

THE ARABIAN NIGHTS

Part 2

“Ali Baba and the Forty Thieves” (trans. Burton)

“The Ruined Man Who Became Rich Again through a Dream” (trans. Payne)

“The Story of 'Abd Allah of the Land and 'Abd Allah of the Sea” (trans. Lane)

this saintly woman, whose miracles are far-famed?" "No," replied Alaeddin, "I have not killed Fatimah. I have slain only Fatimah's slayer, he that is the brother of the Maghrabi, the Accursed, the Magician, who carried thee off by his black art and transported my pavilion to the Africa-land; and this damnable brother of his came to our city and wrought these wiles, murdering Fatimah and assuming her habit, only that he might avenge upon me his brother's blood; and he also 'twas who taught thee to require of me a Rukh's egg, that my death might result from such requirement. But, an thou doubt my speech, come forwards and consider the person I have slain." Thereupon Alaeddin drew aside the Moorman's face-kerchief and the Lady Badr al-Budur saw the semblance of a man with a full beard that well-nigh covered his features. She at once knew the truth and said to her husband, "O my beloved, twice have I cast thee into death-risk!" but he rejoined, "No harm in that, O my lady, by the blessing of your loving eyes: I accept with all joy all things thou bringest me." The Princess, hearing these words, hastened to fold him in her arms and kissed him saying, "O my darling, all this is for my love to thee and I knew naught thereof; but indeed I do not deem lightly of thine affection." So Alaeddin kissed her and strained her to his breast; and the love between them waxed but greater. At that moment the Sultan appeared and they told him all that had happened, showing him the corpse of the Maghrabi, the Necromancer, when the King commanded the body to be burned and the ashes scattered on air, even as had befallen the Wizard's brother. And Alaeddin abode with his wife, the Lady Badr al-Budur, in all pleasure and joyance of life and thenceforward escaped every danger; and, after a while, when the Sultan deceased, his son-in-law was seated upon the throne of the Kingdom; and he commanded and dealt justice to the lieges so that all the folk loved him and he lived with his wife in all solace and happiness until there came to him the Destroyer of delights and the Severer of societies.¹⁵⁵ And a tale is also told about

ALI BABA AND THE FORTY THIEVES.¹

In days of yore and in times and tides long gone before there dwelt in a certain town of Persia two brothers one named Kasim and the other 'Ali Baba, 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. The elder, however, presently took to himself a wife, the daughter of an opulent merchant; so that when his father-in-law fared to the mercy of Almighty Allah, he became owner of a large shop filled with rare goods and costly wares and of a storehouse stocked with precious stuffs; likewise of much gold that was buried in the ground. Thus was he known throughout the city as a substantial man. But the woman whom Ali Baba had married was poor and needy; they lived, therefore, in a mean hovel and Ali Baba eked out a scanty livelihood by the sale of fuel which he daily collected in the jungle² and carried about the town to the Bazar upon his three asses. Now it chanced one day that Ali Baba had cut dead branches and dry fuel sufficient for his need, and had placed the load upon his beasts when suddenly he espied a dust-cloud spireing high in air to his right and moving rapidly towards him; and when he closely considered it he descried a troop of horsemen riding on a main and about to reach him. At this sight he was sore alarmed, and fearing lest perchance they were a band of bandits who would slay him and drive off his donkeys, in his affright he began to run; but forasmuch as they were near hand and he could not escape from out the forest, he drove his animals laden with the fuel into a bye-way of the bushes and swarmed up a thick trunk of a huge tree to hide himself therein; and he sat upon a branch whence he could descry everything beneath him whilst none below could

