I. (1886), Frontispiece (Portrait of Lady Burton), Preface, Translator's Foreword, Introduction, 1-9 (pp. xxiii. 476).

Vol. II. (1886), Frontispiece (Portrait of Sir Richard F. Burton), 9 (continued), 9a-29 (pp. ii. 526).

Vol. III. (1887), 29 (continued)-133e (pp. viii. 511).

Vol. IV. (1887), 133e (continued)-154a (pp. iv. 514).

Vol. V. (1887), 154a (continued)-163 (pp. iv. 516).

Vol. VI. (1886) [? 1888], 163 (continued)-169 (pp. ii. 486).

Also includes Terminal Essay, Index to Tales and Proper Names; Contributions to Bibliography, as far as it relates to Galland's MS. and Translations; Comparative Table of Tales; Opinions of the Press; and Letters from Scholars.

¹ I do not know the German edition referred to.

Supplemental Nights to the Book of the Thousand Nights and a Night, with notes anthropological and explanatory, by Richard F. Burton. Benares, printed by the Kamashastra Society for private subscribers only. Roy. 8vo.

The contents of the 6 volumes are as follows :

Vol. I. (1886) Translator's Foreword, 170—181bb.

Vol. II. (1886) 182-189. Appendix: Variants and analogues of some of the tales in vols. i. and ii., by Mr. W. A. Clouston. These two volumes contain the tales peculiar to the Breslau Text, and cover the same ground as Mr. Payne's 3 vols. of "Tales from the Arabic."

Vol. III. (1887) Foreword, 191—198. Appendix: Variants and Analogues of the Tales in the Supplemental Nights, vol. iii., by Mr. W. A. Clouston. This volume, the bulkiest of the whole series, contains such of Galland's tales as are not to be found in the ordinary texts of the Nights.

Vol. IV. (1887) The Translator's Foreword, 203—209; App. A. Ineptix Bodleiane; App. B., The three untranslated tales in Mr. E. J. W. Gibb's "Forty Vezirs."

Vol. V. (1888) 210—241a, Translator's Foreword; App. i. Catalogue of Wortley Montague Manuscript; Contents; App. ii. Notes on the Stories contained in vols. iv. and v. of Supplemental Nights, by Mr. W. F. Kirby.

These two volumes contain tales translated from the Wortley Montague MS., used by Jonathan Scott, and now in the Bodleian Library at Oxford. The following tales, not in our table, are added:

Vol. IV. Story of the Limping Schoolmaster (between 204i and 204j).

How Drummer Abu Kasim became a Kazi, and Story of the Kazi and his Slipper. (These two tales come between 206a and 206b.)

Adventure of the Fruit seller and the Concubine (between 207c and 207d).

Tale of the third Larrikin concerning himself (between 208 and 209).

On the other hand, a few tales in the MS. are omitted as repetitions, or as too unimportant to be worth translating

Vol. VI. (1888) Translator's Foreword: 248; 246; The Linguist Dame, the Duenna, and the King's Son; 247; The Pleasant History of the Cock and the Fox; History of what befel the Fowlet with the Fowler; 249; 250. App. i. Index to the Tales and Proper Names; ii. Alphabetical Table of the Notes (Anthropological, &c.); iii. Notes on the Stories contained in vol. vi. of Supplementary Nights, by W. F. Kirby; iv. Additional Notes on the Bibliography of the Thousand and One Nights, by W. F. Kirby; v. The Biography of the Book and the Reviewers Reviewed, Opinions of the Press.

This volume contains the originals of Chavis and Cazotte's Tales, omitting the four doubtful ones (cf. Nights, x. App., pp. 418, 419).

COLLECTIONS OF SELECTED TALES (p. 439).

"We have also 'Aladdin or the Wonderful Lamp,' 'Sindbad the Sailor, or the Old Man of the Sea' and 'Ali Baba, or the Forty Thieves,' revised by M. E. Braddon, author of 'Lady Audley's Secret,' etc. Illustrated by Gustav Dore and other artists. London : J. & R. Maxwell." Miss Braddon has contented herself with 'Englishing' the vulgar version, whose Gallicisms are so offensive to the national ear." (Sir R. F. Burton, in litt.)

IMITATIONS AND MISCELLANEOUS WORKS HAVING MORE OR LESS CONNECTION WITH THE NIGHTS (pp. 448-453).

B. ENGLISH (pp. 452-453).

13. History of Rhedi, the Hermit of Mount Ararat, an Oriental Tale. By — Mackenzie, 16mo., Dublin, 1781.

I have not seen this little book.

14. Miscellanies, consisting of poems, classical extracts, and Oriental Apologues. By William Beloe, F.S.A., Translator of Herodotus, Eec. London, 1795. Includes some genuine Oriental tales, such as a version of that of Bâsim the Smith.

15. The Orientalist, or Letters of a Rabbi, with Notes by James Noble, Oriental Master in the Scottish Naval and Military Academy. Edinburgh, 1831. Noticed by Mr. W. A. Clouston, Suppl. Nights, iii., p. 377.

16. The Adventures of the Caliph Haroun Al-raschid. Recounted by the Author of "Mary Powell" [Miss Manning]. 8vo., London, 1855; Arthur Hall, Virtue & Co.

17. The 1001 Days, a Companion to the Arabian Nights, with introduction by Miss [J.] Pardoe. 8vo., London, 1857, woodcuts. A miscellaneous collection partly derived from "Les Mille et un Jours" (cf. Nights, x., pp. 499, 500). I have also seen a similar miscellaneous collection in French under the latter title. The tales in the English work are as follows:

I. Hassan Abdallah, or the Enchanted Keys.

Story of Hassan.

Story of the Basket Maker. " "

Story of the Dervise Abounader.

II. Soliman Bey and the Story Tellers.

The First Story Teller.

The Second Story Teller.

The Third Story Teller.

III. Prince Khalaf and the Princess of China.

Story of Prince Al-Abbas.

Story of Liri-in.

IV. The Wise Dey.

V. The Tunisian Sage.

VI. The Nose for Gold.

VII. The Treasures of Basra.

History of Aboulcassem.

