

THE BOOK OF THE THOUSAND NIGHTS AND A NIGHT

**A Plain and Literal Translation
of the Arabian Nights Entertainments
by Richard F. Burton**

**VOLUME SIXTEEN
(Supplemental Volume Six)**



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The Book Of The Thousand Nights And A Night
A Plain and Literal Translation
of the Arabian Nights Entertainments
by Richard F. Burton
First published 1885–1888
Volume Sixteen
Supplemental Nights
To The Book Of The Thousand Nights And A Night
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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From the Appendix the following parts have been omitted: *Notes on the Stories Contained in Volume XVI*, by W. F. Kirby, *Index to the Tales and Proper Names*, *Index to the Variants and Analogues*, *Index to the Notes of W. A. Clouston and W. F. Kirby*, *Alphabetical Table of Notes (Anthropological, &c.)*, and *Additional Notes on the Bibliography of the Thousand and One Nights*, by W. F. Kirby.

Editorial note on *The Biography of the Book and Its Reviewers Reviewed*:
Page numbers in Burton's text refer to the original edition and have not been updated. Paragraph breaks are Burton's, with a few breaks added where original paragraphs considerably exceed one page of the present edition. With one exception, Burton's long and transgressing footnotes to the essay have been omitted.

Editorial note on *The Opinions of the Press*:

Different from many online editions of this volume, which have only a few of them, here all 77 reviews quoted in the "Shammar Edition" are included. The few cases where extensive quotes from Burton's texts have been omitted have been indicated. The reviewers' praise not only for Burton's translation but also for his footnotes notwithstanding, the editor of the present edition is unapologetic about having omitted or abridged most of them.

About the Author and *About this Edition* see Volume 1

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 Diyánisiás 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's 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.–cdxci.).

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 dcxxxii., 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 littérateur of the category “light,” an *ingénieux écrivain*, 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 Genève, | chez Barde, Manget et Compagnie, | Imprimeurs-Libraires. | Et se trouve à Paris | Rue et Hôtel Serpente. | 1788–89, 8°*. 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. | Ornées de 12 belles gravures. | Tome premier (— quatrième) | à Genève, | chez Barde, Manget et Comp’ | 1793*. This 8vo 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, | a 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 | 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.
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.
5. The Adventures of Simustafa (= “Sî” for Sídí “Mustafa”) and the Princess Ilsatilsone (Lizzat al-Lusún = Delight of Tongues?).

6. Adventures of Alibengiad, 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-bander = 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).
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 Magnrabi = the Moor); or, the Magician.
29. History of Halaiaddin ('Alá al-Din, Alaeddin, Aladdin), Prince of Persia.
30. History of Yemaladdin (Jamál al-Dín), Prince of Great Katay.
31. History of Baha-Ildur, Prince of Cinigae.
32. History of Badrildinn (Badr al-Dín), 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.

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 “phaenomena 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 (*Continués*, 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 Francais | Par
M. Galland, | Membre de l’Académie des Inscriptions et | Belles-
Lettres, Professeur de Langue Arabe | au Collège Royal, | Continué |
Par M. Caussin de Perceval, | Professeur de Langue Arabe au Collège
Impérial. | Tome huitième. | à 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 Chosroès 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 médecin 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. Histoire du marchand devenu malheureux.
7. Histoire du imprudent et de ses deux enfants.
8. Histoire du d’ Abousaber, ou de l’homme patient.
9. Histoire du prince Behezad.
10. Histoire du roi Dadbin, ou de la vertueuse Aroua.
11. Histoire du Bakhtzeman.

12. Histoire du Khadidan.
13. Histoire du Beherkerd.
14. Histoire du Ilanschah et d'Abouteman.
15. Histoire du Ibrahim et de son fils.
16. Histoire du Soleïman-schah.
17. Histoire du de l'esclave sauve du supplice.

VOLUME IX.

18. Attaf ou l'homme généreux.
(Gauttier, Histoire de l'habitant de Damas, vii. 234.)
19. Histoire du Prince Habib et de Dorrat Algoase.
20. Histoire du roi Sapor, souverain des îles Bellour; de Camar Alzemann, fille du genie Alatrous, et Dorrat Algoase.
(Gauttier, vii. 64.)
21. Histoire de Naama et de Naam.
22. Histoire du d'Alaeddin.
23. Histoire du d'Abou Mohammed Alkeslan.
24. Histoire du 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-Din by M. H. Zotenberg, Paris, Imprimerie Nationale, MDCCCLXXXVIII.) the MS. *Supplément 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. Préf. p. 17, et seqq.) It is labelled *Histoires tirées la plupart des Mille et une Nuits | Supplément Arabe | Volume de 742 pages*. The thick quarto measures centimètres 20½ long by 16 wide; the

binding is apparently Italian and the paper is European, but the filegrane or water-mark, which is of three varieties, a coronet, a lozenge-shaped bunch of circles and a nondescript, may be Venetian or French. It contains 765 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 écriture orientale de la fin du XVIII^e Siècle*. The colophon conceals or omits the name of the scribe, but records the dates of incept Kánún II^d. (the Syrian winter month January) A.D. 1772; and of conclusion Naysán (April) of the same year. It has head-lines disposed recto and verve, e. g.,

Haykár — Al-Hakím,

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
2. Say of the Sage Haykár
3. History of King Sabúr and the Three Wise Men
4. The Daughter of Kisrà the King (Al Bundukâni)
5. The Caliph and the Three Kalandars
6. Julnár the Sea-born
7. The Duenna, the Linguist-dame and the King's Son

* Pagination here omitted.

8. The Tale of the Warlock and the young Cook of Baghdad
9. The Man in the Bímáristán or Madhouse
10. The Tale of Attáf the Syrian
11. The History of Sultan Habíb and Durrat al-Ghawwás
12. The Caliph and the Fisherman
13. The Cock and the Fox
14. The Fowl-let and the Fowler

Upon these tales I would be permitted to offer a few observations. No. I. 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.).* 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.). 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 Chosroès. 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.) are taken bodily from “The Porter and the Three Ladies of Baghdad,” 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. 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 page numbers of these references are omitted here.

the Sabbágh MS. (Nights cclxxxvi.–cdviii.). The Bímáristán (No. ix.), alias Ali Chalabi (Halechalbé), has already appeared in my Suppl. vol. iv. No. xii., “The Caliph and the Fisherman,” makes Harun al-Rashid the hero of the tale in “The Fisherman and the Jinni” (vol. i.); 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 Dalílah” (vol. vii.) and its sister tale (vii.). 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 Père 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 *Commere 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 *littérateur* 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 Châlons-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 Père 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 law-suit 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 *littérateur*, 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 *Oeuvres 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 *littérateur* 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, un-

less 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

VOLUME SIX

The Say of Haykar the Sage

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 Almighty and his fair furtherance) to invite the Story of Haykar the Sage, the Philosopher, the Wazir of Sankharib the Sovran, and of the son of the wise man's sister Nadan the Fool.

They relate that during the days of Sankháríb the King, lord of Asúr and Naynawah, there was a Sage, Haykár hight, Grand Wazir of that Sovran 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; nathless 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 Alkermes, and his sitting was upon shag-piled rugs of silk. But when Nadan grew great and walked and shot up even as the lofty Cedar of Lebanon, his uncle taught him deportment and writing and reading 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

¹ The surroundings suggest Jehovah, the tribal deity of the Jews.

² i. e. a woollen cloth dyed red.

thou excellent companion, 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 me 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 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 Sarhádún³ 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

³ The great usurper Sargon, 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.

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: — “O dear my son, 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 coal 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 vadeth while fair report endureth unto infinity. O dear my son, be not deceived by a woman immodest of speech lest her snares waylay thee 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-tree 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. 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. 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; 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, 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. 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. 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, 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.

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 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 assuredly 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, Naudan⁴ 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 wrote a letter to Akhyash Abná Sháh, physician to the King of Persia and ’Ajám 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

⁴ The Arab. text has “Naudán,” which I take to be the Persian “New of knowledge” as opp. to Nádán, the “unknowing.”

missive shall have reached thee, do thou arise in haste and come to meet me and let our trysting-place be the Buk'at Nisrín, the Lowland of the Eglantine 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, lord of Misraim,* 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 all that be under thee with arms and armour complete, and march them to meet me on fifth-day 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

* Egypt.

⁵ The simplicity of old Assyrian correspondence is here well preserved.

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, 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?”

Now the name of the Sworder was Abú Sumayk the Pauper, 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.⁶ 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. 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

⁶ By way of insult; as I have before noticed.

away to execution. But when he was certified of coming death, he sent tidings thereof to his wife, Shaghafúní⁷ 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 kee 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.”

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 guards and the Sworder 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.⁸ Thereupon Haykar led the Headsman aside into privacy and said to him, “O Abu Sumayk, 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

⁷ “Thou hast enamoured me” from the root “Shaghaf” = violent love, joy, grief.

⁸ Who thus makes a “Ma’adabah” = wake or funeral feast before his death.

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: so bring him forth and 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!”⁹ And after this Shaghaftini, the wife of Haykar, brought meat and drink to her husband down in the Matamor,¹⁰ 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, keened 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

⁹ A formula which announces the death of his supposed enemy.

¹⁰ Arab. “Matmúrah,” a silo for storing grain, an underground cell.

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 in his Silo, ever praised Allah the Compassionate, 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 kind 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 charmers 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 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 ashes 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 himself 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 Sworder 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.” The King continued, “Fie upon thee, 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 duresse 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, 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. 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’álá — God Almighty be glorified!” and right happy were his household and his friends and all who had learned that he was still on life. Then did he as the King had bidden him and enoyed 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." 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 Swarder. 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; 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 hight Binúhál and the other Tabshálím. 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 mud and slaked lime that we may build 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 steads. 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 Egypt 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 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; 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 strangling.” 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-rite the King of Egypt donned his robes of

brightest escarlate; 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, 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 idol and thy chieftains favour the servitors thereof!" 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 to-morrow 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 Grandees 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,¹¹ and thy guards and grandees are like the white chamomile 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 Grandees?” Haykar made answer, “Heaven forbend I mention my liege lord the while thou sittest on 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 Grandees 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 bough 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

¹¹ The Syro-solar month = April; much celebrated by poets and fictionists: rain falling at such time into shells becomes pearls and upon serpents poison.

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 Grandees 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 wilt lend me the loan of nine hundred-weight 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 spoken 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 philosophy 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. Here-at 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." At this were agitated all present, and they marvelled and became perplext; 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?” 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?” 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 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 arrear 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.¹² Thereupon quoth he to Pharaoh, “Command thy slaves take up these ropes and I will twist thee as many of them as thou willest.” 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 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,

¹² 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.

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.’” 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 choolest, 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 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 home 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.’”¹³ 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

¹³ Striking the nape being the Moslem equivalent for “boxing ears.”

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 vain-glorious.

O dear my son, thou hast been as the scorpion who when she striketh her sting upon brass would pierce it. O dear my son, thou hast resembled the Sajálmah-bird 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-flowing 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,¹⁴ 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

¹⁴ The tree having furnished the axe-helve.

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 courses. 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 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 gavest 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,’ quoth he, ‘Lamb, Sheep, Kid, Goat, 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.’ 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. 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.

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 King.

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), 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 fête of 'Arafát.¹⁵ 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 high-ways 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 breasts and issued forth to circle about the thorough-fares of 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

¹⁵ This is the day of the sermon, when the pilgrims sleep at Muzdalifah. 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. Alms are obligatory on the two great 'I'ds or festivals, al-Fitr which ends the Ramazán fast and al-Kurbán during the annual Pilgrimage.

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." 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, 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;”¹⁶ and presently he enquired of her what might be the amount of both. 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; where-with 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, arras and curtains and all necessaries 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

¹⁶ This is said in irony.

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 Chosroë, wronged his lieges with mighty sore wronging;”¹⁷ 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 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 wrath 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 fête-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-cakes¹⁸ 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

¹⁷ 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.

¹⁸ A kind of pancake made of flour and sugar (or honey) and oil or butter.

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, wherewith the Caliph ordered the moneys be sent to her and the woman required; and 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-carrier 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 whore 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 cord 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 good will;” 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.¹⁹ 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 he replied, “Health to you and healing!” 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

¹⁹ I have emphasised this detail which subsequently becomes a leading incident.

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 gavest 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 to-night will be the Eve of the 'I'd, 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 Fête wherewith 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, whence gottest thou this charger: hast thou wilfully stolen it or suddenly snatched it?” 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.” 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 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, 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, 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 gavest 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!²⁰ 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 Sworder 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 time²¹ 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 Sworder granted this and Alaeddin glanced first

²⁰ i. e. Destiny so willed it.

²¹ This was the custom not only with Harun but at the Courts of the Caliphs generally.

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, and thrusting his feet into coarse shoon and high of heel and binding about his brows a honey-coloured turband he hent in hand a pellet-bow²² 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 Kaysariyah 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,²³

²² Arab. “Kaus al-Bundúk” (or Banduk) a pellet-bow, the Italian arcobugio, the English arquebuse. 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.

²³ i. e. by the Archangel Gabriel.

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; 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 by-standers, but when he glanced round he saw nobody give her aught. So he thrust his hand into his pouch saying in his mind, "Whatso of coin remaineth in purse shall go 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.

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-dews 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-wavèd 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 fellowèd be her brow with fullest moon that lights the darks *
When sun must borrow morning light from that fair forehead dazzling
bright, ah!*

*Were set in scales the fairest fair and balanced with a long compare *
Their boasts, thou haddest over-weight 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 requite 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, 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, “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, 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?" 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." 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 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 by-name 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 gore²⁴ 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;²⁵ 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, 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

²⁴ In text "Aská-hu 'alakah" = gave him a good sound drubbing ('alakah), as a robber would apply to a Judge had he the power.

²⁵ Lest he happen to meet an unveiled woman on the stairs.

that he knew them well; after which he enquired of the old woman her daughter's name and that of her sire and grandsire.

She wailed and cried, "Why and wherefore? 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,"²⁶ 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

²⁶ The "Wronged" (Al-Mazlúm) refers to the Caliph who was being abused and to his coming career as a son-in-law.

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. And when they prayed for mercy and said to him, “O our lord, the Commander of the Faithful, what be our crime?” he said to the artizans, “The hall such-and-such in the Darb-al-Záji,²⁷ 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?” He answered, “Take it from the government stores 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, 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?”

²⁷ The “Street of the Copperas-maker.”

“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 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 scaffoldings 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, and said to herself, “This my son-in-law, the Robber, is naught save a viceroy of the Jánn; 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 hemp 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 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."²⁸

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. 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

²⁸ Impossible here not to see a sly hit at the Caliph and the Caliphate.

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 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 *vaiselle*;²⁹ 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 to-day 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

²⁹ In the text, “Samd” = carpets and pots and pans.

wed thy daughter while we wotted naught thereof?" Answered she, "To-day 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 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, and quails, 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-Budukani, 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 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 Wálí 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 Názúk the Wali mounted horse with four hundred

headsmen and smiters of the sword, link-boys and low fellows, bearing cressets and paper-lanterns 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 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 Shamámah 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.³⁰ 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!*

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 Hasan — the Handsome — for that his face was fair and his works were fairer

³⁰ i.e. concealing the secret sins of the people.

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 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 bar 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 Harims 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: 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 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 ordure³¹ 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;

³¹ “Akkál bula’hu” i.e. commit all manner of abominations. “To eat skite” is to talk or act foolishly.

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: 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 mace studded with fourteen spikes, wherewith had he smitten a hill he had shivered it; and then he went forth into the street muttering, "I, ill-omened!"³² But the Caliph seeing him recognised him straitway and cried, "Yunas!" whereat the Emir knew him by his voice,

³² "Nahs" means something more than ill-omened, something nasty, foul, uncanny.

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 fulsomest, 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 ladder 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 parapet and looking adown therefrom upon the hall he saw a site like the Garden of Paradise which had been newly pranked 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 flower-bright and eyes black and white and beauty-spots fresh as greenth 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-Ayn * 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, 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 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? 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 well-away for his lost youthtide!”

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 vetchling 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, “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 morselling 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 Wali's 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, not forgetting a bundle of rods; 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,³³ 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

³³ i. e. a witch.

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 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 colick attacked his entrails and he would have spoken but he could stammer only “Bí, Bí, Bí” 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 creditor³⁴ and save thyself alive.”

³⁴ i.e. to whom thou owest a debt of apology or excuse.

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,³⁵ 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. 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!”

So this lord came in all haste 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

³⁵ i. e. the manacles, fetters, etc.

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, "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 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 com-

panion 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 willest: 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 bussed 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 accepted 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 hammered and binding round his head

a turband of fine gauze with richly embroidered ends made him Chief Lord of the Right³⁶ 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 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

³⁶ 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.

who was it rebuilded 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?”

“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 him³⁷ with a man who wrought all thou seest in half a day.” Then she related to her son what had befallen the Kazi and the Wali 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

³⁷ Alluding to the Wali and his men.

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-name 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, ’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!³⁸ What of thy brave words when anon thou saidst, ‘I will smite his neck?’” “And dost thou know,” quoth he, “who may be the person thou so callest?” 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 Wali 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, 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.”

³⁸ “Alakah khárijah” = an extraordinary drubbing.

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-Rashid replied, "May Allah pardon the Past."

Presently he sent for the Princess, the daughter of the Chosroë 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 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.

The Linguist-Dame, the Duenna and the King's Son

We here begin, with the aidance of Allah Almighty, and invite the History of the Tarjumánah³⁹ and the Kahramanah⁴⁰ 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 Roum 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, "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

³⁹ Lit. an interpreter woman.

⁴⁰ A duenna, nursery governess, etc.

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, 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 bondswomen; 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 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, 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;⁴¹ 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

⁴¹ Such as the headstall and hobbles the cords and chains for binding captives, and the mace and sword hanging to the saddle-bow.

upon his wayfare he was met by a horseman of the horsemen,⁴² 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 goodliness 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 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'álà — 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

⁴² i.e. not a well-known or distinguished horseman, but a chance rider.

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."

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 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, 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 longsofdest 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 at the gateway. Hereat all those 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! fear 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 Tarjumanah, 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, 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 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 Tarjumanah, 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!), 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.”

She resumed, “Relate to me anent that which drank water during its life-time and ate meat after its death?” He answered saying, “This be the Rod of Moses the Prophet (upon whom be The Peace!) which,

when a living branch⁴³ 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 host⁴⁴ 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, and secondly 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, the second was Elias 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,

⁴³ In this word “Hayy” the Arab. and Heb. have the advantage of our English: it means either serpent or living, alive.

⁴⁴ It is nowhere said in Hebrew Holy Writ that “Pharaoh,” whoever he may have been, was drowned in the “Red Sea.”

“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.” She said, “Inform me concerning the Nákús, or the Gong, who was the inventor thereof and at what time was it first struck in this world?” He answered saying, “The Gong 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 Tarjumanah 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 to be seated.

As soon as he had taken seat she gave her commands to the Tarjumanah, 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,⁴⁵ and both, at the end of time, will be brought out by a man hight Al-Násirí.”⁴⁶

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 ye may veil your persons.’” She enquired, “Tell me concerning the Asáfír,⁴⁷ and why they were so called, and who first named them with such name?” He answered saying, “There was in the days of the Moses the Prophet (upon whom be The Peace!) a fowl called Fír, 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 Fír 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 Fír?’ and they answered, ‘O our lord, ’Asá Fír,’⁴⁸ 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

⁴⁵ Gennesaret (Chinnereth, Cinneroth).

⁴⁶ I cannot explain this legend.

⁴⁷ Plur. of “’Usfír” = a bird, a sparrow.

⁴⁸ i. e. “Fír is rebellious.”

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.”

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 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 Tarjumanah 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 prayer 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 Prophet (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 habit⁴⁹ of Adam in Paradise?” and he answered saying, “Adam’s habit in Eden was his flowing hair.”

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?’” He answered saying, “Verily the Lord determined to tempt and to test him albeit he kenned right clearly that the Prophet was free

⁴⁹ Arab. “Libás” = clothes in general.

of will yet fully capable of enduring the trial; nathless, He resolved to do on this wise that he might stablish 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'hák as a Corban or Sacrifice; and of the truth of his trust he took his child 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 gatherest me and keepest my covenant: so take thou yonder rain and slay it as a victim in the stead of Is'hák.' And after this he entitled 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 fighting 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 Jerusalem 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!" 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

Tarjumanah 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 prosperity but Time turned upon him and Poverty mis-handled him; so he mounted his father and clothed him with his mother⁵⁰ 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." 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 Tarjumanah 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 Tarjumanah 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

⁵⁰ He had sold his father for a horse, etc., and his mother for a fine dress.

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 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 backwards 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." 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; 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 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 Tarjumanah 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, delightsome 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 see or reply thereto, he would do naught else save to summon the Cohen⁵¹ 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 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

⁵¹ In the text, “Káhin,” a Cohen, a Jewish Priest, a soothsayer.

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; when his father-in-law died, succeeded to the kingdom which he ruled so well.

The Tale of the Warlock and the Young Cook of Baghdad

Here we begin with the aidance of Allah Almighty, the Tale of the Warlock and the Young Cook of Baghdad.

It is related (and Allah is All knowing!) of a certain man which was a Warlock, that Destiny drave 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 blended with the River Furát⁵² 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; 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. Then the Warlock considering the face

⁵² Tigris and Euphrates.

of this Cook saw his colour wan as the hue of metal leaves and he was lean of limb; 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 Truth 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!" 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 made 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, the Commander of the Faithful, hath a daughter fair of favour, and gracious of gesture; beautiful, delightsome 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 not, leave their shops and warehouses and taverns 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 Hamman 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 rods 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; also a bit of cooked meat, 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 Conjunction 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 Imrán⁵³ 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;” then do thou set the objects upon a fire exceeding fierce and recite then over them, “This be the business; and were Such-an-one, daughter of Such-an-one, within the well of Káshán⁵⁴ or in the city Ispahan or in the towns of men who with cloaks buttoned tight and ever ready good-fame to blight,⁵⁵ 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

⁵³ Probably the name of some Prince of the Jinns.

⁵⁴ Proverbial for its depth.

⁵⁵ Doubtless meaning Christians.

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 bedding 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 mankind or of Jánn-kind?" whereto he answered, "I am human and of the most honourable." She resumed, "Then who was it brought me hither to thee?" and he responded, "The Angels and the Spirits, the Jinns and the Jann." "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?" and both lovers cried, "We were in the Garden of Paradise together with the Hur and Ghilman: 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 justest 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 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;” 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, 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 nighted 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;⁵⁶ 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

⁵⁶ i. e., a martyr of love.

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 tried 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 jangle of horses' tramp and the wrangle and cangle of men's outcries. Upon this 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 amiddlemost a main dashing with clashing billows. 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 amiddlemost 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; otherwise 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 fulsomest of the Jann, for indeed never heard we nor saw we 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 Swordsman 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 hew 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 practice upon thy life. Now ’tis my rede that thou rise and kiss the hand of this Sage and sue his protection, 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 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 arrear 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 perplexed 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 He⁵⁷ might show thee such marvels as these.” Then the Warlock signalled with his hand to the lions which

⁵⁷ Or “he”: the verb may also refer to the Sage.

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 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 vomited 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. 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,⁵⁸ 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 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 beast 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 lad to sleep withal. And if I say to them, ‘What intent have ye? Ye are in meanness and misery 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

⁵⁸ i.e. my high fortune ending in the lowest.

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 showed a smiling face 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 Paradise 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 dispread 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 practiced 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 man-kind 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,” 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, 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

Tobe⁵⁹ 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?"

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 marketplace, quoth 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

⁵⁹ A loose robe like a nightgown.

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 '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;⁶⁰ wherent he was sore perplexed and cried out to the Caliph, "O Satan, dost thou palm off

⁶⁰ Arab. "Sandarúsah" = red juniper gum.

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 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 holcus and sesame and millet as chanced fall in his way; but, being careless of himself, he had left the village afar off 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 perplext 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 Fox 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 thewards, 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-to-ing and a-fro-ing; 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, wild pigeon and turtle-dove, poultry and fowls and Katás and quails 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 punishment 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 (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!”⁶¹

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. 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 Chan-

⁶¹ In text “yá zayn” = Oh, the beautiful beast!

ticlear,” 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. 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 Fowl-let with the Fowler

Here we begin to indite the History of what befel the Fowl-let from the Fowler.

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 Fowl-let, "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 Hold-fast 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 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 God-fearing;
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.*⁶²

And one of the Sages hath said, 'Solitude and not ill associate.' Also quoth they to Al-Bahlúl,⁶³ 'Why this tarrying of thine amid the homes of the dead 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 parent quickened anew and longed for my society verily I would take flight from them.'

Replied the Fowl-let, "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

⁶² The lines are wholly corrupt.

⁶³ This worthy was a half-witted Sage, who occupies his own place in contemporary histories flourished under Harun al-Rashid and still is famous in Persian Story.

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.’ 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
and fear.”*

Therewith quoth the Fowl-let, “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.’” 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 doth 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 Fowl-let 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 robe 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 accompt⁶⁴ 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 staff thou hendest in hand?” 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

⁶⁴ “Hisában tawíl” = a long punishment.

that I may prop me thereon and that it aid my endeavour when a-fasting.” The Fowl-let 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 Fowl-let 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! Verily I have fallen into wreek and am betrayed by friendly freke and oh, the excess of my trouble and tweak, Zík, Zík! O Thou who keenest my case, do Thou enable me escape to seek, and save me from these straits unique and be Thou ruthful to me the meek!” Thereupon quoth to him the Trap, “Thou criest out Zík! Zík! and hast fallen into straits unique and hast strayed from the way didst seek, O Miscreant and Zindík,⁶⁵ 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.”

⁶⁵ “Zindík” = Atheist, Agnostic.

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 Fowl-let 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 or in Harísah⁶⁶ 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.” 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

⁶⁶ “Harísah” = meat-pudding.

fourth of clotted curd cooked with Summák,⁶⁷ and a fine fry and eke conserves of pears and quinces and apples and apricots hight the rose-water and vermicelli and Sikbáj;⁶⁸ and meat dressed with the six leaves and a porridge and a rice-milk, and an 'Ajjíyah⁶⁹ 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.”

Now when the Fowl-let 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-Sámiri 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 drowning decree.*

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,

⁶⁷ A plant with acid flavour, dried, pounded and peppered over meat.

⁶⁸ A marinated stew.

⁶⁹ So in text: I suspect for “'Ajínniyah” = a dish of dough.

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 Fowl-let, "I will teach a trio of words all wise and will discover to thee in this earth a Hoard where-with 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 Fowl-let 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 duty didst forbear * Nor from that
malady hast safety or repair:*

*Then blame thyself nor cast on other wight the fault * And lacking
all excuse to death of misery fare!*

Then resumed the Fowl-let, “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 Anúshír wán the King.” But when the Birder 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 pine 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 drachms 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 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: —

*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 Fowl-let 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 Fowl-let and the Fowler entire and complete.

The Tale of Attaf

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

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 Shám⁷⁰ there dwelt of old a man Attáf hight, who rivalled Hátim of Tayy⁷¹ 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 Mastur the Eunuch passed with them into the place where his treasures were stored. Presently quoth he to the Wazir, "O Ja'araf, 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, whereat the Wazir considered him and cried, "O King of the Age, how is it I espy thee reading and weeping and laughing at one and the same moment when none so act save madmen and maniacs?" 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

⁷⁰ Damascus-city, the "Smile of the Prophet." Shám = Syria (and its capital) the land on the left, as opposed to Al-Yaman the land on the right of one looking East.

⁷¹ Hátim of the Tayy-tribe, proverbial for liberality.

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 laugh 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 home-wards 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.”⁷² Ja’afar replied, “Not until I shall have laid a charge upon

⁷² The father spoke not at random, but guessed that the Caliph had been reading the book *Al-Jafr*. 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.

my Harím;” but Yahya cried, “Enter not these doors, hie thee at once to Al-Sham, 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 Marj⁷³ or mead of Damascus.

Now it so fortune'd that on that same day Attaf, a fair youth and a well-known 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 while⁷⁴ after which Attaf arose and led Ja’afar to his house accompanied 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 to 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; and finally, at their ease and in their

⁷³ This is the open grassy space on the left bank of the Baradah River.

⁷⁴ The scene is described at full length in the Cotheal MS. with much poetry sung by a fair slave-girl and others.

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, and what was the cause of thy coming and of thy favouring us with thy footsteps?" So Ja'afar disclosed to him his name and office 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 to my side; however, I will venture the question." Accordingly he addressed his host saying, "O Attaf, art thou single or married?" "I am married, O my lord," quoth the other, wherewith Ja'afar resumed, "Wherefore dost thou not go within and lie with thy Harím?"

"O my lord," replied Attaf, "the Harim 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 to-night with my Harim and rise betimes to enter the Hammam.⁷⁵ 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

⁷⁵ Which would be necessary after car. cop. with his women.

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,⁷⁶ and spent a day worthy to be numbered in men’s lives. Nor did they cease visiting place after place 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 from seeing the Cathedral-mosque of the Ommiades.”⁷⁷ “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.”

⁷⁶ In text “Kabr al-Sitt,” wherein the Sitt Zaynab, aunt to Mohammed, is supposed to lie buried.

⁷⁷ Arab. “Jámi’ al-Amawí,” one of the Wonders of the Moslem World.

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 Jami' 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 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. And hardly had he looked before those casements were opened and suddenly appeared thereat a young lady, 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 and midday: indeed I deem that thou hast lain awake o’ night and hast not slept until so near the mid-forenoon.”

“O my brother, I have no Kayf,”⁷⁸ 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 preventer⁷⁹ 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; say me

⁷⁸ “Kayf” = joy, the pleasure of living.

⁷⁹ In text, “’Ayyik,” or “’Ayyuk” = a hinderer (of disease).

what aileth thee?" "All is excitement 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. Nothing 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 requireth 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 house-master on return to the men's apartment, and Attaf asked him, "Hast thou written thy perscription?" "Yes," answered the Leach, "I have written it and set it under his head." Thereupon the host pulled out a piastre 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 written, "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 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-wife 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, 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 accompanied by a party of friends when his father-in-law asked him, "Wherefore hast thou done on this wise?" "To-day," 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. Furthermore an occasion befell and this oath fell from my mouth and I bade her be the owner of herself.⁸⁰ 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 myself 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 widowhood⁸¹ 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." Then he fell to taking him every day amongst the crowd of pleasure-seekers and solacing him with a show of joyous spectacles 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

⁸⁰ One of the formulæ of divorce.

⁸¹ "Al-'iddah," in the case of a divorcée three lunar months, for a widow four months and ten days

act on this wise. I will bring thee a troop of ten Mamelukes and four servants 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 Marwán⁸² and the Grandees of Syria will flock forth to meet and greet thee with fêtes 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 Homs 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 bāt-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 write and dispatched 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 Kapújí⁸³ entered Damascus and read out the Wazirial letter announcing Ja'afar's return from Egypt. Hereat the Governor arose and after sending a present of provisions without the walls bade pitch the tents, and the Grandees of Syria rode forth to meet the Minister, and the Headmen

⁸² 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).

⁸³ "Kapú" is a door, a house or a government office and Kapújí = a porter.

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 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."⁸⁴ 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;"

⁸⁴ Meaning that he waived his right to it.

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.

At the time appointed the Minister took horse escorted by the Governor and the Grandees, and they brought out the mule-litter wherein was the bride, and the procession rode onwards until they had reached the Dome of the Birds,⁸⁵ 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.”⁸⁶ 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

⁸⁵ “Kubbat al-’Asáfir;” on the road from Damascus to Palmyra, about four hours’ ride from and to the N. East of the Báb Túmá or N. Eastern gate.

⁸⁶ Meaning that Attaf had not the heart to see his cousin-wife leave her home.

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 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?” Whereto 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 the 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?" 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 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 friends 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 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 spoke 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 gag into my mouth wend thy ways and save thy life and leave me to bear all blame.” 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 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 recognized, came upon me and ere I was ware of them they broke down the prison door and killed me; 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) 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 the 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? 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. 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;⁸⁷ 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-in, while sundry said to Attaf who was in pauper plight, “Come and eat thou;” for it was a popular feast. 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 to-ing and fro-ing.

As evening evened Attaf entered a cathedral-mosque and prayed

⁸⁷ 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.

the night-prayers when he was accosted by the eunuchs who cried, "Arise and gang this 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 to-night I will bolt the door nor allow any to sleep here. 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 compliments⁸⁸ 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 brother⁸⁹ 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 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 honorable 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

⁸⁸ An idiom = he did not succeed in his design.

⁸⁹ "Cousin" being more polite than "wife."

with the former, and thus have the back-bones had a single lappet.' However I will bear thee to Baghddad where I will stablish 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 thee 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 forth 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. This endured until they entered Baghddad-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, 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 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 Háshimi?”⁹⁰ 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 *procès-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 the 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 Sobáshí 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 hang 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 recognized 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

⁹⁰ i.e. a descenant of Al-Háshim, great-grandfather of the Prophet.

guest.⁹¹ “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 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 drank wine and ate the early meal 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 Abdal-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

⁹¹ 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 Sharíf or Háshimi.

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 marvelous 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 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 befall; 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 what 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 Syria⁹² and forward to him a signet-ring by way of sign that no petition which doth 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. Hereat the folk feared with exceeding great affright and fell to saying, “Gone is the head of Abd al-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, 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

⁹² 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.

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.

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 Rabī'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, 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.

The Tale of Attaf

by Alexander J. Cotheal

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 Naïb 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 Naïb 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 book-shop 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: a 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 a 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 Homs 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 Fullag 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 saw* 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

* In the text: "The Rawi said," but this doesn't seem to make sense.

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 to-day 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 portière 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 éclat 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, to-morrow 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 to-day 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?*

*The 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 perscribed for him by the Hakím. Ja'afar said, O my lord, he wrote for me a paper which is under the pillow. Attaf put out his hand, took 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 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 this 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 favored 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, odaliques 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 Naïb 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 willest 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 guesthouse 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 Wali and the Naïb 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 of a Wazir, and set up for him a throne and sent some slaves to the Naïb of Damascus to announce the arrival of Ja'afar on business of the Caliph. As soon as the Naïb 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 Naïb 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 Naïb 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 Naïb 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 Naïb 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 good-bye 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 foward 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 Naïb 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 Naïb 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 Naïb 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 Naïb 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 answered, O scoundrel, thou art an ignorant fellow of the rabble, dost dispute with the Naïbat 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 Emîrs 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, illtreat 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 pen-case 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 he 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 staunched 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 Naïb, 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 Sworder 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. To-day 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 savest 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 these verses: —

*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 Naïb, 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.⁹³

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 Hilál⁹⁴ whose head men were the Emir Hilál and the Emir Salámah. 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;⁹⁵ 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.⁹⁶ And as time went on his sire rejoiced in him with joy exceeding and reared him with fairest rearing and bade them teach him Koran-reading

⁹³ = Pearl of the Diver.

⁹⁴ The “Banú Hilál,” a famous tribe which formed part of a confederation against the Prophet on his expedition to Honayn.

⁹⁵ i.e. Moon of the Nobles.

⁹⁶ = the Beloved.

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 Sultan 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 caligraphs 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 here 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 doth 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. Know thou,

O my lord, that erst I sat as Kázi amongst the Jinns and I was enthroned amid the Kings of the Jánn, whenas one night of the nights a Voice 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.”

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!” 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.*

Whereupon all about them were perturbed and were amated 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 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 evanished 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 compellèd 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 horse-man 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 Dáúd⁹⁷ the 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 Samhari 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 repealed 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

⁹⁷ "Dáúd" = David.

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 lance 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 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; nay, my sole object was my son to incite that he might learn battle and combat aright, and the charge of the heroic Himyarite 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 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 thewards." "And, say me, what may be thy name?" "I am hight Al-'Abbús, 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 patrial stead; and, after enduring that which amateth man's wit, thou shalt win union with the daughter of Queen Kamar al-Zamán." 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, while a host of Sayyids and Sharífs 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, 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 ’Atrús of the Jánn, 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, 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 lot 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 borders 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 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 aweary 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 Bán, 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 befel, 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 cavalalice; 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 thenceforwards 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 to-day 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 back 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 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; so they summoned the pages who brought cucurbits of rose-water 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,”⁹⁸ but the son retorted, “Verily I will not depart from this place wherein I was parted from the dearling 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

⁹⁸ 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.

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 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
familiar have wrought me pain;
And whene’er you’re absent I pine, and fires * In my heart beweepe
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 Davidian 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: —

*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 offence was dispread, the escort said, “Dismount we in this garden 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 lifeblood 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 weight of that same,” quoth one of them, and the others took it from him and presently, when occasion served, they put it into 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 drowned in sleep they arose and sat in council, and quoth one of them, “Let us cut his throat

from ear to ear;” 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 Rabf’a, “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-work can possibly abide hidden from his father? Now I swear by the loyalty 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 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 part 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; 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 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 core 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-collar 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.

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 All-might and of Grandeur All-puissant and All-excellent!” Then he began improvising these verses: —

*Failleth 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 Beings⁹⁹ designed.*

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

⁹⁹ Arab. "Kaunayn" = the two entities, this world and the other world, the past and the future, etc.

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 Jann 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 amate 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; and do thou beware how thou raise 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 place 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 sea-shore 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 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 displays
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 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 sea-shore 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 beweping 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: hapy 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 aught resembling it.” The pilot continued, “O folk, this main is hight ‘The Azure;’ 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,¹⁰⁰ 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, 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 amidmost 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

¹⁰⁰ i.e. “The Stubborn,” “The Obstinate.”

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 belly 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, “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 harbour and cast anchor therein, when the canoes 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 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 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, 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-writ 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 dispread.

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 "Harkening 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 conjunction; 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 dispread, 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 impale each upon his own pale. 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.

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 rôle is that of the naïve *ingénue*, 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 Dorathilgoase, 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.

APPENDIX

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 and Its Reviewers Reviewed

“It has occurred to me that perhaps it would be a good plan to put a set of notes ... to the ‘Origin,’ which now has none, exclusively devoted to the errors of my reviewers. It has occurred to me that where a reviewer has erred a common reader might err. Secondly, it will show the reader that we must not trust implicitly to reviewers.”

Darwin’s Life, ii. 349.

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 impunè 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 *représailles* 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 coelum*; 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. vi.-ix). I may here add that during a long-some 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-scène* 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 embers 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 unmoored 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-gray 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

— *Contente-vous, mes yeux,
Jamais vous ne verrez chose plus belle;**

and the picture still haunts me.

~

And now, turning away from these and similar pleasures of memory, and passing over the once-told tale (Foreword, vol. i. pp. ix, x) of how, when and where work was begun, together with the disappointment caused by the death of my friend and collaborator, Steinhäuser; concerning the copying process which commenced in 1879 and anent the precedence willingly accorded to the “Villon Edition,” I proceed directly to what may be termed

* Be content, my eyes, Never will you see something more beautiful.

The Engineering of the Work.

During the autumn of '82, after my return from the Gold Coast (with less than no share of the noble metal which my companion Cameron and I went forth to find and found a failure), my task began in all possible earnest with ordering the old scraps of translation and collating a vast heterogeneous collection of notes. I was fortunate enough to discover at unlettered Trieste, an excellent copyist able and willing to decypher a crabbed hand and deft at reproducing facetious and drolatic words without thoroughly comprehending their significance. At first my exertions were but fitful and the scene was mostly a sick bed to which I was bound between October '83 and June '84. Marienbad, however, and Styrian Sauerbrunn (bei Rohitsch) set me right and on return to Trieste (Sept. 4, '84), we applied ourselves to the task of advertising, the first two volumes being almost ready for print. And here we were confronted by a serious question, What number of copies would suffice my public? A distinguished Professor who had published some 160,000 texts with prices ranging from 6d. to 50 guineas, wrote to me in all kindness advising an issue of 150 to 250: an eminent printer-publisher would have ventured upon some 500: others rose to 750 with a warning-note anent "wreckage," great risk and ruinous expenditure, while only one friend — and he not in business — urged an edition of 2,000 to 3,000 with encouraging words as to its probable reception. After long forethought I chose 1,000 as a just middle.