catch a glimpse of him above; and that tree grew close beside a rock which towered high abovehead. The horsemen, young, active, and doughty riders, came close up to the rock-face and all dismounted; whereat Ali Baba took good note of them and soon he was fully persuaded by their mien and demeanour that they were a troop of highwaymen who, having fallen upon a caravan had despoiled it and carried off the spoil and brought their booty to this place with intent of concealing it safely in some cache. Moreover he observed that they were forty in number. Ali Baba saw the robbers, as soon as they came under the tree, each unbridle his horse and hobble it; then all took off their saddle-bags which proved to be full of gold and silver. The man who seemed to be the captain presently pushed forwards, load on shoulder, through thorns and thickets, till he came up to a certain spot where he uttered these strange words, "Open, O Simsim!"³ and forthwith appeared a wide doorway in the face of the rock. The robbers went in and last of all their Chief and then the portal shut of itself. Long while they stayed within the cave whilst Ali Baba was constrained to abide perched upon the tree, reflecting that if he came down peradventure the band might issue forth that very moment and seize him and slay him. At last he had determined to mount one of the horses and driving on his asses to return townwards, when suddenly the portal flew open. The robber-chief was first to issue forth; then, standing at the entrance, he saw and counted his men as they came out, and lastly he spake the magical words, "Shut, O Simsim!" whereat the door closed of itself. When all had passed muster and review, each slung on his saddle-bags and bridled his own horse and as soon as ready they rode off, led by the leader, in the direction whence they came. Ali Baba remained still perched on the tree and watched their departure; nor would he descend until what time they were clean gone out of sight, lest perchance one of them return and look around and descry him. Then he thought within himself, "I too will try the virtue of those magical words and see if at my bidding the door will open and close." So he called out aloud, "Open, O Simsim!" And no sooner had he spoken than straightway the portal flew open and he entered within. He saw a large cavern and a vaulted, in height equalling the stature of a full-grown man and it was hewn in the live stone and lighted up with light that came through air-holes and bulls-eyes in the upper surface of the rock which formed the roof. He had expected to find naught

save outer gloom in this robbers' den, and he was surprised to see the whole room filled with bales of all manner stuffs, and heaped up from sole to ceiling with camel-loads of silks and brocades and embroidered cloths and mounds on mounds of vari-coloured carpetings; besides which he espied coins golden and silvern without measure or account, some piled upon the ground and others bound in leathern bags and sacks. Seeing these goods and moneys in such abundance, Ali Baba determined in his mind that not during a few years only but for many generations thieves must have stored their gains and spoils in this place. When he stood within the cave, its door had closed upon him, yet he was not dismayed since he had kept in memory the magical words; and he took no heed of the precious stuffs around him, but applied himself only and wholly to the sacks of Ashrafis. Of these he carried out as many as he judged sufficient burthen for the beasts; then he loaded them upon his animals, and covered his plunder with sticks and fuel, so none might discern the bags, but might think that he was carrying home his usual ware. Lastly he called out, "Shut, O Simsim!" and forthwith the door closed, for the spell so wrought that whensoever any entered the cave, its portal shut of itself behind him; and, as he issued therefrom, the same would neither open nor close again till he had pronounced the words, "Shut, O Simsim!" Presently, having laden his asses Ali Baba urged them before him with all speed to the city and reaching home he drove them into the yard; and, shutting close the outer door, took down first the sticks and fuel and after the bags of gold which he carried in to his wife. She felt them and finding them full of coin suspected that Ali Baba had been robbing and fell to berating and blaming him for that he should do so ill a thing. Quoth Ali Baba to his wife:—"Indeed I am no robber and rather do thou rejoice with me at our good fortune." Hereupon he told her of his adventure and began to pour the gold from the bags in heaps before her, and her sight was dazzled by the sheen and her heart delighted at his recital and adventures. Then she began counting the gold, whereat quoth Ali Baba, "O silly woman, how long wilt thou continue turning over the coin? now let me dig a hole wherein to hide this treasure that none may know its secret." Quoth she, "Right is thy rede! still would I weigh the moneys and have some inkling of their amount;" and he replied, "As thou pleasest, but see thou tell no man." So she went off in haste to Kasim's home to borrow weights and scales wherewith she

might balance the Ashrafis and make some reckoning of their value; and when she could not find Kasim she said to his wife, "Lend me, I pray thee, thy scales for a moment." Replied her sister-in-law,⁴ "Hast thou need of the bigger balance or the smaller?" and the other rejoined, "I need not the large scales, give me the little;" and her sister-in-law cried, "Stay here a moment whilst I look about and find thy want." With this pretext Kasim's wife went aside and secretly smeared wax and suet over the pan of the balance, that she might know what thing it was Ali Baba's wife would weigh, for she made sure that whatso it be some bit thereof would stick to the wax and fat. So the woman took this opportunity to satisfy her curiosity, and Ali Baba's wife suspecting naught thereof carried home the scales and began to weigh the gold, whilst Ali Baba ceased not digging; and, when the money was weighed, they twain stowed it into the hole which they carefully filled up with earth. Then the good wife took back the scales to her kinswoman, all unknowing that an Ashrafi had adhered to the cup of the scales; but when Kasim's wife espied the gold coin she fumed with envy and wrath, saying to herself, "So ho! they borrowed my balance to weigh out Ashrafis?" and she marvelled greatly whence so poor a man as Ali Baba had gotten such store of wealth that he should be obliged to weigh it with a pair of scales. Now after long pondering the matter, when her husband returned home at eventide, she said to him, "O man, thou deemest thyself a wight of wealth and substance, but lo, thy brother Ali Baba is an Emir by the side of thee and richer far than thou art. He hath such heaps of gold that he must needs weigh his moneys with scales, whilst thou, forsooth, art satisfied to count thy coin." "Whence knowest thou this?" asked Kasim, and in answer his wife related all anent the pair of scales and how she found an Ashrafi stuck to them, and shewed him the gold coin which bore the mark and superscription of some ancient king. No sleep had Kasim all that night by reason of his envy and jealousy and covetise; and next morning he rose betimes and going to Ali Baba said, "O my brother, to all appearance thou art poor and needy; but in effect thou hast a store of wealth so abundant that perforce thou must weigh thy gold with scales." Quoth Ali Baba, "What is this thou sayest? I understand thee not; make clear thy purport;" and quoth Kasim with ready rage, "Feign not that thou art ignorant of what I say and think not to deceive me." Then showing him the Ashrafi he cried, "Thousands of gold coins such as these thou