VIII. The Old Camel.

IX. The Story of Medjeddin (Grimm's "Haschem," cf. Nights, x., p. 422).

X. King Bedreddin Lolo and his Vizier.

Story of the Old Slippers.

Story of Atalmulk, surnamed the Sorrowful Vizier, and the Princess Zelica.

Story of Malek and the Princess Schirine.

18. The Modern Arabian Nights. By Arthur A'Beckett and Linley Sambourne. London: Bradbury, Agnew & Co., 1877, sm. 4to., with comic coloured frontispieces and woodcuts.

Four clever satires (social and political) as follows:

1. Alley Baber and Son, a Mock Exchange Story

2. Ned Redding and the Beautiful Persian.

3. The Ride of Captain Alf Rashit to Ke-Vere-Street.

4. Mr. O'Laddin and the Wonderful Lamp.

19. Tales of the Caliph. By Al Arawiyah, 8vo., London, T. Fisher Unwin, 1887.

Belongs to Class 5 (Imitations). Consists of fictitious adventures supposed to have happened to Harun Al. Rashid, chiefly during his nocturnal rambles.

SEPARATE EDITIONS OF SINGLE OR COMPOSITE TALES (pp. 439-441).

P. 440.—No. 184 was published under the title of "Woman's Wit" in the "Literary Souvenir" for 1831, pp. 217-237, derived from Langlés' version (Mr. L. C. Smithers in litt.).

TRANSLATION OF COGNATE ORIENTAL ROMANCES ILLUSTRATIVE OF
THE NIGHTS (pp. 441-443).

P. 441, No. 1. *Les Mille et un Jours*.

Mr. L. C. Smithers (in litt.) notes English editions published in 1781 and 1809, the latter under the title of "The Persian and Turkish Tales."

P. 443, No. 5. *Recueil de Contes Populaires de la Kabylie du Djurdjura* recueillis et traduits par J. Rivière. 12mo. Paris: Leroux. 1882.

This collection is intended to illustrate the habits and ideas of the people. The tales are very short, and probably very much abridged, but many of them illustrate the Nights. I may note the following tales as specially interesting from their connection with the Nights, or with important tales in other collections, Oriental or otherwise.

Thadhillala. A brief abstract of No. 151.

Les deux Frères. A variant of Herodotus' Story of Rhampsinitus.

L'homme de bien et le méchant. A variant of No. 262; or Schiller's Fridolin.

Le Corbeau et l'Enfant. Here a child is stolen and a crow left in its place.

H'ab Sliman. Here an ugly girl with foul gifts is substituted for her opposite.

Le roi et son fils. Here we find the counterpart of Schaibar (from No. 197), who, however, is a cannibal and devours everybody.

Les Enfants et la Chauve-sourie. Resembles No. 198.

Le Joueur de Flute. Resembles Grimm's story of the Jew in the Bramble Bush.

Jésus Christ et la femme infidèle (=261 b.; cf. Nights, x., p. 420).

Le Roitelet. This is the fable of the Ox and the Frog.

L'idiot et le coucou (=No. 206a).

Moh'amed ben Soltan. This is one of the class of stories known to folklorists as the Punchkin series. The life of a Ghúl is hidden in an egg, the egg in a pigeon, the pigeon in a camel, and the camel in the sea.

Les deux Frères. A Cinderella story. The slayer of a hydra is discovered by trying on a shoe.

Les trois Frères. Here a Ghúl is killed by a single blow from a magic dagger, which must not be repeated. (Cf. Nights, vii., p. 361.) In this story, too, the protection of a Ghúlah is secured by tasting her milk, a point which we find in Spitta Bey's "Contes Arabes Modernes," but not in the Nights.

9. Turkish Evening Entertainments. "The Wonders of Remarkable Incidents and the Rarities of Anecdotes," by Ahmed ibn Hemdem the Ketkhoda called "Sobailee." Translated from the Turkish by John F. Brown. 8vo., New York, 1850.

Contains a great number of tales and anecdotes, divided into 37 chapters, many of which bear such headings as "Illustrative of intelligence and piety," "On justice and fostering care," "Anecdotes about the Abbaside Caliphs," &c.

"A translation of the Turkish story book, 'Aja'ib al-ma'ásir wa ghará'ib ennavádir,' written for Muád the Fourth Ottoman Sultan who reigned between 1623-40. A volume of interesting anecdotes from the Arabic and Persian" (Mr. L. C. Smithers, in litt.).

10. *Contes Arabes Modernes*, recueillis et traduits par Guillaume Spitta-Bey. 8vo., Leyden and Paris, 1883.

This book contains 12 orally collected tales of such great importance from a folklore point of view that I have given full abstracts of all. They are designed to illustrate the spoken Egyptian dialect, and are printed in Roman character, with translation and glossary. The hero of nearly all the tales is called "Mohammed l'Avisé," which Mr. Sydney Hartland renders "Prudent," and Mr. W. A. Clouston "Discreet." The original gives "Essâtir Mehammed." (Al-Shâtir Mohammed, i.e., M. the Clever.) The frequent occurrence of the number 39 (forty less one) may also be noted. Ghúls often play the part which we should expect Jinn to fill. The bear, which occurs in two stories, is not an Egyptian animal. Having called attention to these general features we may leave the tales to speak for themselves.

I. Histoire de Mohammed l'Avisé.

Contains the essential features of Cazotte's story of the Maugraby (cf. *Nights*, x., p. 418) with interesting additions. The "Mogrebin" confers three sons on a king and queen, and claims Mohammed, the eldest and the cleverest. He gives him a book to read during his absence of 30 days, but on the 29th day he finds a girl hanging by her hair in the garden, and she teaches him to read it, but not to tell the magician. The latter cuts off his arm, threatening to cut off his head if he cannot read the book within another 30 days. As soon as he is gone, Mohammed reads on his arm again with the book, and escapes with the girl, when they separate and return to their respective homes. Mohammed then changes himself into a sheep for his mother to sell, but warns her not to sell the cord round his neck. Next day he changes himself into a camel, forbidding his mother to sell the bridle; but she is persuaded to do so, and he falls into the hands of the magician. But he contrives to escape in the form of a crow and the magician pursues him for two days and nights in the form of a hawk, when he descends into the garden of the king whose daughter he had rescued from the magician, and changes himself into a pomegranate on a tree. The magician asks for and receives the pomegranate, when it bursts, and the seed containing the life of Mohammed rolls under the king's throne. The magician changes himself into a cock, and picks up the seeds, but while he is searching for the last, it changes into a dagger, and cuts him in two. The princess acknowledges Mohammed as her deliverer, and they are married.