We then drew up a long list, names of friends, acquaintances and strangers likely to patronise the novelty, and caused the following three papers to be lithographed and printed at Trieste.

No. I.

Captain Burton, having neither agent nor publisher for his forthcoming ARABIAN NIGHTS, requests that all subscribers will kindly send their names and addresses to him personally (Captain Burton, Trieste, Austria), when they will be entered into a book kept for the purpose.

There will be 10 volumes at a guinea a piece, each to be paid for on delivery. Subscribers may count on the first three volumes being printed in March next. Captain Burton pledges himself to furnish copies to all subscribers who address themselves to him; and he also undertakes not to issue, nor to allow the issue of a cheaper Edition. One thousand copies will be printed; the whole Manuscript will be ready before going to press in February, and the ten volumes will be issued within Eighteen Months.

This was presently followed by

No. II.

The Student of Arabic who reads "THE NIGHTS" with this version, will not only be competent to join in any conversation, to peruse the popular books and newspapers, and to write letters to his friends, he will also find in the notes a repertoire of those Arabian Manners and Customs, Beliefs and Practices, which are not discussed in popular works.

The 10 volumes will be handsomely bound in black and gold.

No subscriptions will be received until the work is done, and then at Coutts' Bank, Strand, London.

Subscribers who apply directly are preferred.

The author will pay carriage of volumes all over the United Kingdom. A London address is requested.

And, lastly, after some delay, came the subjoined cutting from the *Daily Tribune*, New York.

No. III.

It has already been announced that the first instalment of Captain Burton's new translation of the Arabian Nights may be expected this autumn. I am indebted to a friend of his for some details which have not yet, I think, been made public. There is still room for a translation of the Arabian Nights. All or nearly all the popular editions of which there are hundreds, are but renderings, more or less imperfect, from Professor Galland's French version, which is itself an abridgment from the original, and turns a most valuable ethnographical work into a mere collection of fairy tales. Moreover, these English translations abound in Gallicisms, and their style offers but a painful contrast to the French of the seventeenth century. Some years since a Mr. Torrens undertook a complete translation from the original, but his work did not go beyond a single volume, or fifty tales out of the 1,001. Then came Mr. Lane in 1839, whose success was but moderate. In his three large and (in the 1839 edition) beautifully illustrated volumes, he has given not more than half the tales. He used the Cairo Arabic edition, which is itself an abridgment, and took all kinds of liberties with the text, translating verse into prose, and excising everything that was not "strictly proper."

Lastly, there is Mr. John Payne's excellent translation, which has occupied him during seven years and is just brought to a conclusion. Mr. Payne bound himself to print not more than 500 copies, and his nine volumes, not published but printed, nominally for

the Villon Society, are unprocurable except at a price which to the general public is prohibitive.

Captain Burton began his work on this extraordinary monument of Oriental literature in 1852, at Aden, with some help from his friend Dr. Steinhaeuser, of the Bombay Army. He has gone on with it as opportunity offered, and as other literary and official labours and his many journeys in savage lands permitted. The text and the subject offer many difficulties, and it is to these difficulties that he has devoted especial attention. His object is to reproduce the book in a form as entirely Arabian as possible, preserving the strict division of the nights, and keeping (a more questionable matter) to the long unbroken sentences in which the composer indulged, imitating also the rhythmic prose which is a characteristic of the Arabic. The effect in English remains to be seen, but of the value of Captain Burton's method as an experiment in literature there can be no doubt, or of its great interest to everybody who cares for Oriental habits of thought and language. He will not shirk any of the passages which do not suit the taste of the day, but these, Captain Burton thinks, will not commonly be found more objectionable than some which are in Shakespeare and in Shakespeare's contemporaries. At the same time it will be understood that the book is intended for men only and for the study; — not for women or children, nor for the drawing-room table or dentist's waiting-room. It will be printed by subscription and not published.

Few are the Oriental scholars in England who could do justice to this picture of the mediaeval Arab. Captain Burton is perhaps the only one who joins to the necessary linguistic knowledge that varied practical experience of Eastern life which alone in many

cases can supply the true meaning of a troublesome passage or an accurate comment upon it. His aim is to make the book in its English dress not only absolutely literal in text but Oriental in tone and colour. He knows the tales almost by heart, and used to keep the Bedouin tribes in roars of laughter in camp during the long summer nights by reciting them. Sheiks to whom a preternatural solemnity of demeanour is usual were to be seen rolling on the ground in paroxysms of uncontrollable mirth. It was also Burckhardt's custom to read the stories aloud, but the Arabs would snatch the book from his hand because his pronunciation was so bad. Captain Burton is said to have an Arab accent not easily distinguishable from the native. When he contents himself with the English tongue here in England, he is one of the most picturesque talkers to be met with. I can remember a certain dinner-party, now many years ago, where the great traveller kept us all listening till long past day-break; narrating, as he did, the most singular adventures with the most vivid fidelity to facts. That, however, is a digression. I have only to add that Captain Burton has the names of many subscribers and will doubtless be glad to receive others which may, I suppose, be sent to him at Trieste. His present hope is to be ready to go to press next February and to bring out the whole of the volumes in 1885.

(Signed) G. W. S.

Concerning this "American" communication and its author I shall have more to say in a future page.

Some 24,000 to 30,000 circulars were posted at an expense of 126 pounds and they produced about 800 favourable replies which, after my return to England (May '85), rose to 1,500 and to 2,000 as my un-

professional friend, and he only, had anticipated. Meanwhile occurred an incident characteristic of such appeals by the inexperienced to the public. A case containing 1,100 circulars had been sent to my agent for mailing in London, and my secretary had unfortunately gummed their envelopes. Hereupon I should have been subjected by the Post Office to the pains and penalties of the law, perhaps to a fine of £200. But when the affair was reported, with due explanations, to the late lamented Postmaster-General Henry Fawcett — a man in a million, and an official in ten millions — he had the justice and generosity to look upon the offence as the result of pure ignorance, and I received a caution “not to do it again.”

Needless to say that I lost no time about advertising my mistake in the dailies, giving the name of my agent and in offering to refund the money. Some of the sealed and unpaid envelopes had, however, been forwarded prematurely and the consequence was a comical display of wrath in quarters where it was hardly to be expected. By way of stemming the unpleasant tide of abuse I forwarded the following *communiqué* to The Academy.

“TUPPENCE AS A TOUCHSTONE.”

Trieste, Nov. 2, 85.

Can you kindly find space for a few lines on a purely personal matter which is causing me abundant trouble? A box of circulars giving details concerning my forthcoming version of the Arabian Nights was sent to London with directions to stamp and post the contents. The envelopes having been inadvertently gummed down, the case was stopped by the Custom-house, and was transmitted to the Post Office where it was found to contain circulars not letters, and of these sundry were forwarded without

prepayment. The pleasant result was that one out-spoken gentleman writes upon the circular, which he returns, — *When you send your trash again, put postage-stamps on.* A second is peremptorily polite, *Please forward four stamps to the Adjutant of the —th Regiment.* The “Chaplain of the Forces at —,” at once ironical and severe, *ventures to suggest to Captain Burton that it is advisable, if he thinks his book worth selling, to put the postage on future advertisements.* A fourth who, I regret to say, signs himself Lieutenant-Colonel, gives me advice about pre-payment written in an orderly’s hand upon a torn envelope (gratuitously insulting!); encloses the 2d. stamp and sends the missive under official cover “On Her Majesty’s Service.” The idea of a French or an Austrian Colonel lowering himself so infinitely low! Have these men lost all sense of honour, all respect for themselves (and others) because they can no longer be called to account for their insolence *more majorum*? I never imagined “Tuppence” to be so cunning a touchstone for detecting and determining the difference between gold and dross; nor can I deeply regret that circumstance and no default of mine has placed in hand Ithuriel’s spear in the shape of the said “Tuppence.”

I am, Sir, etc.

RICHARD F. BURTON.

The process of filling-up my list presented a fine and varied study of character; and an extensive experience of subscribers, as well as of non-subscribers, presently enabled me to distribute the genus into the following eight species. The friendly subscriber who takes ten copies (more or less) forwarding their value. The gentleman subscriber who pays down his confidingly. The cautious-canny subscriber who ven-

tures £5. 5s., or half the price. The impudent and snobbish subscriber who will address his victim as follows: —

SIR,

Send me the first volume of your Arabian Nights and if I like it I will perhaps take more.

Yours obediently,

X. Y. Z.

And Cynphron will probably receive for all reply: —

SIR,

Send me ten guineas and take one or ten volumes as you please.

Yours obediently, etc.

No. vi. is the fussy and troublesome subscriber who gives more bother than he is worth, and who takes a vicious pride in not paying till pushed to the last point. The professional subscriber fights hard for the most favourable terms, and holds it his vested right to “part” by dribblets. And lastly comes the dishonest subscriber who does not pay at all. I must, however, in justice own that species No. viii. is rare: of one thousand the proportion was only about a score.

In mid-June, '85, I returned to London and began at once to prepare for issuing the book. Having found the publisher peculiarly unsatisfactory — with one single and remarkable exception my venerable friend, Mr. Van Voorst, whilome of Paternoster Row — I determined, like Professor Arber, to do without him, although well aware how risky was the proceeding, which would, in the case of a work for general reading, have arrayed against me the majority of the trade and of their “hands,” the critics. Then I sought hard, but sought in vain, for the agency of a literary friend or friends, men of name and note,

like those who assisted in the Villon version: all feared the responsibility and the expected storm of abuse which, however, failed to burst.

Under these circumstances “The Printing Times,” a professional periodical produced by Messieurs Wymans, was pleased (August 25, ’85) to be unpleasantly intrusive on the subject of my plan. “We always heard associated with the publication of this important work, the name of Mr. —, which is now conspicuous by its absence, nor is, apparently the name of any other leading publishing house to be identified with its production.” (The Printer’s Devil is, I presume, responsible for the English!) The writer then warns me in all (un-)friendliness that if the printers forget to add their imprint, they would become liable to a legal penalty; that the work is unsafe for literal translation and, lastly that although printed by private subscription, “It is likely enough to be pronounced an injury to public morals to the danger of the author and his printers.” The unhappy article concludes, “We await the issue of the first volume since much will depend upon the spirit(!) in which the translation has been undertaken; certainly the original text is not suitable for general circulation (*connu!*) unless edited with the utmost care and discretion.”

To this production so manifestly inspired by our old friend £ s. d., I replied in *The Academy* (August 7, ’85), the gist of the few lines being as follows: —

In answer to many inquiries from friends and others, will you allow me to repeat through your columns, that my translation of the “Arabian Nights” will be strictly limited to 1,000 copies, each sent to picked subscribers, and to renew the promise which I before made, that no cheaper edition shall be printed? Correspondents have complained that I have not stated the price; but I have

mentioned over and over again that there are ten volumes, at one guinea each — my object in making it so expensive being to keep it from the general public. I am also troubled with inquiries as to who is my publisher. I am my own publisher, inaugurating (Inshallah!) a golden age for authors. Jestng apart the book has no publisher. It is printed by myself for the benefit of Orientalists and Anthropologists, and nothing could be more repugnant to me than the idea of a book of the kind being published or being put into the hands of any publisher.

The first volume dated "*Benares: MDCCCLXXXV: Printed by the Kamashastra Society for Private Subscribers only,*" did not appear till September 12, '85: it had been promised for March and had been delayed by another unavoidable detention at Trieste. But my subscribers had no further cause of complaint; ten tomes in sixteen months ought to satisfy even the most exigent.

No. i. volume was accompanied by a circular earnestly requesting that the book might not be exposed for sale in public places or permitted to fall into the hands of any save curious students of Moslem manners. Yet the birth of the first-born was accompanied (I am fain to confess) with no small trouble and qualms to the parent and to all who assisted at the parturition. Would the "little stranger" robed in black and gold, the colours of the Abbaside Caliphs, with its brick-red night-cap after the fashion of ecclesiastical bandings, be kindly welcomed or would it be regarded as an abortion, a monster? The reader will readily understand how welcome to an author in such perplexity came the following article from the *Standard* (September 12), usually attributed to the popular and trenchant pen of Mr. Alfred Austin. I must be permitted to quote it entire, because it expresses so fully and so admirably

all and everything I could desire a reviewer to write. And the same paper has never ceased to give me the kindest encouragement: its latest notice was courteous and appreciative as its earliest.

The first volume of Captain Burton's long-expected edition of the "Arabian Nights" was issued yesterday to those who are in a position to avail themselves of the wealth of learning contained in this monumental labour of the famous Eastern traveller. The book is printed for subscribers only, and is sold at a price which is not likely to be paid by any save the scholars and students for whose instruction it is intended. But though the Benares "Kamashastra Society" are careful to let the world know that the "Thousand Nights and a Night" is not "published" in the technical sense of the term, the pages which will be read by a thousand purchasers may be fittingly regarded as the property of the world at large. In any case, the day when the experience of a life was embodied into this fresh translation of the "Alf Laylah wa Laylah" marks a distinct stage in the history of Oriental research. The world has had numerous versions of these stories. For at least a century and a half they have delighted old and young, until Shahrazade and Dunyazade, the Fisherman and the Jinn, and the tales told by the Tailor, the Kalendar, the Nazarene broker, and the Hunchback ... to say nothing of Aladdin, Ali Baba, Sinbad the Sailor, and Camaralzaman and Badoura — seem like the most familiar of friends. Yet many of those who know the ordinary epitome prepared for the nursery and the drawing-room have little idea of the nature of the original. Galland's abridgment was a mere shadow of the Arabic. Even the editions of Lane and Habicht and Torrens and Von Hammer represented but imperfectly the great

corpus of Eastern folk-lore which Captain Burton has undertaken to render into English, without regard to the susceptibilities of those who, not having bought the book, are, therefore, in no way concerned in what is the affair of him and his subscribers. The best part of two centuries have passed away since Antoine Galland first turned some of the tales into French, and got stigmatised as a forger for his pains. Never was there such a sensation as when he printed his translations. For weeks he had been pestered by troops of roysterers rousing him out of bed, and refusing to go until the shivering Professor recited one of the Arab stories to the crowd under his window. Nor has the interest in them in any way abated. Thousands of copies pass every year into circulation, and any one who has ever stood in the circle around the professional storyteller of the East must have noticed how often he draws on this deathless collection. The camel-driver listens to them as eagerly as did his predecessors ages ago. The Badawi laughs in spite of himself, though next moment he ejaculates a startling "Astaghfaru'llah" for listening to the light mention of the sex whose name is never heard amongst the Nobility of the Desert. Or if the traveller is a scholar and a gentleman, he will pull out his book for amusement of the company squatted round the camp fire, as did Captain Burton many a time and oft in the course of his Eastern wanderings.

To Captain Burton the preparation of these volumes must have been a labour of love. He began them in conjunction with his friend Steinhæuser, soon after his return from the Mecca pilgrimage, more than thirty years ago, and he has been doing something to them ever since. In the swampy jungles of West Africa a tale or two has been turned into English, or a poem has been versified

during the tedium of official life in the dank climate of Brazil. From Sind to Trieste the manuscript has formed part and parcel of his baggage and though, in the interval, the learned author has added many a volume to the shelf-full which he has written, the "Thousand Nights and a Night" have never been forgotten. And now when he nears the end of his labours it seems as if we had never before known what the beauteous Shahrazad told the King who believed not in the constancy of women. Captain Burton seems the one sober man among drunkards. We have all the old company though they appear in dresses so entirely new that one scans the lines again and again before the likeness is quite recognised. However, Tajal-Mulook will no doubt be as knightly as ever when his turn comes, for the Barber is garrulous, after the old fashion, and the three Shaykhs relate their experiences with the Jinns, the gazelles, and mules as vividly as they have done any time these thousand years or more. King Yoonan and the Sage Dooban are here, and so are King Sindibad and his falcon, the young Prince of the Black Islands, the envious Weezer and the Ghoolah, and the stories of the Porter and the Ladies of Baghdad lose nothing of their charm in the new, and, we may add, extremely unsophisticated version. For Captain Burton's work is not *virginibus puerisque*, and, while disclaiming for his version anything like intentional indecorum, he warns the readers that they will be guilty of a breach of good faith should they permit a work prepared only for students to fall into the hands of boys and girls. From the first to almost the penultimate edition of these stories the drawing-room alone has been consulted. Even Mr. Payne, though his otherwise faithful version was printed for the Villon Society, had the fear of Mrs. Grundy before his eyes. More-

over, no previous editor — not even Lane himself — had a tittle of Captain Burton's acquaintance with the manners and customs of the Moslem East. Hence not unfrequently, they made ludicrous blunders and in no instance did they supply anything like the explanatory notes which have added so greatly to the value of this issue of "Alf Laylah wa Laylah." Some of these are startling in their realism, and often the traveller who believed that he knew something of the East, winces at the plainness with which the Wazir's daughter tells her tales to Shahryar, King of the Banu Sasan. The language is, however, more frequently coarse than loose, and smacks more of the childish plainness with which high and low talk in the family circles from Tangier to Malayia, than of prurience or suggestiveness. The Oriental cannot understand that it is improper to refer in straightforward terms to anything which Allah has created or of which the Koran treats. But in his conversation, as in his folk-lore, there is no subtle corruption or covert licentiousness — none of the vicious suggestion and false sentiment that pervade so many of the productions of the modern romantic school.

It is, indeed, questionable whether there is much in these inimitable romances half so objectionable as many of the chapters in Rabelais and Boccaccio. Nor do the most archaic of the passages which Captain Burton declines to "veil in the decent obscurity of a learned language" leave much room for the admirers of Shakespeare, or Greene, or Nash, or Wycherley, or Swift, or Sterne to cry shame. Their coarseness was a reflection of the times. The indelicacy was not offensive to those who heard it. On the other hand, apart from the language, the general tone of "The Nights" is exceptionally high and pure. The devotional fervour, as Captain

Burton justly claims, often rises to the boiling-point of fanaticism and the pathos is sweet and deep, genuine and tender, simple and true. Its life — strong, splendid, and multitudinous — is everywhere flavoured with that unaffected pessimism and constitutional melancholy which strike deepest root under the brightest skies. The Kazi administers poetical justice with exemplary impartiality, and so healthy is the *morale* that at times we descry through the voluptuous and libertine picture “vistas of a transcendental morality — the morality of Socrates in Plato.” In no other work of the same nature is Eastern life so vividly portrayed. We see the Arab Knight, his prowess and his passion for adventure, his love and his revenge, the craft of his wives, and the hypocrisy of his priests, as plainly as if we had lived among them. Gilded palaces, charming women, lovely gardens, caves full of jewels, and exquisite repasts, captivate the senses and give variety to the panorama which is passing before our eyes. Yet we repeat that, though there is much in the excellent version now begun which is very plain speaking, there is nothing intentionally demoralising. Evidently, however the translator is prepared to hear this charge brought against his labour of love. Indeed, there is a tinge of melancholy pervading the preface in which the Editor refers to his “unsuccessful professional life,” and to the knowledge of which his country has cared so little to avail itself. (...)

Even in the recent Egyptian troubles — which are referred to somewhat bitterly — his wisdom was not utilised, though, after the death of Major Morice, there was not an English official in the camps before Suakin capable of speaking Arabic. On this scandal, and on the ignorance of Oriental customs which was everywhere displayed, Captain Burton is deservedly severe. The issue of the

ten volumes now in the press, accompanied by notes so full of learning as those with which they are illuminated, will surely give the nation an opportunity for wiping away the reproach of that neglect which Captain Burton seems to feel more keenly than he cares to express.

This was a sop to the friend and a sore blow dealt to the enemy. Moreover it was speedily followed up by another as swashing and trenchant in the *Morning Advertiser* (September 15, '85), of which long extracts are presently quoted. The journal was ever friendly to me during the long reign of Mr. James Grant, and became especially so when the editorial chair was so worthily filled by my old familiar of Oxford days, the late Alfred Bate Richards, a man who made the "Organ of the Licensed Victuallers" a power in the state and was warmly thanked for his good services by that model conservative, Lord Beaconsfield.

A phrase in the *Standard*, the "most archaic of the passages," acted upon

The "Pall Mall Gazette"

like a red rag upon a rageous bull. I should rather say that it excited the so-called "Sexual Journal" by suggesting another opportunity for its unclean sensationalism: perhaps also the staff hoped to provide company and a fellow-sufferer for their editor, who was then in durance vile, his offences being "inciting to an indecent assault" and an act of criminal immorality. I should not have felt called upon to remind my readers of a scandal half forgotten in England, while still held in lively remembrance by the jealous European world, had not the persistent fabrications, calumnies, and slanders of the *Pall Mall*, which continue

to this day, compelled me to move in self-defence, and to explain the mean underlying motives.

Some three years and a half ago (June 3, '85), the paper startled the world of London by a prodigy of false, foul, and fulsome details in the shape of articles entitled "The Maiden Tribute of Modern Babylon." The object of the editor, Mr. William T. Stead, a quondam teacher in the London schools and a respectable Methodist strengthened by non-Conformist support, in starting this ignoble surprise on the public was much debated. His partisans asserted that he had been honestly deceived by some designing knave as if such child-like credulity were any excuse for a veteran journalist! His foes opined that under the cloak of a virtue, which Cato never knew, he sought to quicken his subscription list ever dwindling under the effects of his exaggerated Russophilism and Anglophobia.

But whatever may have been the motive, the effect was deplorable. The articles, at once collected into a pamphlet (price two pence), as the "Report of the *Pall Mall Gazette's* Secret Commission," and headed by a laudatory quotation from one of the late Lord Shaftesbury's indiscreetly philanthropic speeches, were spread broadcast about every street and lane in London. The brochure of sixteen pages divided into three chapters delighted the malignant with such sensational section-headings as — How Girls are Bought and Ruined — Why the Cries of the Victims are not Heard — Procuresses in the West End — How Annie was Procured — You Want a Maid, do You? — The Ruin of Children — A London Minotaur(?) — The Ruin of the Young Life — The Demon Child and — A Close Time for Girls, the latter being intended to support the recommendation of the Lords' Committee and the promise of a Home Secretary that the age of consent be raised from thirteen to sixteen. And all this catchpenny stuff (price 2d.)

ended characteristically with “Philanthropic and Religious Associations can be supplied with copies of this reprint *on special terms.*” Such artless benevolence and disinterested beneficence must, of course, be made to pay.

Read by every class and age in the capital, the counties and the colonies, this false and filthy scandal could not but infect the very children with the contagion of vice. The little gutter-girls and street-lasses of East London looked at men passing-by as if assured that their pucelages were or would become vendible at £3 to £5. But, the first startling over, men began to treat the writer as he deserved. The abomination was “boycotted” by the Press, expelled from clubs, and driven in disgrace from the “family breakfast table,” an unpleasant predicament for a newspaper which lives, not by its news, but by its advertise meets. The editor had the impudence to bemoan a “conspiracy of silence,” which can only mean that he wanted his foul sheets to be bought and discussed when the public thought fit to bury them in oblivion. And yet he must have known that his “Modern Babylon” is not worse in such matters than half-a-dozen minor Babylons scattered over Europe, Asia, and America; and that it is far from being, except by the law of proportion, the “greatest market of human flesh in the world.” But by carefully and curiously misrepresenting the sporadic as the systematic, and by declaring that the “practice of procuration has been reduced to a science” (instead of being, we will suppose, one of the fine arts), it is easy to make out a case of the grossest calumny and most barefaced scandal against any great capital.

The revelations of the *Pall Mall* were presently pooh-pooh’d at home; but abroad their effect was otherwise. Foreigners have not yet learned thoroughly to appreciate our national practice of washing (and suffering others to wash) the foulest linen in fullest public. Mr. Stead’s

unworthy clap-trap representing London as the head-quarters of kidnapping, hoccusing, and child-prostitution, the author invoking the while with true Pharisaic righteousness, unclean and blatant, pure intentions and holy zeal for good works, was welcomed with a shout of delight by our unfriends the French, who hold virtue in England to be mostly Tartuffery, and by our cousins-german and rivals the Germans, who dearly love to use us and roundly abuse us. In fact, the national name of England was wilfully and wrongfully defiled and bewrayed by a “moral and religious” Englishman throughout the length and breadth of Europe.

Hard upon these “revelations” came the Eliza Armstrong case whereby the editor of the “Sexual Gazette” stultified thoroughly and effectually his own assertions; and proved most satisfactorily, to the injury of his own person, that the easiest thing in the world is notably difficult and passing dangerous. An accomplice, unable to procure a “maiden” for immoral purposes after boasting her ability as a procuress, proceeded to kidnap one for the especial benefit of righteous Mr. Stead. Consequently, he found himself in the dock together with five other accused, male and female; and the verdict, condemning the archplotter to three months and the assistants to lesser terms of imprisonment for abduction and indecent assault, was hailed with universal applause. The delinquent had the fanatical and unscrupulous support, with purse and influence, of the National Vigilance Association, a troop of busybodies captained by licensed blackmailers who of late years have made England their unhappy hunting-ground.¹⁰¹

¹⁰¹ These Vigilants and Purifiers, with that hypocritical severity which ever makes the worst sinner in private the most rigorous judge in public, lately had the imprudent impudence to summons a publisher who had reprinted the Decameron with the “objectionable passages” in French. Mr. Alderman Faudell Phillips had the

Despite, however, the “Stead Defence Fund” liberally supplied by Methody; despite the criminal’s Pecksniffan tone, his self-glorification of the part he had taken, his *effronté* boast of pure and lofty motives and his passionate enthusiasm for sexual morality, the trial emphasised the fact that no individual may break the law of the land in order that good may come therefrom. It also proved most convincingly the utter baselessness of the sweeping indictment against the morality of England and especially of London — a charge which “undoubtedly had an enormous influence for harm at home and cruelly prejudiced the country abroad.” In the words of Mr. Vaughan of the Bow Street Police Court (September 7, ’85) the *Pall Mall’s* “Sensational articles had certainly given unlimited pain and sorrow to many good people at home and had greatly lowered the English nation in the estimation of foreigners.” In a sequel to the Eliza Armstrong case Mr. Justice Manisty, when summing up, severely condemned the “shocking exhibition that took place in the London streets by the publication of statements containing horrible details, and he trusted that those who were responsible for the administration of the law would take care that such outrage should not be permitted again.” So pure and pious Mr. Stead found time for reflection during the secluded three-months life of a “first-class misdemeanant” in “happy Holywell,” and did not bring out his intended articles denouncing London as the headquarters of a certain sin named from Sodom.

About mid-September, when Mr. Stead still lay in durance vile, a

good sense contemptuously to dismiss the summons. Englishmen are no longer what they were if they continue to tolerate this Ignoble espionage of vicious and prurient virtuous “Associations.” If they mean *real* work why do they commence by condemning scholar-like works, instead of cleansing the many foul cesspools of active vice which are a public disgrace to London.

sub-editor Mr. Morley (Jun.) applied to me for an interview which I did not refuse. It was by no means satisfactory except to provide his paper with “copy.” I found him labouring hard to place me “in the same box” with his martyred principal and to represent my volume (“a book of archaic delights”) as a greater outrage on public decency than the two-penny pamphlet. This, as said the *London Figaro* (September 19, '85), is a “monstrous and absurd comparison.” It became evident to me, during the first visit, that I was to play the part of Mr. Pickwick between two rival races of editors, the pornologists and the anti-pornologists, and, having no stomach for such sport, I declined the rôle. In reply to a question about critics my remark to the interviewer was, “I have taken much interest in what the classics call *Skiomachia* and I shall allow Anonymus and Anonyma to howl unanswered. I shall also treat with scornful silence the miserables who, when shown a magnificent prospect, a landscape adorned with the highest charms of Nature and Art, can only see in a field corner here and there a little heap of muck. ‘You must have been looking for it, Madam!’ said, or is said to have said, sturdy old Doctor Samuel Johnson.”

Moreover Mr. Morley’s style of reporting “interviews” was somewhat too advanced and American — that is, too personal, too sensation-mongering and too nauseously familiar — to suit my taste, and I would have none other of them. Hereupon being unable to make more copy out of the case the *Pall Mall Gazette* let loose at me a German Jew pennyliner, who signs himself Sigma. This *pauvre diable* delivered himself of two articles, “Pantagruelism or Pornography?” (September 14, '85) and “The Ethics of the Dirt” (September 19, '85), wherein with matchless front of brass he talks of the “unsullied British breakfast-table,” so pleasantly provided with pepper by his immaculate

editor. And since that time the *Pall Mall Gazette* has never ceased to practice at my expense its old trade, falsehood and calumny, and the right of private judgment, sentence and execution. In hopes that his splenetic and vindictive fiction might bear fruit, at one time the *Pall Mall Gazette* has “heard that the work was to be withdrawn from circulation” (when it never circulated). Then, “it was resolved by the authorities to request Captain Burton not to issue the third volume and to prosecute him if he takes no notice of the invitation;” and, finally, “Government has at last determined to put down Captain Burton with a strong hand.” All about as true as the political articles which the *Pall Mall Gazette* indites with such heroic contempt for truth, candour and honesty. One cannot but apply to the “Gutter Gazette” the words of the Rev. Edward Irving: — “I mean by the British Inquisition that court whose ministers and agents carry on their operations in secret; who drag every man’s most private affairs before the sight of thousands and seek to mangle and destroy his life, trying him without a witness, condemning him without a hearing, nor suffering him to speak for himself, intermeddling in things of which they have no knowledge and cannot on any principle have a jurisdiction. (...) I mean the ignorant, unprincipled, unhallowed spirit of criticism, which in this Protestant country is producing as foul effects against truth, and by as dishonest means as ever did the Inquisition of Rome” (p. 5 “Preliminary Discourse to Ben Ezra,” etc.).

Of course men were not wanting to answer the malevolent insipidities of the *Pall Mall Gazette*, and to note the difference between newspaper articles duly pamphleted and distributed to the disgust of all decency, and the translation of an Arabian limited in issue and intended only for the few select. Nor could they fail to observe that blackballing *The Nights* and admitting the “revelations” was a des-

perate straining at the proverbial gnat and swallowing the camel. My readers will hardly thank me for dwelling upon this point yet I cannot refrain from quoting certain of the protests: —

To the Editor of the “PALL MALL GAZETTE.”

Sir,

Your correspondent “Sigma” has forgotten the considerable number of “students” who will buy Captain Burton’s translation as the only literal one, needing it to help them in what has become necessary to many — a masterly knowledge of Egyptian Arabic. The so-called “Arabian Nights” are about the only written half-way house between the literary Arabic and the colloquial Arabic, both of which they need, and need introductions too. I venture to say that its largest use will be as a grown-up school-book and that it is not coarser than the classics in which we soak all our boys’ minds at school.

ANGLO-EGYPTIAN

September 14th, 1885.

And the *Freethinker’s* answer (Oct. 25, ’85) to these repeated and malicious assaults is as follows: —

Here is a fine illustration of Mr. Stead’s Pecksniffian peculiarities. Captain Burton, a gentleman and a scholar whose boots Mr. Stead is not fit to black, is again hauled over the coals for the hundredth time about his new translation of the Arabian Nights, which is so “pornographic” that the price of the first volume has actually risen from a pound to twenty-five shillings. Further down, in the very same column, the *P.M.G.* gloats proudly over the fact that

thirty-five shillings have been given for a single copy of its own twopennyworth of smut.

The last characteristic touch which I shall take the trouble to notice is the following gem of September 16, '87: —

I was talking to an American novelist the other day, and he assured me that the Custom-house authorities on “the other side” seized all copies of Sir Richard Burton’s “Nights” that came into their hands, and retained them as indecent publications. Burned them, I hope he meant, and so, I fear, will all holders of this notorious publication, for prices will advance, and Sir Richard will chuckle to think that indecency is a much better protection than international copyright.

Truly the pen is a two-edged tool, often turned by the fool against his own soul. So an honest author “chuckles” when his subscribers have lost their copies because this will enhance the value of his book! I ask, Can anything be better proven than the vileness of a man who is ever suspecting and looking for vileness in his fellow-men? Again, the assertion that the Custom-house authorities in the United States had seized my copies is a Pall-Mallian fiction pure and simple, and the “Sexual Gazette” must have known this fact right well. In consequence of a complaint lodged by the local Society for the Suppression of Vice, the officials of the Custom-house, New York, began by impounding the first volumes of the Villon Version; but presently, as a literary friend informs me (February 10, '88), “the new translations of *The Nights* have been fully permitted entry at the Custom-house and are delivered on the payment of 25% duty.” To my copies admittance was never refused.

Mr. Stead left his prison-doors noisily declaring that the rest of his life should be “devoted to Christian chivalry” — whatever that majestic dictum may mean. As regards his subsequent journalistic career I can observe only that it has been unfortunate as inconsequent. He took up the defence, abusing the Home Secretary after foulest fashion, of the cold-blooded murderer Lipski, with the result that his protégé was hanged after plenary confession and the Editor had not the manliness to apologise. He espoused the cause of free speech in Ireland with the result that most of the orators were doomed to the infirmaries connected with the local gaols. True to his principle made penal by the older and wiser law of libel, that is of applying individual and irresponsible judgment to, and passing final and unappealable sentence upon, the conduct of private individuals and of public men, he raged and inveighed with all the fury of outraged (and interested) virtue against Colonel Hughes-Hallett with the consequence of seating that M.P. more firmly than before. He took up the question of free public meeting in England with the result that a number of deluded (including Mr. Cunninghame Graham, M.P.) found their way to prison, which the “Christian chevalier” had apparently contracted to supply with inmates. But there is more to say concerning the vaunted morality of this immoral paper. — Eheu! quantum mutatus from the old decent days when, under Mr. Frederic Greenwood, it was indeed “written by gentlemen for gentlemen” (and ladies).

A journal which, like the *Pall Mall Gazette*, affects preferably and persistently sexual subjects and themes lubric, works more active and permanent damage to public morals than books and papers which are frankly gross and indecent. The latter, so far as the world of letters knows them, are read either for their wit and underlying wisdom (e.g. Rabelais and Swift), for their historical significance (Petronius Arbiter)

or for their anthropological interest as the Alf Laylah. But the public print which deals, however primly and decently, piously and unctuously, with sexual and inter-sexual relations, usually held to be of the Alekta or taboo'd subjects, is the real perverter of conduct, the polluter of mental purity, the corrupter-general of society. Amongst savages and barbarians the comparatively unrestrained intercourse between men and women relieves the brain through the body; the mind and memory have scant reason, physical or mental, to dwell fondly upon visions amatory and venereal, to live in a "rustle of (imaginary) copulation." On the other hand the utterly artificial life of civilization, which debauches even the monkeys in "the Zoo," and which expands the period proper for the reproductive process from the vernal season into the whole twelvemonth, leaves to the many, whose lot is celibacy, no bodily want save one and that in a host of cases either unattainable or procurable only by difficulty and danger. Hence the prodigious amount of mental excitement and material impurity which is found wherever civilization extends, in maid, matron, and widow, save and except those solely who allay it by some counteragent — religion, pride, or physical frigidity.

How many a woman in "Society," when stricken by insanity or puerperal fever, breaks out into language that would shame the slums and which makes the hearers marvel where she could have learned such vocabulary. How many an old maid held to be cold as virgin snow, how many a matron upon whose fairest fame not a breath of scandal has blown, how many a widow who proudly claims the title *univira*, must relieve their pent-up feelings by what may be called mental prostitution. So I would term the dear delights of sexual converse and that sub-erotic literature, the phthisical "French novel," whose sole merit is "suggestiveness," taking the place of Oriental *morosa voluptas*

and of the unnatural practices — Tribadism and so forth, still rare, we believe, in England. How many hypocrites of either sex, who would turn away disgusted from the outspoken Tom Jones or the Sentimental Voyager, revel in and dwell fondly upon the sly romance or “study” of character whose profligacy is masked and therefore the more perilous. And a paper like the (modern) *Pall Mall Gazette* which deliberately pimps and panders to this latent sense and state of aphrodisiac excitement, is as much the more infamous than the loose book as hypocrisy is more hateful than vice and prevarication is more ignoble than a lie. And when such vile system is professionally practiced under the disguise and in the holy names of Religion and Morality, the effect is loathsome as that spectacle sometimes seen in the East of a wrinkled old eunuch garbed in woman’s nautch-dress ogling with painted eyes and waving and wriggling like a young Bayadère.

There is much virtue in a nickname: at all events it shows the direction whither the *aura popularis* sets. The organ of Christian Chivalry is now universally known to Society as “The Gutter Gazette;” to the public as “The Purity-Severity Paper;” and the “Organ of the Social Pruriency Society;” and to its colleagues of the Press as “The Dirt Squirt.” In the United States fulsomely to slander a man is “to Pall Mall Gazette him:” “Just like your *Pall Mall Gazette*,” said an American to me when describing a disreputable print “over the water.” And Mr. Stead, now self-constituted coryphaeus of the Reptile Press in Great Britain, has apparently still to learn that lying and slandering are neither Christian nor chivalrous.

The diminutive *Echo* of those days (October 13 and 14, ’85) followed suit of the *Pall Mall Gazette* and caught lightly the sounds as they fell from the non-melliferous lips of the charmer who failed to charm wisely. The precious article begins by informing me that I am

“always eager after the sensational,” and that on this occasion I “cater for the prurient curiosity of the wealthy few,” such being his synonym for “readiness to learn.” And it ends with the following comical colophon: — “Captain Burton may possibly imitate himself(?) and challenge us(!) to mortal combat for this expression of opinion. If so, the writer of these lines will imitate himself(?) and take no notice of such an epistle.” The poor scribe suggests the proverbial “Miss Baxter, who refused a man before he axed her.” And what weapon could I use, composing-stick or dung-fork, upon an anonymous correspondent of the hawkers’ and newsboys’ “Hecker,” the favourite ha’porth of East London? So I left him to the tender mercies of Gaiety (October 14, ’84): —

The *Echo* is just a bit wild,
Its “par.” is indeed, a hard hitter:
In fact, it has not drawn it mild;
’Tis a matter of “Burton and bitter.”

I rejoice to subjoin that the *Echo* has now (1888) made a name for decent and sensible writing, having abandoned the “blatant” department to the *Star* (see, for the nonsense about a non-existent Alderman Waterlow, its issue of September 6, ’88).

In the opinions of the Press will be found a selection from half a century of laudatory notices to which the few curious touching such matters will turn, while those who misjudged my work are duly acknowledged in this paper. Amongst friends I would specify without invidious distinction, *The Bat* (September 29, ’85), who on this occasion and sundry others sturdily defended me, showing himself a bird of “light and leading.” To the *St. James’s Gazette* (September 12, ’85), the *Whitehall Review* (September 17), the *Home News* (September 18),

and the *Nottingham Journal* (September 19), I am also indebted for most appreciative and intelligent notices. My cordial thanks are likewise due to the Editor and especially to "Our London Correspondent" of the *Lincoln Gazette* (October 10 and October 17, '85, not to notice sundry minor articles): the articles will be reprinted almost entire because they have expressed my meaning as though it came from my own mouth. I have quoted Mr. J. Addington Symonds *in extenso*: if England now possesses a writer who can deliver an authoritative judgment on literary style it is this *littérateur*. Of the journals which profess letters *The Academy* has ever been my friend and I have still the honour of corresponding with it: we are called "faddists" probably from our "fad" of signing our articles and thus enabling the criticised to criticise the critic.

I now turn to another of my unfriends, amongst whom is and long has been

The "Saturday Review."

This ancient dodderer, who has seen better days, deigned favour me with six notices (January 2 and March 27, '86; April 30, June 4, August 14, '87, and July 21, '88), of which No. i., dealing with my first and second volumes, is written after the facile American fashion, making the book review itself; that is, supply to the writer all the knowledge and familiarity with the subject which he parades before an incurious and easily gullible public. This especial form of dishonesty has but lately succeeded to and ousted the classical English critique of Jeffrey, Macaulay, and the late Mr. Abraham Hayward, which was mostly a handy peg for the contents of the critic's noddle or note book. The Saturnine article opens characteristically.

Abroad we English have the character of being the most prudish of nations; we are celebrated as having Bowdlerized for our babes and sucklings even the immortal William Shakespeare; but we shall infallibly lose this our character should the Kamashastra Society flourish. Captain Burton has long been known as a bold explorer; his pilgrimage to Mecca and Medina, disguised in the dress and taking on him the manners and customs of a True Believer, was a marvel of audacity; but perhaps he may be held now to have surpassed himself, for he has been bold enough to lay before his countrymen a literal and unexcised translation of *The Arabian Nights*.

The writer is kind enough to pat me upon the back for “picturesque and fluent English” and to confess that I have successfully imitated the rhyming cadence of the original. But *The Saturday* would not be *The Saturday* without carping criticism, wrong-headedness and the *culte* of the common-place, together with absolute and unworthy cruelty to weaker vessels. The reviewer denounces as “too conceited to be passed over without comment” the good old English “whenas” (for when, vol. ii. 130), the common ballad-terms “a plump of spearmen” (ii. 190) and a “red cent” (i. 321), the only literal rendering of “Fals ahmar” which serves to show the ancient and noble pedigree of a slang term supposed to be modern and American. Moreover this Satan even condemns fiercely the sin of supplying him with “useful knowledge.” The important note (ii. 45) upon the normal English mispronunciation of the J in Jerusalem, Jesus, Jehovah, a corruption whose origin and history are unknown to so many, and which was, doubtless, a surprise to this Son of King “We,” is damned as “uninteresting to the reader

of the *Arabian Nights*.”* En revanche, three mistakes of mine (“p. 43” for “p. 45” in vol. ii., index; “King Zahr Shah” for “King Suleyman Shah,” ii. 285, and the careless confusion of the Caliphs Al-Muntasir and Al-Mustansir, ii. 817, note i.) were corrected and I have duly acknowledged the correction. No. i. article ends with Saturnine geniality and utterly ignoring a bye-word touching dwellers in glass houses: —

Finally, we mark with regret that Captain Burton should find no more courteous terms to apply to the useful work of a painstaking clergyman than those where in his note he alludes to “Missionary Porter’s miserable Handbook.”

As Mr. Missionary Porter has never ceased to malign me, even in his last Edition of Murray’s “miserable Handbook,” a cento of Hibernian blunders and hashed Bible, I have every reason to *lui rendre la pareille*.

* This footnote, among many others (see “About this Edition” in Volume 1), has been omitted in the present edition. Here it is:

The English translators of the Bible, who borrowed Luther’s system of transliteration (of A.D. 1522), transferred into English the German “j” which has the sound of “i” or “y”; intending us to pronounce Yacob (or Yakob), Yericho, Yimnites, Yob (or Hiob) and Yudah. Tyndall, who copied Luther (A.D. 1525–26), preserved the true sound by writing Iacob, Ben Iamin and Iudas. But his successors unfortunately returned to the German; the initial I having from the xiii. century been ornamentally lengthened and bent leftwards became a consonant; the public adopted the vernacular sound of “j” (dg) and hence our language and our literature are disgraced by such barbarisms as “Jehovah” and “Jesus” — Dgehovah and Dgeesus for Yehovah and Yesus. Future generations of school-teachers may remedy the evil; meanwhile we are doomed for the rest of our days to hear

Gee-rusalem! Gee-rusalem! etc.

Nor is there one word to be said in favour of the corruption except that, like the Protestant mispronunciation of Latin and the Erasmian ill-articulation of Greek, it has become “English,” and has lent its little aid in dividing the Britons from the rest of the civilised world.

The second article (March 27, '86), treating of vol. iii., opens with one of those plagiaristic common-places, so dear to the soul of *The Saturday*, in its staid and stale old age as in its sprightly youth. "There is particularly one commodity which all men, therein nobly disregarding their differences of creed and country, are of a mind that it is better to give than to receive. That commodity is good advice. We note further that the liberality with which this is everywhere offered is only to be equalled (he means 'to be equalled only') by the niggard reception at most times accorded to the munificent donation; in fact the very goodness of advice given apparently militates against its due appreciation in (by?) the recipient." The critic then proceeds to fit his *ipse dixit* upon my case. The sense of the sentiment is the reverse of new: we find in *The Spectator* (No. dxii.), "There is nothing we receive with so much reluctance as good advice," etc., but Mr. *Spectator* writes good English and his plagiarist does not. Nor is the dictum true. We authors who have studied a subject for years, are, I am convinced, ready enough to learn, but we justly object to sink our opinions and our judgment in those of a counsellor who has only "crammed" for his article. Moreover, we must be sure that he can fairly lay claim to the three requisites of an adviser — capacity to advise rightly, honesty to advise truly, and courtesy to advise decently. Now the *Saturday Review* has neither this, that, nor the other qualification. Indeed his words read like subtle and lurking irony by the light of those phenomenal and portentous vagaries which ever and anon illuminate his opaque pages. What correctness can we expect from a journal whose tomahawk-man, when scalping the corpse of Matthew Arnold, deliberately applies the term "sonnet" to some thirty lines in heroic couplets? His confusion of Dr. Jenner, Vaccinator, with Sir William Jenner, the President of the R. C. of Physicians, is one which passes all comprehension.

And what shall we say of this title to pose as an Aristarchus (November 4th, '82)? “Then Jonathan Scott, LL.D. Oxon, assures the world that he intended to re-translate the Tales given by Galland(!) but he found Galland so adequate on the whole(!) that he gave up the idea and now reprints Galland with etchings by M. Lalauze, giving a French view of Arab life. Why Jonathan Scott, LL.D., should have thought to better Galland while Mr. Lane’s version is in existence, and has just been reprinted, it is impossible to say.” In these wondrous words Jonathan Scott’s editio princeps with engravings from pictures by Smirke and printed by Longmans in 1811 is confounded with the imperfect reprint by Messieurs Nimmo and Bain, in 1883; the illustrations being borrowed from M. Adolphe Lalauze, a French artist (nat. 1838), a master of *eaux fortes*, who had studied in Northern Africa and who maroccanized the *mise-en-scène* of “The Nights” with a marvellous contrast of white and negro nudities. And such is the Solomon who fantastically complains that I have disdained to be enlightened by his “modest suggestions.” *Au reste* the article is not bad simply because it borrows — again Americanicè — all its matter from my book. At the tail-end, however, comes the normal sting: I am guilty of not explaining “Wuzú” (lesser ablution), “Ghusl” (greater ablution), and “Zakát” (legal alms which constitute a poor-rate), proving that the writer never read vol. iii. He confidently suggests replacing “Cafilah,” “by the better known word *Caravan*,” as if it were my speciality (as it is his) to hunt-out commonplaces: he grumbles about “interrogation-*points a l’Espagnole* upside down” (¿) which still satisfies me as an excellent substitute to distinguish the common Q(uestion) from A(nswer)* and he seriously

* Replaced by regular quotation marks in the present edition.

congratulates me upon my discovering a typographical error on the fly-leaf.

No. iii. (August 14, '86, handling vols. vi., vii. and viii.) is free from the opening pretensions and absurdities of No. ii. and it is made tolerably safe by the familiar action of scissors and paste. But — desinit in piscem — it ends fishily; and we find, after saturnine fashion, *in cauda venenum*. It scolds me for telling the English public what it even now ignores, the properest way of cooking meat (à propos of kabábs) and it “trembles to receive vols. ix. and x. for truly (from a literary point of view, of course, we mean) there seems nothing of which the translator might not be capable” — *capable de tout*, as said Voltaire of Habbakuk and another agnostic Frenchman of the Prophet Zerubabel. This was indeed high praise considering the *Saturday's* sympathy with and affection for the dead level, for the average man; but as an augury of ill it was a brutum fulmen. No. iv. (August 30, '87) was, strange to say, in tone almost civil and ended with a touch simulating approval: —

“The labours of a quarter of a century,” writes the translator in *L'Envoi*, are now brought to a close, and certainly no one could have been found better suited by education and taste to the task of translating the “Nights” than is the accomplished author of the “Pilgrimage to Mecca and Medina.” His summing up of the contents and character of “The Thousand and One Nights” in the Terminal Essay is a masterpiece of careful analysis and we cannot do better than conclude our notice with a paragraph that resumes with wonderful effect the boundless imagination and variety of the picture that is conjured up before our eyes: —

“Viewed as a *tout ensemble* in full and complete form, they are a

drama of Eastern life and a Dance of Death made sublime by faith and the highest emotions, by the certainty of expiation and the fulness of atoning equity, where virtue is victorious, vice is vanquished and the ways of Allah are justified to man. They are a panorama which remains kenspeckle upon the mental retina. They form a phantasmagoria in which archangels and angels, devils and goblins, men of air, of fire, of water, naturally mingle with men of earth, where flying horses and talking fishes are utterly realistic, where King and Prince must meet fishermen and pauper, lamia and cannibal, where citizen jostles Badawi, eunuch meets knight; the Kazi hob-nobs with the thief. ... The work is a kaleidoscope where everything falls into picture, gorgeous palaces and pavilions; grisly underground caves and deadly words, gardens fairer than those of the Hesperid; seas dashing with clashing billows upon enchanted mountains, valleys of the Shadow of Death, air-voyages and promenades in the abysses of the ocean, the duello, the battle, and the siege, the wooing of maidens and the marriage rite. All the splendour and squalor, the beauty and baseness the glamour and grotesqueness, the magic and the mournfulness, the bravery and the baseness, of Oriental life are here.”

And now, after the *Saturday Review* has condescended severely and sententiously to bepreach me, I must be permitted a trifling return in kind. As is declared by the French, an objectionable people which prefers *la gloire* to “duty,” and even places “honour” before “honesty,” the calling of the Fourth Estate is *un sacerdoce*, an Apostolate: it is a high and holy mission whose ends are the diffusion of Truth and Knowledge and the suppression of Ignorance and Falsehood.

“Sacrilege,” with this profession, means the breaking of its two great commandments and all sins of commission and omission suggested and prompted by vain love of fame, by sordid self-esteem or by ignoble rancour. What then shall we say of a paper which, professedly established to “counteract the immorality of *The Times*,” adds to normal journalistic follies, offences and mistakes an utter absence of literary honour, systematic misrepresentation, malignity and absolute ruffianism? Let those who hold such language exaggerated glance at my *pièce justificative*, the *Saturday’s* article (June 28, ’88) upon Mr. Hitchman’s “Biography of Sir Richard Burton.” No denizen of Grub Street in the coarse old day of British mob-savagery could have produced a more damning specimen of wilful falsehood, undignified scurrility and brutal malevolence, in order to gratify a well-known pique, private and personal. The “Saturday Reviler” — there is, I repeat, much virtue in a soubriquet — has grown only somewhat feebler, not kindlier, not more sympathetic since the clever author of “In Her Majesty’s Keeping” styled this Magister Morum “the benignant and judicious foster-parent of literature;” and since Darwin wrote of it (ii. 260) “One cannot expect fairness in a reviewer;” nor has it even taken to heart what my friend Swinburne declared (anent its issue of December 15, ’83) “clumsy and shallow snobbery can do no harm.”

Like other things waxing obsolete it has served, I hasten to confess, a special purpose in the world of letters. It has lived through a generation of thirty years in the glorification of the mediocrities and in pandering to the impish taint of poor human nature, the ungenerous passions of those who abhor the novel, the original, the surprising, the startling, and who are only too glad to witness and to assist in the Procrustes’ process of trimming and lengthening out thoughts and ideas and diction that rise or strive to rise above the normal and vulgar

plane. This virtual descendant of the ancestral Satirist, after long serving as a spawning-ground to envy, hatred and malice, now enters upon the decline of an unworthy old age. Since the death of its proprietor, Mr. Beresford-Hope, it has been steadily going down hill as is proved by its circulation, once 15,000, and now something nearer 5,000 than 10,000. It has become a poor shadow of its former self — preserving the passive ill-will but lacking the power of active malevolence — when journalists were often compelled to decline correspondence upon its misjudgments and to close to complainants their columns which otherwise would have been engrossed by just and reasonable protestations. The “young lions” of its prime (too often behanged with a calf-skin on their recreant limbs) are down among the dead and the jackal-pack which has now taken up the howling could no longer have caused Thackeray to fear or can excite the righteous disgust of that votary of “fair-play” — Mr. John Bright.

And now, before addressing myself to another Reviewer, I would be allowed a few words upon two purely personal subjects; the style chosen for my translation and my knowledge of the Arabian language and literature.

I need hardly waste time to point out what all men discern more or less distinctly, how important are diction and expression in all works of fancy and fiction and how both branches, poetic and prosaic, delight in beauty adorned and allow in such matters the extreme of liberty. A long study of Galland and Torrens, Lane and Payne, convinced me that none of these translators, albeit each could claim his special merit, has succeeded in preserving the local colouring of the original. The Frenchman had gallicised and popularised the general tone and tenor to such extent that even the vulgar English versions have ever failed to throw off the French flavour. Torrens attempted literalism laudably and

courageously enough; but his execution was of the roughest, the nude verbatim; nor did his familiarity with Arabic, or rather with Egyptian, suffice him for the task. Lane, of whom I have already spoken, and of whom I shall presently be driven by his imprudent relatives and interested friends to say more, affected the latinised English of the period flat and dull, turgid and vapid as that of Sale's Koran; and his style proved the most insufficient and inadequate attire in which an Oriental romance of the Middle Ages could be arrayed. Payne was perfectly satisfactory to all cultivated tastes but he designedly converted a romantic into a classical work: none ignores its high merits regarded merely as strong and vital English, but it lacks one thing needful — the multiform variety of *The Nights*.

The original Arabic text which in the first thirteen tales (*Terminal Essay*, p. 80) must date from before the xiiith century at the latest (since Galland's MS. in the *Bibliothèque Nationale* has been assigned to the early xivth) is highly composite: it does not disdain local terms, by-words and allusions (some obsolete now and forgotten), and it borrows indiscriminately from Persian (e.g. *Sháhbandar*), from Turkish (as *Khátún*) and from Sanscrit (for instance *Brahman*). As its equivalent, in vocabulary I could devise only a somewhat archaical English whose old-fashioned and sub-antique flavour would contrast with our modern and everyday speech, admitting at times even Latin and French terms, such as *res scibilis* and *citrouille*. The mixture startled the critics and carpers to whom its object had not been explained; but my conviction still remains that it represents, with much truth to nature, the motley suit of the Arabo-Egyptian. And it certainly serves one purpose, too often neglected by writers and unnoticed by reviewers. The fluent and transparent styles of Buckle and Darwin (the modern Aristotle who has transformed the face of Biological Science) are instruments ad-

mirably fitted for their purpose: crystal-clear, they never divert even a bittock of the reader's brain from the all-important sense underlying the sound-symbols. But in works of imagination man wants a treatment totally different, a style which, by all or any means, little mattering what they be, can avoid the imminent deadly risk of languor and monotony and which adds to fluency the allurements of variety, of surprise and even of disappointment, when a musical discord is demanded.

Again, my estimate of a translator's office has never been of the low level generally assigned to it even in the days when Englishmen were in the habit of englishing every important or interesting work published on the continent of Europe. We cannot expect at this period of our literature overmuch from a man who, as Messieurs Vizetelly assure their *clientèle*, must produce a version for a poor £20. But at his best the traducteur while perfectly reproducing the matter and the manner of his original, works upon two lines. His prime and primary object is an honest and faithful copy, adding naught to the sense nor abating aught of its peculiar cachet whilst he labours his best to please and edify his readers. He has, however, or should have, another aim wherein is displayed the acme of hermeneutic art. Every language can profitably lend something to and borrow somewhat from its neighbours, near or far, an epithet, a metaphor, a turn of phrase, a naive idiom and the translator of original mind will not neglect the frequent opportunities of enriching his mother tongue with alien and novel ornaments, which will justly be accounted barbarisms until formally adopted and naturalised. Such are the "peoples" of Kossuth and the useful "lengthy," an American revival of a good old English term. Nor will my modern versionist relegate to a foot-note, as is the malpractice of his banal brotherhood, the interesting and often startling phases of his foreign author's phraseology and dull the text with its common-

place English equivalent — thus doing the clean reverse of what he should do. It is needless to quote instances concerning this phase of “Bathos:” they abound in every occidental translation of every Oriental work, especially the French, such as Baron de Slane’s honest and conscientious “Ibn Khaldún.” It was this grand ideal of a translator’s duty that made Eustache Deschamps, a contemporary poet, write of his English brother bard: —

“Grand Translateur, Noble *Geoffroy Chaucier*.”

Here,

“The firste finder of our faire language”

is styled a “Socrates in philosophy, a Seneca in morals, an Angel in conduct and a great Translator,” which apparent anti-climax has scandalised not a little inditers of “Lives” and “Memoirs.” The title is given simply because Chaucer translated (using the best and highest sense of the term) into his English tongue and its linguistic peculiarities, the thoughts and ideas of his foreign models — the very letter and spirit of Petrarch and Boccacio.

That my attempts to reproduce the form and features of the original and that my manner of writing is well adapted to the matter appears from the consensus of the “Notices” presently to be quoted. Mr. J. Addington Symonds pronounces the version to be executed with “peculiar literary vigour.” Mr. Swinburne is complimentary, and even the *Saturday* deigns to declare “Captain Burton is certainly felicitous in the manner in which he has englished the picturesque lines of the original.” But *le style est de l’homme*; and this is a matter upon which any and every educated man who writes honestly will form and express and retain his own opinion: there are not a few who loathe “Pickwick,”

and who cannot relish *Vanity Fair*. So the *Edinburgh Review* No. 335 (pp. 174, 181), concerning which more anon, pronounces my work to be “a jumble of the vulgarest slang of all nations;” also “an unreadable compound of archaeology and ‘slang,’ abounding in Americanisms, and full of an affected reaching after obsolete or foreign words and phrases;” and finally shows the assurance to assert “Captain Burton has produced a version which is neither Arabic nor English, but which has at least the merit of being beautifully unreadable” (p. 182).

It has been circulated widely enough by the Lane-Poole clique — *poules mouillées* they are called by an Arabist friend — that I do not know Arabic. Let me at once plead guilty to the charge, adding by way of *circonstance atténuante* that I know none who does know or who can thoroughly know a tongue of which we may say as did honest Izaak Walton of other two crafts, “angling be so like the mathematics that it can never be fully learned.” Most of us can master one section of a language concerning which those who use it vernacularly declare “Only Allah wotteth its entirety;” but we lack as yet the means to study it as a whole. Older by long ages than Babel’s fabulous Tower, and covering a continuous area from Eastern Arabia to the Maghrab al-Aksa (western Mauritania), from Chaldaea in the North to southern Zanzibar, it numbers of potential vocabulary 1,200,000 words all of which may be, if they are not, used; and while they specify the finest shades of meaning, not a few of them, technically termed “Zidd,” bear significations diametrically opposite, e.g., “Maulá” = lord, slave; and “Ajúz” with 88 different meanings. Its literature, poetic, semi-poetic and prosaic, falls into three greater sections: — Ancient (The Suspendeds, the Kitáb al-Aghání and the Koran), Mediaeval (Al-Mutanabbi, Al-Asm’ài, Abú Nowás and the poets of the Harunic cycle) and Moderns, of whom not the least important (e.g. Yúsuf al-Yazají) are

those of our own day. Throughout its vast domain there are local differences of terminology which render every dialect a study; and of these many are intimately connected with older families, as the Egyptian with Coptic and the Moorish with Berber.

The purest speakers are still the Badawin who are often not understood by the citizen-folk (e.g. of Cairo, Damascus and Baghdad) at whose gates they tent; and a few classes like the Banú Fahim of Al-Hijáz still converse sub-classically, ever and anon using the terminal vowels and the nunation elsewhere obsolete. These wildlings, whose evening camp-fires are still their schools for eloquence and whose improvisations are still their unwritten laws, divide speech into three degrees; Al-'Áli the lofty addressed to the great, Al-Wasat used for daily converse and Al-Dún the lowly or broken "loghat" (jargon) belonging to most tribes save their own. In Egypt the purest speakers are those of the Sa'íd — the upper Nile-region — differing greatly from the two main dialects of the Delta; in Syria, where the older Aramean is still current amongst sundry of the villagers outlying Damascus, the best Arabists are the Druzes, a heterogeneous amalgam of Arabs and Kurds who cultivate language with uncommon care. Of the dialectic families which subtend the Mediterranean's southern sea-board, the Moroccan and the Algerine are barbarised by Berber, by Spanish and by Italian words and are roughened by the inordinate use of the Sukún (quiescence or conjoining of consonants); while the Tunisian approaches nearer to the Syrian and the Maltese was originally Punic. The jargon of Meccah is confessedly of all the worst. But the wide field has been scratched not worked out, and the greater part of it, especially the Mesopotamian and the Himyaritic of Mahrahland, still remains fallow and the reverse of sterile.

Materials for the study of Arabic in general and of its dialects in

particular are still deficient, and the dictionaries mostly content themselves with pouring old stuff from flask to flask, instead of collecting fresh and unknown material. Such are recueils of prayers and proverbs, folk-songs and stories, riddles and satires, not forgetting those polyglot vocabularies so common in many parts of the Eastern world, notably in Sind and Afghánistán; and the departmental glossaries such as the many dealing with “Tasawwuf” — the Moslem form of Gnosticism. The excellent lexicon of the late Professor Dozy, *Supplément aux Dictionnaires Arabes*, par R. Dozy, Leyde: E. J. Brill, 1881, was a step in advance, but we still lack additions like Baron Adolph Von Kremer’s *Beiträge zur Arabischen Lexicographie* (In commission bei Carl Gerold’s Sohn, Wien, 1884). The French, as might be expected, began early, e.g. M. Ruphy’s *Dictionnaire abrege francais-arabe*, Paris, Imprimerie de la Republique, 1810; they have done good work in Algiers and are now carrying it on in Tunis. Of these we have Marcel, *Vocabulaire*, etc. (Paris, 1837), Bled de Braine (Paris, 1846), who to his *Cours Synthétique* adds a study of Maroccan and Egyptian, Professor Cherbonneau (Paris, 1854), *Précis Historique*, and *Dialogues*, etc. (Alger, 1858); M. Gasselin (Paris, 1866), *Dictionnaire francais-arabe*, M. Brassier (Algiers, 1871), *Dictionnaire pratique*, also containing Algerine and Tunisian terms; General Parmentier (*Vocabulaire arabe-francais des Principaux Termes de Géographie*, etc.: Paris, rue Antoine-Dubois, 1882); and, to mention no others, the *Grammaire Arabe Vulgaire* (Paris, 1824) of M. Caussin de Perceval (fils) has extended far and wide.

Berggren (Upsal, 1844) published his *Guide Francais-Arabe des Voyageurs en Syrie et en Egypte*. Rowland de Bussy printed (Algiers, 1877) his *Dialogues Francais-Arabs* in the Algerian dialect. Fr. José de Lerchundi, a respected Missioner to Tangier, has imitated and even improved upon this in his *Rudimentos del Arabe Vulgar* (Madrid,

Rivadeneira, 1872); and his studies of the Maghrabi dialect are most valuable. Dr. A. Socin produced his *Arabische Sprichwörter*, etc. (Tübingen, 1878), and the late Wilhelm Spitta-Bey, whose early death was so deeply lamented, left a grammar of Egyptian which would have been a model had the author brought to his task more knowledge of Coptic in his *Grammatik des Arabischen vulgär Dialektes von Ägypten*, (Leipzig, 1870). Dr. Landberg published with Brill of Leyden and Maisonneuve of Paris, 1883, a volume of Syrian Proverbs and promises some five others — No. 2, Damascus and the Haurán; No. 3, Kasrawán and the Nusayriyah; No. 4, Homs, Hamah and Halab (Aleppo), and No. 5, the Badawin of Syria. It is evident that the process might be prolonged *ad infinitum* by a writer of whom I shall have something to say presently. M. Clément Huart (Jour. Asiat., Jan. '83) has printed notes on the dialect of Damascus: Dr. C. Snouck Hurgronje published a collection of 77 proverbs and idioms with lengthy notes in his *Mekkanische Sprichwörter*, etc. (Haag, Martinus Nijhoff, 1886), after being expelled from Meccah by the Turkish authorities who had discovered him only through a Parisian journal *Le Temps* (see his *Het Mekkanische Feest*, Leyden, 1880). For the lower Najd and upper Hijaz we have the glossary of Arabic words ably edited by Prof. M. J. de Goeje in Mr. Charles M. Doughty's valuable and fantastic "Arabia Deserta" (ii. 542-690: see *The Academy*, July 28th, '88). Thus the local vocabularies are growing, but it will be long before the ground is covered.

Again the East, and notably the Moslem East since the Massacre of Damascus in 1860, although still moving slowly, shows a distinct advance. The once secluded and self-contained communities are now shaken by the repeated and continuous shocks of progress around them; and new wants and strange objects compel them nilly-willy to

provide vernacular equivalents for the nomenclature of modern arts and sciences. Thus the Orientalist, who would produce a contemporary lexicon of Persian, must not only read up all the diaries and journals of Teheran and the vocabularies of Yezd and Herat, he must go further a-field. He should make himself familiar with the speech of the Iliyát or wandering pastoral tribes and master a host of cognate tongues whose chiefs are Armenian (Old and New), Caucasian, a modern Babel; Kurdish, Lúri (Bakhtiyári), Balochki and Pukhtú or Afghan, besides the direct descendants of the Zend, the Pehlevi, Dari and so forth. Even in the most barbarous jargons he will find terms which throw light upon the literary Iranian of the lexicons: for instance “Mádiyán” = a mare presupposes the existence of “Narayán” = a stallion, and the latter is preserved by the rude patois of the Baloch mountaineers. This process of general collection would in our day best be effected after the fashion of Professor James A. H. Murray’s “New English Dictionary on Historical Principles.” It would be compiled by a committee of readers resident in different parts of Persia, communicating with the Royal Asiatic Society (whose moribund remains they might perhaps quicken) and acting in co-operation with Russia, whom unfriends have converted from a friend to an angry and jealous rival and who is ever so forward in the linguistic field.

But if the model Persian dictionary have its difficulties, far harder will be the task with Arabic, which covers incomparably more ground. Here we must begin with Spain and Portugal, Sardinia and the Balearics, Southern Italy and Sicily; and thence pass over to Northern Africa and the two “Soudans,” the Eastern extending far South of the Equator and the Western nearly to the Line. In Asia, besides the vast Arabian Peninsula, numbering one million of square miles, we find a host of linguistic outliers, such as Upper Hindostan, the Concan,

Malacca, Java and even remote Yun-nan, where al-Islam is the dominant religion, and where Arabic is the language of Holy Writ.

My initiation into the mysteries of Arabic began at Oxford under my tutor Dr. W. A. Greenhill, who published a “Treatise on Small-pox and Measles,” translated from Rhazes — Abú Bakr al-Rází (London, 1847), and where the famous Arabist, Don Pascual de Gayangos, kindly taught me to write Arabic leftwards. During eight years of service in Western India and in Moslem Sind, while studying Persian and a variety of vernaculars, it was necessary to keep up and extend a practical acquaintance with the language which supplies all the religious and most of the metaphysical phraseology; and during my last year at Sindian Karáchí (1849), I imported a Shaykh from Maskat. Then work began in downright earnest. Besides Erpenius’ (D’Erp) “Grammatica Arabica,” Richardson, De Sacy and Forbes, I read at least a dozen Perso-Arabic works (mostly of pamphlet form) on “Sarf Wa Nahw” — Accidence and Syntax — and learned by heart one-fourth of the Koran. A succession of journeys and long visits at various times to Egypt, a Pilgrimage to the Moslem Holy Land and an exploration of the Arabic-speaking Somáli-shores and Harar-Gay in the Galla country of Southern Abyssinia, added largely to my practice. At Aden, where I passed the official examination, Captain (now Sir R. Lambert) Playfair and the late Rev. G. Percy Badger, to whom my papers were submitted, were pleased to report favourably of my proficiency. During some years of service and discovery in Western Africa and the Brazil my studies were necessarily confined to the “Thousand Nights and a Night;” and when a language is not wanted for use my habit is to forget as much of it as possible, thus clearing the brain for assimilating fresh matter. At the Consulate of Damascus, however, in West Arabian Midian and in Maroccan Tangier the loss was readily

recovered. In fact, of this and sundry other subjects it may be said without immodesty that I have forgotten as much as many Arabists have learned. But I repeat my confession that I do not know Arabic and I have still to meet the man who does know Arabic.

Orientalists, however, are like poets and musicians, a rageous race. A passing allusion to a Swedish student styled by others (*Mekkanische Sprichwörter*, etc., p. 1) “Dr. Landberg,” and by himself “Doctor Count Carlo Landberg” procured me the surprise of the following communication. I quote it in full because it is the only uncourteous attempt at correspondence upon the subject of *The Nights* which has hitherto been forced upon me. In his introduction (p. xx.) to the Syrian *Proverbes et Dictons* Doctor Count Landberg was pleased to criticise, with less than his usual knowledge, my study entitled “*Proverbia Communia Syriaca*” (*Unexplored Syria*, i. 264–269). These 187 “dictes” were taken mainly from a MS. collection by one Hanná Misk, ex-dragoman of the British Consulate (Damascus), a little recueil for private use such as would be made by a Syro-Christian *bourgeois*. Hereupon the critic absurdly asserted that the translator *a voulu s’occuper de la langue classique au lieu de se faire (...) l’interprète fidèle de celle du peuple*. My reply was (*The Nights*, vol. viii 148) that, as I was treating of proverbs familiar to the better educated order of citizens, his critique was not to the point; and this brought down upon me the following letter under the aegis of a portentous coronet and initials blazing with or, gules and azure.

Paris, le 24 Févr., 1888.

Monsieur,

J’ai l’honneur de vous adresser 2 fascicules de mes *Critica Arabica*.

Dans le vol. viii. p. 48 de votre traduction de 1001 Nuits vous avez

une note qui me regard (*sic*). Vous y dites que je ne suis pas “Arabist.” Ce n’est pas votre jugement qui m’impressionne, car vous n’êtes nullement à même de me juger. Votre article contient, comme tout ce que vous avez écrit dans le domaine de la langue arabe, des *bévue*s. C’est vous qui n’êtes pas arabisant: cela est bien connu et reconnu, et nous ne nous donnons pas même la peine de relever toutes les innombrables erreurs don’t vos publications fourmillent. Quant à “Sahífah” vous êtes encore en erreur. Mon étymologie est acceptée par tout le monde et je vous renvoie à Fleischer, *Kleinre Schriften*, p. 468, Leipzig, 1885, où vous trouverez l’instruction nécessaire. Le dilettantism qui se trahit dans tout ce que vous écrivez vous fait faire de telles erreurs. Nous autres arabisants et professo(?) nous ne vous avons jamais et nous ne vous pouvons jamais considérer comme arabisant. Voilà ma réponse à votre note.

Agréez, Monsieur,
l’expression de mes sentiments distingués,
COMTE LANDBERG,
Dr.-ès-lettres.

After these preliminaries I proceed to notice the article (No. 335, of July ’86) in

The “Edinburgh Review,”

and to explain its private history with the motives which begat it.

“This is the Augustan age of English criticism,” say the reviewers, who are fond of remarking that the period is one of literary appreciation rather than of original production; that is, contemporary review-

ers, critics and monograph-writers are more important than “makers” in verse or in prose. In fact it is their *aurea aetas*. I reply “Virgin ore, no!” on the whole mixed metal, some noble, much ignoble; a little gold, more silver and an abundance of brass, lead and dross. There is the criticism of Sainte Beuve, of the late Matthew Arnold and of Swinburne, there is also the criticism of the *Saturday Reviler* and of the *Edinburgh criticaster*. The golden is truth and honour incarnate: it possesses oversight and insight: it either teaches and inspires or it comforts and consoles, save when a strict sense of duty compels it to severity: briefly, it is keen and guiding and creative. Let the young beginner learn by rote what one master says of another: — “He was never provoked into coarseness: his thrusts were made with the rapier according to the received rules of fence, he firmly upheld the honour of his calling, and in the exercise of it was uniformly fearless, independent and incorrupt.” The Brazen is partial, one-sided, tricky, misleading, immoral; serving personal and interested purposes and contemptuously forgetful of every obligation which an honest and honourable pen owes to the public and to itself. Such critiques bring no profit to the reviewed. He feels that he has been written up or written down by a literary hireling who has possibly been paid to praise or abuse him secondarily, and primarily to exalt or debase his publisher or his printer.

My own literary career has supplied me with many a curious study. Writing upon subjects, say The Lake Regions of Central Africa, which were then a type of the Unknown, I could readily trace in the journalistic notices all the tricks and dodges of the trade. The rare honest would confess that they could say nothing upon the subject, they came to me therefore for information and professed themselves duly thankful. The many dishonest had recourse to a variety of devices. The hard

worker would read-up voyages and travels treating of the neighboring countries, Abyssinia, the Cape and the African Coasts Eastern and Western; thus he would write in a kind of reflected light without acknowledging his obligation to my volumes. Another would review my book after the easy American fashion of hashing up the author's production, taking all its facts from me without disclosing that one fact to the reader and then proceed to "butter" or "slash." The worst, "fulfyld with malace of froward entente," would choose for theme not the work but the worker, upon the good old principle "Abuse the plaintiff's attorney." These arts fully account for the downfall of criticism in our day and the deafness of the public to such literary verdicts. But a few years ago a favourable review in a first-rate paper was "fifty pounds in the author's pocket:" now it is not worth as many pence unless signed by some well-known scribbling statesman or bustling reverend who caters for the public taste. The decline and fall is well expressed in the old lines: —

Non est sanctor quod laudaris:

Non est vilior si vituperaris.

"No one, now-a-days, cares for reviews," wrote Darwin as far back as 1849; and it is easy to see the whys and the wherefores. I have already touched upon the duty of reviewing the reviewer when the latter's work calls for the process, despite the pretensions of modern criticism that it must not be criticised. Although to buffet an anonym is to beat the air, still the very effort does good. A well-known and popular novelist of the present day was a favourite butt for certain journalists who, with the normal half-knowledge of men —

"That read too little, and that write too much" —

persistently fell foul of the points in which the author was almost always right and the reviewer was wrong. "An eagle hawketh not at flies:" the object of ill-natured satire despised —

"The creatures of the stall and styce,"

and persisted in contemptuous reticence, giving consent by silence to what was easily refuted, and suffering a fond and foolish sentence to misguide the public which it pretends to direct. "Take each man's censure but reserve thy judgment," is a wise saying when silently practiced; it leads, however, to suffering in public esteem. The case in question was wholly changed when, at my suggestion, the writer was persuaded to catch a few of the culprits and to administer the dressing and redressing they so richly deserved.

And now to my tale.

Mr. Henry Reeve, Editor of the *Edinburgh Review*, wrote to me shortly before my first volume was issued to subscribers (September, '85) asking for advance sheets, as his magazine proposed to produce a general notice of *The Arabian Nights Entertainments*. But I suspected the man whose indiscretion and recklessness had been so unpleasantly paraded in the shape of the Greville (Mr. Worldly Wiseman's) Memoirs, and I had not forgotten the untruthful and malignant articles of perfervid brutality which during the hot youth and calm middle age of the *Edinburgh* had disgraced the profession of letters. My answer, which was temporising and diplomatic, induced only a second and a more urgent application. Bearing in mind that professional etiquette hardly justifies publicly reviewing a book intended only for private reading and vividly remembering the evil of the periodical, I replied that the sheets should be forwarded but on one condition, namely, that the reviewer would not dwell too lovingly and longingly upon

the “archaics,” which had so excited the Tartuffean temperament of the chaste *Pall Mall Gazette*. Mr. Henry Reeves replied (surlily) that he was not in the habit of dictating to his staff and I rejoined by refusing to grant his request. So he waited until five, that is one half of my volumes had been distributed to subscribers, and revenged himself by placing them for review in the hands of the “Lane-Poole” clique which, as the sequel proved, could be noisy and combative as setting hens disturbed when their nest-egg was threatened by an intruding hand.

For the clique had appropriated all right and claim to a monopoly of The Arabian Nights Entertainments which they held in hand as a rotten borough. The “Uncle and Master,” Mr. Edward William Lane, eponymous hero of the house, had retranslated certain choice specimens of the *Recueil* and the “nephews of their uncle” resolved to make a private gold-mine thereof. The book came out in monthly parts at half-a-crown (1839–41) and when offered for sale in 3 vols. royal 8 vo, the edition of 5,000 hung fire at first until the high price (£3. 3s.) was reduced to 27 shillings for the trade. The sale then went off briskly and amply repaid the author and the publishers — Charles Knight and Co. And although here and there some “old Tory” grumbled that new-fangled words (as *Wezeer*, *Kádee* and *Jinnee*) had taken the places of his childhood’s pets, the *Vizier*, the *Cadi*, and the *Genie*, none complained of the workmanship for the all-sufficient reason that naught better was then known or could be wanted. Its *succès de salon* was greatly indebted to the “many hundred engravings on wood, from original designs by William Harvey;” with a host of quaint and curious Arabesques, Cufic inscriptions, vignettes, head pieces and *culs-de-lampes*. These, with the exception of sundry minor accessories, were excellent and showed for the first time the realistic East and not the

absurdities drawn from the depths of artistical ignorance and self-consciousness — those of Smirke, Deveria, Chasselot and Co., not to speak of the horrors of the De Sacy edition, whose plates have apparently been used by Prof. Weil and by the Italian versions. And so the three bulky and handsome volumes found a ready way into many a drawing room during the Forties, when the public was uncritical enough to hail the appearance of these scattered chapters and to hold that at last they had the real thing, pure and unadulterated.

No less than three reprints of the “Standard Edition,” 1859 (the last being in '83), succeeded one another and the issue was finally stopped, not by the author's death (aetat 75; London, August 10, 1876: nat. Hereford, September 17, 1801), nor by the plates, which are now the property of Messieurs Chatto and Windus, becoming too worn for use, but simply by deficient demand. And the clique, represented by the late Edward Lane-Poole in 1879, who edited the last edition (1883) with a Preface by Mr. Stanley Lane-Poole, during a long run of forty-three years never paid the public the compliment of correcting the multitudinous errors and short comings of the translation. Even the lengthy and longsome notes, into which *The Nights* have too often been merged, were left untrimmed. Valuable in themselves and full of information, while wholly misplaced in a recueil of folk-lore, where they stand like pegs behung with the contents of the translator's adversaria, the monographs on details of Arab life have also been exploited and reprinted under the “fatuous” title, “Arabian (for Egyptian) Society in the Middle Ages: Studies on The Thousand and One Nights.” They were edited by Mr. Stanley Lane-Poole (Chatto and Windus) in 1883.

At length the three volumes fell out of date, and the work was formally pronounced unreadable. Goëthe, followed from afar by Emerson,

had foreseen the “inevitable increase of Oriental influence upon the Occident,” and the eagerness with which the men of the West would apply themselves to the languages and literature of the East. Such garbled and mutilated, unsexed and unsoured versions and perversions like Lane’s were felt to be survivals of the unfittest. Mr. John Payne (for whom see my Foreword, vol. i. pp. xii.–xiii.) resolved to give the world the first honest and complete version of the Thousand Nights and a Night. He put forth samples of his work in the *New Quarterly Magazine* (January–April, 1879), whereupon he was incontinently assaulted by Mr. Reginald Stuart Poole, the then front of the monopolists, who after drawing up a list of fifteen errata (which were not errata) in two Nights, declared that “they must be multiplied five hundred-fold to give the sum we may expect.” (The *Academy*, April 26, 1879; November 29, 1881; and December 7, 1881.) The critic had the courage, or rather impudence, to fall foul of Mr. Payne’s mode and mannerism, which had long become deservedly famous, and concludes: — “The question of English style may for the present be dropped, as, if a translator cannot translate, it little matters in what form his results appear. *But it may lie questioned whether an Arab edifice should be decorated with old English wall-papers.*”

Evidently I had scant reason to expect mercy from the clique: I wanted none and I received none.