II. Histoire de l'Ours de Cuisine.

This begins as a swan maiden story.¹ A king steals the feather dress of a bathing maiden, who will only marry him on condition that she shall tear out the eyes of his forty women (39 white slaves and a princess). The king answers, "C'est bien, it n'y a pas d'inconvénient." The forty blind women are shut up in a room under the kitchen, where they give birth to children whom they cut up and divide; but the princess saves her shares and thus preserves her son, whom she calls "Mohammed l'Avisé," and teaches to read. He steals food from the kitchen, calling himself "Ours de Cuisine;" the queen hears of him, pretends to be ill, and demands that he shall be sent to fetch the heart of the Bull of the Black Valley. He finds a Ghúleh sitting with her breasts thrown back on her shoulders, so he tastes her milk unperceived, and she at once adopts him as her son. She gives him a ball and a dagger, warning him that if he strikes the bull more than once, he will sink into the earth with him. The ball rolls before him, and when it stops, the bull rises from the ground. Mohammed kills him, refusing to repeat the blow, returns the ball and dagger to the Ghúleh, and returns home. A few days afterwards, the queen sends Mohammed to fetch the heart of the Bull of the Red Valley, and when he informs the Ghúleh, she says, "Does she wish to kill her second brother too?" "Are these her brothers?" asked Mohammed. She answered, "Yes, indeed, they are the sons of the Sultan of the Jánn." He kills the Bull as before. A fortnight afterwards, the queen hides a loaf of dry bread under her mattress, when its cracking gives rise to the idea that she is very ill, and she complains of great pain in the sides. She demands a pomegranate from the White Valley, where the pomegranates grow to the weight of half a cantar.² The Ghúleh tells him she cannot help

¹ This great class of tales is quite as widely extended in the north of Europe and Asia, as in the south. We meet with them in Siberia, and they are particularly common in Lapland. I believe, too, that the Indian story of the Red Swan (referred to by Longfellow, *Hiawatha*, xii.) is only a Swan Maiden legend in a rather modified form. As usual, we find a bizarre form of the Swan Maiden story among the Samoghitians of Lithuania. The Zemyne is a one eyed venomous snake, with black blood which cures all diseases and neutralises all magic. It is an enchanted maiden; and sometimes the skin has been stolen, and she has married a man. But if she recovers her skin, she resumes her snake form, and bites and kills her husband and children. Many other strange things are related of the Zemyne (*Veckenstedt, Mythen, Sagen, und Legenden der Zamaiten*, ii., pp. 149-152).

² About twenty pounds.

him, but he must wait for her son Abderrahym. When he arrives he remarks, "Hum! mother, there's a smell of man about you, bring him here to me to eat for breakfast." But his mother introduces Mohammed to him as his foster brother, and he becomes friendly at once, but says that the pomegranate is the queen's sister. He tells Mohammed to get an ardebb of small round loaves in a basket, along with a piece of meat, and a piece of liver. The Ghúl then gives him a rod, saying, "Throw it down, and walk after it. It will knock at the garden gate, which will open, and when you enter you will find great dogs, but throw the bread right and left, without looking back. Beyond a second gate you will find Ghúls; throw bread to them right and left, and after passing them, look up, and you will find a tree in a fountain surrounded with roses and jasmine. You will see a pomegranate upon it. Gather it, and it will thunder, but fear nothing, and go on your way directly, and do not look behind you after passing the gate." The queen waits another fortnight, and then demands the flying castle from Mount Kaf, intending that her father, who dwelt there, should burn him. The Ghúleh directed Mohammed to dye himself black, and to provide himself with some mastic (ladin) and lupines. With these, he makes friends with a black slave, who takes him into the castle, and shows him a bottle containing the life of the queen; another containing the eyes of the forty women; a magic sword which spares nothing, and the ring which moves the castle. Mohammed then sees a beetle,¹ which the slave begs him not to kill, as it is his life. He watches it till it enters a hole, and as soon as the slave is asleep, he kills it, and the slave dies. Then he lays hands on the talismans, rushes into the room where the inhabitants of the castle are condoling with the king and queen on the loss of their three children, and draws the sword, saying "Strike right and left, and spare neither great nor small." Having slain all in the castle, Mohammed removes it to his father's palace, when his father orders the cannons to be fired. Then Mohammed tells his father his history, compels the queen to restore the eyes of the forty women, when they become prettier than before, and then gives her the flask containing her life. But she drops it in her fright, and her life ends, and the king places Mohammed on the throne.

III.--Histoire de la Dame des Arabes Jasmin.

A king sends his wazir to obtain a talisman of good luck, which is written for him by Jasmine, the daughter of an Arab Sheikh. The king marries her, although she demands to be weighed against gold, but drives her away for kissing a fisherman in return for a bottle which he has drawn out of the river for her. She goes two days' journey to a town, where she takes up her abode with a merchant, and then discovers that whenever she turns the stopper of the bottle, food, drink, and finally ten white dancing girls emerge from it. The girls dance, each throws her ten purses of money, and then they retire into the bottle. She builds herself a grand palace, where her husband seeks her, and seeing the new palace, orders that no lights shall be lit in the town that night. She lights up her palace, which convinces the king that he has a dangerous rival. Then the wazir and the king visit her; the king asks for the bottle, and she demands more than a kiss, then reveals herself, puts the king to shame, and they are reconciled.

IV.—Histoire du Pêcheur et de son Fils.