My reply to the arch-impostor, who

Spreads the light wings of saffron and of blue,

will perforce be somewhat detailed: it is necessary to answer paragraph by paragraph, and the greater part of the thirty-three pages refers more or less directly to myself. To begin with the beginning, it caused me and many others some surprise to see the “Thousand Nights and a

Night” expelled the initial list of thirteen items, as if it were held unfit for mention. *Cet article est principalement une diatribe contre l'ouvrage de Sir Richard Burton et dans le livre cet ouvrage n'est même pas mentionné*, writes my French friend. This proceeding was a fair specimen of “that impartiality which every reviewer is supposed to possess.” But the ignoble “little dodge” presently suggested itself. The preliminary excursus (p. 168) concerning the “Mille et Une Nuits (read Nuit) an audacious fraud, though not the less the best story book in the world,” affords us a useful measure of the writer’s competence in the matter of audacity and ill-judgment. The honest and single-minded Galland is here (let us believe through that pure ignorance which haply may hope for “fool’s pardon”) grossly and unjustly vilified; and, by way of making bad worse, we are assured (p. 167) that the Frenchman “brought the Arabic manuscript from Syria” — an infact which is surprising to the most superficial student.

“Galland was a born story-teller, in the good and the bad sense” (p. 167), is a silly sneer of the true Lane-Poolean type. The critic then compares most unadvisedly (p. 168) a passage in Galland (De Sacy edit. vol. i. 414) with the same in Mr. Payne’s (i. 260) by way of proving the “extraordinary liberties which the worthy Frenchman permitted himself to take with the Arabic:” had he troubled himself to collate my version (i. 290–291), which is made fuller by the Breslau Edit. (ii. 190), he would have found that the Frenchman, as was his wont, abridged rather than amplified; although, when the original permitted exact translation, he could be literal enough. And what doubt, may I enquire, can we have concerning “The Sleeper Awakened” (Lane, ii. 351–376), or, as I call it, “The Sleeper and the Waker” (Suppl. vol. i. 1–29), when it occurs in a host of MSS., not to mention the collection of tales which Prof. Habicht converted into the Arabian Nights by breaking

the text into a thousand and one sections (Bresl. Edit. iv. 134–189, Nights cclxxii.–ccxci.). The reckless assertions that “the whole” of the last fourteen (Gallandian) tales have nothing whatever to do with “The Nights” (p. 168); and that of the histories of Zayn al-Asnám and Aladdin, “it is abundantly certain that they belong to no manuscript of the Thousand and One Nights” (p. 169), have been notably stultified by M. Hermann Zotenberg’s purchase of two volumes containing both these bones of long and vain contention. See Foreword to my Suppl. vol. iii. pp. viii.–xi., and Mr. W. F. Kirby’s interesting notice of M. Zotenberg’s epoch-making booklet (vol. vi. p. 287).

“The first English edition was published (*pace* Lowndes) within eight years of Galland’s” (p. 170) states a mere error. The second part of Galland (6 vols. 12 mo) was not issued till 1717, or two years after the translator’s death. Of the English editio princeps the critic tells nothing, nor indeed has anyone as yet been able to tell us aught. Of the dishonouring assertion (again let us hope made in simple ignorance) concerning “Cazotte’s barefaced forgery” (p. 170), thus slandering the memory of Jacques Cazotte, one of the most upright and virtuous of men who ever graced the ranks of literature, I have disposed in the Foreword to my Supplemental vol. vi. “This edition (Scott’s) was tastefully reprinted by Messrs. Nimmo and Bain in four volumes in 1883” (p. 170). But why is the reader not warned that the *eaux fortes* are by Lalauze (see *suprà*, p. 326), 19 in number, and taken from the 21 illustrations in MM. Jouaust’s edit. of Galland with preface by J. Janin? Why also did the critic not inform us that Scott’s sixth volume, the only original part of the work, was wilfully omitted? This paragraph ends with mentioning the labours of Baron von Hammer-Purgstall, concerning whom we are afterwards told (p. 186) for the first time

that he “was brilliant and laborious.” Hard-working, yes! brilliant, by no means!

We now come to the glorification of the “Uncle and Master,” concerning whom I can only say that Lane’s bitterest enemy (if the amiable Orientalist ever had any unfriend) could not have done him more discredit than this foolish friend. “His classical(!) translation was at once recognised as an altogether new departure” (p. 171), and “it was written in such a manner that the Oriental tone of *The Nights* should be reflected in the English” (*ibid.*). “It aims at reproducing in some degree the literary flavour of the original” (p. 173). “The style of Lane’s translation is an old-fashioned somewhat Biblical language” (p. 173) and “it is precisely this antiquated ring” (of the imperfect and mutilated “Boulak edition,” unwisely preferred by the translator) “that Lane has succeeded in preserving.” “The measured and finished language Lane chose for his version is eminently fitted to represent the rhythmical tongue of the Arab” (Memoir, p. xxvii.). “The translation itself is distinguished by its singular accuracy and by the marvellous way in which the Oriental tone and colour are retained” (*ibid.*). The writer has taken scant trouble to read me when he asserts that the Bulak edit. was my text, and I may refer him, for his own advantage, to my Foreword (vol. i. p. xvii.), which he has wilfully ignored by stating untruth. I hasten to plead guilty before the charge of “really misunderstanding the design of Lane’s style” (p. 173).

Much must be pardoned to the panegyrist, the encomiast; but the idea of mentioning in the same sentence with Biblical English, the noblest and most perfect specimen of our prose, the stiff and bald, the vapid and turgid manner of the Orientalist who “commences” and “concludes” — never begins and ends, who never uses a short word if he can find a long word, who systematically rejects terse and idiomatic

Anglo-Saxon when a Latinism is to be employed and whose pompous stilted periods are the very triumph of the “Deadly-lively”! By arts precisely similar the learned George Sale made the Koran, that pure and unstudied inspiration of Arabian eloquence, dull as a law document, and left the field clear for the Rev. Mr. Rodwell. I attempted to excuse the style-laches of Lane by noticing the lack of study in English linguistic which distinguished the latter part of the xviiiith and the first half of the sixteenth centuries, when men disdaining the grammar of their own tongue, learned it from Latin and Greek; when not a few styled Shakespeare “silly-billy,” and when Lamb, the essayist, wrote, “I can read, and I say it seriously, the homely old version of the Psalms for an hour or two together sometimes, without sense of weariness.” But the reviewer will have none of my palliative process, he is surprised at my “posing as a judge of prose style,” being “acquainted with my quaint perversions of the English language” (p. 173) and, when combating my sweeping assertion that “our prose” (especially the prose of schoolmasters and professors, of savans and Orientalists) “was perhaps the worst in Europe,” he triumphantly quotes half a dozen great exceptions whose eminence goes far to prove the rule.

As regards Lane’s unjustifiable excisions the candid writer tells us everything but the truth. As I have before noted (vol. ix. 304), the main reason was simply that the publisher, who was by no means a business man, found the work outgrowing his limits and insisted upon its coming to an untimely and, alas! a tailless end. This is perhaps the principal cause for ignoring the longer histories, like King Omar bin al-Nu’umán (occupying 371 pages in my vols. ii. and iii.); Abú Hasan and his slave-girl Tawaddud (pp. 56, vol. v. 189–245), the Queen of the Serpents with the episodes of Bulukiyá and of Jánshah (pp. 98, vol. v. 298–396); The Rogueries of Dalilah the Crafty and the Ad-

ventures of Mercury Ali (pp. 55, vol. vii. 144–209). The Tale of Harun al-Rashid and Abu Hasan of Oman (pp. 19, vol. ix. 188–207) is certainly not omitted by dictations of delicacy, nor is it true of the parts omitted in general that “none could be purified without being destroyed.” As my French friend remarks, “Few parts are so plain-spoken as the introduction, *le cadre de l’ouvrage*, yet M. Lane was not deterred by such situation.” And lastly we have, amongst the uncalled-for excisions, King Jali’ad of Hind, etc. (pp. 102, vol. ix. 32–134). The sum represents a grand total of 701 pages, while not a few of the notes are filled with unimportant fabliaux and apologues.

But the critic has been grandly deceptive, either designedly or of ignorance prepense in his arithmetic. “There are *over four hundred* of these (anecdotes, fables, and stories) in the complete text, and Lane *has not translated more than two hundred*” (p. 172). (...) “Adding the omitted anecdotes to the omitted tales, it appears that Lane left out about a third of the whole ‘Nights,’ and of that third at least three-fourths was incompatible with a popular edition. When Mr. Payne and Captain Burton boast of presenting the public ‘with three times as much matter as any other version,’ they perhaps mean a third as much again” (p. 173). (...) “Captain Burton records his opinion that Lane has ‘omitted half and by far the more characteristic half of the Arabian Nights,’ but Captain Burton has a talent for exaggeration, and for ‘characteristic’ we should read ‘unclean.’ It is natural that he should make the most of such omissions, since they form the *raison d’être* of his own translation; but he has widely overshot the mark, and the public may rest assured that the tales omitted from the standard version (proh pudor!) are of very slight importance in comparison with the tales included in it” (p. 173).

What a mass of false statement!

Let us now exchange fiction for fact. Lane's three volumes contain a total, deducting 15 for index, of pp. 1995 (viz. 618 + 643 + 734); while each (full) page of text averages 38 lines and of notes (in smaller type) 48. The text with a number of illustrations represents a total of pp. 1485 (viz. 441 + 449 + 595). Mr. Payne's nine volumes contain a sum of pp. 3057, mostly without breaks, to the 1485 of the "Standard edition." In my version the sum of pages, each numbering 41 lines, is 3156, or 1163 more than Lane's total and 2671 more than his text.

Again, in Lane's text the tales number 62 (viz. 35 + 14 + 13), and as has been stated, all the longest have been omitted, save only Sindbad the Seaman. The anecdotes in the notes amount to 44½ (viz. 3½ + 35 + 6): these are for the most part the merest outlines and include the 3½ of volume i. viz. the Tale of Ibrahim al-Mausilí (pp. 223-24), the Tale of Caliph Mu'áwiyah (i. pp. 521-22), the Tale of Mukhárik the Musician (i. pp. 224-26), and the half tale of Umm 'Amr (i. p. 522). They are quoted bodily from the "Halbat al-Kumayt" and from the "Kitáb al-Unwán fí Makáid al-Niswán," showing that at the early stage of his labours the translator, who published in parts, had not read the book on which he was working; or, at least, had not learned that all the three and a half had been borrowed from *The Nights*. Thus the grand total is represented by 106½ tales, and the reader will note the difference between 106½ and the diligent and accurate reviewer's "not much more than two hundred." In my version the primary tales amount to 171; the secondaries, &c., to 96 and the total to 267, while Mr. Payne has 266. And these the critic swells to "over four hundred!" Thus I have more than double the number of pages in Lane's text (allowing the difference between his 38 lines to an oft-broken page and my 41) and nearly two and a half tales to his one, and therefore I do not mean "a third as much again."

Thus, too, we can deal with the dishonest assertions concerning Lane's translation "not being absolutely complete" (p. 171) and that "nobody desired to see the objectionable passages which constituted the bulk of Lane's omissions restored to their place in the text" (p. 175).

The critic now passes to The Uncle's competence for the task, which he grossly exaggerates. Mr. Lane had no "intimate acquaintance with Mahomedan life" (p. 174). His "Manners and Customs of the Modern Egyptians" should have been entitled "Modern Cairenes;" he had seen nothing of Nile-land save what was shown to him by a trip to Philae in his first visit (1825-28) and another to Thebes during his second, he was profoundly ignorant of Egypt as a whole, and even in Cairo he knew nothing of woman-life and child-life — two thirds of humanity. I doubt if he could have understood the simplest expression in baby language; not to mention the many idioms peculiar to the Harem nursery. The characteristic of his work is geniality combined with a true affection for his subject, but no scholar can ignore its painful superficiality. His studies of legal theology gave him much weight with the Olema, although, at the time when he translated *The Nights*, his knowledge of Arabic was small. Hence the number of lapses which disfigures his pages. These would have been excusable in an Orientalist working out of Egypt, but Lane had a Shaykh ever at his elbow and he was always able to command the assistance of the University Mosque, Al-Azhar. I need not enter upon the invidious task of cataloguing these errors, especially as the most glaring have been cursorily noticed in my volumes.

Mr. Lane after leaving Egypt became one of the best Arabic scholars of his day, but his fortune did not equal his deserts. The *Lexicon* is a fine work although sadly deficient in the critical sense, but after

the labour of thirty-four years (it began printing in 1863) it reached only the 19th letter Ghayn (p. 2386). Then invidious Fate threw it into the hands of Mr. Stanley Lane-Poole. With characteristic audacity he disdained to seek the services of some German Professor, an order of men which, rarely dining out and caring little for "Society," can devote itself entirely to letters; perhaps he hearkened to the silly charge against the Teuton of minuteness and futility of research as opposed to "good old English breadth and suggestiveness of treatment." And the consequence has been a "continuation" which serves as a standard whereby to measure the excellence of the original work and the woful falling-off and deficiencies of the sequel — the latter retaining of the former naught save the covers.

Of Mr. Lane's Notes I have ever spoken highly: they are excellent and marvellously misplaced — *non erat his locus*. The text of a story-book is too frail to bear so ponderous a burden of classical Arabian lore, and the annotations injure the symmetry of the book as a work of art. They begin with excessive prolixity: in the Introduction these studies fill 27 closely printed pages to 14 of a text broken by cuts and vignettes. In chapt. i. the proportion is pp. 20 notes : 15 text, and in chapt. ii. it is pp. 20 : 35. Then they become, under the publisher's protest, beautifully less; and in vol. iii. chapt. 30 (the last) they are pp. 5 : 57. Long disquisitions, "On the initial Moslem formula," "On the Wickedness of Women," "On Fate and Destiny," "On Arabian Cosmogony," "On Slaves," "On Magic," "On the Two Grand Festivals," all these being appended to the Introduction and the first chapter, are mere *hors d'oeuvres*: such "copy" should have been reserved for another edition of "The Modern Egyptians." The substitution of chapters for Nights was perverse and ill-judged as it could be, but it appears venial compared with condensing the tales in a

commentary, thus converting the Arabian Nights into Arabian Notes. However, "Arabian Society in the Middle Ages," a legacy left by the "Uncle and Master," and like the tame and inadequate "Selections from the Koran," utilised by the grand-nephew, has been of service to the *Edinburgh*. Also, as it appears three several and distinct times in one article (pp. 166, 174, and 183), we cannot but surmise that a main object of the critique was to advertise the volume. Men are crafty in these days when practicing the "puff indirect."

But the just complaint against Lane's work is its sin of omission. The partial Reviewer declares (pp. 174-75) that the Arabist "retranslated The Nights in a practical spirit, omitting what was objectionable, together with a few tales(!) that were, on the whole, uninteresting or tautological, and enriching the work with a multitude of valuable notes. We had now a scholarly version of the greater part of The Nights imbued with the spirit of the East and rich in illustrative comment; and for forty years no one thought of anything more, although Galland still kept his hold on the nursery." Despite this spurious apology, the critic is compelled cautiously to confess (p. 172), "We are not sure that some of these omissions were not mistaken;" and he instances "Abdallah the Son of Fazil" and "Abu'l-Hasan of Khorasan" (he means, I suppose, Abu Hasan al-Ziyádi and the Khorasani Man, iv. 285), whilst he suggests, "a careful abridgment of the tale of Omar the Son of No'man" (ii. 77, etc.). Let me add that wittiest and most rollicking of Rabelaisian skits, "Ali the Persian and the Kurd Sharper" (iv. 149), struck-out in the very wantonness of "respectability;" and the classical series, an Arabian "Pilpay," entitled "King Jali'ád of Hind and his Wazir Shimas" (iv. 32). Nor must I omit to notice the failure most injurious to the work which destroyed in it half the "spirit of the East." Mr. Lane had no gift of verse or rhyme: he must have known that the

ten thousand lines of the original Nights formed a striking and necessary contrast with the narrative part, acting as *aria* to *recitativo*. Yet he rendered them only in the baldest and most prosaic of English without even the balanced style of the French translations. He can be excused only for one consideration — bad prose is not so bad as bad verse.

The ill-judged over-appreciation and glorification of Mr. Lane is followed (p. 176) by the depreciation and bedevilment of Mr. John Payne, who first taught the world what *The Nights* really is. We are told that the author (like myself) “unfortunately did not know Arabic;” and we are not told that he is a sound Persian scholar: however, “he undoubtedly managed to pick up enough of the language(!) to understand *The Arabian Nights* with the assistance of the earlier translations of (by?) Torrens and Lane,” the former having printed only one volume out of some fifteen. This critic thinks proper now to ignore the “old English wall-papers,” of Mr. R. S. Poole, indeed he concedes to the translator of Villon, a “genius for language,” a “singular robust and masculine prose, which for the present purpose he intentionally weighted with archaisms and obsolete words but without greatly injuring its force or brilliancy” (p. 177). With plausible candour he also owns that the version “is a fine piece of English, it is also, save where the exigencies of rhyme compelled a degree of looseness, remarkably literal” (p. 178). Thus the author is damned with faint praise by one who utterly fails to appreciate the portentous difference between linguistic genius and linguistic mediocrity, and the Reviewer proceeds, “a careful collation” (we have already heard what his “careful” means) “of the different versions with their originals leads us to the conclusion that Mr. Payne’s version is *little less faithful than Lane’s* in those parts which are common to both, and is practically as close a rendering as

is desirable” (p. 178). Tell the truth, man, and shame the Devil! I assert and am ready to support that the “Villon version” is incomparably superior to Lane’s not only in its simple, pure and forcible English, but also in its literal and absolute correctness, being almost wholly free from the blunders and inaccuracies which everywhere disfigure Torrens, and which are rarely absent from Lane. I also repeat that wherever the style and the subject are the most difficult to treat, Mr. Payne comes forth most successfully from the contest, thus giving the best proof of his genius and capacity for painstaking. Of the metrical part, which makes the Villon version as superior to Lane’s as virgin gold to German silver, the critique offers only three inadequate specimens specially chosen and accompanied with a growl that “the verse is nothing remarkable” (p. 177) and that the author is sometimes “led into extreme liberties with the original” (*ibid.*). Not a word of praise for mastering the prodigious difficulties of the monorhyme!

But — and there is a remarkable power in this particle — Mr. Payne’s work is “restricted to the few wealthy collectors of proscribed books and what booksellers’ catalogues describe as *facetiae*” (p. 179); for “when an Arabic word is unknown to the literary language” (what utter imbecility!), “and belongs only to the low vocabulary of the gutter” (which the most “elegant” writers most freely employ), “Mr. Payne laboriously searches out a corresponding term in English ‘Billingsgate,’ and prides himself upon an accurate reproduction of the tone of the original” (p. 178). This is a remarkable twisting of the truth. Mr. Payne persisted, despite my frequent protests, in rendering the “nursery words” and the “terms too plainly expressing natural situations” by old English such as “kaze” and “swive,” equally ignored by the “gutter” and by “Billingsgate:” he also omitted an offensive line whenever it did not occur in all the texts and could honestly be left

untranslated. But the untruth is stated for a purpose: here the Reviewer mounts the high horse and poses as the Magister Morum *per excellentiam*. The Battle of the Books has often been fought, the crude text versus the bowdlerised and the expurgated; and our critic can contribute to the great fray only the merest platitudes. "There is an old and trusty saying that 'evil communications corrupt good manners,' and it is a well-known fact that the discussion(?) and reading of depraved literature leads (*sic*) infallibly to the deprivation of the reader's mind" (p. 179). I should say that the childish indecencies and the unnatural vice of the original cannot deprave any mind save that which is perfectly prepared to be depraved; the former would provoke only curiosity and amusement to see bearded men such mere babes, and the latter would breed infinitely more disgust than desire. The man must be prurient and lecherous as a dog-faced baboon in rut to have aught of passion excited by either. And most inept is the conclusion, "So long as Mr. Payne's translation remains defiled by words, sentences, and whole paragraphs descriptive of coarse and often horribly depraved sensuality, it can never stand beside Lane's, which still remains the standard version of the Arabian Nights" (p. 179). *Altro!* No one knows better than the clique that Lane, after an artificially prolonged life of some half-century, has at last been weighed in the balance and been found wanting; that he is dying that second death which awaits the unsatisfactory worker and that his Arabian Nights are consigned by the present generation to the limbo of things obsolete and forgotten.

But if Mr. Payne is damned with poor praise and mock modesty, my version is condemned without redemption — beyond all hope of salvation: there is not a word in favour of a work which has been received by the reviewers with a chorus of kindly commendation. "The critical battery opens with a round-shot." "Another complete

translation is now appearing in a surreptitious way” (p. 179). How “surreptitious” I ask of this scribe, who ekes not the lack of reason by a superfluity of railing, when I sent out some 24,000–30,000 advertisements and published my project in the literary papers? “The amiability of the two translators (Payne and Burton) was testified by their each dedicating a volume to the other. So far as the authors are concerned nothing could be more harmonious and delightful; but the public naturally ask, What do we want with two forbidden versions?” And I again inquire, What can be done by me to satisfy this atrabilious and ill-conditioned Aristarchus? Had I not mentioned Mr. Payne, my silence would have been construed into envy, hatred and malice: if I am proud to acknowledge my friend’s noble work the proceeding engenders a spiteful sneer. As regards the “want,” public demand is easily proved. It is universally known (except to the Reviewer who will not know) that Mr. Payne, who printed only 500 copies, was compelled to refuse as many hundreds of would-be subscribers; and, when my design was made public by the Press, these and others at once applied to me. “To issue a thousand still more objectionable copies by another and not a better hand” (notice the quip cursive!) may “seem preposterous” (p. 180), but only to a writer so “preposterous” as this.

“A careful (again!) examination of Captain Burton’s translation shows that he has not, as he pretends(!), corrected it to agree with the Calcutta text, but has made a hotch-potch of various texts, choosing one or another — Cairo, Breslau, Macnaghten or first Calcutta — according as it presented most of the ‘characteristic’ detail (note the dig i’ the side vicious), in which Captain Burton’s version is peculiarly strong” (p. 180). So in return for the severe labour of collating the four printed texts and of supplying the palpable omissions, which by turns disfigure each and every of the quartette, thus producing a complete

copy of the *Recueil*, I gain nothing but blame. My French friend writes to me: *Lorsqu'il s'agit d'établir un texte d'après différents manuscrits, il est certain qu'il faut prendre pour base une-seule redaction. Mais il n'est pas de même d'une traduction. Il est conforme aux règles de la saine critique littéraire, de suivre tous les textes.* Lane, I repeat, contented himself with the imperfect Bulak text while Payne and I preferred the Macnaghten Edition which, says the Reviewer, with a futile falsehood all his own, is “really only a revised form of the Cairo text” (*ibid.*). He concludes, making me his rival in ignorance, that I am unacquainted with the history of the MS. from which the four-volume Calcutta Edition was printed (*ibid.*). I should indeed be thankful to him if he could inform me of its ultimate fate: it has been traced by me to the Messieurs Allen and I have vainly consulted Mr. Johnston who carries on the business under the name of that now defunct house. The MS. has clean disappeared.

“On the other hand he (Captain Burton) sometimes omits passages which he considers(!) tautological and thereby deprives his version of the merit of completeness (e.g. vol. v. p. 327). It is needless to remark that this uncertainty about the text destroys the scholarly value of the translation” (p. 180). The scribe characteristically forgets to add that I have invariably noted these excised passages which are always the merest repetitions, damnable iterations of a twice-, and sometimes a thrice-told tale, and that I so act upon the great principle — in translating a work of imagination and “inducing” an Oriental tale, the writer’s first duty to his readers is making his pages readable.

“Captain Burton’s version is sometimes rather loose” (p. 180), says the critic who quotes five specimens out of five volumes and who might have quoted five hundred. This is another favourite “dodge” with the rogue-reviewer, who delights to cite words and phrases and

texts detached from their contexts. A translator is often compelled, by way of avoiding recurrences which no English public could endure, to render a word, whose literal and satisfactory meaning he has already given, by a synonym or a homonym in no way so sufficient or so satisfactory. He charges me with rendering “*Siyar*, which means ‘doings,’ by ‘works and words;’” little knowing that the veteran Orientalist, M. Joseph Derenbrough (p. 98, *Johannes de Capua, Directorium*, etc.), renders “Akhlák-í wa Síratí” (sing. of *Siyar*) by *caractère et conduite*, the latter consisting of deeds and speech. He objects to “Kabir” (lit. = old) being turned into *very* old; yet this would be its true sense were the Ráwí or story-teller to lay stress and emphasis upon the word, as here I suppose him to have done. But what does the *Edinburgh* know of the Ráwí? Again I render “Mal’únah” (not the mangled Mal’ouna) lit. = accurst, as “damned whore,” which I am justified in doing when the version is of the category Call-a-spade-a-spade.

“Captain Burton’s *Arabian Nights*, however, has another defect besides this textual inaccuracy” (p. 180); and this leads to a whole page of abusive rhetoric anent my vocabulary: the Reviewer has collected some thirty specimens — he might have collected three hundred from the five volumes — and he concludes that the list places Captain Burton’s version “quite out of the category of English books” (p. 181) and “extremely annoying to any reader with a feeling for style.” Much he must know of modern literary taste which encourages the translator of an ancient work such as Mr. Gibb’s *Aucassin and Nicolette* (I quote but one in a dozen) to borrow the charm of antiquity by imitating the nervous and expressive language of the pre-Elizabethans and Shakespeareans. Let him compare any single page of Mr. Payne with Messieurs Torrens and Lane and he will find that the difference *saute aux yeux*. But a purist who objects so forcibly to archaism and

archaicism should avoid such terms as “whilom Persian Secretary” (p. 170); as anthophobia, which he is compelled to explain by “dread of selecting only what is best” (p. 175), as anthophobist (p. 176); as “fatuous ejaculations” (p. 183), as a “raconteurs” (p. 186), and as “intermedium” (p. 194), terms which are certainly not understood by the general. And here we have a list of six in thirty-three pages: — evidently this Reviewer did not expect to be reviewed.

“Here is a specimen of his (Captain Burton’s) verse, in which, by the way, there is seen another example of the careless manner in which the proofs have been corrected” (p. 181). Generous and just to a work printed from abroad and when absence prevented the author’s revision: false as unfair to boot! And what does the critic himself but show two several misprints in his 33 pages; “Mr. Payne, vol. ix. p. 274” (p. 168, for vol. i. 260), and “Jamshah” (p. 172, for Jánsháh). These faults may not excuse my default: however, I can summon to my defence the *Saturday Review*, that past-master in the art and mystery of carping criticism, which, noticing my first two volumes (Jan. 2, 1886), declares them “laudably free from misprints.”

“Captain Burton’s delight in straining the language beyond its capabilities(?) finds a wide field when he comes to those passages in the original which are written in rhyming prose” (p. 181). “Captain Burton of course could not neglect such an opportunity for display of linguistic flexibility on the model of ‘Peter Parley picked a peck of pickled peppers’” (p. 182, where the Saj’a or prose rhyme is most ignorantly confounded with our peculiarly English alliteration). But this is wilfully to misstate the matter. Let me repeat my conviction (Terminal Essay, 163–64) that *The Nights*, in its present condition, was intended as a text or handbook for the Ráwí or professional story-teller, who would declaim the recitative in quasi-conversational tones, would

intone the Saj'a and would chant the metrical portions to the twanging of the Rabábah or one-stringed viol. The Reviewer declares that the original has many such passages; but why does he not tell the reader that almost the whole Koran, and indeed all classical Arab prose, is composed in such "jingle"? "Doubtfully pleasing in the Arabic," it may "sound the reverse of melodious in our own tongue" (p. 282); yet no one finds fault with it in the older English authors (Terminal Essay, p. 256), and all praised the free use of it in Eastwick's "Gulistán." Torrens, Lane and Payne deliberately rejected it, each for his own and several reason; Torrens because he never dreamt of the application, Lane, because his scanty knowledge of English stood in his way; and Payne because he aimed at a severely classical style, which could only lose grace, vigour and harmony by such exotic decoration. In these matters every writer has an undoubted right to carry out his own view, remembering the while that it is impossible to please all tastes. I imitated the Saj'a, because I held it to be an essential part of the work and of my fifty reviewers none save the *Edinburgh* considered the reproduction of the original manner aught save a success. I care only to satisfy those whose judgment is satisfactory: "the abuse and contempt of ignorant writers hurts me very little," as Darwin says (iii. 88), and we all hold with Don Quixote that, *es mejor ser loado de los pocos sabios, que burlado de los muchos necios*.

"This amusement (of reproducing the Saj'a) may be carried to any length (how?), and we do not see why Captain Burton neglects the metre of the poetry, or divides his translation into sentences by stops, or permits any break in the continuity of the narrative, since none such exists in the Arabic" (p. 182). My reply is that I neglect the original metres first and chiefly because I do not care to "caper in fetters," as said Drummond of Hawthornden; and, secondly, because many

of them are unfamiliar and consequently unpleasant to English ears. The exceptions are mostly two, the Rajaz (Anapaests and Iambs, Terminal Essay, x. 294), and the Tawîl or long measure (*ibid.* pp. 282, 296), which Mr. Lyall (Translations of Ancient Arab. Poetry, p. xlix.) compares with “Abt Vogler,”

And there! ye have heard and seen: consider and bow the head.

This metre greatly outnumbered all others in *The Nights*; but its lilting measure by no means suits every theme, and in English it is apt to wax monotonous.

“The following example of a literal rendering which Mr. Payne adduces (vol. ix. 381: comp. my vol. v. 66) in order to show the difficulty of turning the phraseology of the original into good English, should have served Captain Burton as a model, and we are surprised he has not adopted so charmingly cumbrous a style” (p. 102). I shall quote the whole passage in question and shall show that by the most unimportant changes, omissions and transpositions, without losing a word, the whole becomes excellent English, and falls far behind the Reviewer’s style in the contention for “cumbrousness”: —

“When morrowed the morning he bedabbled his feet with the water they twain had expressed from the herb and, going-down to the sea, went thereupon, walking days and nights, he wondering the while at the horrors of the ocean and the marvels and rarities thereof. And he ceased not faring over the face of the waters till he arrived at an island as indeed it were Paradise. So Bulukiya went up thereto and fell to wondering thereanent and at the beauties thereof; and he found it a great island whose dust was saffron and its gravel were carnelian and precious stones: its edges

were gelsomine and the growth was the goodliest of the trees and the brightest of the scented herbs and the sweetest of them. Its rivulets were a-flowing; its brushwood was of the Comorin aloe and the Sumatran lign-aloes; its reeds were sugar-canes and round about it bloomed rose and narcissus and amaranth and gilliflower and chamomile and lily and violet, all therein being of several kinds and different tints. The birds warbled upon those trees and the whole island was fair of attributes and spacious of sides and abundant of good things, comprising in fine all of beauty and loveliness," etc. (Payne, vol. ix. p. 381).

The Reviewer cites in his list, but evidently has not read, the "Tales from the Arabic," etc., printed as a sequel to *The Nights*, or he would have known that Mr. Payne, for the second part of his work, deliberately adopted a style literal as that above-quoted because it was the liveliest copy of the original.

We now come to the crucial matter of my version, the annotative concerning which this "decent gentleman," as we suppose this critic would entitle himself (p. 185) finds a fair channel of discharge for vituperative rhetoric. But before entering upon this subject I must be allowed to repeat a twice-told tale and once more to give the *raison d'être* of my long labour. When a friend asked me point-blank why I was bringing out my translation so soon after another and a most scholarly version, my reply was as follows: — "Sundry students of Orientalism assure me that they are anxious to have the work in its crudest and most realistic form. I have received letters saying, Let us know (you who can) what the Arab of *The Nights* was: if good and high-minded let us see him: if witty and humorous let us hear him: if coarse and uncultivated, rude, childish and indecent, still let us have

him to the very letter. We want for once the genuine man. We would have a mediaeval Arab telling the tales and traditions with the lays and legends of his own land in his own way, and showing the world what he has remained and how he has survived to this day, while we Westerns have progressed in culture and refinement. Above all things give us the naive and plain-spoken language of the original — such a contrast with the English of our times — and show us, by the side of these *enfantillages*, the accumulated wit and wisdom, life-knowledge and experience of an old-world race. We want also the technique of the Recueil, its division into nights, its monorhyme, in fact everything that gives it cachet and character.” Now I could satisfy the longing, which is legitimate enough, only by annotation, by a running commentary, as it were, enabling the student to read between the lines and to understand hints and innuendoes that would otherwise have passed by wholly unheeded. I determined that subscribers should find in my book what does not occur in any other, making it a repertory of Eastern knowledge in its esoteric phase, by no means intended for the many-headed but solely for the few who are not too wise to learn or so ignorant as to ignore their own ignorance. I regretted to display the gross and bestial vices of the original, in the rare places where obscenity becomes rampant, but not the less I held it my duty to translate the text word for word, instead of garbling it and mangling it by perversion and castration. My rendering (I promised) would be something novel, wholly different from all other versions, and it would leave very little for any future interpreter.¹⁰²

¹⁰² Here I would by no means assert that the subject matter of *The Nights* is exhausted: much has been left for future labourers. It would be easy indeed to add another five volumes to my sixteen as every complete manuscript contains more or less of novelty.

And I resolved that, in case of the spiteful philanthropy and the rabid pornophobic suggestion of certain ornaments of the Home-Press being acted upon, to appear in Court with my version of *The Nights* in one hand and bearing in the other the Bible (especially the Old Testament, a free translation from an ancient Oriental work) and Shakespeare, with Petronius Arbiter and Rabelais by way of support and reserve. The two former are printed by millions; they find their way into the hands of children, and they are the twin columns which support the scanty edifice of our universal home-reading. The Arbiter is sotadical as Abú Nowás and the Curé of Meudon is surpassing in what appears uncleanness to the eye of oversight not of insight. Yet both have been translated textually and literally by eminent Englishmen and gentlemen, and have been printed and published as an “extra series” by Mr. Bohn’s most respectable firm and solo by Messieurs Bell and Daldy. And if *The Nights* are to be bowdlerised for students, why not, I again ask, mutilate Plato and Juvenal, the Romances of the Middle Ages, Boccaccio and Petrarch and the Elizabethan dramatists one and all? What hypocrisy to blaterate about *The Nights* in presence of such triumphs of the Natural! How absurd to swallow such camels and to strain at my midge!

But I had another object while making the notes a Repertory of Eastern knowledge in its esoteric form (Foreword, p. xix.). Having failed to free the Anthropological Society from the fetters of *mauvaise honte* and the mock-modesty which compels travellers and ethnological students to keep silence concerning one side of human nature (and that side the most interesting to mankind), I proposed to supply the want in these pages. The England of our day would fain bring up both sexes and keep all ages in profound ignorance of sexual and intersexual relations; and the consequences of that imbecility are peculiarly cruel

and afflicting. How often do we hear women in Society lamenting that they have absolutely no knowledge of their own physiology; and at what heavy price must this fruit of the knowledge-tree be bought by the young first entering life. Shall we ever understand that ignorance is not innocence? What an absurdum is a veteran officer who has spent a quarter-century in the East without learning that all Moslem women are circumcised, and without a notion of how female circumcision is effected; without an idea of the difference between the Jewish and the Moslem rite as regards males; without an inkling of the Armenian process whereby the cutting is concealed, and without the slightest theoretical knowledge concerning the mental and spiritual effect of the operation. Where then is the shame of teaching what it is shameful not to have learnt? But the ultra-delicacy, the squeamishness of an age which is by no means purer or more virtuous than its ruder predecessors, has ended in trenching upon the ridiculous. Let us see what the modern English woman and her Anglo-American sister have become under the working of a mock-modesty which too often acts cloak to real *dévergondage*; and how Respectability unmakes what Nature made. She has feet but no “toes;” ankles but no “calves;” knees but no “thighs;” a stomach but no “belly” nor “bowels;” a heart but no “bladder” nor “groin;” a liver and no “kidneys;” hips and no “haunches;” a bust and no “backside” nor “buttocks;” in fact, she is a monstium, a figure fit only to frighten the crows.

But the *Edinburgh* knows nothing of these things, and the “decent gentleman,” like the lady who doth protest overmuch, persistently fixes his eye upon a single side of the shield. “Probably no European has ever gathered such an appalling collection of degrading customs and statistics of vice as is contained in Captain Burton’s translation of the ‘Arabian Nights’” (p. 185). He finds in the case of Mr. Payne, like

myself, “no adequate justification for flooding the world(!) with an ocean of filth” (*ibid.*) showing that he also can be (as said the past-master of catch-words, the *primus verborum artifex*) “an interested rhetorician inebriated with the exuberance of his own verbosity.” But *audi alteram partem* — my view of the question. I have no apology to make for the details offered to the students of Moslem usages and customs, who will find in them much to learn and more to suggest the necessity of learning. On no wise ashamed am I of lecturing upon these esoteric matters, the most important to humanity, at a time when their absence from the novel of modern society veils with a double gloom the night-side of human nature. Nay, I take pride to myself for so doing in the face of silly prejudice and miserable hypocrisy, and I venture to hold myself in the light of a public benefactor. In fact, I consider my labours as a legacy bequeathed to my countrymen at a most critical time when England the puissantest of Moslem powers is called upon, without adequate knowledge of the Moslem’s inner life, to administer Egypt as well as to rule India. And while Pharisee and Philister may be or may pretend to be “shocked” and “horrified” by my pages, the sound common sense of a public, which is slowly but surely emancipating itself from the prudish and prurient reticences and the immodest and immoral modesties of the early sixteenth century, will in good time do me, I am convinced, full and ample justice.

In p. 184 the Reviewer sneers at me for writing “Roum” in lieu of Rum or Rúm; but what would the latter have suggested to the home-reader save a reference to the Jamaican drink? He also corrects me (vol. v. 248) in the matter of the late Mr. Emanuel Deutsch (p. 184), who excised “our Saviour” from the article on the Talmud reprinted amongst his literary remains. The Reviewer, or inspirer of the Review, let me own, knew more of Mr. Deutsch than I, a simple acquaintance,

could know; but perhaps he does not know all, and if he did he probably would not publish his knowledge. The truth is that Mr. Deutsch was, during his younger years, a liberal, nay, a latitudinarian in religion, differing little from the so-styled “Christian Unitarian.” But when failing health drove him to Egypt and his hour drew nigh he became (and all honour to him!) the scrupulous and even fanatical Hebrew of the Hebrews; he consorted mainly with the followers and divines of his own faith, and it is said that he ordered himself when dying to be taken out of bed and placed upon the bare floor. The “Saviour” of the article was perhaps written in his earlier phase of religious thought, and it was excised as the end drew in sight.

“Captain Burton’s experience in the East seems to have obliterated any (all?) sentiments of chivalry, for he is never weary of recording disparaging estimates of women, and apparently delights in discovering evidence of ‘feminine devilry’” (p. 184). This *argumentum ad feminam* is sharpish practice, much after the manner of the Christian “Fathers of the Church” who, themselves vehemently doubting the existence of souls non-masculine, falsely and foolishly ascribed the theory and its consequences to Mohammed and the Moslems. And here the Persian proverb holds good “Harf-i-kufr kufr níst” — to speak of blasphemy is not blasphemous. Curious readers will consult the article “Woman” in my Terminal Essay (x. 192), which alone refutes this silly scandal. I never pretended to understand woman, and, as Balzac says, no wonder man fails when He who created her was by no means successful. But in *The Nights* we meet principally Egyptian maids, matrons and widows, of whose “devilry” I cannot speak too highly, and in this matter even the pudibund Lane is as free-spoken as myself. Like the natives of warm, damp and malarious lowlands and river-valleys adjacent to rugged and healthy uplands, such as Mazanderán, Sind,

Malabar and California, the passions and the sexual powers of the females greatly exceed those of their males, and hence a notable development of the crude form of polyandry popularly termed whoredom. Nor have the women of the Nile valley improved under our rule. The last time I visited Cairo a Fellah wench, big, burly and boisterous, threatened one morning, in a fine new French avenue off the Ezbekiyah Gardens, to expose her person unless bought off with a piastre. And generally the condition of womenkind throughout the Nile-valley reminded me of that frantic outbreak of debauchery which characterised Afghanistan during its ill-judged occupation by Lord Auckland, and Sind after the conquest by Sir Charles Napier.

“Captain Burton actually depends upon the respectable and antiquated D’Herbelot for his information” (p. 184). This silly skit at the two great French Orientalists, D’Herbelot and Galland, is indeed worthy of a clique which, puff and struggle however much it will, can never do a tithe of the good work found in the *Bibliothèque Orientale*. The book was issued in an unfinished state; in many points it has been superseded, during its life of a century and a half, by modern studies, but it is still a mine of facts, and a revised edition would be a boon to students. Again, I have consulted Prof. Palmer’s work, and the publications of the Palaeographical Society (p. 184); but I nowhere find the proofs that the Naskhi character (vol. i. 128) so long preceded the Cufic which, amongst vulgar Moslems, is looked upon like black letter in Europe. But Semitic epigraphy is only now entering upon its second stage of study, the first being mere tentative ignorance: about 80 years ago the illustrious De Sacy proved, in a learned memoir, the non-existence of letters in Arabia before the days of Mohammed. But Palmer, Halevy, Robertson Smith, Doughty and Euting have changed

all that, and Herr Eduard Glaser of Prague is now bringing back from Sana'á some 390 Sabaeen epigraphs — a mass of new-old literature.

And now, having passed in review, and having been much scandalised by the “extravagant claims of the complete translations over the Standard Version” — a term which properly applies only to the *Editio princeps*, 3 vols. 8vo — the *Edinburgh* delivers a parting and insolent sting. “The different versions, however, have each its proper destination — Galland for the nursery, Lane for the library, Payne for the study, and Burton for the sewers” (p. 184). I need hardly attempt to precise the ultimate and well merited office of his article: the gall in that ink may enable it hygienically to excel for certain purposes the best of “curl-papers.” Then our critic passes to the history of the work concerning which nothing need be said: it is bodily borrowed from Lane’s Preface (pp. ix.–xv.), and his Terminal Review (iii. 735–47) with a few unimportant and uninteresting details taken from Al-Makrízí, and probably from the studies of the late Rogers Bey (pp. 191–92). Here the cult of the Uncle and Master emerges most extravagantly. “It was Lane who first brought out the importance of the ‘Arabian Nights’ as constituting a picture of Moslem life and manners” (p. 192); thus wholly ignoring the claims of Galland, to whom and whom alone the honour is due. But almost every statement concerning the French Professor involves more or less of lapse. “It was in 1704 that Antoine Galland, sometime of the French embassy at Constantinople, but then professor at the Collège de France, presented the world with the contents of an Arab Manuscript which he had brought from Syria and which bore the title of ‘The Thousand Nights and One Night’” (p. 167), thus ignoring the famous *Il a fallu le faire venir de Syrie*. At that time (1704) Galland was still at Caen in the employ of “L’intendant Fouquet;” and he brought with him no MS., as he himself expressly

assures us in Preface to his first volume. Here are two telling mistakes in one page, and in the next (p. 168) we find "As a professed translation Galland's 'Mille et une Nuits' (N.B. the Frenchman always wrote *Mille et une Nuit*) is an audacious fraud." It requires something more than "audacity" to offer such misstatement even in the pages of the *Edinburgh*, and can anything be falser than to declare "the whole of the last fourteen tales have nothing whatever to do with the 'Nights'?"

These *bévue*s, which give us the fairest measure for the Reviewer's competence to review, are followed (p. 189) by a series of obsolete assertions. "The highest authority on this point (the date) is the late Mr. Lane, who states his unqualified conviction that the tales represent the social life of mediaeval Egypt, and he selects a period approaching the close of the fifteenth century as the probable date of collection, though some of the tales are, he believes, rather later" (p. 189). Mr. Lane's studies upon the subject were painfully perfunctory. He distinctly states (Preface, p. xii.) that "the work was commenced and completed by one man," or at least that "one man completed what another commenced." With a marvellous want of critical acumen he could not distinguish the vast difference of style and diction, treatment and sentiments, which at once strikes every intelligent reader, and which proves incontestably that many hands took part in the Great Saga-book. He speaks of "Galland's very imperfect MS.," but he never took the trouble to inspect the three volumes in question which are still in the Bibliothèque Nationale. And when he opines that "it (the work) was most probably not commenced earlier than the fifteenth century of our era" (Pref. p. xiii.) M. Hermann Zotenberg, judging from the style of writing, would attribute the MS. to the beginning of the xivth century. The French Savant has printed a specimen page in his *Histoire d'Alâ al-Dîn* (p. 6; see my Suppl. vol. iii., Foreword p. ix.); and now,

at the request of sundry experts, he is preparing for publication other proofs which confirm his opinion. We must correct Lane's fifteenth century to thirteenth century — a difference of only 200 years.¹⁰³

After this unhappy excursus the Reviewer proceeds to offer a most unintelligent estimate of the Great Recueil. "Enchantment" may be "a constant motive," but it is wholly secondary and subservient: "the true and universal theme is love;" "all are but the ministers of love' absolutely subordinate to the great theme" (p. 193). This is the usual half-truth and whole unifact. Love and war, or rather war and love, form the bases of all romantic fiction even as they are the motor power of the myriad forms and fashions of dancing. This may not appear from Lane's mangled and mutilated version which carefully omits all the tales of chivalry and conquest as the History of Gharíb and his brother 'Ajíb (vol. vi. 257) and that of Omar ibn Al-Nu'umán, "which is, as a whole, so very unreadable" (p. 172) though by no means more so than our European romances. But the reverse is the case with the original composition. Again, "These romantic lovers who will go through fire to meet each other, are not in themselves interesting characters: it may be questioned whether they have any character at all" (p. 195). "The story and not the delineation of character is the essence of the 'Arabian Nights'" (p. 196). I can only marvel at the utter want of comprehension and appreciation with which this critic read what he wrote about: one hemisphere of his brain must have been otherwise occupied and his mental cecity makes him a phenomenon even amongst reviewers. He thus ignores all the lofty morale of the

¹⁰³ I regret the necessity of exposing such incompetence and errors which at the time when Lane wrote were venial enough; his foolish friend, however, by unskilful and exaggerated pretensions and encomiums, compels me to lay the case before the reader.

work, its marvellous pathos and humour, its tender sentiment and fine touches of portraiture, the personal individuality and the nice discrimination between the manifold heroes and heroines which combine to make it a book for all time.

The critic ends his article with doing what critics should carefully avoid to do. After shrewdly displaying his powers of invective and depreciation he has submitted to his readers a sample of his own workmanship. He persists in writing “Zobeyda,” “Khalifa,” “Aziza” (p. 194) and “Kahramana” (p. 199) without the terminal aspirate which, in Arabic if not in Turkish, is a *sine quâ non* (see my Suppl. vol. v. 419). He preserves the pretentious blunder “The Khalif” (p. 193), a word which does not exist in Arabic. He translates (p. 181), although I have taught him to do better, “Hâdimu ’l-Lizzâti wa Mufarriku ’l-Jama’ât,” by “Terminator of Delights and Separator of Companies” instead of Destroyer of delights and Severer of societies. And lastly he pads the end of his article (pp. 196–99) with five dreary extracts from Lane (i. 372–73) who can be dull even when translating the Immortal Barber.

The first quotation is so far changed that the peppering of commas (three to the initial line of the original) disappears to the reader’s gain, Lane’s textual date (App. 263) is also exchanged for that of the notes (A.H. 653); and the “aera of Alexander,” A.M. 7320, an absurdity which has its value in proving the worthlessness of such chronology, is clean omitted, because Lane used the worthless Bull Edit. The latinisms due to Lane show here in force — “Looked for a considerable time” (Maliyyan = for a long while); “there is an announcement that presenteth itself to me” (a matter which hath come to my knowledge) and “thou hast dissipated my mind” (Azhakta rûhî = thou scatterest my

wits, in the Calc. Edit. Saggharta rúhí = thou belittlest my mind).¹⁰⁴ But even Lane never wrote “I only required thee to shave my head” — the adverb thus qualifying, as the ignoramus loves to do, the wrong verb — for “I required thee only to shave my head.” In the second *échantillon* we have “a piece of gold” as equivalent of a quarter-dinar and “for God’s sake” which certainly does not preserve local colour. In No. 3 we find “‘May God,’ said I,” etc.; “There is no deity but God! Mohammed is God’s apostle!” Here Allah ought invariably to be used, e.g. “Mohammed is the Apostle of Allah,” unless the English name of the Deity be absolutely required as in “There is no god but *the* God.” The Moslem’s “Wa’lláhi” must not be rendered “By God,” a verbal translation and an absolute nonequivalent; the terms Jehovah, Allah and God and the use of them involving manifold fine distinctions. If it be true that God made man, man in his turn made and mismade God who thus becomes a Son of Man and a mere racial type. I need not trouble my reader with further notices of these extracts whose sole use is to show the phenomenal dullness of Lane’s latinised style: I prefer even Torrens (p. 273).

“We have spoken severely with regard to the last” (my version), says the Reviewer (p. 185), and verily I thank him therefor. Laudari ab illaudato has never been my ambition. A writer so learned and so disinterested could hurt my feelings and mortify my pride only by approving me and praising me. Nor have I any desire to be exalted in the pages of the *Edinburgh*, so famous for its *incartades* of old. As Dryden says, “He has done me all the honour that any man can receive from him, which is to be railed at by him.” I am content to share the vituperation of this veteran — incapable in company with the poetaster

¹⁰⁴ This past tense, suggesting that an act is complete, has a present sense in Arabic and must be translated accordingly.

George Gordon who suffered for “this Lord’s station;” with that “burnish fly in the pride of May;” Macaulay; and with the great trio, Darwin, Huxley and Hooker, who also have been the butts of his bitter and malignant abuse (April ’63 and April ’73). And lastly I have no stomach for sweet words from the present Editor of the *Edinburgh*, Mr. Henry Reeve, a cross and cross-grained old man whose surly temper is equalled only by his ignoble jealousy of another’s success. Let them bedevil the thin-skinned with their godless ribaldry; for myself *peu m’importe* — my shoulders are broad enough to bear all their envy, hatred and malice.

During the three years which have elapsed since I first began printing my book I have not had often to complain of mere gratuitous impertinence, and a single exception deserves some notice. The following lines which I addressed to The Academy (August 11, ’88) will suffice to lay my case before my readers: —

The Bestial Element in Man.

“One hesitates to dissent from so great an authority as Sir Richard Burton on all that relates to the bestial element in man.” So writes (p. xii., Introduction to the Fables of Pilpay), with uncalled-for impertinence, Mr. Joseph Jacobs, who goes out of his way to be offensive, and who confesses to having derived all his knowledge of my views not from “the notorious Terminal Essay of the Nights,” but from the excellent article by Mr. Thomas Davidson on “Beast-fables,” in Chambers’s *Cyclopaedia*, Edinburgh, 1888. This lofty standpoint of morality was probably occupied for a reason by a writer who dedicates “To my dear wife” a volume rich in *anecdotes grivoises*, and not poor in language the contrary of conventional. However, I suffer from this Maccabee in good

society together with Prof. Max Müller (pp. xxvi. and xxxiii.), Mr. Clouston (pp. xxxiii. and xxxv.), Byron (p. xlvi.), Theodor Benfey (p. xlvii.), Mr. W. G. Rutherford (p. xlvi.), and Bishop Lightfoot (p. xlix.). All this eminent half-dozen is glanced at, with distinct and several sneers, in a little volume which, rendered useless by lack of notes and index, must advertise itself by the *réclame* of abuse.

As regards the reminiscence of *Homo Darwinienesis* by *Homo Sapiens*, doubtless it would *ex hypothesi* be common to mankind. Yet to me Africa is the old home of the Beast-fable, because Egypt was the inventor of the alphabet, the cradle of letters, the preacher of animism and metempsychosis, and, generally, the source of all human civilisation.

RICHARD F. BURTON

And now I must proceed a trifle further a-field and meet

The Critic in Anglo-America.

The Boston Daily Advertiser (Jan. 26, '86) contains the following choice *morceau* which went the round of the Transatlantic Press: —

G. W. S. writes from London to the New York Tribune in regard to Captain Burton's notorious translation of the "Arabian Nights." Of Captain Burton's translation of "The Arabian Nights," two volumes have now appeared. Before anything had been seen of them, I gave some account of this scheme, and of the material on which he had worked, with a statement of the reasons which made all existing versions unsatisfactory to the student, and incomplete. Captain Burton saw fit to reprint these desultory

paragraphs as a kind of circular or advertisement on his forthcoming book. He did not think it necessary to ask leave to do this, nor did I know to what use my letter had been put till it was too late to object. In any ordinary case it would have been of no consequence, but Captain Burton's version is of such a character that I wish to state the facts, and to say that when I wrote my letter I had never seen a line of his translation, and had no idea that what I said of his plans would be used for the purpose it has been, or for any purpose except to be printed in your columns. As it is, I am made to seem to give some sort of approval to a book which I think offensive, and not only offensive, but grossly and needlessly offensive. If anybody has been induced to subscribe for it by what I wrote I regret it, and both to him and to myself I think this explanation due.

Mr. Smalley is the London correspondent of the *New York Tribune*, which represents Jupiter Tonans in the Western World. He may be unable to write with independent tone — few Anglo-Americans can afford to confront the crass and compound ignorance of a “free and independent majority” — but even he is not called upon solemnly to state an untruth. Before using Mr. Smalley's article as a circular, my representative made a point of applying to him for permission, as he indeed was bound to do by the simplest rules of courtesy. Mr. Smalley replied at once, willingly granting the favour, as I can prove by the note still in my possession; and presently, frightened by the puny yelping of a few critical curs at home, he has the effrontery to deny the fact.

In my last volumes I have been materially aided by two Anglo-American friends, MM. Thayer and Cotheal, and I have often had cause to thank the *Tribune* and the *Herald* of New York for generously

appreciating my labours. But no gratitude from me is due to the small fry of the Transatlantic Press which has welcomed me with spiteful little pars mostly borrowed from unfriends in England and mainly touching upon style and dollars. In the *Mail Express* of New York (September 7, '85) I read, "Captain Richard Burton, traveller and translator, intends to make all the money that there may be in his translation of the 'Arabian Nights.' (...) If he only fills his list, and collects his money, he will be in easy circumstances for the remainder of his days." In a subsequent issue (October 24) readers are told that I have been requested not to publish the rest of the series under pain of legal prosecution. In the same paper (October 31, '85; see also November 7, '85) I find: —

The authorities have discovered where Capt. Burton's "Thousand and One Nights" is being printed, despite the author's efforts to keep the place a secret, but are undecided whether to suppress it or to permit the publication of the coming volumes. Burton's own footnotes are so voluminous that they exceed the letterpress of the text proper, and make up the bulk of the work.¹⁰⁵ The foulness of the second volume of his translation places it at a much higher premium in the market than the first.

The *Tribune* of Chicago (October 26, '85) honours me by declaring "It has been resolved to request Captain Burton not to publish the rest of his translation of the 'Thousand and One Nights,' which is really foul and slipshod as to style." The *New York Times* (October 17 and November 9, '85) merely echoes the spite of its English confrère: —

¹⁰⁵ Quite untrue: the critic as usual never read and probably never saw the subject of his criticism. In this case I may invert one of my mottoes and write, "To the foul all things are foul."

Capt. Burton's translation of the "Arabian Nights" bears the imprint "Benares." Of course the work never saw Benares. America, France, Belgium and Germany have all been suggested as the place of printing, and now the *Pall Mall Gazette* affirms that the work was done "north of the Tweed." There is, without doubt, on British soil, it says, "a press which year after year produces scores of obscene publications."

And the same is the case with the *St. Louis Post Dispatch* (November 11, '85) the *Mail Express* of New York (November 23, '85); the *Weekly Post* of Boston (November 27, '85), which again revives a false report, and with the *Boston Herald* (December 16, '85). The *Chicago Daily News* (January 30, '86) contains a malicious sneer at the Kamashastra Society. The *American Register* (Paris, July 25, '86) informs its clientèle, "If, as is generally supposed, Captain Burton's book is printed abroad, the probability is that every copy will on arrival be confiscated as 'indecent' by the Custom-house." And to curtail a long list of similar *fadaises* I will quote the *Bookmart* (of Pittsburg, Pa., U.S.A., October, '86): "Sir Richard Burton's 'Nights' are terribly in want of the fig-leaf, if anything less than a cabbage leaf will do, before they can be fit (fitted?) for family reading. It is not possible (Is it not possible?) that by the time a household selection has been sifted out of the great work, everything which makes the originality and the value — such as it is — of Richard's series of volumes will have disappeared, and nothing will remain but his diverting lunacies of style." The *Bookmart*, I am informed, is edited by one Halkett Lord, an unnaturalised Englishman who finds it pays best to abuse everything and everyone English. And lastly, the *Springfield Republican* (April 5, '88) assures me that I have published "fully as much as the (his?) world wants of the 'Nights'."

In the case of "The Nights," I am exposed to that peculiar Protestant form of hypocrisy, so different from the Tartuffean original of Catholicism, and still as mighty a motor force, throughout the length and breadth of the North-American continent, as within the narrow limits of England. There also as here it goes hand-in-hand with "Respectability" to blind judgment and good sense.

A great surgeon of our day said (or is said to have said) in addressing his students: — "Never forget, gentlemen, that you have to deal with an ignorant public." The dictum may fairly be extended from medical knowledge to general information amongst the many-headed of England; and the Publisher, when rejecting a too recondite book, will repeat parrot-fashion, The English public is not a learned body. Equally valid is the statement in the case of the Anglo-American community which is still half-educated and very far from being erudite. The vast country has produced a few men of great and original genius, such as Emerson and Theodore Parker, Edgar Allan Poe and Walt Whitman; but the sum total is as yet too small to leaven the mighty mass which learns its rudiments at school and college and which finishes its education with the newspaper and the lecture. When Emerson died it was said that the intellectual glory of a continent had departed; but Edgar A. Poe, the peculiar poetic glory of the States, the first Transatlantic who dared be himself and who disdained to borrow from Schiller and Byron, the outlander poet who, as Edgar Allan Poe, is now the prime favourite in France, appears to be still under ban because he separated like Byron from his spouse, and he led a manner of so-called "Bohemian" life. Indeed the wide diffusion of letters in the States, that favourite theme for boasting and bragging over the unenlightened and analphabetic Old World, has tended only to exaggerate the defective and disagreeable side of a national character lacking

geniality and bristling with prickly individuality. This disposition of mind, whose favourable and laudable presentations are love of liberty and self-reliance, began with the beginnings of American history.

The “Fathers,” Pilgrim and Puritan, who left their country for their country’s good and their own, fled from lay tyranny and clerky oppression only to oppress and tyrannise over others in new and distant homes. Hardly had a century and a half elapsed before the sturdy colonists, who did not claim freedom but determined to keep it, formally revolted and fought their way to absolute independence — not, by the by, a feat whereof to be overproud when a whole country rose unanimously against a handful of troops. The movement, however, reacted powerfully upon the politics of Europe, which stood agape for change, and undoubtedly precipitated the great French Revolution. As soon as the States became an empire, their democratic and republican institutions at once attracted hosts of emigrants from the Old World, thus peopling the land with a selection of species: the active and the adventurous, the malcontent and the malefactor, readily expatriate themselves, while the *pauvre diable* remains at home. The potato-famine in Ireland (1848) gave an overwhelming impetus to the exode of a race which had never known a racial baptism; and, lastly, the Germans flying from the conscription, the blood-tax of the Fatherland, carried with them over the ocean a transcendentalism which has engendered the wildest theories of socialism and communism. And the emigration process still continues. Whole regions, like the rugged Bocche di Cattaro in Dalmatia and pauper Iceland, are becoming depopulated: to me the wonder is that a poor man ever consents to live out of America or a rich man to live in it.

The result of such selection has been two-fold. The first appears in a splendid self-esteem, a complacency, a confidence which passes all

bounds of the golden mean. "I am engrossed in calmly contemplating the grandeur of my native country and her miraculous growth," writes to me an old literary friend. The feeling normally breaks out in the grossest laudation of everything American. The ultra-provincial twang which we still hear amongst the servant-classes of Lancashire and Yorkshire, and which is so notable in the *nouveau riche*, modified by traditional nasalisation and, as in Australia, by climatic influences, is American and, therefore, the purest of English utterances. The obsolete vocabulary often obsolete in England without just reason — contrasting with a modern disfigured etymology which strips vocables of their genealogy and history, is American and *ergo* admirably progressive. The spurious facetiousness which deals mainly in mere jargon, words ill-spelt and worse pronounced; in bizarre contrast of ideas, and in ultra-Rabelaisian exaggeration, is American wit and humour — therefore unsurpassable. The Newspaper Press, that great reflector of nationalities, that prime expression of popular taste, too often of an *écoeurant* vulgarity, personal beyond all bounds of common decency, sensational as a transpontine drama, is American; America is the greatest nation upon earth's face, *ergo* the daily sheet is setting-up the standard of English speech and forming the language of the Future, good and too good for all the world. This low standard of the Press is the more regrettable as its exalted duty is at present to solve the highest problems social and industrial, such as co-operation in labour, the development of fisheries, direct taxation versus indirect and a host of enigmas which the young world, uncumbered by the burdens of the Old World, alone shall unravel.

The second result is still more prejudicial and perilous. This is the glorification of mediocrity, of the average man and woman whose low standard must be a norm to statesman and publicist. Such cult of the

common and the ignoble is the more prejudicial because it “wars against all distinction and against the sense of elevation to be gained by respecting and admiring superiority.” Its characteristic predominance in a race which, true to its Anglo-Saxon origin, bases and builds the strongest opinions upon the weakest foundations, hinders the higher Avatars of genius and interferes with the “chief duty of a nation which is to produce great men.” It accounts for the ever-increasing reign of women in literature — meaning as a rule cheap work and second-rate. And the main lack is not so much the “thrill of awe,” which Goethe pronounces to be the best thing humanity possesses, but that discipline of respect, that sense of loyalty, not in its confined meaning of attachment to royalty, but in a far higher and nobler signification, the recognising and welcoming elevation and distinction whatever be the guise they may assume. “The soul lives by admiration and hope and love.”

And here we see the shady side of the educational process, the diffusion of elementary and superficial knowledge, of the veneer and polish which mask, until chipped-off, the raw and unpolished material lying hidden beneath them. A little learning is a dangerous thing because it knows all and consequently it stands in the way of learning more or much. Hence, it is sorely impatient of novelty, of improvement, of originality. It is intolerant of contradiction, irritable, thin-skinned, and impatient of criticism, of a word spoken against it. It is chargeable with the Law of Copyright, which is not only legalised plunder of the foreigner, but is unfair, unjust and ungenerous to native talent for the exclusive benefit of the short-sighted many-headed. I am far from charging the United States with the abomination called “International Copyright;” the English publisher is as sturdy an enemy to “protection” as the Transatlantic statesman; but we expect better

things from a new people which enjoys the heritage of European civilisation without the sufferings accompanying the winning of it. This mediocrity has the furious, unpardoning hatred of *l'amour propre offensé*. Even a word in favour of my old friends the Mormons is an unpardonable offence: the dwarfish and dwarfing demon "Respectability" has made their barbarous treatment a burning shame to a so-called "free" country: they are subjected to slights and wrongs only for practicing polygamy, an institution never condemned by Christ or the early Christians. The calm and dispassionate judgments of Sir Lepel Griffith and the late Matthew Arnold, who ventured to state, in guarded language, that the boasted civilisation of the United States was not quite perfect, resulted in the former being called a snob and the latter a liar. English stolidity would only have smiled at the criticism even had it been couched in the language of *persiflage*. And when M. Max O'Rell traverses the statements of the two Englishmen and exaggerates American civilisation, we must bear in mind first that *la vulgarité ne se traduit pas*, and secondly, that the foes of our foemen are our friends. Woe be to the man who refuses to fall down and do worship before that brazen-faced idol (*Eidolon Novi Mundi*), Public Opinion in the States; unless, indeed, his name be Brown and he hail from Briggsville.

Some years ago I proposed to write a paper upon the reflex action of Anglo-America upon England using as a base the last edition of Mrs. Trollope, who was compelled to confess that almost every peculiarity which she had abused in her first issue had become naturalised at home. Yankee cuteness has already displaced in a marvellous way old English rectitude and plain-dealing; gambling on the Stock Exchange, cornering, booms and trusts have invaded the trading-classes from merchant-princes to shopkeepers, and threaten, at their

actual rate of progress, not to leave us an honest man. But now the student's attention will be called to the great and ever-growing influence of the New World upon the Old, and notably upon Europe. Some 50,000 Americans annually visit the continent, they are rapidly becoming the most important item of the floating population, and in a few years they will number 500,000. Meanwhile they are revolutionising all the old institutions; they are abolishing the classical cicerone whose occupation is gone amongst a herd which wants only to see streets and people: they greatly increase the cost of traveling; they pay dollars in lieu of francs, and they are satisfied with inferior treatment at superior prices: — hence the American hotel abroad is carefully shunned by Englishmen and natives.

At home the “well-to-do class” began by regarding their kinsmen *d'outre mer* with contemptuous dislike; then they looked upon them as a country squire would regard a junior branch which has emigrated and has thriven by emigration; and now they are welcomed in Society because they amuse and startle and stir up the duller depths. But however warm may be private friendship between Englishmen and Anglo-Americans there is no public sympathy nor is any to be expected from the present generation. “New England does not understand Old England and never will,” the reverse being equally the fact. “The Millennium must come,” says Darwin (ii. 387), “before nations love each other:” I add that first *Homo alalus* seu *Pithecanthropus* must become *Homo Sapiens* and cast off his moral slough — egoism and ignorance. Mr. Cleveland, in order to efface the foul stigma of being the “English President,” found it necessary to adopt the strongest measures in the matter of “Fisheries;” and the “Irish vote” must quadrennially be bought at the grave risk of national complications. Despite the much-bewritten “brotherhood of the two great English-speaking races

of the world,” the old leaven of cousinly ill-feeling, the jealousy which embitters the Pole against his Russian congener, is still rampant. Uncle Sam actively dislikes John Bull and dispraises England. An Anglo-American who has lived years amongst us and in private intimacy must, when he returns home, speak disparagingly of the old country unless he can afford the expensive luxury of telling unpopular truths and of affronting Demos, the hydra-headed.

But there are even now signs of better things in the Great Republic. Mr. James R. Lowell, an authority (if there be any) upon the subject of Democracy, after displaying its fine points and favourable aspects in his addresses to English audiences, has at length had the uncommon courage to discuss family affairs, and to teach Boston and New York what “weaknesses and perils there may be in the practical working of a system never before set in motion under such favourable circumstances, nor on so grand a scale.” He is emboldened to say firmly and aloud, despite the storming of false and hollow self-praise, that American civilisation, so strong on the material side, is sadly wanting on the other, and still lacks much to make it morally acceptable or satisfactory. And we have some truths concerning that Fool’s Paradise, the glorification of the “average man.” Every citizen of the world must wish full success to the “Independents” (in politics) who sit at the feet of so wise and patriotic a teacher.

And here I feel myself bound to offer some explanation concerning

The Household Edition of the Arabian Nights,

lest any subscriber charge me, after contracting not to issue or to allow the issue of a cheaper form, with the sharp practice which may be styled

To keep the word of promise to our ear
And break it to our hope.

Hardly had my third volume of “The Nights” (proper) been issued to my patrons when a benevolent subscriber, whose name I am bound to conceal, apprised me that he had personal and precise information concerning a project to pirate the production. England and Anglo-America, be it observed, are the only self-styled civilised countries in the world where an author’s brain-work is not held to be his private property: his book is simply no book unless published and entered, after a cost of seven presentation copies, at “Stationers’ Hall” — its only aegis. France, Italy and Austria treat such volumes as private MSS.: here any dishonest house may reproduce them in replica without the slightest regard to the writer’s rightful rights. In my case this act of robbery was proposed by a German publisher domiciled in London, supported by a Frenchman equally industrious, who practises in Paris, and of whose sharp doings in money-matters not a few Englishmen have had ample reason bitterly to complain. This *par nobile* agreed to print in partnership an issue of handier form and easier price than my edition, and their plan if carried out would have seriously damaged the property of my subscribers: the series which cost them £10 10s. would have fallen probably to one-half value. The two pirates met by agreement in Paris where the design was duly discussed and determined; but, fortunately for me, an unexpected obstacle barred the way. The London solicitor, professionally consulted by the dishonest firm, gave his opinion that such a work publicly issued would be a boon to the Society for the Suppression of Vice, and would not escape the unsavoury attentions of old Father Antic — the Law.

But, although these two men were deterred by probable consequences, a bolder spirit might make light of them. I had never intended to go beyond my original project, that is of printing one thousand copies and no more, nor did I believe that any cunning of disguise could make "The Nights" presentable in conventionally decent society. It was, however, represented to me by many whose opinions I valued that thus and thus only the author and his subscribers could be protected from impudent fraud, and finally an unwilling consent was the result.

Mr. Justin Huntley McCarthy, a name well known in the annals of contemporary literature, undertook the task of converting the grand old barbarian into a family man to be received by the "best circles." His proofs, after due expurgation, were passed on to my wife, who I may say has never read the original, and she struck out all that appeared to her over-free, under the promise that no mother should hesitate in allowing the book to her daughters. It would, perhaps, surprise certain "modest gentlemen" and blatantly virtuous reviewers that the amount of raw material excised from the text and the notes chiefly addressed to anthropologists and Orientalists, amounts to only 215 pages out of a grand total numbering 3156.

Between 1886 and 1888 appeared the revision in six pretty volumes, bearing emblematic colours, virgin-white adorned with the golden lilies of St. Joseph and the "chaste crescent of the young moon." The price also was reduced to the lowest (£3 3s.) under the idea that the work would be welcome if not to families at any rate to libraries and reading-rooms, for whose benefit the older translations are still being reproduced. But the flattering tale of Hope again proved to be a snare and a delusion; I had once more dispensed with the services of Mr. Middleman, the publisher, and he naturally refused to aid and abet

the dangerous innovation. The hint went abroad that the book belonged to the category which has borrowed a name from the ingenious Mr. Bowdler, and vainly half a century of reviewers spoke bravely in its praise. The public would have none of it: even innocent girlhood tossed aside the chaste volumes in utter contempt, and would not condescend to aught save the thing, the whole thing, and nothing but the thing, unexpurgated and uncastrated. The result was an unexpected and unpleasant study of modern taste in highly respectable England. And the fact remains that of an edition which began with a thousand copies only 457 were sold in the course of two years. Next time I shall see my way more clearly to suit the peculiar tastes and prepossessions of the reading world at home.

Before dismissing the subject of the Household Edition, I would offer a few words of explanation on the part of the Editress. While touching-up and trimming the somewhat hurried work of our friend, Mr. McCarthy, she was compelled to accompany me abroad, and to nurse me through a dangerous illness, which left but little time for the heavy claims of business. Unable to superintend, with the care required, the issue of her six volumes she entrusted the task to two agents in whose good will and experience she had and still has the fullest confidence; but the results were sundry letters of appeal and indignation from subscribers touching matters wholly unknown and unintelligible to her. If any mistakes have been made in matters of detail she begs to express her sincerest regret, and to assure those aggrieved that nothing was further from her intention than to show discourtesy where she felt cordial gratitude was due.

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Nothing now remains for me but the pleasant task of naming the many

friends and assistants to whom this sixteenth and last volume has been inscribed. The late Reverend G. Percy Badger strongly objected to the literal translation of "The Nights" (*The Academy*, December 8, '81); not the less, however, he assisted me in its philology with all readiness. Dr. F. Grenfell Baker lent me ready and valuable aid in the mechanical part of my hard labour. Mr. James F. Blumhardt, a practical Orientalist and teacher of the Prakrit dialects at Cambridge, englished for me the eight Gallandian tales (Foreword, Supp. vol. iii.) from the various Hindostan versions. To Mr. William H. Chandler, of Pembroke College, Oxford, I have expressed (Supp. vol. iii.) the obligations due to a kind and generous friend: his experiments with photography will serve to reconcile the churlishness and retrograde legislation of the great Oxford Library with the manners and customs of more civilised peoples. Mr. W. A. Clouston, whose degree is high in "Storiology," supplied my second and third Supplemental volumes with valuable analogues and variants. Mr. Alexander J. Cotheal, Consul-General for Nicaragua at New York, sent a valuable MS. to me across the water, and was persuaded to translate, for my sixth Supplemental volume, a novel version of the "Tale of Attáf." Mr. A. G. Ellis, of the British Museum, amongst other favours, kindly revised the Foreword of my sixth volume. Mr. E. J. W. Gibb, an Orientalist of the modern and realistic school, who is not deterred by literal translation, permitted me to print his version of the Turkish Zayn al-Asnám (Supp. vol. iii.) and translations of three tales which he judged inexpedient to publish (Supp. vol. iv.).

M. O. Houdas, *Professeur d'Arabe Vulgaire à l'école des langues Orientales vivantes*, Paris, copied for me the Arabic text of Zayn al-Asnám and the whole MS. used by MM. Chavis and Cazotte: he also obligingly assisted me in overcoming the various difficulties of a

crabbed and imperfect text. My friend Mr. W. F. Kirby appended to volume x. of "The Nights" (proper) his most valuable contributions to the bibliography of the work with its various imitations and a table showing the contents of the principal editions and translations of "The Nights:" he also enriched my Supplemental volumes v. and vi. with his excellent annotations. Mr. Kingsbury (and Notcutt) photographed for my use 400 and odd pages of the Wortley-Montague MS., and proved how easy it was to produce a perfect fac-simile of the whole. Mr. George Lewis gave me the soundest advice touching legal matters and Mr. Philip M. Justice was induced to take an active interest in the "Household Edition." The eminent Orientalist, Dr. Pertsch, Librarian of the Grand-Ducal Collection, Saxe-Gotha, in lively contrast to my countrymen of the Bodleian, offered to send me the two volumes of a valuable MS. containing the most detailed texts of Judar and his brethren (vol. vi. 213) and of Zahir and his son Ali. Dr. Reinhold Rost, Librarian of the Indian Office, took much trouble about the W. M. MS. but all in vain. Mr. Alexander W. Thayer, of Trieste, who has studied for years the subject of the so-called Jewish "Exodus," obliged me with a valuable note detailing his original views. His Excellency Yacoub Artin Pasha, Minister of Public Instruction, Cairo, a friend of many years standing, procured for me the decorations in the Cufic, Naskhí and other characters, which add to much of novelty and ornament to the outer semblance of my sixteen volumes. Mr. Hermann Zotenberg, Keeper of Oriental MS. at the Bibliothèque Nationale, Paris, lent me his own transcription of the "Alaeddin," and generously supplied me with exact bibliographical notes and measurements of sundry tomes in that admirable collection.

I am also deeply indebted to Mrs. Victoria L. Maylor, of Trieste, who, during the past three years (1885-1888) had the energy and per-

severance to copy for me sixteen bulky volumes written in a “running-hand,” concerning which the less said the better. And lastly, I must acknowledge peculiar obligations to my Shaykh, Dr. Steingass, Ph.D. This well-known Arabist not only assisted me in passing the whole work through the press, he also added a valuable treatise on Arabic Prosody (x. 233–258) with indexes of various kinds, and finally he supervised the MSS. of the Supplemental volumes and enriched the last three, which were translated under peculiar difficulties in alphabetic lands, with the results of his wide reading and lexicographical experience.

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And now, Alhamdulillah, the play is ended, and while the curtain drops, I take the final liberty of addressing my kindly and appreciative audience in the following words, borrowed from a Persian brother of the pen: —

Now hear my hope from men of liberal mind,
Faults, that indulgence crave, shall seek and find;
For whose blames and of despite decries,
Is wight right witless, clean reverse of wise.

To which let me add the following gentle reminder from Ibn Khaldún: —

All that we can we do, and who ne'er swerves
From best endeavour much of praise deserves.

Farewell!

RICHARD F. BURTON

United Service Club, September 30, 1888.

Opinions of the Press

MORNING ADVERTISER, *September 15th, 1885.*

As the holiday season draws to a close the publishers' announcements of "new books" fill column after column of the organs chosen from these special *communiqués*. But there is one work which is not entered in these lists, though for years scholars, and many people who are not scholars, have been looking for it with an eagerness which has left far behind the ordinary curiosity which is bestowed on the greatest of contributions to current literature. And to-day the chosen few who are in possession of the volume in question are examining it with an interest proportionate to the long toil which has been bestowed on its preparation. We refer to Captain Burton's translation of *The Arabian Nights Entertainments*, now entitled *The Book of The Thousand Nights and a Night*, of which the first tome has just been issued. (...) Captain Burton scorns any namby-pambyism. In the Arabic a spade is usually called a spade, and in the latest English translation it is never designated an agricultural implement. Moreover the endless footnotes which the editor appends speak with much freedom of many things usually avoided as themes for conversation in polite society, though they throw a flood of light on hundreds of features of Oriental life on which, since travellers have been compelled to write for "refined" audiences, the student has failed to be informed. (...) Yet, admitting that *The Nights* are often coarse and indelicate, and sometimes even gross, it is a mistake to suppose that they are demoralising in the same way that a French novel of the Zola type is, or might be. Indeed, what we would call its impropriety is only a reflection of the naïve freedom with which talk is to this day carried on in the family circles of the East. They see

no harm in what we should regard as indecency. So that when Captain Burton prefaces his unbowdlerised version with the Arab proverb, "To the pure in heart all things are pure," he presents perhaps the best defence he could against the attack which it is quite possible may be made on him for devoting many years of his life to what he terms "a labour of love." (...) Captain Burton, thirty-three years ago, went in the disguise of an Indian pilgrim to Mecca and Al-Medinah, and no one capable of giving the world the result of his experience has so minute, so exhaustive a knowledge of Arab and Oriental life generally. Hence the work now begun — only a limited number of students can ever see — is simply priceless to any one who concerns himself with such subjects, and may be regarded as marking an era in the annals of Oriental translation.

ST. JAMES' GAZETTE, *September 12th, 1885.*

One of the most important translations to which a great English scholar has ever devoted himself is now in the press. For three decades Captain Burton has been more or less engaged on his translation of the *Arabian Nights*, the latest of the many versions of that extraordinary story which has been made into English, the only one at all worthy of a great original.

WHITEHALL REVIEW, *September 17th, 1885.*

The publication of the first volume of Captain Burton's translation of the *Alif Laila* enriches the world of Oriental investigation with a monument of labour and scholarship and of research. The book is advisedly, and even inevitably, printed for private circulation, and is

intended, as Captain Burton says in his preface, only for the eyes of such persons as are seriously students of Oriental life and manners, and are desirous of making a more complete acquaintance with the great masterpieces of Eastern literature than has hitherto been possible, except to finished Arabic scholars. (...) In the name of the whole world of Oriental scholarship, we offer our heartfelt thanks and congratulations to Captain Burton upon the appearance of this first volume; and we look forward with the keenest interest for its successors.

HOME NEWS, *September 18th, 1885.*

Captain Burton has begun to issue the volumes of his subscription translation of the *Arabian Nights*, and its fortunate possessors will now be able to realize the full flavour of Oriental feeling. They will now have the great storehouse of Eastern folk-lore opened to them, and Captain Burton's minute acquaintance with Eastern life makes his comments invaluable. In this respect, as well as in the freeness of the translation, the version will be distinguished from its many predecessors. Captain Burton's preface, it may be observed, bears traces of soreness at official neglect. Indeed it seems curious that his services could not have been utilised in the Soudan, when the want of competent Arabic scholars was so severely felt.