A king falls in love with the wife of a fisherman, and the wazir advises the former to require the fisherman on pain of death to furnish a large hall with a carpet in a single piece. The fisherman's wife sends him to the well of Shoubrah where he exclaims, "O such and such a one, thy sister so and so salutes thee, and asks thee to send her the spindle which she forgot when she was with thee yesterday, for we want to furnish a room with it." The fisherman drives a nail into the floor at one end of the room, fixes the thread on the spindle to it, and draws out a wonderful carpet. Then the wazir demands a little boy eight days old, who shall tell a story of which the beginning shall be a lie and the end a lie. The

¹ Spitta Bey (p. 27 note) suggests that this is a reminiscence of the ancient Egyptian idea of the Scarabxus which typifies life.

fisherman is sent to the well with the message, "O such and such a one, thy sister so and so greets thee, and requests thee to give her the child which she brought into the world yesterday. But the child only cries until three gnats are applied to him, one on each side, and one on the back. Then the boy speaks, saying, "Peace be on thee, O king !" and afterwards tells his lying story: "When I was in the flower of my youth, I walked out of the town one day into the fields when it was very hot, I met a melon seller, I bought a melon for a maboub, took it, cut out a piece, and looked inside, when I saw a town with a grand hall, when I raised my feet and stepped into the melon. Then I walked about to look at the people of the town inside the melon. I walked on till I came out of the town into the country. There I saw a date tree bearing dates a yard long. I wished for some, and climbed the date tree to gather a date and eat it. There I found peasants sowing and reaping on the date tree, and the threshing wheels were turning to thresh the wheat. I walked on a little, and met a man who was beating eggs to make a poultry yard. I looked on, and saw the chickens hatch; the cocks went to one side and the hens to the other. I stayed near them till they grew up, when I married them to each other, and went on. Presently I met a donkey carrying sesame cakes, so I cut off a piece and ate it. When I had eaten it, I looked up, and found myself outside the melon, and the melon became whole as it was at first." Then the child rebukes and threatens the king and the wazir, and the fisherman's wife sends her husband to take the child back to the well. The fisherman had a son named Mohammed l'Avisé (Al-Shâtîr), who was as handsome as his mother; but the king had a son whose complexion was like that of a Fellah. The boys went to school together, and the prince used to say, "Good day, fisherman's son," and Mohammed used to reply, "Good day, O son of the king, looking like a shoe string." The prince complained to his father, who ordered the schoolmaster to kill Mohammed, and he bastinadoed him severely. The boy went to his father, and turned fisherman. On the first day he caught a mullet (Fr. rouget), and was about to fry it, when it cried out that it was one of the princesses of the river, and he threw it back. Then the wazir advised the king to send Mohammed to fetch the daughter of the king of the Green Country, seven years journey distant. By the advice of the fish, Mohammed asked the king for a golden galley; and on reaching the Green Country, invited the inhabitants to inspect his galley. At last the princess came down, and he carried her off. When she found she was entrapped, she threw her ring into the sea, which the fish caught. When the king proposed to the princess, she first demanded her ring, which Mohammed immediately presented to the king. Then she said it was the custom of her country on the occasion of a marriage to dig a trench from the palace to the river, which was filled with wood, and set on fire. The bridegroom was required to walk through the trench to the river. The wazir proposed that Mohammed should walk through the trench first; and by the fish's advice, he stopped his ears, cried out, "In the name of God, the Compassioning, the Merciful," threw himself into the trench, and returned from the river handsomer than before. So the wazir said to the king, "Send for your son to go with us, that he may become as handsome as Mohammed." So the three threw themselves into the fire, and were burned to ashes, and Mohammed married the princess.

V.--Histoire de Dalâl.

Dalal was a little girl, the daughter of a king, who found a louse on her head, and put it into a jar of oil, where it remained till Dalal was twenty years old, when it burst the jar, and emerged in the form of a horned buffalo. The king ordered the hide to be hung at the gate of the palace, and proclaimed that anyone who could discover what the skin was should marry his daughter, but whoever tried and failed should lose his head. Thirty nine suitors thus perished, when a Ghúl passed by in the form of a man, who knew the secret. He took Dalal home with him and brought her a man's head, but as she would not eat it, he brought her a sheep. He then visited her under the forms of her mother and her two aunts, and told her that her husband was a Ghúl; but she refused to believe it until the third visit. Then he was angry; but she begged him to let her go to the bath before she was eaten. He consented, took her to a bath, and sat at the door; but she rubbed herself

with mud, changed clothes with an old lupine seller, and escaped for a time. She reached a palace which she would not enter until she was invited by the Prince himself, who then proposed to marry her, but on the wedding day, her husband, having tracked her out, contrived that another Ghúl in the form of a man should present him to the king in the form of a sheep, pretending that he had been reared in a harem, and would bleat so loud that nobody could sleep, unless he was tethered in the women's apartments. At night the Ghúl carried off Dalal from beside the prince to the adjoining room, but she begged to be allowed to retire for a few moments, when she called upon Saint Zaynab for help, who sent one of her sisters (?) a Jinniyah. She clove the wall, and asked Dalal to promise to give her her first child. She then gave her a piece of wood to throw into the mouth of the Ghúl when he opened his mouth to eat her¹. He fell on the ground senseless, and Dalal woke up the prince who slew him. But when Dalal brought forth a daughter whom she gave to the Jinniyah, her mother in law declared that Dalal herself was a Ghuleh, and she was banished to the kitchen, where she peeled onions for ten years. At the end of this time the Jinniyah again clove the wall, and brought back the young princess, who was introduced to her father, who took Dalal again into favour. Meantime the sultan of the Jinn sent for the Jinniyah, for his son was ill, and could only be cured by a cup of water from the Sea of Emeralds; and this could only be obtained by a daughter of mankind. So the Jinniyah borrowed Dalal's daughter again, and took her to the sultan, who gave her a cup, and mounted her on a Jinni, warning her not to wet her fingers. But a wave touched the hand of the princess, which turned as green as clover. Every morning the Sea of Emerald is weighed by an officer to discover whether any has been stolen; and as soon as he discovered the deficiency, he took a platter of glass rings and bracelets, and went from palace to palace calling out, "Glass bracelets and rings, O young ladies." When he came to Dalal's palace, the young princess was looking out of the window, and insisted on going herself to try them on. She hesitated to show her right hand; and the spy knew that she was guilty, so he seized her hand, and sunk into the ground with her. He delivered her over to the servants of the Sea of Emerald, who would have beaten her, but the Jinn surrounded her, and prevented them. Then the King of the Sea of Emerald ordered her to be taken, bound into the bath, saying that he would follow in the form of a serpent, and devour her. But she recognised him by his green eyes, when he became a man, ordered her to be restored to her father, and afterwards married her. He gave forty camel loads of emeralds and jacinths as her dowry, and always visited her by night in the form of a winged serpent, entering and leaving by the window.