FIGARO, *September 19th, 1885.*

A laboured attempt is made in the *Pall Mall Gazette* to show that the publication of the first volume of Captain Burton's edition of the *Arabian Nights* is a greater outrage on decency than that of the rev-

elations of Mr. Stead and his associates. The comparison is monstrous and absurd. Captain Burton's great work is only intended for men and for students who desire to acquire a masterly knowledge of Egyptian Arabic; subscribers only can obtain copies, and but a thousand have been printed. (...) I am glad to be able to testify to the ability with which Captain Burton has discharged the first portion of his Herculean task. The second volume will be looked forward to with much interest, though I hope attention will be paid to the translator's appeal. Captain Burton says that nothing could be more repugnant to his feelings than the idea of these pages being placed in any other hands than the class for whose especial use the book has been prepared.

NOTTINGHAM JOURNAL, *September 19th, 1885.*

But to scholars and men who have sufficient love of the soul of these sweet stories to discern the form in its true proportions, the new edition will be welcome. From an Oriental point of view the work is masterly to a degree. The quatrains and couplets, reading like verses from Elizabethan mantels, and forming a perfect rosary of Eastern lore, the constant succession of brilliant pictures, and the pleasure of meeting again our dear old friend Shahrázád, all these combine to give a unique charm and interest to this "perfect expositor of the mediaeval Moslem mind."

DAILY EXCHANGE, *September 19th, 1885.*

The first volume of Captain Burton's *Thousand Nights and a Night*, printed at Benares by the Kamashastra Society for subscribers only,

has been delivered to the latter. If the other nine portions equal the first, English literature will be the richer by a work the like of which is rare. The English is strong and vitally idiomatic. It is the English of Shakespeare and Jeremy Taylor, the English of Robert Browning, with a curiously varied admixture of modern colloquial phraseology. I confess that I was not prepared, familiar as I was with Captain Burton's other work, to find so perfect a command of clear and vigorous style on the part of the great traveller and Oriental scholar. Mrs. Grundy would have protested against the public issue of *The Book of a Thousand Nights and a Night*, and Mrs. Grundy would have had reason as well as propriety on her side; but I must say that the tone of the work is singularly robust and healthy. What a treasure-house Captain Burton has opened! Until he turned the key we knew little or nothing of *The Nights*, the Villon Society's issue notwithstanding, and the notes which he has added to the work have a value which is simply unique.

CONTINENTAL TIMES, *September 26th, 1885.*

I have been favoured, if that is the right word to use, with a sight of Captain Burton's new translation of the *Arabian Nights*. It is a sumptuous work, in an exquisite binding of gold and black, with broad pages and fine large type, such an edition as a scholar and a book lover finds after his own heart. Moreover, the translation is a wonderful bit of English. Captain Burton has by a fanciful, but on the whole, true impulse, chosen to tell the story in old English, not the English of Chaucer, but of a sufficiently archaic type. The choice of an idiom which in some degree recalls the air of the *Canterbury Tales* and the *Decameron* — to say nothing of *Pantagruel* and *Panurge* — softens the grossness of some of the stories, and gives an additionally quaint

charm to the others. No one, however, will recognise at first sight the book of his childhood. The solemn invocation of Allah on the first page, the spelling of Vizier as Wazir, and of genie as Jinni, as well as the terrible frankness of some of the tales, all seem to transport us into another land than that through which we floated on the “silken sale of infancy.” On the whole, Captain Burton is right in strictly confining his work to the library and the student. The reading of it by the public generally can only spoil an immortal work for our boys and girls.

MONTREAL DAILY HERALD, *September 21st, 1885.*

Captain Burton has translated the *Arabian Nights*, but will only publish it for private distribution. A correspondent says that “all these years we have been reading Lane’s turgid emasculated selections we have been kept in the dark as to their singular beauty and vitally human strength. I have been amazed at the *Nights* as englished by Captain Burton in strong, vital, picturesque prose. The stories, instead of being pieces of wild extravagance, unreal and theatrically tinselly, with the limelight instead of daylight, and paste instead of diamonds, are full of abounding life.”

THE BAT, *September 29th, 1885.*

Captain Burton, in his way, renders a gigantic service to all students of literature who are not profound Orientalists, and to many who are, by giving them a literal, honest, and accurate translation of the *Arabian Nights*. (...) Some idiotic persons here and there, and certain journals which have earned an infamous notoriety by doing their best to deprave public morals, have raised a foolish clamour against Captain

Burton and his translation. Journalists, who had no objection to pandering to the worst tastes of humanity at a penny a copy, are suddenly inspired by much righteous indignation at a privately printed work which costs a guinea a volume, and in which the manners, the customs, and the language of the East are boldly represented as they were and as they are. Such critics Captain Burton, and the readers of Captain Burton's translation, can afford to despise and to ignore. The Arabian Nights Entertainment has been the playbook of generations, the delight of the nursery and the school-room for nearly two hundred years. Now it is high time that scholars and students should be allowed to know what the Arabian Nights Entertainment really is. Lovers of Arabic have long since known something of the truth concerning the *Alif Laila*. It needs no Burton, it needed no Payne to tell the masters of Oriental languages that *The Thousand Nights and a Night* was a very different thing from what either Galland or Lane had made it out to be. Mr. Payne, in his way, rendered no slight service, Captain Burton, in his way, renders a gigantic service to all students of literature who are not profound Orientalists, and to many who are, by giving them a literal, honest, and accurate translation of the "*Arabian Nights*." (...) The blatant buffoons who have spoken of Captain Burton's work indifferently only show their own ignorance of the literature of the East. Captain Burton's work is well worth the price he charges for it to students of Eastern literatures and Eastern manners, and Eastern customs; but the musguided lunatic who invests in it in the hope of getting hold of a god thing, in the Holywell Street sense of the term, will find indeed that the fool and his money are soon parted.

THE ACADEMY, *October 3rd, 1885.*

As Capt. Richard F. Burton's translation of *The Thousand and One Nights* is likely for several reasons to awaken a literary controversy, the following letter from Mr. John Addington Symonds in the Academy of October 3 will be read with interest. The subject upon which it touches is an important one, and one which must be regarded from a scholarly as well as a moral point of view. Mr. Symonds writes like the scholar that he is; we shall soon see how the moralists write, and if they say anything to the point we shall copy it: —

Am Hof, Davos Platz, Switzerland, September 27th, 1885.

There is an outcry in some quarters against Capt. Burton's translation of the Arabian Nights. Only one volume of the work has reached me, and I have not as yet read the whole of it. Of the translator's notes I will not speak, the present sample being clearly insufficient to judge by, but I wish to record a protest against the hypocrisy which condemns his text. When we invite our youth to read an unexpurgated Bible (in Hebrew and Greek, or in the authorised version), an unexpurgated Aristophanes, an unexpurgated Juvenal, an unexpurgated Boccaccio, an unexpurgated Rabelais, an unexpurgated collection of Elizabethan dramatists, including Shakespeare, and an unexpurgated Plato (in Greek or in Prof. Jowett's English version), it is surely inconsistent to exclude the unexpurgated *Arabian Nights*, whether in the original or in any English version, from the studies of a nation who rule India and administer Egypt.

The qualities of Capt. Burton's translation are similar to those of his previous literary works, and the defects of those qualities are also similar. Commanding a vast and miscellaneous vocabulary,

he takes such pleasure in the use of it that sometimes he transgresses the unwritten laws of artistic harmony. From the point of view of language, I hold that he is too eager to seize the *mot propre* of his author, and to render that by any equivalent which comes to hand from field or fallow, waste or warren, hill or hedgerow, in our vernacular. Therefore, as I think, we find some coarse passages of the Arabian Nights rendered with unnecessary crudity and some poetic passages marred by archaisms and provincialisms. But I am at a loss to perceive how Burton's method of translation should be less applicable to the *Arabian Nights* than to the *Lusiad*. So far as I can judge, it is better suited to the naïveté combined with stylistic subtlety of the former than to the smooth humanistic elegancies of the latter.

This, however, is a minor point. The real question is whether a word for word version of the *Arabian Nights*, executed with peculiar literary vigor, exact scholarship, and rare insight into Oriental modes of thought and feeling, can under any shadow of presence be classed with "the garbage of the brothels." In the lack of lucidity, which is supposed to distinguish English folk, our middle-class *censores morum* strain at the gnat of a privately circulated translation of an Arabic classic, while they daily swallow the camel of higher education based upon minute study of Greek and Latin literature. When English versions of Theocritus and Ovid, of Plato's *Phaedrus* and the *Ecclesianusae*, now within the reach of every school-boy, have been suppressed, then and not till then can a "plain and literal" rendering of the *Arabian Nights* be denied with any colour of consistency to adult readers. I am far from saying that there are not valid reasons for thus dealing with Hellenic and Graeco-Roman and Oriental literature

in its totality. But let folk reckon what Anglo Saxon Puritanism logically involves. If they desire an Anglo-Saxon Index Librorum Prohibitorum, let them equitably and consistently apply their principles of inquisitorial scrutiny to every branch of human culture.

John Addington Symonds.

THE LINCOLN GAZETTE, *Saturday, October 10th, 1885.*

Thousand Nights and a Night.

First Notice.

Everything comes to him who waits — even the long-promised, eagerly-expected “Plain and Literal Translation of the Arabian Nights,” by Richard F. Burton. It is a whole quarter of a century since this translation of one of the most famous books of the world was contemplated, and we are told it is the natural outcome of the well-known Pilgrimage to Medinah and Mecca. Of Captain Burton’s fitness for the task who can doubt. It was during that celebrated journey to the tomb of the Prophet that he proved himself to be an Arab — indeed, he says, in a previous state of existence he was a Bedouin. Did he not for months at a stretch lead the life of a Son of the Faithful, eat, drink, sleep dress, speak, pray like his brother devotees, the sharpest eyes failing to pierce his disguise. He knows the ways of Eastern men — and women — as he does the society of London or Trieste. How completely at home he is with his adopted brethren he showed at Cairo when, to the amazement of some English friends who were looking on at the noisy devotions of some “howling” Dervishes, he suddenly joined the shouting, gesticulating circle and behaved as if to the manner born. He has qualified as a “Howler,” he holds a diploma as

a master Dervish (see vol. iii. of his “Pilgrimage”), and he can initiate disciples. Clearly to use a phrase of Arabian story, it was decreed by Allah from the beginning, and fate and fortune have arranged, that Captain Burton should be the one of all others to confer upon his countrymen the boon of the genuine unsophisticated *Thousand Nights and a Night*. In the whole of our literature no book is more widely known. It is spread broadcast like the Bible, Bunyan and Shakespeare; yet although it is in every house, and every soul in the kingdom knows something about it, yet nobody knows it as it really exists. We have only had what translators have chosen to give — selected, diluted and abridged transcripts. And of late some so-called “original” books have been published containing minor tales purloined bodily from the Nights.

There have been many versions, beginning with the beautiful Augustan French example of Professor Galland, but all have failed, or rather no one has attempted, to reproduce the great Oriental masterpiece. Judged by the number of editions — a most fallacious test of merit — Lane’s three volumes, on the whole, have found greatest favour with the British public. He was too timid to give to the world the full benefit of his studies, and he kept a drawing-room audience in view. He was careful to adapt his picture to the English standard of propriety, and his suppressions and omissions are on a wholesale scale. Lord Byron said of English novelists that they give a full length of courtship and but a bust of marriage. Mr. Lane thought it expedient to draw a tight veil, to tell only half the truth — in short he stops at the bust. Moreover he destroyed all the *mécanique* of his original, and cruelly altered the form. He did away with the charming and dramatic framework of the tales, turned the *Arabian Nights* into the Arabian Chapters, and too often into the Arabian Notes. The first sole and

complete translation was furnished recently by Mr. John Payne, whose “Book of the Thousand Nights and One Night” is dedicated to Captain Burton. Mr. Payne printed 500 copies for private circulation, a mere drop in the ocean. His edition was instantly absorbed, clutched with avidity, and is unprocurable — unless, as has happened several times, a stray copy finds its way into the market, and is snatched up at a fancy price. It so happened that Mr. Payne and Captain Burton applied themselves to the same task quite unconscious of each other’s labour. They were running on the same rails, like Adams and Leverrier, the joint discoverers of Neptune, or like Darwin and Wallace, who simultaneously evolved the theory of Natural Selection. Hearing of a competitor, Captain Burton, who was travelling to the Gold Coast, freely offered his fellow worker precedence.

Mr. Payne’s production served to whet curiosity, and the young scholars of the day applied themselves to Arabic in order to equip their minds, and to be in a more blissful state of preparation for the triumphant edition to follow. Captain Burton’s first volume in sombre black and dazzling gold — the livery of the Abbasides — made its appearance three weeks ago, and divided attention with the newly-discovered Star. It is the first volume of ten, the set issued solely to subscribers. And already, as in the case of Mr. Payne’s edition, there has been a scramble to secure it, and it is no longer to be had for love or money. The fact is, it fills a void, the world has been waiting for this *chef d’oeuvre*, and all lovers of the *Arabian Nights* wonder how they have got on without it. We must break off from remarks to give some idea of the originality of the style, of the incomparable way in which the very essence and life of the East is breathed into simple, straightforward Anglo-Saxon English. In certain of Captain Burton’s books he borrows words from all languages, there are not enough for his use,

and he is driven to coin them. But in the character of Arabian storyteller he is simplicity itself, and whilst avoiding words of length, he introduces just enough of antique phrase as gives a bygone and poetic flavour. The most exacting and the most fastidious will be satisfied at the felicitous handling of immortal themes. A delightful characteristic is the division of the text into Nights. Lane and Payne, for peculiar reasons of their own, have both omitted to mark the breaks in the recital. But now for the first time the thread on which all is strung is clearly kept in view, and justice is done to the long drawn-out episode of the young wife who saves her own neck and averts a wholesale massacre of maidens by her round of stories within stories. This is how Shahrazad begins her discourses: — [The lengthy quote from Volume 1 has been omitted from the present edition.]

The first volume takes us through the mazes of the stories included in the Tales of “The Trader and the Jinni,” “The Fisherman and the Jinni,” “The Porter and the Three Ladies of Baghdad,” “The Tale of the Three Apples,” “The Tale of Nur Al-Din Ali and his Son Badr Al-Din Hassan,” and “The Hunchback’s Tale.” The reader most familiar with the ordinary versions at once is in a new atmosphere. The novelty is startling as it is delightful. We are face to face with the veritable East, where Cairo, Damascus, and Baghdad are known to us as London or Lincoln. The whole life of the people is represented, nothing is passed over or omitted. The picture is complete, and contains everything as the “white contains the black of the eye,” a phrase which, by-the-bye, in Arabic is all contained in one word. We have before alluded to the strength and beauty of the style. The felicities of expression are innumerable. What could be better than the terms to express grief and joy, “his breast broadened,” “his breast straitened,” or the words used of a person in abject terror, “I died in

my skin,” or the cruelty of the scourger who persevered “till her forearm failed,” or the expression of despair “The light before his face became night,” or the grand account of the desert storm “when behold a dust cloud up-flew and grew until *it walled the horizon from view.*” Another speciality of Captain Burton’s edition is the Notes. He is celebrated for sowing the bottom of his pages with curiously illuminating remarks, and he has here carried out his custom in a way to astonish. He tells us that those who peruse his notes in addition to those of Lane would be complete proficient in the knowledge of Oriental practices and customs. Lane begins with Islam from Creation to the present day, and has deservedly won for his Notes the honour of a separate reprint. Captain Burton’s object in his annotations is to treat of subjects which are completely concealed from the multitude. They are utterly and entirely esoteric, and deal with matters of which books usually are kept clear. Indeed he has been assured by an Indian officer who had been 40 years in the East, that he was entirely ignorant of the matters revealed in these Notes. Without these marvellous elucidations the *Arabian Nights* would remain only half understood, but by their aid we may know as much of the Moslems as the Moslems know of themselves.

THE LINCOLN GAZETTE, *Saturday, October 17th, 1885.*

Second Notice.

In bringing out his *Arabian Nights* Captain Burton has made a bold attempt to dispense with the middleman the publisher. He has gone straight to the printer, he himself undertaking the business of distribution. It is time somebody should be energetic. With curious submission authors go on bearing their grievances, and sow that others may reap.

Whole editions of travels are issued, and the person most concerned, the author, gets a pittance of £5. And only the other day Walt Whitman, most illustrious of American poets, and in the opinion of capable judges the most illustrious man of letters across the Atlantic, publicly announced that the profits on his writings for a whole year amounted to a few dollars. Captain Burton has broken through the bondage, and the result promises to be highly satisfactory. But he has been threatened with pains and penalties; one trade journal, the *Printing Times and Lithographer*, under the immediate direction of an eminent bookseller, known for his vast purchases of rare publications, announced that *The Arabian Nights* would be suppressed unless its tone and morals were unexceptionable! In short, publishers are exasperated, and, like the Peers, they do not see the force of being abolished. The authors, however, who sigh to be independent, must not take it for granted that the experiment is easy, or likely to be often successful. In this particular instance it is a case of *the Man and the Book*. There is only one *Arabian Nights* in the world, and only one Captain Burton.

The general tone of the London press has been distinctly favourable, the *Standard* leading the way and other journals following suit. The *Pall Mall* made an effort to lodge the author in Bow Street, with its "Chief Director," but it has likewise had the fairness to give both sides of the question, and whilst attacking on its own account, to admit letters and articles in defence of a genuine and unsophisticated translation. As we have said (in our notice of last week) Captain Burton has been explicit on the point that his edition is by no means intended for the circulating library. It is mainly for scholars, for students whose tastes lead them Eastwards, and last, but not least, it is intended as a guide for our rulers and statesmen. England, we are reminded, "the

greatest Mohammedan empire in the world,” neglects Arabism, and discourages it in examinations for the Indian Civil Service, “hence, when suddenly compelled to assume the reins of Government in Moslem lands, as Afghanistan in times past, and Egypt at present, she fails after a fashion which scandalises her few friends; and her crass ignorance concerning the Oriental peoples which should most interest her exposes her to the contempt of Europe as well as of the Eastern world. The deadly blunders we commit through ignorance are brought out in the one fact, that with the English army in Suakim, during the troubles of 1883–84, not an English official in camp, after the death of the gallant and lamented Major Morice was capable of speaking Arabic.” *The Thousand Nights and a Night* offers a complete picture of Eastern peoples. But the English reader must be prepared to find that the manners of Arabs and Moslems differ from his own. Eastern people look at things from a more natural and primitive point of view, and they say what they think with all the unrestraint of children. At times their plain speaking is formidable, but they are not conscious of impropriety, and their coarseness is not intentional. It is their nature to be downright, and to be communicative on subjects about which the Saxon is shy or silent, and it must be remembered that the separation of the sexes adds considerably to this freedom of expression. Their language is material in quality, every root is objective; as an instance, for the word *soul* they have no more spiritual equivalent than *breath*. Even the conversation between parents and children is of incredible frankness, and the Wazir of Egypt talks to his daughter, “the Lady of Beauty,” in a fashion astonishing to the West.

But the Arabs are a great mixture. They are keenly alive to beauty, and every youth and every damsel is described in glowing, rapturous terms. We have heard in our own country, so far north as chilly

Scotland, of a whole audience standing up in a theatre to applaud the entrance and acknowledge the charms of a beautiful woman. In the East they are far more readily subjugated, and the event is of everyday occurrence, and not a wonder. “When the people of Damascus saw Ajib’s beauty and brilliancy and perfect grace and symmetry (for he was a marvel of comeliness and winning loveliness, softer than the cool breeze of the North, sweeter than limpid waters to man in drouth, and pleasanter than the health for which sick man sueth) a mighty many followed him, whilst others ran on before and sat down on the road until he should come up, that they might gaze on him.” The Arabs are highly imaginative, and their world is peopled with supernatural beings, whilst Ovid is surpassed in the number and ingenuity of their metamorphoses. Their nerves are highly strung, they are emotional to the hysteric degree, and they do everything in the superlative fashion. They love at first sight, and one glimpse of a face is enough to set them in flames; they cease to sleep or to eat until they are admitted to the adored presence, they weep till they faint, they rend their garments, pluck their beards, buffet their faces, and after paroxysms of passion they recover sufficiently to recite verses — “and he beat his face and head and recited these couplets” — “then she recited, weeping bitterly the while” — “When the young man heard these words he wept with sore weeping, till his bosom was drenched with tears, and began reciting.”

All this effervescence, so different to our rigid repression, all this exuberance of feeling is the gift of a hot climate. And, besides this easy stirring of their passions, they always live in supreme consciousness that every impulse, every act is decreed, that they drift without will of their own, and are the helpless creatures of destiny. Half their talk consists of invocations to Allah, the All-ruling, All-gracious Allah!

This fatalistic element is a leading feature in the *Nights*. All that happens is accepted with submission, and with the conviction that nothing can be averted. The Wazir's eye is knocked out, "as fate and fortune decreed," the one pomegranate seed escapes destruction, and the Princess dies in consequence; the beautiful lad secreted in a cave *under the earth* to keep him from harm, because it is foretold by the astrologers that he will die on a certain day, meets with his death at the appointed hour despite all precautions. This is one of the myriad instances, says Captain Burton, showing "that the decrees of Anagké, Fate, Destiny, Weird are inevitable." And yet, in the face of overwhelming evidence that Moslems in all things bow to the stroke of destiny, it is singular to note that a Turkish scholar like Mr. Redhouse, translator of the "Mesnevi," fails to realise this most characteristic trait of Mahometan belief, and confuses it with the Christian idea of Providence and Premonition. The folk in Arabian tales, as might be expected, meet calamity in the shape of death with fortitude. The end of life is not a terror acutely feared as with us. They die easily, and when the time comes they give up the ghost without repining, although the mourning by survivors is often loud and vehement, and sometimes desperately prolonged. This facility in dying is partly due to their fatalistic philosophy, and partly it is the effect of climate. It is in rugged climes that death is appalling, and comes as the King of Terrors, but the hotter the country the easier it is to enter the Door of Darkness. All these things which make the difference between Orientals and ourselves must be taken into account by readers of Arabian story, and the coarseness, as Captain Burton shows, "is but the shade of a picture which otherwise would be all light;" the general tone of the *Nights* "is exceptionally high and pure, and the devotional fervour often rises to boiling point."

We have shown how Captain Burton has rendered the prose of the Nights, how vigorous, yet simple, is the language, how pleasant is his use of antique phrase, serving as it often does to soften the crudity of Oriental expression. In translating the poetry, which finally will amount to nearly 10,000 lines, he has again started on a path of his own. He has closely preserved the Arab form, although, as he says, an absolutely exact copy of Arabic metres is an impossibility. Like the prose, the verse belongs to three separate epochs. In the prose there are two sets of apologues or beast-fables, which may date from any remote age, one having been found on an Egyptian papyrus; we have next the fairy tales, and these were borrowed from the Persians, whose marvellous poetic old Guebres, who gave to Islamism everything it has which breathes of spiritualism or romance; and we have the histories whose proper names, such as Harun al-Rashid, with that of his Wazir, Ja'afar, give the dates. And so with the poetry. Here and there we have some grand old fragment of pre-Islamitic verse taken from the Hamásah anthology or from the "Suspended Poems;" but more common are the quotations from Abou Nowas, Amai, and other singers of the *décadence* who were the ornaments of Harun al-Rashid's court: and lastly, there are the *pièces de occasion*, the copies of verses made by the writer or writers of the Nights, and as a rule these are mere doggerel. When the story is a love story the poetry is abundant, the agitated youths and damsels bandying verses to express the intensity of their emotions. Some tales are nearly half verse, and then when we get into parts where the sentiment is less exalted, where the recitals are mixed with humorous touches, such as in the "Hunchback's Tale," or "The Barber's Tale of Himself," or "The Tale of the Tailor," we have pages of nearly unbroken prose.

A striking novelty in Captain Burton's translation is the frequent

occurrence of passages in cadenced prose, called in Arabic "Saj'a," or the cooing of a dove. These melodious fragments have a charming effect on the ear. They come as dulcet-surprises, and mostly occur in highly-wrought situations; or they are used to convey a vivid sense of something exquisite in art or nature. We give one or two instances of these little eddies of song set like gems in the prose. Their introduction seems due to whim or caprice, but really is due to profound study of the situation as if the tale-teller felt suddenly compelled to break into the rhythmic strain. The prose ripples and rises to dancing measure when the King of the Age, wandering in a lonely palace, comes upon the half-petrified youth, "the Ensorcelled Prince."

"Now when the Sultan heard the mournful voice he sprang to his feet, and following the sound found a curtain let down over the chamber door. He raised it and saw behind it a young man sitting upon a couch about a cubic above the ground: he fair to the sight a well-shaped wight, with eloquence dight, his forehead was flower-white, his cheek rosy bright, and a mole on his cheek breadth like an ambergris mite."

It is broken again to bring into fuller notice the perfections of one of the three merry ladies of Baghdad, sitting under a silken canopy, the curtains "looped up with pearls as big as filberts and bigger." We are told to note how eastern are the metaphors, how confused the flattery.

"Thereupon sat a lady bright of blee, with brow-beaming brilliancy, and her eyebrows were arched as for archery; her breath breathed ambergris and perfumery, and her lips were sugar to taste and carnelian to see. Her stature was straight as the letter I (the letter Alif a straight perpendicular stroke), and her face

shamed the noon sun's radiancy; and she was even as a galaxy or a dome with golden marquetry, or a bride displayed on choicest finery, or a noble maid of Araby."

And prose is not thought adequate to do justice to the natural beauty of a garden "like one of the pleasaunces of Paradise."

"It was a garden with trees of freshest green and ripe fruits of yellow sheen; and its birds were singing clear and keen, and rills ran wimpling through the fair terrene."

It is a marvel that these cadences have never been reproduced before. They have been faintly attempted by Eastwick, in his "Gulistan," whilst Mr. Payne simply passed them over, rejected them as of no account. They fall in with Captain Burton's plan of omitting nothing; of giving the *Nights* intact in the precise form in which they are enjoyed by the Oriental. Beside the verses so characteristic of exaggerated Arabic sentiment, and the rhymed cadences, let like precious stones into the gold of the prose, the proverbs embodying the proverbial wit and wisdom, are all rhymed as in the original Arabic. What Arabists think of this translation we may learn from a professed Arabist writing to this effect: — "I am free to confess, after many years study of Arabic, a comparison of your translation with the text has taught me more than many months of dry study," whilst Englishmen who for years have lived in the East, are making the discovery that, after all, they have known little or nothing, and their education is only beginning with this version of the *Arabian Nights*.

It is only knowledge that knows how to observe; and it is satisfactory to observe that Captain Burton's amazing insight into Eastern peculiarities has been put to its best use in giving a true idea of the

People of the Sun and a veritable version of their Book of Books. The labour expended on this edition has been enormous. The work could only have been completed by the most excessive and pertinacious application. All the same we are told it has been “a labour of love,” a task that has brought its own exceeding great reward. There is only one regret, the circulation is bound to be limited. We cannot help hoping, at some future time, a selection may be made from the ten volumes, and even as they now stand many of the stories could be read aloud. If the public cannot have the whole work, at least it might have a part, and not be shut out from a masterpiece unparalleled.

LYTTELTON TIMES, *August 25th, 1886.*

The New “Arabian Nights.”

Sir Richard Burton’s version of the *Thousand Nights and a Night*, privately printed for the use of men and scholars, is now unobtainable. The edition sold off immediately, and the price has already reached twenty-six guineas. The best critics among the thousand purchasers say that the language is wonderful, the words graceful, the rendering of thought, as well as words, most accurate, and the poetry marvellous. The Oriental purchasers say that the language is wonderful, and they declare that they have learnt more orientalism in the volumes than by long years of study.

LAND AND WATER, *September 4th, 1886.*

Some time since I had occasion to speak out energetically about this same work, thinking that a book which, though running only to a small edition, might from its general interest excite the curiosity of those

who saw copies of it, and that, within its luxurious covers, matters of prurient crudity might meet the prying eyes of those whom we would guard against such knowledge. (...) Of the vigorous and poetic English of Captain Burton's translation, its freshness and virility, it is needless to speak.

UNITED SERVICE GAZETTE, *September 11th, 1886.*

There is a charm and fascination about Burton's translation that enchains the reader. The Eastern beauties of expression are singularly attractive, and, under careful editing, we may rely on a rich feast of such gems of thought and poesies of imagination as only the resplendent Orient can produce.

COURT CIRCULAR, *September 11th, 1886.*

Sir Richard Burton's translation of *The Arabian Nights* is a work of marvellous erudition, and a perpetual delight to Arabic scholars and all who care to read these famous stories as accurately reproduced as possible. But they contain much that is not fit reading for women and for young people.

LONDON AND WESTMINSTER SPORTING LIFE, *September 18th, 1886.*

From a private note which I have received from Sir Richard Burton I judge that the supplementary volumes to the *Thousand Nights and a Night* will be of great and peculiar interest. Indeed the entire set will form a library of Oriental lore of unique value.

NOTTINGHAM JOURNAL, *October 6th, 1886.*

That Captain Burton's work gives delight to the subscribers may be inferred from their encomiums. One writes, "I would give passages of it to the Board Schools;" another goes so far as to say, "It is like a new Bible for beauty of expression, and can you fancy a more wondrous gift than a second inspired Book?"

STAFFORDSHIRE SENTINEL, *Hanley, October 13th, 1886.*

Honi soit qui mal y pense. Are we not living in a too-squeamish age? First an expurgated edition of the *Arabian Nights* from the pen of Captain Burton, now a similar act of Vandalism to that book of our boyhood, *Robinson Crusoe*. What there was in the pages of the immortal work of Defoe, to which even the most susceptible could take exception, is one of those things known only to the Society for the Promotion of Christian Knowledge, to whom we are indebted for this last act of Bowdlerizing.

CIVIL SERVICE GAZETTE, *November 2nd, 1886.*

Whatever reason there may have been for limiting to the number of a thousand copies the original translation by Captain Sir Richard F. Burton, his literally correct, complete, and beautiful version of the *Arabian Nights*, *The Thousand Nights and One Night* tales — a work of prodigious erudition and mastery of Oriental language, literature, manners, and customs — we cannot but think it was a pity to have placed exclusively within the reach of the select, opulent, scholarly, and fastidious few that which would have been a delight and joy for

ever to the less favoured of fortune — the countless millions. The “*Arabian Nights Entertainments*” even in the imperfect, garbled, second-hand version which has been current in England for a hundred and eighty years through the French paraphrase by Professor Galland, has been read by all classes, high and low, with admiration of the wonderful invention, marvellous adventures, oriental imagery, charming dramatic scenes, exquisite poetry, varied pictures of Eastern life and habits — with all which the collection abounds. Why, then, when a genuine translation, the work of many years, has been completed by a matchless Arab scholar, traveller, and linguist is perfected, should it be withheld from the multitude, and reserved for the delectation of the learned and the rich. We are of opinion that the Arabian Tales, which are so universally pleasing to the people, should not be withheld from them, as they would be practically if shut up in glass cases, among the *éditions de luxe* of connoisseurs.

FUN, *November 2nd, 1886.*

New Leaves.

Apart from the learning and labour so lavishly bestowed upon the original edition, there is ever a charm of seeming enchantment surrounding these wondrous stories, which age does not abate, nor time destroy — yet the truthfulness of this translation enriches and enhances, them.

EASTERN DAILY PRESS, *November 13th, 1886.*

I think I should like to shake the curators of the Bodleian library. Last September Sir Richard Burton applied to them through Dr. Rost,

the chief librarian at the India Office, for leave to have a MS. of the *Arabian Nights* transferred from the Bodleian to the India Office under the custody of Dr. Rost. The request was a perfectly regular and usual one, and in Sir Richard Burton's case it was accompanied by a distinct promise that no "indelicate or immoral" tale should be translated. There was therefore no fear that the peculiar frankness which characterised Sir Richard's renderings of previous tales would be repeated. A month — six weeks — passed without a reply from the curators, the fact being that they had met twice without being able to get the necessary quorum of three, and once again without doing anything at all. Then Sir Richard Burton got a curt note informing him that at the fourth meeting the majority of the curators were unwilling to lend the MS. At the same meeting they allowed sundry MSS. to be sent to the India Office. Now this not only implies a gross neglect of duty, but it is a wanton insult to a man who, after all, is one of the most distinguished Orientalists of his day. Burton's *Arabian Nights*, disfigured as they are by the indelicacy of the original, are a masterpiece of idiomatic translation; and as a purely literary work must rank very high indeed. Moreover, the shadow of an excuse for the curator's conduct disappeared after Sir Richard's pledge to keep within the lines of strict propriety. After all, learned men have a sad tendency to degenerate into meddling old women.

COUNTY GENTLEMAN, *November 27th, 1887.*

Sir Richard Burton's work has been criticised in some quarters for a too obvious straining after the literal reproduction of the original. In our opinion, such a course deserves rather praise than censure. And, indeed, we would demur to the phrase "obvious straining" in con-

nection with the great Orientalist and explorer's wonderfully successful representation to English eyes and ears of both the meaning and the form of this marvellous mosaic of Eastern fancy and imagination. That certain words and phrases Sir Richard makes use of are unfamiliar to the British reader is perfectly true. But it must be remembered that they have been made the means of rendering intelligible unfamiliar modes of thought and feeling which are entirely beyond the reach of smug literary conventions and forms of expression. For ourselves, we can honestly say that these very outrages upon Philistine sensibility have been amongst the principal charms of this unequal and unrivalled translation — adding vastly to the vicissitudes and seeming fidelity of the work. The marvel to us has been rather — remarking the uniformly level execution of the whole — that so few verbal ingenuities of the kind referred to have been found necessary, and that so much of the translated prose is English undefiled, albeit of the vigorous and vertebrate order, and so much of the translated poetry has the ring of genuine English verse. We might, however, write pages in explanation of our view of the manner in which Sir Richard has discharged his task without approaching his definition of his work as “a faithful copy of the great Eastern Saga-book by preserving intact not only the spirit, but even the mechanic, the manner, and the matter.” Of the tales themselves, we can, of course, say nothing true that is new, or nothing new that is also true. No romances of intrigue and adventure, of wealth and poverty, of luxury and love, have had such universal acceptance, or received so much of that homage which is said to be the sincerest — the flattery of imitation. And this by means of the garbled and imperfect versions which have hitherto obtained currency in the Western world.

THE PHILADELPHIA, *December 12th, 1887.*

Once More in Print.

Sir Richard F. Burton is once more in print. (...) He has some two or three years to serve as Consul at Trieste before he is entitled to a retiring pension, and it is a grievance with the friends and admirers of “the Arabian Knight” that the government does not do a generous thing — that is, “retire” and pension him at once. There is no doubt that the prospects of a prolonged life would be strengthened if he could retire from the Consulate and fix his own dwelling place. And his literary career is by no means at an end. The third volume of “The Supplemental Nights” is to-day in the hands of the subscribers. Like all its predecessors, it contains a characteristic dedication. Thus: “To Henry Edward John, Lord Stanley of Alderly, this the most innocent volume of *The Nights* is inscribed by his old companion, the Author.” It would appear from the Foreword that Sir Richard Burton has had some difficulty with his work. He has reckoned without his host. He says: “The peculiar proceedings of the curators, Bodleian Library, Oxford, of which full particulars will be given in due time, have dislocated the order of my volumes. The prospectus had promised that Tome III. should contain detached extracts from the MS. known as the Wortley-Montague, and that No. IV. and part of No. V. should comprise a reproduction of the ten Tales (or eleven, including ‘The Princess of Daryabar’), which have so long generally been attributed to Professor Galland. Circumstances, however, wholly beyond my control, have now compelled me to devote the whole of this volume to the Frenchman’s stories.” What has happened? Has Sir Richard Burton’s Devils (I use the word in its legal sense) been refused permission to translate? His vials of wrath will be filled to overflowing if that sort of

opposition accumulates. Already we are promised a reckoning with the *Edinburgh Review*. Well may the translator of *The Nights* be spared to deal out his “smashing blow” with characteristic vigour. He is like the late Charles Reade in this — he is never so entertaining, to the onlooker, as when he goes tooth and nail for an antagonist.

The reader has no cause to complain of the dislocation of the author’s plans. Two of the most famous of the supplemental tales are given in the volume in question making it uncommonly bulky and investing it with special interest. The account of how the originals of these came into his possession is remarkable, but it is too long for citation. The two tales to which I refer are “Alaeddin, or the Wonderful Lamp,” and “Ali Baba and the Forty Thieves.” More disillusion. It is no longer Aladdin, but Alaeddin. It is not “Open sesame,” but “Open O simsin” and “Shut, O simsin” in the Forty Thieves. I dare say there are many other departures from the text of the stories which we have known from our childhood. In Sir Richard Burton’s version “Alaeddin” opens in this wise: “There dwelt in a city of the cities of China a man which was a tailor, withal a pauper, and he had one son, Alaeddin, hight. Now, this boy had been from his babyhood a ne’er-do-well, a scapegrace; and when he had reached his tenth year,” &c. “The Forty Thieves” opens differently. “In days of yore and in times long gone before there dwelt in a certain town of Persia two brothers, one named Kásim and the other Alí Bábá, who at their father’s demise had divided the little wealth he had left to them with equitable division, and had lost no time in wasting and spending it all.”

ACADEMY, *December 11th, 1886.*

Knowing his profound Oriental scholarship, and amazing gift of

tongues, and the vast range of his reading, one could not have doubted that Sir Richard Burton's translation would be a noteworthy performance; but none, I imagine, were prepared for the fine force and old-world flavour of the style which he has forged for himself on this occasion, or for the extraordinary richness, variety, and quaintness of his vocabulary. Not only has he with characteristic masterfulness pressed into his service any and every word, English or foreign, current or obsolete, that suited his fancy or answered to the need of the moment, but he has not scrupled to coin the lacking epithet when wanted. Thus, the ape-prince is "ensorcelled;" a merchant who sells perfumes and drugs is "a perfumer-cum-druggist;" an aged man "long o' beard," is an "oldster;" two warriors "fall to derring-do of cut and thrust;" the Jinniyah of Bassora flies "firmament-wise;" Prince Ajib goes to sea with a fleet of "ten keel;" our old acquaintance the Hunch-backed Groom is a "Gobbo" and an "accursed carle;" one of the ladies of Baghdad wears a "mantilla;" Ja'afar the prudent minister of Harun al-Rashid, hesitates not to propose in good Scottish dialect that "each and every one of us gang his own gait;" and the porter refuses to "stump it" till he has heard the stories of the three "monoculars," better known as the three one-eyed Kalendars, who were sons of kings. These are but a few examples taken hastily and at random; but they serve to show the curious mosaic-work of the style. "Enscorcelled," englished from the French, is certainly *ben trovato*; "derring-do" is pure Spenserian; "keel" in the sense of ships, though surviving at Newcastle-on-Tyne as the name of a carrying boat, has scarcely been in literary use since the days of Verstagen and Surrey; "Gobbo" is Italian, and the porter's refusal has a distinct Transatlantic flavour.

Few people know anything of the trouble and the travelling which Sir Richard Burton has undertaken in the accomplishment of his tremendous task. He has ransacked all the libraries of the east and west, and has often undertaken a roving but idle quest in the hope of throwing clearer light on a single disputed passage. His profound acquaintance with Oriental languages and literature is shown at every turn, and, preserving the romantic colouring of the original in a poetic rhythm of expression, he has cast his finished version in a form which is singularly picturesque. While he has wisely discarded the affected purisms under which inferior scholars love to shelter their incompetency, he does not disfigure his pages with gratuitous accents, and he manfully indulges our fond reminiscences of old friends by calling the Caliph the Caliph. Nor is it any fault of his that we miss some of our favourites from his edition, such as Cogia Hassan of the matchless diamonds and Aladdin of the marvellous lamp; for we believe that they were spurious, though wonderfully attractive, and either sprung or took new shape in the fertile fancy of that accomplished and brilliant Frenchman, M. Galland. (...)