VI. Histoire de la fille vertueuse.

A merchant and his wife set out to the Hejaz with their son, leaving their daughter to keep house, and commending her to the protection of the Kazi. The Kazi fell in love with the girl, but as she would not admit him, he employed an old woman to entice her to the bath; but the girl threw soap in his eyes, pushed him down and broke his head, and escaped to her own house, carrying off his clothes. When the Kazi was well enough to get about again he found that she had had the door of her house walled up until the return of her friends, so he wrote a slanderous letter to her father, who sent her brother to kill her, and bring him a bottle of her blood. But her brother, although he thought the walling up of the door was a mere pretence, could not find it in his heart to kill her, but abandoned her in the desert, and filled the bottle with gazelle blood. When the young girl awoke, she wandered to a spring, and climbed into a tree where a prince who was passing saw her, carried her home, and married her. She had two sons and a daughter, but one of their playmates refused to play with them because they had no maternal uncle.

¹ Southey, in his story of the Young Dragon, relates how Satan, disapproving of the rapid conversion of the inhabitants of Antioch to Christianity, laid an egg, and hatched out a dragon, which he sent to destroy the inhabitants. But a Pagan whose Christian daughter was devoted to the dragon by lot, stole the thumb from a relic (the hand of John the Baptist), as he pretended to kiss it, and cast it into the mouth of the dragon, and blew him up.

The king then ordered the wazir to escort the princess and her three children to her father's village for a month; but on the road, the wazir made love to her, and she allowed him to kill her three children in succession to save her honour. At last, he became so pressing that she pretended to consent, but asked to quit the tent for a moment, with a cord attached to her hand to prevent her escape. But she untied the cord, fastened it to a tree, and fled. As they could not find the princess, the wazir advised the soldiers to tell the king that a Ghúleh had devoured the children, and fled into the desert. The princess changed clothes with a shepherd boy, went to a town, and took a situation in a cafe. When the wazir returned to the king, and delivered his report, the king proposed that they should disguise themselves, and set out in search of the princess and her children; and the wazir could not refuse. Meantime, the brother of the princess had admitted to her father that he had not slain her, and they also set out in search of her, taking the Kazi with them. They all met at the cafe, where she recognised them, and offered to tell them a story. She related her own, and was restored to her friends. They seized the Kazi and the wazir, and sent for the old woman, when they burned them all three, and scattered their ashes in the air.

VII.—Histoire du prince qui apprit un métier.

A prince named Mohammed l'Avisé went to seek a wife, and fell in love with the daughter of a leek grower. She would not accept him unless he learned a trade, so he learned the trade of a silk weaver, who taught him in five minutes; and he worked a handkerchief with the palace of his father embroidered upon it. Two years afterwards, the prince and the wazir took a walk, when they found a Maghrabi seated at the gate of the town, who invited them to take coffee. But he was a prisoner (or rather, a murderer) who imprisoned them behind seven doors; and after three days he cooked the wazir, and was going to cook the prince, but he persuaded him to take his handkerchief to market, where it was recognised, and the prince released from his peril. Two years later the king died, and the prince succeeded to the throne. The latter had a son and daughter, but he died when the boy was six and the girl eight, warning the boy not to marry until the girl was married, lest his wife should ill-use her. After two years, the sister said, "Brother, if I show you the treasures of your father and mother, what will you do?" He answered, "I will buy a slipper for you and a slipper for me, and we will play with them among the stones." "No," said she, "you are still too little," and waited a year before she asked him again. This time he answered, "I will buy a tambourine for you, and a flute for myself, and we will play in the street." She waited two more years, and this time he answered, "We will use them to repair the water wheels and my father's palaces, and we will sow and reap." "Now you are big," said she, and gave him the treasures, which he used to erect buildings in his father's country. Soon afterwards, an old woman persuaded the youth to marry her daughter; but she herself went into the mountains, collected eggs of the bird Oumbar, which make virgins pregnant if they eat them, and gave them to the sister. The old woman reported the result to the king, who visited his sister to satisfy himself of the truth of the matter, and then left her, but sent her food by a slave. When the sister's time came, four angels descended from heaven, and took her daughter, bringing the child to her mother to be nursed. The mother died of grief, and the angels washed and shrouded her and wept over her; and when the king heard it, he opened the door, and the angels flew away to heaven with the child. The king ordered a tomb to be built in the palace for his sister, and was so much grieved at her death that he went on pilgrimage. When he had been gone some time, and the time of his return approached, the old woman opened the sister's tomb, intending to throw her body to the dogs to devour, and to put the carcase of a sheep in its place. The angels put the child in the tomb, and she reproached and threatened the old woman; who, however, seized upon her and dyed her black, pretending that she was a little black slave whom she had bought. When the king returned, he pitied her, and called her to sit by him, but she asked for a candle and candlestick to hold in her hand before all the company. Then she told her mother's story, saying to the candle at every word, "Gutter for kings; this is my uncle, the chief of kings." Then the candle threw mahboubes on her uncle's knees.

When the story was ended the king ordered proclamation to be made, "Let whosoever loves the Prophet and the Elect, bring wood and fire." The people obeyed, and the old woman and her daughter were burned.

VIII. Histoire du Prince Amoureux.

A woman prayed to God to give her a daughter, even if she should die of the smell of flax. When the girl was ten years old, the king's son passed through the street, saw her at the window, and fell in love with her. An old woman discovered that he loved Sittoukan, the daughter of a merchant, and promised to obtain her. She contrived to set her to spin flax, when a splinter ran under her nail, and she fainted. The old woman persuaded her father and mother to build a palace in the midst of the river, and to lay her there on a bed. Thither she took the prince, who turned the body about, saw the splinter, drew it out, and the girl awoke. He remained with her forty days, when he went down to the door, where he found the wazir waiting, and they entered the garden. There they found roses and jasmines, and the prince said, "The jasmines are as white as Sittoukan, and the roses are like her cheeks; if you did not approve, I would still remain with her, were it only for three days." He went up again for three days, and when he next visited the wazir, they saw a carob tree, and the prince said, "Remember, wazir, the carob tree is like the eyebrows of Sittoukan, and if you would not let me, I would still remain with her, were it only for three days." Three days later, they saw a fountain, when the prince observed that it was like the form of Sittoukan, and he returned. But this time, she was curious to know why he always went and returned, and he found her watching behind the door, so he spat on her saying, "If you did not love men, you would not hide behind doors"; and he left her. She wandered into the garden in her grief, where she found the ring of empire, which she rubbed, and the ring said, "At your orders, what do you ask for?" She asked for increased beauty, and a palace beside that of the prince. The prince fell in love with her, and sent his mother to propose for her hand. The mother took two pieces of royal brocade as a present, which the young lady ordered a slave in her hearing to cut up for dusters. Then the mother brought her an emerald collar worth four thousand dinars, when she ordered it to be threshed, and thrown to the pigeons. The old lady acknowledged herself beaten, and asked Sittoukan if she wished to marry or not. The latter demanded that the prince should be wrapped in seven shrouds, and carried to the palace which she indicated, as if he were dead. Then she went and took off the shrouds one after another, and when she came to the seventh, she spat on him, saying, "If you did not love women, you would not be wrapped in seven shrouds." Then he said, "Is it you?" and he bit his finger till he bit it off, and they remained together.

IX.—Histoire du musicien ambulant et de son fils.

This travelling musician was so poor that when his wife was confined, he went out to beg for their immediate necessities, and found a hen lying on the ground with an egg under her. He met a Jew to whom he sold the egg for twenty mahboub. The hen laid an egg every day, which the Jew bought for twenty mahboub, and the musician became rich and opened a merchant's shop. When his son was grown, he built a school for him at his own expense, where poor children were taught to read. Then the musician set out on pilgrimage, charging his wife not to let the Jew trick her out of the hen. A fortnight afterwards, the Jew called, and persuaded the woman to sell him the hen for a casket of silver. He ordered her to cook it, but told her that if anybody else ate a piece, he would rip him up. The musician's son came in, while the fowl was cooking, and as his mother would not give him any, he seized the gizzard, and ate it, when one of the slaves warned him to fly before the arrival of the Jew. The Jew pursued the boy, and would have killed him, but the latter took him up with one hand, and dashed him to pieces on the ground. The musician's son continued his journey, and arrived at a town where thirty nine heads of suitors who had failed to conquer the princess in wrestling, were suspended at the gate of the palace. On the first day the youth wrestled with the princess for two hours without either being

able to overcome the other; but during the night the king ordered the doctors to drug the successful suitor, and to steal the talisman. Next morning when the youth awoke, he perceived his weakness, and fled. Presently he met three men quarrelling over a flying carpet, a food producing cup, and a money mill. He threw a stone for them to run after, and transported himself to Mount Kaf, where he made trial of the other talismans. Then he returned to the palace, called to the princess to come down to wrestle with him, and as soon as she stepped on the carpet, carried her away to Mount Kaf, when she promised to restore the gizzard, and to marry him. She deserted him, and he found two date trees, one bearing red and the other yellow dates. On eating a yellow date, a horn grew from his head¹ and twisted round the two date trees. A red date removed it. He filled his pockets, and travelled night and day for two months.² He cried dates out of season, and the princess bought sixteen yellow ones, and ate them all; and eight [sixteen ?] horns grew from 'her head, four to each wall. They could not be sawn off, and the king offered his daughter to whoever could remove them. When the musician's son married the princess, and became wazir, he said to his bride, "Where is my carpet, &c." She replied, "Is it you ?" "Yes," said he, "Is my trick or yours the best ?" She admitted that she was beaten, and they lived together in harmony.

X.—Histoire du rossignol chanteur.

Three brothers built a palace for their mother and sister after their father's death. The sister loved someone of whom the brothers disapproved. An old woman advised the sister to send her brothers for the singing nightingale. The two eldest would not wait till the bird was asleep, but while they were trying to shut his cage, he dusted sand over them with his claws, and sunk them to the seventh earth. The beads and the ring gave warning of their deaths at home; but the third, who left a rose with his mother, to fade if he died, captured the bird, and received sand from under the cage. When he scattered it on the ground, more than a thousand men rose up, some negroes and some Turks. The brothers were not among them, so the youngest was told to scatter white sand, when 500 more people emerged, including the brothers. Afterwards the eldest brother was sitting in his ship when a Maghrebi told him to clean his turban; which his mother interpreted to mean that his sister had miscondacted herself, and he should kill her. He refused, and fled with her to the desert. Hearing voices, he entered a cave where thirty nine robbers were dividing rations; and he contrived to appropriate a share, and then to return it when missed; but as he was detected, he gave himself out as a fellow robber, engaged himself to them, and watching his opportunity, slew them. Afterwards he brought his sister two young lions. She found a wounded negro in the cave, whom she nursed, and after having had two children by him, plotted against her brother. She pretended to be ill, and sent him to find the grapes of Paradise. He met a Ghúleh who gave him a ball which directed him to Paradise, and he returned safely. Then his sister sent him for the Water of Life, when the two young lions followed him, and he could not drive them back. After travelling for a year the brother reached the Sea of the Water of Life, and while resting under a tree, heard two pigeons telling each other that the king's daughter was ill, and every doctor who failed to restore her was put to death, and she could only be cured by the Water of Life. "Mohammed l'Avisé" filled two bottles and a jar with the water, cured the princess with the water in the jar, married her, and after forty days, gave her one bottle, and set out to visit his family. At the sister's instigation, the negro slew Mohammed, cut him to pieces, and put the remains into a sack, which they loaded on the ass. Then the lions drove the ass to the wife of Mohammed, who restored his life with the water which he had left with her. Mohammed then shut up the lions, dressed himself as a negro, and went to visit his sister, taking with him some rings and mastic (ladin). His sister recognised his eyes; and while she and "the negro were disputing,

¹ This is a variant of the Nose Tree; I do not remember another in genuine Oriental literature (cf. Nights, x., app., p. 449).