Still another speciality in this most complete of all Translations is the versical portion, amounting to 10,000 lines. The Arab folk break into verse, "drop into poetry," on every occasion. When overcome by their feelings they weep and recite verses, or they swoon first and on recovery pour forth couplets or poems of many lines. Sometimes they improvise, or they quote their own Moores, Tennysons, and Shelleys. The young Prince looks at the headsman who is ordered to slay him. "I wept," he says, "with exceeding weeping until I made him weep with me, and looking at him I began to recite these couplets." The

sentimental stories are profusely sprinkled with verse; one of the charming peculiarities of this form of utterance is its inconsequence, the verses welling up from the depths of a despairing breast, often having little or no relation to the circumstances of the moment. Mr. Lane gives a prose paraphrase of a portion of the poems, but he omits verses right and left. We quote a brief specimen from Lane and the same from Burton, and the reader will judge between them.

(*Lane.*)

“We tread the steps appointed for us; and the man whose steps are appointed must tread them. He whose death is decreed to take place in one land will not die in any land but that.”

(*Burton.*)

“Bear my body, bear my soul wheresoever you may fare,
And where you pitch the camp let my body buried lie.
Cry my name above my grave, and an answer shall return.
The meaning of my bones responsive to your cry.”

The *Nights* without verses are like the day without sunshine. They are a most important part of the work. They illustrate character and manners, and the allusions, often remote and strange, require explanation, which is supplied in the shape of informing foot-notes to the pages. As a characteristic example of super-sentimental exaggeration, take the hospitable welcome of a lady, long hidden under ground, whose solitude is suddenly broken by the arrival of a fair Prince.

“O youth, what sayest thou to wine?” and I answered, “Do as thou wilt.” Whereupon she went to a cupboard and took out a sealed flask of right old wine and set off the table with flowers and scented herbs and began to sing these lines: —

“Had we known of thy coming we fain had dispread
The cores of our hearts on the balls of our eyes;
Our cheeks as a carpet to greet thee had thrown,
And our eyelids had strown for thy feet to betread.”

If Sir Richard Burton has taken incredible pains with his “cooing cadence” and his verses, and imparted to them their true eastern colour, his personages, his array of characters, his sultans, his wazirs, princes, merchants, soldiers, slaves, his princesses, concubines, houris, slave-girls, and old women, are simply alive and exhale the living East — they are real as any creatures in Lincoln — to use Mr. Swinburne’s simile in his Sonnet on this translation of the *Arabian Nights*.

WEEKLY DISPATCH, *November 14th, 1887.*

The curators of the Bodleian Library are determined to save morality from Sir Richard Burton, so they have refused to let him see a manuscript of *The Arabian Nights*, which he asked them to send to the India Office. Sir Richard has produced some queer tales in his translations of Eastern fables; but as he gave a distinct promise to the curators that nothing that transgressed propriety should be reproduced, their behaviour seems rather shabby. Lady Burton is publishing an expurgated edition of her husband’s work for “household reading;” but no doubt the Bodleian curators will forbid their daughters to look at it.

THE GAZETTE, *Saturday, December 18th, 1886.*

The most widely circulated translations of the *Nights*, the countless

editions, many of them illustrated, give no idea whatever of the true East, and are mere burlesques of Galland's French version. If only parents could distinguish between the genuine and the spurious, these unsatisfactory imitations would cease to be acceptable, and children in the nursery would be allowed to drink from the real fountain. It would be quite as easy, and far better for the juveniles, to follow the story of an Ensorcelled Prince, of a Magic Horse, or a Bottled Jinni, where the colour is all true, as it is to swallow make-believe attempts of Eastern imagery. But a better time is coming for children, and for children of a greater growth. To know the *Arabian Nights* in all their perfection, in all their gorgeous setting, in all their bewildered variety, and in all their truth, we must look to the latest translator. For the last fifty years it is Lane's version that has held the field, and many people, not knowing there could be anything better, accepted him as final. But, like the Horseman of Brass on the Horse of Brass in the Sea of Peril, the time has come for dethronement, and Lane must yield to a scholar of wider research, to an Orientalist who, during one part of his career, lived as a veritable Moslem, and was indistinguishable from other Moslems.

Lane's idea was to give but a portion of the *Nights*, to please himself and his printer and publisher as to what should be selected, what omitted. If a story resembled another story, he rejected it on the score that it might prove wearisome. For instance, he leaves out "Nur al-Din and Miriam the Girdle Girl" — despite its great historical interest as connected with Charlemagne and his daughter — because it bears a family likeness to "Ali Shar and Zamurrud;" and because he himself felt unsympathetic he altogether discards the lively story of "Masrur and Zayn al-Mawdsif," a tale full of poetical merits with lute scenes nowhere excelled, and with the most beautiful of all the many

gardens in the *Nights*. He passes over the truly Rabelaisian tale of “Ali the Persian and his marvellous Carpet Bag;” he omits the chivalric story of “King Omar bin al-Nu’uman and his Sons” — like cutting “Ivanhoe” out of “Waverley” novels — and for fear of ruffling susceptibilities he suppresses “The Rogueries of Dalilah” and “Mercury Ali of Cairo,” most characteristic of stories, full of fun, frisk and frolic and devilry, opening up new ideas of Eastern human nature. These are but indications of Lane’s arbitrary method, and people have submitted because quite unconscious they have been defrauded, and that treasures have been withheld. At length, however, they have the entire and perfect chrysolite. Sir Richard Burton does not pick and choose.

Various novelties distinguish the Burton edition. To begin with, a strict account is kept of the separate nights, and the interest of the opening drama is sustained throughout. On each individual Night of the whole Thousand and One we learn exactly the amount and quality of incident related. The dramatic idea which binds the whole sheaf of stories together is kept artistically in view. It is a peculiarity of the stories that so many of them are told when the speaker is on the edge of doom — hardly the moment for collected oration — and the story saves the story-teller’s life. The mighty Ifrit who cuts off the hands and feet of his lady with four strokes, and then sends her head flying, because he thinks she has betrayed him, is diverted from instant vengeance on the suspected lover by the prospect of a story.

SCOTCH NEWS, *Glasgow, December 2nd, 1886.*

The first issue of Sir Richard Burton’s *Arabian Nights*, limited to one thousand copies, was quickly absorbed by scholars and linguists. It would have been a subject of regret had so remarkable a work re-

mained comparatively unknown. (...) English versions of the *Arabian Nights* have hitherto chiefly represented them as charming fairy tales. It remained to Sir R. Burton to fully accentuate their wider meaning. In the translator's words, their "pathos is sweet, deep and genuine, tender, simple and true." The morale is sound and healthy, and at times we descry vistas of a transcendental morality, the morality of Socrates in Plato.

MORNING ADVERTISER, *December 25th, 1886.*

Replete with poetry, and expressed in the graceful, fluent language of the Orientals, this rendering by a master scholar is a real boon, and may be taken as a typical specimen of the perfection to be obtained in translation by the power of an author's research and enthusiasm.

THE LITERARY WORLD, *January 7th, 1887.*

The Real Arabian Nights.

To many familiar from childhood with "The Arabian Nights Entertainments," it has come as a shock to be told that the great work, in its true form, is nevertheless still to them a sealed book; yet it would seem that the appearance of Sir Richard Burton's translation, but a few months ago, for the first time put within the reach of the English public anything like a faithful reproduction of the original. Even this can hardly be said to be given to the public. Only a thousand copies were published, and those at a price that would have been prohibitory to the majority, if the issue had been unlimited. Another obstacle to the general enjoyment of Sir Richard Burton's translation was, un-

doubtedly, the too faithful rendering of certain passages, specimens of “an exaggerated mode of expressing thought” peculiar to Orientalists.

Numbers of English readers, to whom even the incomplete and bald versions hitherto common amongst us have afforded many a delightful hour, on hearing of the Burton edition have felt themselves almost mocked as they listened to its glowing praises, and were told at the same time that it was for ever beyond their reach. Some would, perhaps, rather have never heard of it, and have been left in happy ignorance of anything better than they already had.

Now, however, all such lovers of the famous Oriental tales have consolation offered them. Lady Burton, deeply sympathising with their disappointment, and anxious, too, that her husband’s great labour, “a deep well of reading and knowledge,” should not be wasted upon a few only, has come forward with an edition of her own which, while preserving the beauty and value of the larger work, will be more accessible to general readers, and, moreover, fitted for family use. The aim she has had in view in editing has been to make as few omissions as possible, consistent with the latter requirement, on which point Lady Burton observes: “I guarantee that no mother shall regret her girl’s reading this *Arabian Nights*.” We may say at once that, having carefully read a considerable portion of this first volume, we think her guarantee quite made good. Of the original 3,215 pages 215 only have been omitted. The translator’s “Foreword” tells how the work came to be taken up, its system, and the conditions under which it was carried out, and its relation to other translations. Here is Sir R. Burton’s own account of

The Object of this Version,

“Briefly, the object of this version is to show what ‘The Thousand

Nights and a Night' really is. Not, however, by straining *verbum reddere verbo*, but by writing as the Arab would have written in English. My work claims to be a faithful copy of the great Eastern Saga Book, by preserving intact not only the spirit, but even the *mécanique*, the manner of the matter. Hence, however prosy and long-drawn out be the formula, it retains the scheme of *The Nights*, because they are a prime feature in the original. Moreover, holding that the translator's glory is to add something to his native tongue, while avoiding the hideous, hag-like nakedness of Torrens and the bald literalism of Lane, I have carefully englished the picturesque turns and novel expressions of the original in all their outlandishness; for instance, as when the dust-cloud raised by a tramping host is described as 'walling the horizon.'"

Although occasionally, perhaps, the formulae may be a little too "long-drawn out," and some expressions too "outlandish" for the enjoyment of all, the reading is extremely easy and pleasant. There is in it a charming movement and rhythm altogether absent in the popular translations. Indeed, speaking of the translation as a whole, it is, as compared with Scott's or Lane's, especially the former, as a poem to a paraphrase. The very fulness of detail, far from wearying, so fills in the pictures before the mind that one is inclined to linger over them with delight. To justly compare the several translations one must place whole stories side by side. For this there is no space there; but perhaps the comparison of a few brief extracts with Lane's well-known translation will serve to convey some idea of the greater beauty of Sir R. Burton's. Dr. Scott's version differs so widely from either, and is so extremely scanty, that verbal comparison with it is almost impossible. An idea of the scantiness may be formed from the fact that the matter

comprised in the tenth night, according to Burton and Lane, extends in Scott from the thirty-first night to the thirty-sixth. The following passages are from the “Story of the Porter and the Three Ladies of Baghdad”: —

Lane. —

If of love we complain, what shall we say? Or consuming
through desire, how can we escape ?
Or if he send a messenger to interpret for us, he cannot convey
the lover’s complaint.
Or if we would be patient, short were our existence after the loss
of those we love.
Naught remaineth to us but grief and mourning, and tears
streaming down our cheeks.
O you who are absent from my sight, but constantly dwelling
within my heart,
Have you kept your laith to an impassioned lover who while time
endureth will never change?
Or, in absence, have you forgotten that lover who, on your
account is wasting away?
When the Day of Judgment shall bring us together I will beg of
our Lord a protracted trial.

Burton. —

If we ’plain of absence what shall we say? Or if pain afflict us
where wend our way ?
An I hire a truckman to tell my tale, The lover’s plaint is not told
for pay:
If I put on patience, a lover’s life After loss of love will not last
a day.

Naught is left me now but regret, repine; And tears flooding
cheeks for ever and aye:
O thou who the babes of these eyes hast fled, Thou art homed in
heart that shall never stray;
Would heaven I wot hast thou kept our pact, Long as streams
shall flow, to have firmest fay?
Or hast forgotten the weeping slave Whom groans afflict and
whom griefs waylay?
Ah, when severance ends, and we side by side Rest, I'll blame thy
rigours and chide thy pride!

Lane. —

Then, winking to the Khaleefeh, he said, “There remaineth but an hour; and to-morrow we will bring them before thee, and thou shalt ask them their story.” But the Khaleefeh refused to do so, and said, “I have not patience to wait so long for their history.” — Words followed words, and at last they said, “Who shall put the question to them?” — and one answered, “The Porter.”

Burton. —

Then he winked at the Caliph and whispered to him, “There is but one hour of darkness left and I can bring them before thee to-morrow, when thou canst freely question them all concerning their story.” But the Caliph raised his head haughtily, and cried out at him in wrath, saying, “I have no patience left for my longing to hear of them; let the Kalandars question them forthright.” Quoth Ja’afar, “This is not my counsel.” Then words ran high and talk answered talk; and they disputed as to who should first put the question, but at last all fixed upon the Porter.

Lane. —

How good is it to pardon one able to resist! and how much more
so one who is helpless!
For the sake of the friendship that subsisted between us, destroy
not one for the crime of another!

Burton. —

How fair is ruth the strong man deigns not smother! And fairest
fair when shown to weakest brother:
By love's own holy tie between us twain, Let one not suffer for
the sin of other.

Here are four other examples of the difference of language between the two translations: —

Lane. —

A damsel of tall stature, high-bosomed, fair and beautiful, and of elegant form, with a forehead like the bright new moon, eyes like those of gazelles, eyebrows like the new moon of Ramadan, cheeks resembling anemones, and a mouth like the seal of Suleyman, her countenance like the full moon in its splendour, and the forms of her bosom resembled two pomegranates of equal size.

Burton. —

A lady of tall figure, some five feet high; a model of beauty and loveliness, brilliance, and symmetry, and perfect grace. Her forehead was flower-white; her cheeks like the anemone, ruddy bright; her eyes were those of the wild heifer or the gazelle, with eyebrows like the crescent moon, which ends Sha'aban and begins Ramuzin; her mouth was the ring of Sulayman; her lips coral-red; her teeth like a line of string pearls, or of camomile

petals; and her throat recalled the antelope's. In fine, she was like her of whom the poet said, &c.

Lane. —

Was greatly surprised.

Burton. —

Marvelled with exceeding wonder.

Lane. —

Touched the chords with the ends of her fingers.

Burton. —

Swept the strings with her finger-tips.

Lane. —

We heard the sounds of drums and trumpets, warriors galloped about, and the air was filled with dust raised by the horses' hoofs.

Burton. —

We heard the tom-toming of the kettle-drum and the tantara of trumpets, and clash of cymbals; and the rattling of warmen's lances; and the clamours of assailants, and the clanking of bits, and the neighing of steeds; while the world was canopied with dense dust and sand-clouds raised by the horses' hoofs.

As we said before, however, for a fair comparison we must refer our readers to the works themselves. Those who will take the pains to read Burton's side by side with any of the received translations, will, we have no question, recognise its vast superiority in every way. On the question of fulness it is enough to say that if the remaining volumes

are of the same size as the first, Burton's contains more than half as much again as Lane's.

We must not omit to mention the explanatory notes. "I can hardly imagine the *Nights* being read to any profit by men of the West without commentary," says Sir Richard Burton. "My annotations avoid only one subject, the parallels of European folk-lore and fabliaux which, however interesting, would overswell the bulk of a book whose speciality is anthropology." "The scholar who adds to mine the notes of Lane, will know as much of the Moslem East, and more than many Europeans who have spent half their lives in Orient lands. Such, at least, is my belief." The notes are brief enough not to be passed over, and are conveniently placed at foot of the page.

Referring briefly to the *matter* of the *Arabian Nights*, we cannot do better than quote the words of Sir R. Burton again: —

The Matter of the "Nights."

The general tone is exceptionally high and pure. The devotional fervour often rises to the boiling point of fanaticism. The pathos is sweet, deep, and genuine; tender, simple, and true; utterly unlike much of our modern tinsel. Its life, strong, splendid, and multitudinous, is everywhere flavoured with that unaffected pessimism and constitutional melancholy which strike deepest root under the brightest skies and which sigh in the face of heaven:

Vita quid est hominis? Viridis floriscula mortis;
Sole oriente oriens, sole cadente cadens.

Poetical justice is administered by the literary Kazi with exemplary impartiality and severity, "denouncing evil-doers and eulogising deeds admirably achieved." The *morale* is sound and

healthy, and at times we descry vistas of transcendental morality — the morality of Socrates in Plato. It is, indeed, this unique contrast of a quaint element, childish crudities, jostling the finest and highest views of life and character, shown in the kaleidoscopic shiftings of the marvellous picture with many a “rich truth in a tale’s pretence;” pointed by a rough, dry humour which compares well with “wut;” the alternations of strength and weakness, of pathos and bathos, of the boldest poetry (the diction of Job) and the boldest prose (the Egyptian of to-day), and, finally, the whole dominated everywhere by that marvellous Oriental fancy, wherein the spiritual and the supernatural are as common as the material and the natural; it is the contrast, I say, which forms the chiefest charm of *The Nights*, which gives it the most striking originality, and which makes it a perfect expositor of the mediaeval Moslem mind.”

At the present the first volume only of the work has reached us. We shall give our readers early notice of the appearance of the remaining five.

QUEEN, *January 27th, 1887.*

As regards the text, the poetical portions are exhibited in a metrical form, and all divisions and breaks are carefully indicated. The footnotes are both numerous and important, and they should by no means be lightly passed over, giving, as they do, much valuable information, explanatory and illustrative, which the “home student” will profit by. This great effort will be extensively appreciated, and not a few will read and learn more than otherwise they would or could have done

respecting those wonderful tribes and nations, among whom still linger so much of the lore which instructs as well as fascinates, not only themselves, but the children of the West. We have read considerable portions of this volume, and compared them with a popular English edition, and, without hesitation, we say that the style of this is far better, and the arrangement very much to be preferred. The colloquial terms and homely phrases, we presume, truly reflect the original, as do some other unusual forms of expression. Meanwhile, we regard the book with much satisfaction, and hope it will receive a hearty welcome from the well-instructed and inquiring reader who seeks wisdom as well as recreation.

COUNTY GENTLEMAN, *February, 1887.*

Several of the stories now issued are in the form of apalogues or fables, in which the inferior animals are the chief actors and interlocutors. Amongst these we may mention, the tales of the Water Fowl and the Tortoise, the Wolf and the Fox, the Mouse and the Ichneumon, the Cat and the Crow, the Hedgehog and the Wood Pigeons, and the Sparrow and the Peacock. There is, of course, here a suggestion or a reminiscence of Aesop, but the Arabian fabulists take a line of their own. There are striking differences between the two authors or sets of authors, both in the narrative form and in the ethical quality of the moral conveyed. And this difference may, we think, on examination, be traced to national idiosyncrasy and modes of thought. The fables of the *Arabian Nights* have less point and conciseness and less of harmonious subservience of details to unity of effect and impression than those of great Ethiopian. On the other hand, they have greater perfection of literary form, far more splendid imagery, and in some

instances more psychological subtlety in the somewhat long-drawn disquisitive, and, indeed, disputatious, dialogues in which the chief characters indulge. For our own part, we have found this introduction of the lower animal element an interesting temporary departure from the comprehensive and elaborate, and, sooth to say, somewhat monotonous representations of men and their affairs which form the staple of these gorgeous productions of an ancient Oriental loom. In the story of the Wolf and the Fox we have an example of the justification of the *lex talionis*, which mingles somewhat curiously with the general exhortations to mercy and forgiveness, founded on the maxims of the Sacred Books. In our notice of the first volume we made some inadequate attempt to express our admiration of the virile beauty and force of Sir Richard Burton's translation. Only captious critics will consider that he has strained a point in his use of obsolete words and phrases, or in his happy invention of new collocations. As these are invariably conceived and expressed in the spirit of the original Arabic, they present to our mind the aspect of beauties rather than blemishes, and indisputably add to the Oriental flavour of this fine translation. The notes are in themselves a liberal education in respect of Persian and Arabian manners and customs, old and new.

BAT, *February 8th, 1887.*

The most marvellous collection of stories in the world is for the first time placed before the English readers. Positively for the first time. Those who know the Arabian Nights, through the charming, but ludicrously unoriental, paraphrase of Galland, or through the solid, and perhaps slightly stolid, rendering of Lane, cannot be said to know the *Arabian Nights* at all. It would be indeed a thousand pities if such a

book as Sir Richard has made were to be entirely tabooed to the world at large and to women. The matchless wealth of fancy of the *Arabian Nights*, the amazing wealth of knowledge which Sir Richard Burton has accumulated about it, the glowing virile prose in which these Eastern tales have been imbued with a new vitality, all these should be the possession, not of a poor thousand students and scholars, but of all the myriad readers of books who speak the English speech. (...) Now, for the first time, all that enchanted Eastern world is open to everyone. Jean Paul Kichter, most delightful of German writers, has dwelt, in his great essay on education, on the importance of Oriental fiction in the education of the young. It is easy to imagine the delight with which he would have welcomed the masterpieces of Oriental fancy which have now, for the first time, been placed within the reach of all who care to read.

The reader passes at once into the most exquisite world of fancy, where enchanted princesses, caliphs and mock caliphs, wizards, ghouls, jinns, barmecides, kalandars, sultans, slaves, mullahs, and dancing-girls jostle one another in a mad merry world of their own, by the yellow Nile or the yellow Tigris. All the life of the East — vivid, passionate, fantastic, poetic — lives in these entrancing pages, and the reader who knows them, and knows them well, knows more about oriental life and oriental thought than many who have passed half their lives in Cairo or Bagdad.

MORNING POST, *February 11th, 1886.*

In the volume under notice are comprised the tales from the 78th to the 275th night inclusive. They are remarkable for their originality and

poetic sentiment, and the spirit of chivalry which animates the heroes. The tales of birds and beasts are fables containing a wholesome moral.

MORNING ADVERTISER, *February 26th, 1887.*

The poetic imagery of the Arabic masterpiece is presented in all its naive and native charm, almost as far as such a thing is possible, when we remember the immense gulf which sunders the ideas and tongues of the Orient from our own mental methods and modes of speech. The use of rhymed prose by the translator is most judicious, and enhances the impression produced by the Arabic simile and metaphor, as in the following, where Sulayman Shah prepares to send forth his Wazir to sue for the hand of the daughter of Zahr Shah: — “Then he hied to his own house and bade make ready presents befitting Kings, of precious stones and things of price, and other matters light of load but weighty of worth, besides Arab steeds and coats of mail, such as David made, and chests of treasure for which speech hath no measure.” Again we find the same use of rhyme in the Wazir’s mention to the celibate King of the charms of the Princess: — “Know, O King, it hath come to my knowledge that King Zahr Shah, Lord of the White Land, hath a daughter of surpassing loveliness, whose charms talk and tale fail to express. She hath not her equal in this age, for she is perfect in proportion and symmetry, black-eyed as if kohl-dyed and long-locked, wee of waist and full of form.” The couplets in which many of the characters after composing their minds unbind their tongues puts the resources of the Queen’s English to some strain. Here is a specimen of how the emissary of Sulayman Shah “displayed the oratory of Wazirs and saluted the King in the language of eloquence.” When it is remembered, however, that the Arabic verse is improvised, we can

afford to be charitable to the not unsuccessful effort of the translator, who has no small difficulties to cope with. It runs as follows: —

He cometh robed and bending gracefully:
O'er face and figure dewd of grace sheds he:
He charms: nor characts, spells, nor grammarye
May fend the glances of those eyne from thee.
O heart! th' art not the sole that loveth him,
So live with him while I desertion dree.
There's naught to joy mine eyes with joyous sound
Save praise of King Zahr Shah in jubilee:
A King! albeit thou leave thy life to win
One look, that look were all sufficiency;
And if a pious prayer thou breathe for him,
Shall join all faithful in such pious gree:
Folk of his realm! If any shirk his right for other
hoping, gross unfaith I see.

Still, though the English is a little quaint, and every period in the history of the language is laid under contribution to supply material of verbiage, this very circumstance heightens the effect upon the mind of the reader of the strange scenery, the bizarre situation, and the eccentricity — according to our notions — of the characters. (...) Men who as children have revelled in this narrative of wonders, and then accepted them with implicit and ingenuous trust, will return to it again to find light shed on the customs and manners of the East. The very instructive notes elucidate the text, and so the reader may, as he peruses, not only discover delight for his fancy, but gain information about the social life of lands which, though the Western world has varied and altered over and over again, have for ages remained in their

main social features unchanged so much so as to lead many observers to regard them as unchangeable. Down at the bottom of all we read, however, the great truth that human nature is much the same all the world over, and in all ages, in its joys and griefs, its gratifications and its heartburnings.

ARMY AND NAVY GAZETTE, *February 26th, 1887.*

Sir Richard Burton was a bold man when he wrote, and the Kamashastra Society of Benares was a bold society when it printed his great translation of the *Arabian Nights*. Yet the boldness of both has been amply justified, for never before was the golden prime of the Caliphs of Baghdad, with all its Oriental colour, brought so vividly before the reading public. Nor could any demur be made justly to the book, as the issue of a private press, because of the indelicacy, not to say pruriency, that characterised it, since it is plainly inconsistent to judge the morals of one age by the standard of another, and this translation of "The Thousand Nights and a Night" was intended not only to make accessible the great work of Arabian fiction, but also to illustrate the social conditions of those for whom it was composed. It must be remembered, moreover, that in these days refinement has progressed so rapidly that the books even which delighted our grandmothers have become too indelicate for the family circle; and, if we go on in the same direction, it is certain that ere long Swinburne will be Bowdlerised, and fifty years hence who can say that the Laureate himself will escape?

There could have been no more fitting translator for the *Arabian Nights* than Sir Richard Burton, who is as much at home in Eastern bazaars as the very disciples Of the Prophet, who has himself made the pilgrimage to Al-Medinah and to Meccah, and who, as the result of a

vast experience of all phases of Oriental life, has been able to enter into the very spirit of the wondrous Arab tales. In comparing his work with that of his best predecessors, in the translation, Mr. John Payne and Mr. E. W. Lane, becomes speedily apparent that the former was weak as a linguist, while the latter driven thereto by the necessity of making a book for the family circle, used his pruning-knife much too freely, and cut out some of the very best pieces — notably, the major part of the excellent story, which is of great length, of King Omar bin al-Nu'uman and his Sons, whereof he has preserved but two small episodes. Another great advantage which Sir Richard Burton possesses over other translators is his exquisite sense of the delicate beauty of Arabic poetry, which has enabled him to preserve in his graceful rendering of the many verses scattered through the stories, much of the character of Oriental assonance and rhythm. We take an example, almost at random, from the first volume: —

Shall the beautiful hue of the Basil fail,
 Tho' the beetle's foot over the Basil crawl?
And though spider and fly be its denizens,
 Shall disgrace attach to the royal hall?
The cowrie, I ken, shall have currency,
 But the pearl's clear drop, — shall its value fall?

FUN, *March 2nd, 1887.*

We readily repeat our expression of the high estimation in which we hold the superiority of this translation over all others. Many stories are included which have hitherto been left untold.

BOOKSELLER, *March 4th, 1887.*

The progress of this charming work continues apace, in the appearance of a further volume going down to the “Five Hundred and Fifty-Seventh Night” of Shahrazad’s world-famous tales. Within the limits of the new instalment will be found several old favourites, such as Harun al-Rashid and the Slave Girl, The Ebony (Flying) Horse, and The Voyages of Sindbad the Sailor. Sir Richard Burton’s notes which liberally accompany the text, are by no means the least entertaining portion of the book, leading, as they do, to many suggestive comparisons with Scriptural and mythological analogies, and to points of etymology as curious as they are instructive. The story of the “Death-Angel and the Rich King,” by the way, is so closely akin to the Parables of the Rich Fool and the Unjust Steward of the Gospels, that it is difficult to believe that they did not serve as the original of the Arabian counterpart.

ALLEN’S INDIAN MAIL, *March 7th, 1887.*

On reading the first volume again and again the reflection occurred, how little — how very little — the general public know, as to the tales of which the name is familiar in every circle of society. Still more does this fact force itself into notice in the second volume. Not a story do we meet which bears a name linked with the memoirs of youth or the recollections of early age. What is the explanation? Are all the tales, which for generation after generation, have played their part in the nursery, merely idle dreams of a fanciful edition of the *Thousand and One Nights* or are the well-known stories reserved for the last? We cannot say: but we avow with some trepidation, that we have not

hitherto met with a single friendly face amongst the two hundred and fifty divisions as yet presented to the public.

If, however, we have expected against expectation for some landmark to show us the road whereon we are travelling, it must notwithstanding, be avowed that in the present continuation of the tales there is much to interest, and perhaps more to instruct. Apart from this, there is such vast array of wisdom contained in this storehouse of experience and knowledge that the world should be wise, and, therefore, happier in learning what dangers to avoid, what virtues to cultivate, what vices to eradicate. Then, too, as regards the notes by Sir Richard Burton. It would be impossible to exaggerate their worth, their depth, or the insight that they afford into the inner life of the Arabian natives, a life of which so little is known, though so much is talked — a life which has much to recommend it — albeit Exeter Hall is loud in its dispraise, and the advocates of women's rights are passionate in denunciation thereof. Like all other nations the people of the East have their faults, but who are they which presume to cast the first stone ?

LUNES, *January 3rd, 1887.*

Few people know anything of the trouble and the travelling which Sir Richard Burton has undertaken in the accomplishment of his tremendous task. He has ransacked all the libraries of the East and West, and has often undertaken a roving but idle quest in the hope of throwing clearer light on a single disputed passage. His profound acquaintance with Oriental languages and literature is shown at every turn, and, preserving the romantic colouring of the original in a poetic rhythm of

expression, he has cast his finished version in a form which is singularly picturesque.

ALLEN'S INDIAN MAIL, *January 17th, 1887.*

The reason is not far to seek, since there never has been a really good translation of this most untranslatable of Oriental works. From such a sweeping assertion must be excluded the happy and successful effort of Mr. John Payne; but this latter work was printed for the Villon Society, and the issue being restricted to five hundred copies, while the author bound himself "not to reproduce the work in its complete form," the version is and must ever be "caviare to the general." Such being the case Sir Richard Burton bethought himself that he would employ his leisure hours in presenting to the public a trustworthy and withal picturesque translation of the *Thousand and One Nights*: and who more fitted for such task? (...) We have no hesitation in pronouncing the present version of the *Arabian Nights* to be incontestably the best extant. Perfection is not given to mortals, but the tales now appear in as satisfactory a garb as is possible; and henceforth there will be no excuse should the English public fail to become familiar with a work which all should read — the time-honoured *Thousand and One Nights*.

LIVERPOOL MERCURY, *March 26th, 1887.*

We have read with mingled admiration and delight every line of Sir Richard Burton's wonderful rendering of the world-famous but never till now adequately translated *Thousand Nights and a Night*. (...) At the same time, in any literal reproduction of the ancient folk-stories of a

race having different customs and modes of thought to our own there must necessarily be passages which are unsuited to modern English tastes. (...) The first writer who undertook to introduce the *Nights* to Europe was M. Galland, a Frenchman who made Arabic his study, and travelled not a little in the Eastern countries which border on the Mediterranean close upon two centuries ago. What he did, however, was not to translate the entire work, or even one-half of it, but to paraphrase certain selections from it, to add other stories of Eastern origin thereto, and to dress up the whole in a composite literary style which reflected the French tastes of the time far more accurately than those of the Arab tribes from whose romantic folk-lore he drew his inspiration. Other labourers in the same field — and there have been many — have but too faithfully followed upon the lines laid down by M. Galland. Until quite lately the best European paraphrase of the *Nights* was that of the late distinguished Orientalist, Lane; but even he took an abbreviated edition of the original as his standard, and, while omitting at least one-third of the stories which it contained, failed altogether to reproduce the distinctive characteristics of the remainder.

This being so, Captain Sir Richard Burton, in the interests of Oriental scholarship which he rightly judges to be nowhere more important than among a people who have so vast an Eastern empire to govern and safeguard as we have — has for years past been engaged upon a literal translation of the *Nights* which should be worthy at once of the original sources from which it was taken and of his own hard-earned reputation. At the very time that he was putting the finishing touches to his work and preparing for publication, however, he learnt by accident that Mr. John Payne had undertaken for the Villon Society a precisely similar task. Upon that Sir Richard, with characteristic chivalry, stood aside, and allowed Mr. Payne to have the advantage of

prior publication; we mean, of course, such publication as he himself contemplated and the Villon Society contents itself with — the issue, that is, of a strictly limited number of copies supplied to subscribers only. Of his rival's translation Sir Richard Burton, with the enthusiasm of a true scholar, says, "It is most readable; his (Mr. Payne's) English, with a sub-flavour of Mabinogionic archaism, is admirable, and his style gives life and light to the nine volumes whose matter is frequently heavy enough; he succeeds admirably in the most difficult passages, and he often hits upon choice and special terms and the exact vernacular equivalent of the foreign word, so happily and so picturesquely that all future translators must perforce use the same expression under pain of falling far short." Nevertheless, though coming four or five years afterwards, Sir Richard's own edition fairly takes the field, and is likely, we should say, to hold it permanently against all future comers. The notes alone carry it to a point of perfection hitherto unattained. It is the work of a man better qualified for the task than any other living being. On the one hand, we know of no one who is so thoroughly imbued with the spirit and soaked in the traditions of Arab life as the traveller who, disguised as an Arab, succeeded in making the pilgrimage to Mecca without detection; on the other, we know of no translator who has at his command such an amazing vocabulary of English words wherewith to reflect every shade of meaning, every turn of phrase, every subtle touch of literary colour in the language from which he translates. As illustrating his mastery of the secrets both of Arab life and of picturesque English, take the following passage from his "Foreword." He is speaking of the solace and satisfaction which he derived from working upon his translation of the *Nights* during his long years of official banishment to the luxuriant and deadly deserts of Western Africa, and to the dull and dreary half-clearings of South

America. [A lengthy quote from the beginning of the “Foreword” in Volume 1 has been omitted from the present edition.]

Clearly an Englishman who can thus hold an Arab encampment spell-bound by reciting to them their own folk-stories in their own tongue has at least one indisputable qualification for translating the famous collection of these stories embodied in the “*Alf Laylak wa Laylah*” — the “Thousand Nights and a Night.”

But this is not all. Sir Richard Burton has a literary conscience which craves to be satisfied, and an imitative faculty, supported by exhaustless wealth and ingenuity of expression, capable of satisfying it. Not content with giving us a faithful transcript both of the matter and of the informing spirit of the great Arabian Saga-book, he is careful to reproduce for us even its mechanism and its music — its peculiarities of structure, the balance of its sentences, the rhyme, the rhythm, the assonances, the cadences, the melody, the lilt, the very jingle of its language. How necessary all this is to the preservation of what may be termed the literary flavour of the original may be gathered from the first few lines upon which we light on turning to a page at random. A king sending gifts and a missive to another king by his wazir commands that functionary “to shorten his skirts and strain his strength and make all expedition in going and returning. ‘Hearkening and obedience!’ quoth the minister, who fell to making ready without stay, and packed up his loads and prepared all his requisites without delay. This occupied him three days, and on the dawn of the fourth he took leave of his king and marched right away, over desert and hill-way, stony waste and pleasant lea, without halting by night or day,” and so on — in which passage, as one sees, the recurrence of the same consonantal sounds, and of rhyming and nearly rhyming words at irregular distances gives a distinctive character to the style of the

narrative. Many other passages might be quoted in illustration of similar tricks and subtleties of literary skill, which impart an additional charm to the book, if for no other reason, because they are racy of the soil from which it sprang, and give an air of greater vraisemblance to the translation. But the space at our disposal is well-nigh exhausted, and we are desirous of giving just one quotation from Sir Richard Burton's "Foreword" as to the matter of the *Nights*. [Another quote from this "Foreword," already quoted in the review by the *Literary World*, has been omitted from the present edition.]

THE ACADEMY, *March 12th, 1887.*

The second volume contains *inter alia*, the delightful story of Prince Camaralzaman and the Princess Badr ool Budoor, which loses none of its old charm as "The Tale of Kamar al-Zaman," and gains incalculably by being translated into Sir Richard Burton's rich, quaint, and picturesque English. The third volume brings another, and a still more familiar favourite, in the story of "Sindbad the Seaman and Sindbad the Landsman," told with a force and vivacity which make it all seem as true as it seemed in the days of our credulous childhood. In both volumes we find a large number of minor tales which are not included in Lane's edition; as, for instance, the stories of four chiefs of police, and a whole series of charming fables about beasts, and "other small game." The long chivalric history of "King Omar bin al-Nu'uman and his sons, Sharrkan and Zau al-Makan" (also one of those omitted by Lane), is a distinct gain in a collection so complete and extensive as the present. As regards Sir Richard Burton's *dramatis personae*, treatment and style, we need only say that his foul fiends and ancient duennas are more variously hideous, his couplets more steeped in Oriental passion,

his descriptive passages more elaborately rhythmic than ever; while the footnotes are so interesting and full of information that one only regrets that they are so sparingly inserted.

MANCHESTER EXAMINER, *March 16th, 1887.*

Whatever differences of opinion there may be concerning the translator's taste or judgment, all will agree that the work in its complete form is emphatically a student's book — that in the mind of the general reading public it is an impossibility to reproduce the *naïf* simplicity with which the story-tellers of an earlier age and a warmer clime treated those incidents which a contemporary essayist has happily termed "the enclosed facts of life." Concerning the original, it is not necessary to speak at length. The *Arabian Nights* is one of the great books of the world, and as a revelation of the outer and inner life of the Orient is quite unique, but it is only during quite recent years that the general reader has had any opportunity of knowing the full extent of its riches. True, English translations have been common enough for the last century, but they have been, for the most part taken, *not* immediately from the Arabic, but immediately through a French reproduction, often so garbled in substance, and in form as to convey nothing like a voracious impression of the original. Of late, however, serious study of Arabic has become more common among English scholars, and we have at least three translations — those of Mr. John Payne, of Mr. Lane, and of Sir Richard Burton — not one of which can be charged with doing injustice to the great classic. As a mere translations each will have its supporters, and it would be absurd for a critic who is unacquainted with Arabic to say that this or that is the best; but it may be urged on behalf of Sir Richard Burton that he

is more than a mere translator, that he is an accomplished Orientalist, and that the best years of his life have been spent among the very scenes with which the ancient romancers deal. Then, too, his personal idiosyncrasy is such that he can enter easily, naturally, and without any strain into the life of which the stories are a crowded panorama, can breathe the spirit of the times and manners, and reproduce it in such wise that we can breathe it too. It is no exaggeration to say that he possesses unique qualifications for the task he has so laboriously and adequately performed.

COUNTY GENTLEMAN, *March 19th, 1887.*

Volume III. consists of no less than 83 tales, which bring down the marvellous sequence of stories invented in self-defence by “the liberator of her sex” to the 557th night. Of these tales, while many of the less familiar are full of beauty and suggestiveness, the last, relating the wonderful adventures of Sindbad the Seaman will be welcomed as an old and much-esteemed friend. The old friend, too, though he does not come to us with exactly a new face, offers to our charmed recognition a face much brightened and beautified, and decked with the goodly raiment of Sir Richard Burton’s inimitable translation. Many of the tales are very short, but some of the shortest are really the most delightful. Take, for example, the one recording the generous dealing of Yahya, son of Khalid, with a convicted forger, and the one referring to the Caliph Al-Maamun and the Strange Scholar. The directness and forceful simplicity of these brief narratives, which would merit a high place in any collection of succinct apologues of the virtues, as well as the almost Christianity of their teaching, cannot fail to impress any discerning reader. The note on page 58 to the first

of these tales is one of similar commentaries throwing light upon Eastern customs and institutions. At the same time it marks the continuity of Oriental political ideas.

ARMY AND NAVY GAZETTE, *March 27th, 1887.*

This volume, bringing us down to the 557th night, and to the fifth voyage of Sindbad the Seaman, includes a large number of stories quite new to the reader, some of them brimful of humour, and others most interesting from many points of view, from which it would be easy to quote endless readable items. Harun al-Rashid, Al-Maamun, Isaac of Mosul, and Ja'afar the Barmecide figure here very often; but more amusement is to be derived from the doings of lesser people, as, for example, the sharp-witted vagabonds who generally escape the chastisement they deserve by some ingenious trick, such as the Oriental mind delights in. The story of Al-Maamun and the Pyramids of Egypt (omitted by Lane) illustrates the mediaeval Arabic view of those monuments — viz., that they were rich treasure-houses, which it was desirable to plunder if possible; and there are other tales dealing with crusading times, and with the relations of Christians and Moslems. One great charm of these stories is their endless variety, which prevents them from ever becoming monotonous, and Sir Richard Burton's English has a quaint and sometimes quite archaic cast which accords well with his subject. As we said, in speaking of the earlier volumes, this is by far the best translation of the *Nights* for general reading, and we are sure, in its present handsome form, it will find a place on most library shelves.