² How small the world becomes in this story!

Mohammed slew the negro and the three [sic] children, and buried his sister alive. He then returned to his wife, announced that his relations were dead, and asked for a hundred camels; and it took them a week to convey away the treasures of the robbers.

XI. Histoire d'Arab-Zandyq.

This story is translated by Mr. W. A. Clouston, *Suppl. Nights*, iii., p. 411, and need not be repeated here.

XII.—Histoire du prince et de son cheval.

A prince and foal were born at the same time, and some time afterwards the mother and the mare died. The king married again, and the new queen had an intrigue with a Jew. They plotted to poison the prince, but his horse wept and warned him. Then the queen pretended to be ill, and asked for the heart of the horse, but the prince fled to another kingdom, and bought clothes from a poor man, packing his own on his horse. Then he parted from the horse, who gave him a hair and a flint, telling him to light the hair whenever he needed him. The prince then went to a town, and engaged himself as under gardener to the king. Hewas set to drive the ox which turned the water wheel, but one day he called his horse, put on his own clothes, and galloped about the garden, where the youngest princess saw "Mohammed l'Avisé" from the window, and fell in love with him. He then returned to the water wheel, and when the head gardener returned and found the garden in disorder, he wanted to beat him; but the princess interfered and ordered the prince to receive a fowl and a cake of bread every day. The princess then persuaded her mother and sisters that it was time to be married, so the king ordered everybody to pass under the window of the seven princesses, each of whom threw down a handkerchief on the man of her choice. But the youngest would look at no one till at last they fetched the gardener's boy, when the king was angry, and confined them in a room. The king fell ill with vexation, and the doctors ordered him to drink bear's milk in the hide of a virgin¹ bear. The king's six sons in law were ordered to seek it, and Mohammed too set forth mounted on a lame mare, while the people jeered him. Presently he summoned his own horse, and ordered him to pitch a camp of which the beginning and the end could not be seen, and which should contain nothing but bears. When the six sons in law passed, they dismounted, and asked the attendants for what they required, but they referred them to their king. The latter offered themlwhat they asked, but branded a ring and a circle on the back of each of the sons in law. However, he gave them only the milk and hide of old she bears, while he himself took the milk of a virgin¹ bear that had just cubbed for the first time, slaughtered it, put the milk into the skin, and then remounted his lame mare, saying to the horse, "God reward you." He returned to town, and gave the milk to his wife who took it to her mother. Then the six sons in law brought the milk to the doctors, but when they looked at it, they said, "This is the milk of an old she bear and is good for nothing." Then they gave the king the other milk, and cured him, but he was much annoyed to hear who had brought it. Soon afterwards a war broke out, and the king pitched his camp outside the town in face of the enemy. Mohammed set out again on his lame mare, the people shouting after him, "Go back, sir, for the soldiers have been defeated." Then he summoned his horse, put on his own clothes, and said to the horse, "Let your hair shoot forth fire." Then he came before the king, saying, "I declare for you and your six sons in law." He rushed into battle, smiting with his sword, while his horse shot forth fire. They slew a third of the enemy, and then disappeared, while the king lamented. "Ah, if my six sons in law had only done this !" After his exertions Mohammed was tired, and went home to sleep. Next day the same thing happened, but the king put his own ring on his finger. On the third day he slew the remaining third of his enemies, but his arm was wounded, and the king bound it up with his own handkerchief before he departed.

¹ It is evident that a young she bear is all that is meant.

The king gathered together the horses and the spoil, and returned to town, much vexed that his sons in law had done nothing. Then the youngest princess asked her mother to send for her father to look at the ring and the handkerchief, when he fell down and kissed the feet of Mohammed, who rose up giddy from sleep, but when he was asked his history, he answered, "I am a prince like yourself, and your six sons in law are mamelouks of my father. I beat them, and they took to flight, and through fear of my father, I set out in search of them. I came here and found that they were your sons in law, but I imposed silence on them. But as regards your daughter, she saw me in the garden, and recognised my real rank; here is your daughter, O king; she is still a virgin." Then the wedding was celebrated with great pomp, and Mohammed remained with his father in law for some time, until he desired to return to his own country. On his arrival he found that his father had died, so he ascended the throne, and ordered his mother in law and the Jew to be burned.

Carlo de Landberg, *Básim le Forgeron et Haron Er-Rachid*, 8vo., Leyden, 1888.

Text and translation of a modern Arabic story of an unfortunate smith and hashish eater whom Harun encounters on one of his usual nocturnal rambles. Harun plays a succession of practical jokes on him, driving him out of his employment every day, and supping with him every night. At last he bastinadoes him, and throws him into prison, where a jinniyah takes pity on him, and confers unlimited power on him, which he enjoys for a week, and then dies, to the great grief of Harun.

ADDITIONAL NOTE TO SUPPL. VOL. V. (pp. 318-320).

Compare Boccaccio's story of the Devil in Hell (Day iii. No. 11).

TO RICHARD FRANCIS BURTON.

The Thousand Nights and a Night.

*ATHWART the welkin slant the snows and pile
On sill and balcony; their feathery feet
Trip o'er the landscape, and pursuing sleet,
Earth's brow begloomed, robs the skies of smile:
Lies in her mourning-shroud our Northern Isle,
And bitter winds in battle o'er her meet.
Her world is death-like, when behold ! we greet
Light-gleams from morning-land in welcome while.*

*A light of golden mine and orient pearl—
Vistas of fairy-land, where Beauty reigns
And Valiance revels; cloudless moon, fierce sun,
The wold, the palm-tree; cities; hosts; a whirl
Of life in tents and palaces and fanes:
The light that streams from THOUSAND NIGHTS AND ONE.*

ISABEL BURTON,

TANGIER, MAROCCO: Feb, 19, 1886.

THE BIOGRAPHY OF THE BOOK.

PRELIMINARY.

I HERE propose to produce what may be called the "biography" of a book whereof, methinks, the writer has some reason to be proud, a work which, after occupying him for the third of a century, well nigh half the life of average man and the normal endurance of a generation, can show for result these sixteen volumes. A labour of such parts and magnitude deserves, in my humble opinion, some notice of the main features distinguishing its career, especially of its presentation to Court (Public Opinion) and its reception by the high officials of the Palace, the critics, reviewers and criticasters.

And there is yet another consideration. To ignore the charges and criminations brought forward by certain literary Sir Oracles would be wilfully suffering judgment to go by default. However unpopular and despised may be, as a rule, the criticism of critique, and however veridical the famous apothegm, "A controversy in the Press with the Press is the controversy of a fly with a spider," I hold it the author's bounden duty, in presence of the Great Public, to put forth his reply, if he have any satisfactory and interesting rejoinder, and by such ordeal to purge himself and prove his innocence unless he would incur wittingly impeachment for contumacy and contempt of court.

It is not only an instinct of human nature expressed by *nemo me impune lacessit* which impels to answering in presence of the passers by the enemy at the gate; it is also a debt which his honour and a respectful regard for the good opinion of his fellows compel the author to repay. The man who is feeble enough silently to suffer detraction and calumny at the hands of some sciolist or *Halb bildung* sheltering his miserable individuality under the shadow (may it never be less!) of "King We," simply sins against himself as the Arabs say and offends good manners by holding out a premium to wanton aggression and injurious doing. The reading world has a right to hear the *alteram partem* before it shall deliver that judgment and shall pronounce that sentence wherefrom lies no appeal. To ignore and not to visit with *represailles* unworthy and calumnious censure, may become that ideal and transcendental man who forgives (for a personal and egoistical reason) those who trespass against him. But the sublime doctrine which commands us to love our enemies and affect those who despitefully entreat us is in perilous proximity to the ridiculous; at any rate it is a vain and futile rule of life which the general never thinks of obeying. It contrasts poorly with the common sense of the pagan—*Fiat Justitia, ruat calum*; and the heathenish and old Adamical sentiment of the clansman anent Roderick Dhu

"Who rights his wrong where it was given,
If it were in the court of Heaven,"

L. of the Lake, v. 6.

—commends itself far more to what divines are pleased to call "fallen human nature" that is the natural man.

And here before crossing the threshold, I would seize the opportunity of expressing my cordial gratitude and hearty thanks to the Press in general, which has received my Eastern studies and contributions to Oriental knowledge in the friendliest and most sympathetic spirit, appreciating my labours far beyond the modicum of the offerer's expectation and lending potent and generous aid to place them before the English world in the fairest and most favourable point of view. To number a small proportion of "black sheep" is no shame for a flock amounting to myriads: such exceptional varieties must be bred for the use and delectation of those who prefer to right wrong and darkness to light. It is with these only that my remarks and retorts will deal and consequently I have assigned to them the post of honour. The various extracts from notices, favourable, appreciative and complimentary, appear as the "Opinions of the Press" at the end of this volume, and again I take the opportunity of professing myself truly thankful for the good word of the Fourth Estate, and for its wisely detecting the soul of good in things evil.

The romantic and exceptional circumstances under which my large labour was projected and determined have been sufficiently described in the Foreword (vol. i. pp. vii–x). I may here add that during a longsome obligatory halt of some two months at East African Zayla' and throughout a difficult and dangerous march across the murderous Somali country upon Harar Gay, then the Tinbukhtú of Eastern Africa, *The Nights* rendered me the best of service. The wildlings listened with the rapt attention of little lads and lasses to the marvellous recitals of the charming Queen and the monotonous interpellations of her lay image sister and looked forward to the evening lecture as the crown and guerdon of the toilsome day. And assuredly never was there a more suitable setting, a more admirable mise-en-scene for *The Nights* than the landscape of Somali land, a prospect so adapted to their subject matter that it lent credibility even to details the least credible. Barren and grisly for the most part, without any of the charms gladdening and beautifying the normal prospects of earth, grassy hill and wooded dale, park like plain and placid lake, and the snaking of silvery stream, it displays ever and anon beauties made all its own by borrowing from the heavens, in an atmosphere of passing transparency, reflections of magical splendours and of weird shadows proper to tropical skies. No rose hue pinker than the virginal blush and dewy flush of dawn in contrast with the shivering reek of flaming noon tide, when all brightness of colour seems burnt out of the world by the white heat of sun glow. No brilliancy more gorgeous or more ravishing than the play of light and shade, the rainbow shiftings and the fiery pinks and purples and ambers and carmines of the sunset scenery—the gorgeous death bed of the Day. No tint more tender, more restful, than the uniform grey, pale and pearly, invading by slowest progress that ocean of crimson that girds the orb of the Sun King, diminishing it to a lakelet of fire and finally quenching it in iridescent haze. No gloom more ghostly than the murky hangings drooping like curtains from the violet heavens during those traveller's trials the unmoonèd nights, when the world seems peopled by weird phantoms and phantasms of man and monster, moving and at rest. No verdure more exquisite than earth's glazing of greenery, the blend of ethereal azure and yellow; no gold more sheeny than the foregrounds of sand shimmering in the slant of the sun ; no blue more profound and transparent than the middle distances; no neutral tints more subtle, pure, delicate and sight soothing than the French grey which robes the clear cut horizon; no variety of landscape more pronounced than the alternations of glowing sunlight and snowy moonlight and twinkling starlight, all streaming through diaphanous air. No contrast more admirable than the alternation of iron upland whereupon hardly a blade of grass may grow and the Wady with its double avenue of leek green tamarisks, hedging now a furious rain torrent then a ribbon of purest sand; or the purple grey shadow rising majestic in the Orient to face the mysterious Zodiacal Light, a white pyramid whose base is Amenti—region of resting Osiris—and whose apex pierces the zenith. And not rarely this "after glow" is followed by a blush of "celestial rosy red" mantling the whole circle of the horizon where the hue is deepest and paling into the upper azure where the stars shine their brightest. How often in Somali land I repeated to myself

Contentez-vous, mes yeux,
Jamais vous ne verrez chose plus belle;

and the picture still haunts me.

Reviewers of the Work Reviewed

This section, concerned with response to critique, positive and negative, of contemporary press is maybe today of minimal interest. For interested parties the content can be retrieved in one of the many sites that contain photo images of this volume's text.