LIVERPOOL MERCURY, *March 31st, 1887.*

Then Sir Richard goes on to tell us all about the origin of the *Nights*, their birthplace, and their probable date; the means by which, and the strangely incomplete and inaccurate forms in which they found their way into Europe; the matter and the manner of the *Nights*, the social condition of Al-Islam which they disclose, and the peculiarities of the prose-rhyme and poetry in which they are written. The work — translation and commentary alike — is done throughout with the thoroughness which characterises everything Sir Richard Burton takes in hand; and, in the result, we have such a conspectus of Arab life, Arab thought, and Arab literature as could only have proceeded from the mind of one who years ago was so soaked in Arabian customs and traditions as to make the pilgrimage to Mecca, in the character of a good Moslem, without detection. A complete index to the tales and proper names, and a bibliography of all the principal editions of the *Nights*, fittingly round off a work which, as it can never be superseded, must inevitably take its place among the few achievements of human effort from which Time reverently withholds his destroying hand.

CHRISTIAN UNION, *April, 1887.*

Those who are at all conversant with the old productions of this work will readily discover the distinctive difference and characteristic features of Sir Richard F. Burton's translation, that it excels in originality, style, and graphicness all other editions of the *Arabian Nights*. No one who has read the work will hesitate to accept. Regard it in whatever aspect we will, it is unique in its production, and will henceforth take the precedence of all other translations.

As pointed out in previous notices of this admirable work, it possesses many charms which have hitherto been lost to European readers by the manner in which the tales have been presented to them in the current versions of the narratives. Although these stories, among many other collections, have been in circulation for ages through the East, they have not yet been known in Europe for two hundred years. They were first introduced into Christendom, indeed, by means of the translation of Antoine Galland, a distinguished French Orientalist. They were, as a matter of course, everywhere hailed with delight, although, with perhaps rare exceptions, until the appearance of Lane's edition, the many translations of the tales into European languages, merely gave the narratives themselves. The numerous and ample notes and philological comparisons, which are profusely scattered through it, and which serve to convey the exact meaning of important words in the text, are not only most interesting in themselves, but are often of indispensable necessity to the grasping of the point of the story. Several examples of this will again be found in the present volume. In some places the translator is completely at variance with Lane, who appears, in the instances cited, to have missed the point of the story, from a misapprehension of the true signification of an important word. A remarkable example of the extent to which the force of the narrative is seen to depend on the skill of the translator, occurs in the story of "the Illiterate, who sat up as a teacher," in which it is remarked in a footnote, that Lane appears to have mistaken for a girdle, a word which simply means the usual brazier for the charcoal which serves for a fire, and so to have missed the whole point of the tale. In this volume will also be seen several fine examples of the rhymed prose, which form

one of the great beauties of the work. The translations of the many pieces of Eastern poetry which adorn the tales, are most elegant and felicitous. They are also most unique in their character. In many instances obsolete words have been introduced with wonderfully pleasing effect, and in other Saxon words and Saxon locutions in close relation with modern German, from their immediate connexion with the text, the notes are full of learning — geographical, philological, and antiquarian — which contains an immense body of useful knowledge on the matters to which they relate.

DAILY NEWS, *April 28th, 1887.*

The present volume contains not many of our old friends, like “Aladdin” and the “Forty Thieves,” but is rich in those Oriental stories of beasts, which often much resemble the romances of “Uncle Remus.” The tale of the Animals and the Son of Adam, if one remembers correctly, does come, with a difference, in “Uncle Remus.” As an example of the value and interest of the notes, may be cited the remarks on the “lucky signs,” which add to the value of horses. Mohammed disliked horses with white stockings on alternate hoofs. The tale of the Wolf and the Fox is again in Uncle Remus’s style. It is a very difficult thing to account for the migration of these stories. Even the bushmen have a version of *vestigia nulla retrorsum*, and Professor Hartt was told similar fables by the Indians of the Amazon. Huet, Bishop of Avranches, knew that such stories were current among the Hurons and Iroquois, whose hero, if not exactly Brer Rabbit, is usually Brer Hare. The Sawahlis, also, make an animal very like a rabbit take the best parts. Occasionally, the translation itself needs notes for some readers, who may ask what the Fox means when he sings of the Wolf that

“garred me drain eisel and fell.” It will interest some mythologists to know that dawn, in Persian, is called by a name meaning “Wolf’s tail.” Prince Kamar al-Zaman is in this volume in all his glory, compared to which, that of Solomon was mere tinsel. Probably only Orientalists can properly estimate the labour and erudition of these *Arabian Nights*. The notes on the Diamond Valley, and the Roc, and other pleasant marvels are very instructive. The following note is curious. We say melancholia, with the accent on the o: the Arabs say Malikhulíya, with the accent on the penultimate, and probably, or rather certainly, the Greeks from who we both borrowed the word did the same, as the Greek accent indicates. But how they read their own poetry, on this system, who can explain or understand?

SPECTATOR, *April 2, 1887.*

The Arabian Nights.

Sir Richard Burton has certainly conferred a great boon on the reading public, great and small, by this edition of *The Arabian Nights*. *The Arabian Nights* has hitherto been known to us chiefly as Aristotle is said to have been known to the Schoolmen, in a translation of a translation. The work of Galland, a Frenchman who was, according to Lane and Burton, not over well-skilled in Arabic, and who knew little of Arabic manners and customs, has hitherto, in various translations and adaptations, been the source of popular knowledge of *The Arabian Nights*. Lane’s own translation was a little too much like Sir Richard Burton’s *magnum opus*, in being too close to the original for modern manners or drawing room use. And, to tell the truth, it is also a trifle bald and dull. Moreover, it is disfigured to the ordinary eye, much like Grote’s *Greece*, by uncouth renderings of more or less familiar names.

It is terrible, for instance, to see Aziz and Azizah rendered by Azeez and Azeezah, to find Sindbad converted into es-Sindhivad, and our old friend the Vizier turned into a Weezer; and to be encountered on every page by some terrible Arabic word for the meaning of which you have to refer to notes, those torments of the interested reader. Sir Richard Burton indeed, does not wholly spare our old friends. But Wazir for Vizier is better than Weezer; and while Lane converts Nouredin and the fair Persian into Noor ed-Deen and Enees-al-Jalees, Sir Richard Burton only goes so far as Nur al-Din and Anis al-Jalis.

The most striking novelty in this translation is the preservation of the rhymed prose, a jingle of assonance running through the more lively passages, particularly where love or fighting are concerned. Thus, in the Second Kalendar's tale, we have, — "Her figure measured five feet in height: her form was firm and upright: her cheek a very garden of delight: her colour lively bright: her face gleamed like dawn through curly tresses which gloomed like night;" and when Sharrkan, the Moslem cavalier fights the Franks, "they fell to fighting and to wheeling left and right, and necks were stretched out to see the sight, nor did they stint from strife and sword-play, and lunge of lance with main and might, till the day turned to night and darkness overwhelmed the light." Taken in connection with the context, the effect, though strange and bizarre, is not displeasing, and gives a sense of something outlandish which accords well with the subject. Another novelty is the translation into verse of the verses copiously scattered about the stories, which have hitherto been omitted or turned into prose. It must be admitted that these verses are rather boring. They are mostly of the ultra-sentimental and "high falutin'" order, with exaggerated sentiment and metaphors. Here is a sample: —

Had we known of thy coming, we fain had dispread * the cores
of our hearts as the balls of our eyes:
Our cheeks as a carpet to greet thee had thrown, * and our
eyelids had strown for thy feet to betread.

Some of them, however, are pretty enough in feeling and expression. But the translator has invented a barbarous expedient for plaguing the reader, and preventing his taking them quickly, by placing an asterisk in the middle of each line to represent the couplets of the original. As he does not really retain the metres of the original, there is no valid excuse for thus disfiguring the page and trying the reader's temper, and we sincerely hope that, if not for later volumes, at all events for later editions, he will abandon this excruciating invention.

With this exception, there is no doubt that this is the most readable as well as the most complete, or probably *because* it is the most complete, version of *The Arabian Nights* yet produced. In this first volume we have our old friends the Porter and the three Ladies of Baghdad, with the three Kalendars, the Hunchback, and the silent Barber. But one of the most striking of the stories has not appeared in any former edition, — the tale, namely, of King Omar bin al-Nu'uman and his sons. This is a Moslem chivalrous romance, with all the characteristics of a mediaeval romance founded on the Crusades; but, of course, the facts are reversed. Instead of a Christian knight falling in love with a Moslem maiden, and slaughtering her kith and kin by thousands and defeating their treacherous attempts at murder by violence and stealth, by ambuscade and poison, the hero is a Moslem prince and knight, and the heroine is a Christian maiden, and the villains and villainesses are all Christians, and it is the Christians who are slaughtered in their thousands by his single arm. As in the Christian romances, too, the

plot wanders off from episode to episode, and, it must be admitted, becomes insufferably tedious, for before the end the grandchildren of the original hero are become the principal personages of the tale. But the leading incident and the opening episode of Sharrkan and Abrizah are worthy to rank with the tales of Sigurd and Brynhild. In fact, it may be questioned whether there is any personage in mediaeval romance who outshines the fair Amazonian Abrizah in purity and nobility of womanly character, or any more devoted and chivalrous lover than Sharrkan. But the story does not remain throughout at the same high level, and the fate of Aurora Leigh, which is inflicted on Abrizah by Sharrkan's father (only darkly hinted at in this edition), and her death by the hands of a negro slave, and the horribly Eastern sufferings that befall Nuzhat al-Zaman, are worse than those which befell the heroines of Western tales of chivalry, bad as they often are. It would be interesting to know the origin of this story, which certainly strikes one as out of its place in the *Thousand Nights and a Night*; for though its adventures are many of them exaggerated and improbable, yet they are more casually connected, more coherent, and more natural and human and less inverted, than the weird and monstrous incidents of the true Arabian tales. Among these stand conspicuous the Third Kalendar's tale, with its Loadstone Mountain and its man of brass, its castle plated with red gold, and the inevitable decree of blind Fate; the First Lady's tale, with its city of stone men; and above all, the delightful tale of the Fisherman and the Ifreet, — the enchanted city with its King turned into marble from the waist downwards, and its citizens into white, red, blue, and yellow fishes that lift up their heads from the frying-pan and recite "verses in writing." Assuredly the tales that used to charm one's childhood have no less charm with the added anthropological interest which is lent them by Sir Richard Burton's translation and notes.

COUNTY GENTLEMAN, *May 14th, 1887.*

The well-known and widely appreciated yarns of Sindbad the Seaman and Sindbad the landsman are brought to a conclusion. The less familiar but most powerful and typically Oriental story “The City of Brass” follows and, though we are far from wishing to join the yelping pack already at Mr. Haggard’s heels, readers of this colossal conception will feel inclined to agree with Solomon that “there is nothing new under the sun.”

ARMY AND NAVY GAZETTE, *May 14th, 1887.*

The present volume brings us up to the 761st “night,” and, like its predecessors, contains a number of stories quite unknown to the general reader. It concludes the history of Sindbad, giving a variant rendering, from the Calcutta edition, of the seventh voyage, and contains a large number of stories concerning the “Craft and Malice of Women,” which are of the highest value as illustrations of social conditions, and it has besides, many tales to which it would be a pleasure to allude individually. (...) As a translation, it is unequalled in fidelity, and Sir Richard Burton’s familiarity with Oriental scenes has enabled him to preserve the greater part of the quaint flavour of the original.

LIVERPOOL MERCURY, *August 24th, 1887.*

We have already fully described this latest edition of the *Arabian Nights* and have spoken at large of its merits, both as a singularly faithful translation and a finished work of high literary art. It is the only rendering of *The Nights* which has any pretensions to literalness and

completeness, and in this and all other respects is far away the best edition extant.

ARMY AND NAVY GAZETTE, *August 27th, 1887.*

Bringing us up to the 944th night, this volume includes the curious tale of the “Man of Upper Egypt and his Frankish Wife,” and others omitted by Lane. One of the most characteristic of these is that of “King Jali’ad of Hind and his Wazir Shimas,” which belongs to the oldest series in *The Nights* and has attached to it a number of animal and other fables, all very remarkable. Lane found the story “puerile,” and it is very true that from many points of view, it is so; but as an illustration of the ways of Arabian society and an example of a class of stories largely circulated amongst the Oriental peoples of that date, it cannot be overlooked, and if read in the proper appreciative spirit, it is by no means devoid of amusement. The style of the translation, as we have previously remarked, has a strange archaic charm, and the unusual locutions of which Sir Richard Burton is master, harmonize admirably with his subject, while the rhythmic portions, which he has reproduced with so much skill and diversified, render still more picturesque the whole.

MORNING ADVERTISER, *October 12th, 1887.*

Several of the stories comprised in this latter group are familiar under other forms in most parts of Europe, and there are few of them which do not embody the practical wisdom and the sound and generous moral precepts which are, as a rule, characteristic of the *Arabian Nights*. Taken in conjunction with the numerous and excellent notes

which the translator has supplied, this version as we have before had occasion to observe, presents the exact sense of the original Arabic text, which the fanciful phraseology in which the narratives are expressed largely assists in realising, while lending an additional charm to the tales themselves. (...) In this volume are contained, among others, the stories of Hasan of Bassorah, of Khalifah the Fisherman of Baghdad, of Ali Nur al-Din and Miriam the Girdle Girl, of the Man of Upper Egypt and his Frankish Wife, of the Ruined Man of Baghdad and his Slave-Girl, and the long series of tales, fables and allegories, in which the astrologers and other wise men variously interpret a dream which had disturbed the great King Jali'ad of Hind, and on which he had consulted them. Several of the stories comprised in this latter group are familiar under other forms in most parts of Europe, and there are few of them which do not embody the practical wisdom and the sound and generous moral precepts which are, as a rule, characteristic of the *Arabian Nights*.

The volume contains also the interesting history of King Wird Khan, with his women and Wazirs. This monarch was weak and uxorious, and disregarding the sage counsels of Shimas, the chief of his Wazirs, pursued a profligate and effeminate career, as the result of which great troubles arose in his realm, and an extensive conspiracy was formed to get rid of him. Acting on the suggestion of his favourite wife, he caused his Wazirs, grandees, and notables to be put to death after the fashion of Eastern despots. The weakness to which his kingdom was thus reduced tempted aggression by a neighbouring king, and it was threatened with immediate invasion, rapine, and slaughter. From this strait he was delivered by the sagacity of a boy whom he had accidentally fallen in with in the course of a stroll he made *incog.* one evening through his capital whilst pondering over his desperate

position. The stories introduced in the course of the history contain the counsel offered him in the successive stages of his difficulty, through which he is at length conducted in safety and then returns to a more rational course of life. Lane omits this story as being exceedingly puerile. That judgment will hardly be supported by the reader when he now reads it. It is one of the two oldest tales in the whole series of the *Arabian Nights* as is here pointed out, and at the same time very characteristic. Taken in conjunction with the numerous and excellent notes here supplied, this version, as we have before had occasion to observe, presents the exact sense of the original Arabic text, which the fanciful phraseology in which the narratives are expressed largely assists in realising, while lending an additional charm to the tales themselves.

GLASGOW EVENING TIMES, *December 3rd, 1887.*

The third of the five Supplemental volumes of Sir Richard Burton's translation of *The Thousand Nights and a Night* is in the hands of the subscribers this week. It is one of the most interesting, and (we have Sir Richard's word for it) the most innocent of the series. It contains some of the best known of the Eastern tales, including "Aladdin" and "Ali Baba and the Forty Thieves," which did not find a place either in Sir Richard Burton's translation of the *Nights* or in that of Mr. John Payne for the Villon Society, for the very good reason that they were then unknown except through the French translation of Galland, and were under suspicion of not being of Eastern origin at all. The doubts about Galland's translations have, however, now been removed, for all his tales have been discovered in Hindustani, and some of them in Arabic under circumstances which preclude these versions from having

been translated from that of the French writer. In his preface Sir Richard Burton tells the story in detail, but we need not follow him there. He has now had these old favourites translated afresh, and they form a fitting pendant to his work. He courts comparison of his translation with the long popular version of Galland by printing the English translation of the latter's Aladdin along with his own. Sir Richard's notes are, it may be expected, full of curious information.

ACADEMY, *December 10th, 1887.*

The Kama Shastra Society.

Sir Richard F. Burton has just issued to his subscribers the third volume of his *Supplemental Nights*, the printing of which was delayed through his illness during the early part of the year. Sir Richard intends to pass the winter at Fiume, where the climate is less trying than at Trieste. He hopes to come to England in May, bringing with him the MS. of the fifth and last volume of the *Supplemental Nights*. The fourth volume is already in the hands of the printers to the Kama Shastra Society.

The third volume of the *Supplemental Nights* was originally intended to be the fourth; but the order has been altered on account of the difficulties which Sir Richard experienced in transcribing the Wortley-Montague MS. in the Bodleian, as narrated by himself in the *Academy* of November 13, 1886. Students, however, will not regret the change, in consideration of their delight at here finding for the first time the true Oriental version of "Aladdin," which has hitherto only been known through Galland's French. As Sir Richard announced in the *Academy* of January 22, 1887, an Arabic original of "Aladdin" and some other tales was quite recently purchased for the Bibliotheque

Nationale by M. Hermann Zotenberg, who will shortly publish a full bibliographical description of his discovery. Meanwhile he has placed a copy of the MS. at Sir Richard's disposal; and from this the translation of "Aladdin," or rather, "Allaeddin," has been made. "Ali Baba" is another of the most familiar of the *Arabian Nights* stories for which no Arabic original has yet been found. In order to produce a genuine Orientalised version of this, Sir Richard has had recourse to the following device. After much searching in vain among Persian and Turkish MSS., he at last found a Hindustani version containing the missing tales, which Mr. J. F. Blumhardt, of Cambridge, helped to English. He was thus enabled to escape from the plan he had originally contemplated of turning Galland's French into Arabic, and then translating that.

In addition to these welcome novelties, the volume is noticeable for its bulk, for Sir Richard generally gives his subscribers more than he promised. We have here the popular English form of Galland's "Aladdin," to compare with the version now first made from the original Arabic; and also an appendix of about 100 pages, contributed by Mr. W. A. Clouston, which describes in detail the variants and analogues of all the tales in the volume.

In the meantime, the Kama Shashtra Society has begun a fresh undertaking — the production of a literal and unexpurgated translation of three famous Persian works: — (1) The *Gulistân*, or "Rose Garden," of Sa'di (A.D. 1258), which may be called not unfamiliar in incomplete versions; (2) the *Nigaristân*, or "Picture Gallery," of Mu'in-uddîn Jawini (A.D. 1334), which has never been translated into any Western language; and (3) the *Behâristân*, or "Abode of Spring," of Jami (A.D. 1487), of which one chapter or "garden" was translated a few years ago by Mr. C. E. Wilson, under the title of *Persian Wit and*

Humour (Chatto and Windus, 1883). For a popular account of these authors and their rank in Persian literature, we may refer our readers to a little volume published by Mr. Bernard Quaritch in the early part of the present year called *Persian Portraits*. Of the three translations which the Kama Shashtra Society propose to issue to a very limited number of subscribers, the *Behâristân* of Jami — the latest in date but the greatest in reputation — is now ready. It forms a volume of less than 200 pages with a few notes.

MORNING POST, *March 19th, 1888.*

As is well shown in this volume, there is as much in the manner of these tales as in the matter of them. If Oriental fiction delights our fancy by transferring us from the common places of our workaday life to realms and to communities fairer than any of which we have daily experience here, any aids from language by which the dominance of fascination may be maintained are clearly legitimate and useful. That the subject is worthy of a warm and ornate rendering such as has been bestowed upon it in these delightful volumes is made abundantly evident from a glance at the splendour of the Arabian Empire during the period covered by *The Nights* but particularly in the earlier portion of it.

ATHENAEUM, *May 12th, 1888.*

Sir Richard Burton's complete translation of the *Arabian Nights* may be considered the *magnum opus* of one who had already added much to his country's literature by the record of his own personal travel and adventure. To render the original text of such a work as *The Arabian*

Nights into a European language so as to make the reader apprehend the style and spirit of the Arabic is necessarily a task demanding exceptional qualifications; and success in so bold an attempt, were it but partial, would imply the exercise of more than Oriental scholarship. It could only be achieved by one who understood, in all shades and phases, the genius and imaginary, the ways and habits, the tastes and prejudices, the pathos and humour of both Western and Eastern peoples. Probably there is no Englishman living who could have ventured on the undertaking with better chances of success than Sir R. Burton.

LIVERPOOL DAILY POST, *May 3rd, 1888.*

The sale of Sir Richard Burton's uncompromising translation of the *Thousand and One Nights* was so great that Sir Richard has undertaken to supply five supplementary volumes. The "copy" has just reached the publishers from Trieste, and the volumes will be disposed of on the same terms as the early ones — that is to say, by subscription. The price fixed is pretty high, but so overmastering is the purely literary curiosity in the matter that not only was the original edition sold to the last copy, but the book is now at a very considerable premium in the market. Sir Richard Burton proposes to himself to take a little rest, after which he will commence a work that cannot fail to equal in interest even the *Arabian Nights*, and will be much better adapted for appearance on the drawing-room table. Sir Richard is going to write his autobiography — a work that will cover one of the most remarkable careers of modern times. The efforts made in influential quarters to secure an adequate retiring pension for this gallant explorer and man of letters still prove unavailing, and he goes on with his dull, un-

congenial work as Consul at Trieste — a place in which he has never enjoyed really good health.

THE COUNTY GENTLEMAN, *October 17th, 1885.*

How fearfully cold it is, to be sure! My overcoat is neither lined with rabbit skin nor tipped with astrachan, and I feel the bitter bieve. A friend of mine, who has subscribed to Captain Burton, tells me that if I carried a copy of the first volume of the new translation of the *Arabian Nights* in my breast-pocket I would find it very warm. I daresay he is right, but the copies published a month ago at a guinea have gone up in value to ten. I suppose the reports of a severe winter have sent the work to a premium. Or, may be, Mr. Stead's review gives it enhanced value. (...)

Burton's new *Arabian Nights* is the book of the season. But, strange to say, it is not to be had at Mudie's or at Smith's: Only a thousand copies were issued, and these went to subscribers. And the owners of a copy of the first volume are already personages of importance. School-girls cry for the book, and the Social Purity people borrow it when they can. Inquisitive folk ask everybody if they have seen it, and wonder why there should be so much fuss made about it. Wags look knowing and give evasive answers, but the man who tells the truth sayeth in reply, "because it is the highest book ever printed in English." The captain is not the only writer that has gone to the *Thousand and One Nights*. (...)

Burton's book makes one feel sorry for Rabelais and Stead. Indeed, Rabelais' borrowed from the original, and Burton of immortal Melancholy, like bis namesake the peripatetic captain, knew something of it. The new edition will be prized by a few students, perhaps, but its chief

value in the eyes of many that hold copies of it will be its high qualities. A few of the volumes were to be had in Holywell-street, but these have all been bought up at big prices.

“*Jehu Junior*,” VANITY FAIR, *October 24th, 1885.*

As a bold, astute traveller, courting danger, despising hardship, and compelling fortune, Captain Burton has few equals; as a master of Oriental languages, manners and customs he has none. He is still very young, very vigorous, very full of anecdote and playful humour, and, what is remarkable in a linguist, he has not disdained even his own mother tongue, which he handles with a precision and a power that few can approach. He has recently crowned his literary labours by the most complete, laborious, uncompromising, and perfect translation of that collection of stories known to us as *The Arabian Nights*, but more correctly called *A Thousand Nights and a Night*. He is a wonderful man.

WHITEHALL REVIEW, *October 29th, 1885.*

The second volume of Captain Burton's translation of the *Arabian Nights* has just been issued to the subscribers, who had already become impatient for a second instalment of this great and fascinating contribution to literature. The new volume is, if possible, of even greater interest than the first. It contains the whole of the fantastic semi-chivalrous story of King Omar Bin al-Nu'-uman and his sons Sharrkan and Zau al-Makan, a knowledge of which has hitherto been confined chiefly to Oriental scholars, as Lane only admitted an episode from it into his version of *Alif Laila*. Some of Sharrkan's adventures will remind students of other Eastern stories of some of the adventures

recorded of the hero of Persian romance, Hatim Tai. As usual, Captain Burton's notes are rich, varied, and copious, of the greatest service to all serious students of Arabic manners and customs, and of Oriental life in general. (...)

Apropos of Captain Burton's *Arabian Nights*, a silly story is going the round of some of the newspapers to the effect that some idiot, or company of idiots, intend to address a solemn appeal to Captain Burton to cease the publication of his work. A virtuous journal like the *Pall Mall Gazette* has been shocked by its Oriental freedom of speech, and it and its readers are prepared to denounce Captain Burton up hill and down dale for the crime of translating into accurate English a great Arabic masterpiece. How silly, how vulgar, how uneducated such a cry is must be obvious to any one who has made any study, no matter how limited, of any of the great literatures of the world. Compared to Rabelais, compared to Boccaccio, compared to La Fontaine, the *Arabian Nights* of Captain Burton might almost be recommended as a study for a Sunday-school. We have chosen for our examples authors all of whose works are familiarly studied and easily obtainable. It would be childish to compare Captain Burton's *Arabian Nights* with other works which we could mention, which are, luckily, less generally known and also, luckily, less generally obtainable; while to compare the morality of these new *Arabian Nights* with the *Pall Mall Gazette* itself would be comparing the waters of the Mediterranean with ditchwater.

SOUTH EASTERN HERALD, *October 31st, 1885.*

At Mr. Quaritch's trade sale the other day, Captain Burton made an Interesting speech regarding *The Thousand and One Nights*, of which the gist was to show that his translation performs a double office. It is

not only a faithful and racy version of the true original, but it also represents a better text than any which has been hitherto accessible in print or manuscript. He, in fact, produced for his own use, and by collation of the existing materials, a careful, critical recension of the original; and his rendering may, therefore, claim to stand towards the *Alf Lailah* in the same manner as the Latin version of Plato, by Marsilius Ficinus, towards the Greek text.

ANGLER'S JOURNAL, *November 21st, 1885.*

To such of my brother anglers as consider something warm a necessity when pursuing their sport during the winter months, I confidently recommend the latest edition of the *Thousand and One Nights*, done into English by Captain Burton. There is no pandering to pretended prudery in this work, which is the only translation extant calculated to give one a true idea of the many subtle and hitherto unexpressed beauties of the original. This book is the more welcome from the fact of our having been lately flooded with abridged and castrated editions of the English and other classics; for, as a matter of fact, the excised portions are the only parts of such books that the British public cares to read. But what has all this to do with fishing? I fancy I hear some of my readers indulging in expletives, and language which is best expressed by the natural divisions of these paragraphs.

MORNING POST, *January 19th, 1886.*

Everything comes to him who waits — even the long-promised, eagerly expected “Plain and Literal Translation of the Arabian Nights,” by Richard F. Burton. It is a whole quarter of a century since this trans-

lation of one of the most famous books of the world was contemplated, and we are told it is the natural outcome of the well-known pilgrimage to Medinah and Mecca. Of Captain Burton's fitness for the task who can doubt? It was during that celebrated journey to the Tomb of the Prophet that he proved himself to be an Arab — indeed, he says, in a previous state of existence he was a Bedouin. Did he not for months at a stretch lead the life of a Son of the Faithful, eat, drink, sleep, dress, speak, pray, like his brother devotees, the sharpest eyes failing to pierce his disguise? He knows the ways of Eastern men — and women — as he does the society of London or Trieste. How completely at home he is with his adopted brethren he showed at Cairo, when, to the amazement of some English friends who were looking on at the noisy devotions of some “howling” Dervishes, he suddenly joined the shouting, gesticulating circle and behaved as if to the manner born. He has qualified as a “howler,” he holds a diploma as a master Dervish, and he can initiate disciples. Clearly, to use a phrase of Arabian story, it was decreed by Allah from the beginning — and fate and fortune have arranged — that Captain Button should be the one of all others to confer upon his countrymen the boon of the genuine unsophisticated *Thousand Nights and a Night*. In the whole of our literature no book is more widely known. It is spread broadcast like the Bible, Bunyan, and Shakespeare: yet although it is in every house, and every soul in the kingdom knows something about it, yet nobody knows it as it really exists. We have only had what translators have chosen to give — selected, diluted, and abridged transcripts. And of late some so-called “original” books have been published, containing minor tales purloined bodily from the *Nights*.

BAT, *February 8th, 1886.*

Indeed of those who know the *Arabian Nights* as they really are, there are three classes and only three. First, there are those who have read the translation by Mr. John Payne, a book with many faults, but which has the merit of being the first complete translation in any language. Secondly, those who know the *Alif Laila* in its original text, whether that text be Macnaughten's, Habicht's, or the Boulak version. Thirdly, and best of all, those who know the translation by Sir Richard Burton, an immortal addition to English literature, and the most priceless contribution to Oriental knowledge that has been made for a century. To the serious student of the East and of all things Eastern, Sir Richard Burton's translation is in itself a very Alexandrian library of rare, curious, unparalleled knowledge, the knowledge, that can only be obtained and given again by a man of letters, who is also in the widest sense a man of the world. But Sir Richard Burton's translation of the *Arabian Nights* is a book for men and not for all men. It is the text-book and the treasure-house of scholars; but it is not for every-day readers; and above all things, and inevitably, it is not for woman-kind. No woman could read, was ever meant to read Sir Richard Burton's *Arabian Nights*.

COURT SOCIETY, *March 4th, 1886.*

Not a little disgust has been excited by the vulgar sneer which a morning paper has indulged in at the expense of Sir Richard Burton. Long neglected by successive Governments, Captain Burton received, after 44 years, a tardy recognition of his services. Straightway, it was suggested that he is made a knight because he translated the *Arabian*

Nights. It need scarcely be said that his translation has nothing to do with the distinction conferred upon him, but as it is the habit in a certain quarter to denounce the literal translation of the *Nights*, it cannot be too distinctly understood that Captain Burton never meant his work to fall into any hands save those of a thousand students.

SPORTING LIFE, *April 12th, 1886.*

The first two of the five volumes of “Supplemental Nights to the Book of the Thousand Nights and a Night, with Notes Anthropological and Explanatory,” have been issued privately to subscribers, whereof there will be no more than a thousand. We have Sir Richard F. Burton’s pledge. The tales are peculiarly interesting, and are told in English of matchless flavour and force. Volume iii. is dedicated to Mr. Henry Irving in these words: “My dear Irving, To a consummate artist like yourself, I need hardly suggest that *The Nights* still offers many a virgin mine to the Playwright: and I ascribe this volume to you, not only in admiration of your genius, but in the hope of that you will find means of exploiting the hidden wealth which awaits only your ‘Open Sesame!’ — Ever yours sincerely, Richard F. Burton.” This is a pregnant hint. As I have before observed, the vast majority of readers of the Englished lore of the East knew worse than nothing of that marvellous storehouse of romance. *The Arabian Nights* until Sir Richard Burton opened it for them. There are countless dramas embodied in the *Nights*, and one cannot wonder that Sir Richard Burton should desire to see some of them shaped for the stage at the instance of his friend Mr. Irving. I may mention here that the third volume of Lady Burton’s edition of the *Nights* is available. It is as dainty as its predecessors, as well done in point of literary workmanship, and as full of matter.

WHITEHALL REVIEW, *May 24th, 1886.*

The sixth volume of Sir Richard Burton's *Arabian Nights* which has just been issued to subscribers, is one of the most interesting of the series to Anglo-Orientalists. For it contains that story — or set of stories — which is, perhaps, of all the tales of the *Arabian Nights* the dearest to legend-loving mankind, whether Oriental or Occidental — the story of the voyages of “Sindbad the Sailor,” or “Sindbad the Seaman,” as Sir Richard Burton prefers to call him. Perhaps the only tale which at all competes in popularity with the wandering record of the “Eastern Odysseus” is the story of “Ali Baba,” and that, unfortunately, does not belong to the *Arabian Nights* at all, and can only, as far as we know, be traced to a modern Greek origin. Lovers of the story of “Sindbad the Sailor” will be pleased to learn that their old friend remains to all intents and purposes the same in Sir Richard's literal Translation as he was in the fanciful adaptation of Galland, and the more accurate rendering of Lane. He does not “suffer a sea change,” but remains, what he has always been, the most wonderful wanderer in the whole range and region of romance. Sir Richard Burton's sixth volume contains, besides, that story of the “Seven Viziers” which in so many forms is a favourite in all the languages of the East.

THE BAT, *July 7th, 1886.*

As regards his translation, however, Captain Burton is certainly felicitous in the manner in which he has Englished the picturesque turns of the original. One great improvement in this version over that of Mr. Lane will be found in the fact that the verses so freely interspersed

throughout the *Nights* are here rendered in metre, and that an attempt also has often been made to preserve the assonants and the monorhyme of the Arabic. Mr. Lane frankly stated that he omitted the greater part of the poetry as tedious, and, through the loss of measure and rhyme “generally intolerable to the reader,” as, in truth, the specimens inserted mostly proved to be on account of the bald literalism of the rendering. Captain Burton has naturally inserted the poetry with the rest; and has often shown much skill in doing into English verse the rippling couplets of the original. Take, as an instance, the verses which Mr. Lane renders: —

Tell him who is oppressed with anxiety that anxiety will not last.
As happiness passeth away, so passeth away anxiety.

Almost equally literal, and certainly more poetical, is Captain Burton, who gracefully turns this: —

Tell whoso hath sorrow, Grief never shall last;
E'en as Joy hath no morrow, so woe shall go past.

And since, in proverbs and epigrams, so much depends on the form, the spirit of the original is well observed, when, for instance, we read in a certain chronicle the lines of one Ibn al Sumam: —

Hold fast thy secret, and to none unfold;
Lost is a secret when that secret's told.
And fail thy breast thy secret to conceal,
How canst thou hope another's breast shall hold?

Doubtless, too — and in this not following Mr. Lane — Captain Burton is right in retaining the original division into Nights: for, as he justly observes, “Without the Nights, no Arabian Nights!” And, besides this

being a prime feature of the original, a grateful pause is thereby introduced into these intricate and interminable stories. In the translation Captain Burton's English is generally picturesque and always fluent. As it is frankly stated, too, he has "never hesitated to coin a word when wanted." Captain Burton, who has passed the greater portion of his life in Arab-speaking countries, mixing freely in Moslem society, and often passing — as during his pilgrimage — himself for a True Believer, is naturally well qualified to translate this "Great Eastern Saga-Book." Also, since the scene of the stories is laid successively in every country of Islam, from Tangier to India, and beyond, the translator's intimate acquaintance, made during his wanderings, with all these people and places, stands him in good stead in elucidating peculiar manners and customs, and in this gives him the advantage over Mr. Lane, who had only seen Islam as domiciled in Egypt.

THE SPORTING LIFE, *July 17th, 1886.*

There has been such a delay between the issue of the sixth and that of the seventh volume of "Alf Laylah wa Laylah," or "The Book of the Thousand Nights and a Night," "the private subscribers only" to that marvellous work were beginning to wonder whether anything had happened to Sir Richard F. Burton to put a stop to his undertaking. At any rate, one private subscriber wondered, the more especially as many threats had been breathed by self-imposed keepers of the public conscience (journalists, of course), with regard to putting an end to the publication. To make up for the delay, the eighth, as well as the seventh, volume has been issued. One of the dedications is peculiar. It is encased in a mourning border, and runs thus: — "A Message to Frederick Hankey, formerly of No. 2, Rue Lafitte, Paris. — My dear

Fred, — If there is such a thing as ‘continuation,’ you will see these lines in the far spirit-land, and you will find that your old friend has not forgotten you and Annie.” It is evident from this that the great African and Asian traveller has leanings towards a belief in spiritualism.

The more I see of this splendid translation, the more do I feel that we are indebted to the translator (after Mr. Payne) for the first real idea, in English, of the immortal original, and to him alone for a complete reflection of the Arabian Nights. The lustre and vigour of the English compel one’s admiration at every step. In justification whereof I cite a couple of brief passages from the first few pages in the seventh volume “The first to open the door of war was Kurajan, who cried out, saying, ‘Let no coward come out to me this day, nor craven!’ Whereupon Jamrkan and Sa’adan stood by the colours, but there ran at him a captain of the Banu Amir, and the two drave at each other awhile like two rams butting. Presently Kurajan seized the Moslem by the jerkin under his hauberk, and dragging him from his saddle, dashed him to the ground, where he left him, upon which the Kafirs laid hands on him and bound him and bore him off to their tents, whilst Kurajan wheeled about and careered and offered battle till another captain came out, whom also he took prisoner, nor did he leave to do thus till he had made prize of seven captains before midday.”

Again: “He cried out to his folk, ‘At him all at once and assault him with one assault.’ Accordingly they waved the awe-striking banners, and host was heaped on host; Gharib rushed on with his men, and Jamrkan did the same, and the two sides met like two seas together clashing. The Yamani sword and spear wrought havoc, and breasts and bellies were rent, whilst both armies saw the Angel of Death face to face, and the dust of the battle rose to the skirts of the sky. Ears

went deaf and tongues went dumb, and doom from every side came on, whilst valiant stood fast and faint heart fled and they ceased not from fight and fray till ended the day, when the drums beat the retreat and the two hosts drew apart and returned, each to its tents.” Is not that spirited? It is palpable enough that, until Sir Richard Burton’s wonderful work saw the light, we had no “Arabian Nights.”

NOTTINGHAM JOURNAL, *August 30th, 1886.*

The sales of Sir Richard Burton’s most realistic version of the *Arabian Nights* (a very valuable book in its way, but distinctly a top-shelf one) appear to have gone off with uncommon briskness; with so much briskness, in fact, that Sir Richard has taken in hand to prepare for publication a series of additional tales from the same source. Five new volumes called *Supplemental Nights* are in preparation, and I understand that the first two are completed. It is no disparagement to the scholarly labours of the editor to suggest that one may have too much Arabian Nights Entertainment. The translation of the original work, a unique performance, will always be valued by students and collectors (I am told that it is already worth double the price it was issued at), but a second series might possibly pall.

WHITEHALL GAZETTE, *August 5th, 1886.*

The current number of the *Edinburgh Review* contains an article of a somewhat foolish kind upon the *Arabian Nights*. That great collection of Eastern stories is receiving a great deal of very deserved attention just now, and any literary contribution to the question is of interest. But the *Edinburgh Reviewer* does not add much of value to the matter

in hand. A considerable part of his paper is devoted to a very acrid, unjust, and ill-mannered attack upon Sir Richard Burton's famous translation. Quite apart from the question of tastes which the paper raises — though whether the *Edinburgh Review* is necessarily an impeccable authority as to taste is at least open to question — the attack on Sir Richard Burton's rendering is animated by an obvious spirit of small antagonism which puts it out of court at once as a critical essay. To jump upon some small inaccuracy and trumpet over it like the foolish cock in the fable will scarcely detract from the admiration which all Orientalists feel for Sir Richard Burton, nor in any way lessen his fame as one of the profoundest and the most remarkable Oriental students of his time. The *Edinburgh Reviewer* is also pleased to be sarcastic over a reference to D'Herbelot. Does the reviewer really think that D'Herbelot is altogether out of date because he happened not to have been published in the latter part of the nineteenth century and under the patronage of the *Edinburgh Review*? However, Sir Richard Burton's translation of the *Arabian Nights* will endure as a standard contribution to Oriental literature, in spite of the disapproval of its latest critic.