hast put by; and meanwhile my wife found this one stuck to the cup of the scales." Then Ali Baba understood how both Kasim and his wife knew that he had store of Ashrafis, and said in his mind that it would not avail him to keep the matter hidden, but would rather cause ill-will and mischief; and thus he was induced to tell his brother every whit concerning the bandits⁵ and also of the treasure trove in the cave. When he had heard the story, Kasim exclaimed, "I would fain learn of thee the certainty of the place where thou foundest the moneys; also the magical words whereby the door opened and closed; and I forewarn thee an thou tell me not the whole truth, I will give notice of those Ashrafis to the Wali;⁶ then shalt thou forfeit all thy wealth and be disgraced and thrown into gaol." Thereupon Ali Baba told him his tale not forgetting the magical words; and Kasim who kept careful heed of all these matters next day set out, driving ten mules he had hired, and readily found the place which Ali Baba had described to him. And when he came to the aforesaid rock and to the tree whereon Ali Baba had hidden himself, and he had made sure of the door he cried in great joy, "Open, O Simsim!" The portal yawned wide at once and Kasim went within and saw the piles of jewels and treasures lying ranged all around; and, as soon as he stood amongst them the door shut after him as wont to do. He walked about in ecstasy marvelling at the treasures, and when weary of admiration he gathered together bags of Ashrafis, a sufficient load for his ten mules, and placed them by the entrance in readiness to be carried outside and set upon the beasts. But by the will of Allah Almighty he had clean forgotten the cabalistic words and cried out, "Open, O Barley!" whereat the door refused to move. Astonished and confused beyond measure he named the names of all manner of grains save sesame, which had slipped from his memory as though he had never heard the word; whereat in his dire distress he heeded not the Ashrafis that lay heaped at the entrance and paced to and fro, backwards and forwards, within the cave sorely puzzled and perplexed. The wealth whose sight had erewhile filled his heart with joy and gladness was now the cause of bitter grief and sadness. It came to pass that at noontide the robbers, returning by that way, saw from afar some mules standing beside the entrance and much they marvelled at what had brought the beasts to that place; for, inasmuch as Kasim by mischance had failed to tether or hobble them, they had strayed about the jungle and were browsing hither and thither. How-

ever, the thieves paid scant regard to the estrays nor cared they to secure them, but only wondered by what means they had wandered so far from the town. Then, reaching the cave the Captain and his troop dismounted and going up to the door repeated the formula and at once it flew open. Now Kasim had heard from within the cave the horse-hooves drawing nigh and yet nigher; and he fell down to the ground in a fit of fear never doubting that it was the clatter of the banditti who would slaughter him without fail. Howbeit he presently took heart of grace and at the moment when the door flew open he rushed out hoping to make good his escape. But the unhappy ran full tilt against the Captain who stood in front of the band, and felled him to the ground; whereupon a robber standing near his chief at once bared his brand and with one cut clave Kasim clean in twain. Thereupon the robbers rushed into the cavern, and put back as they were before the bags of Ashrafi which Kasim had heaped up at the doorway ready for taking away; nor recked they aught of those which Ali Baba had removed, so dazed and amazed were they to discover by what means the strange man had effected an entrance. All knew that it was not possible for any to drop through the skylights so tall and steep was the rock's face, withal slippery of ascent; and also that none could enter by the portal unless he knew the magical words whereby to open it. However they presently quartered the dead body of Kasim and hung it to the door within the cavern, two parts to the right jamb and as many to the left⁷ that the sight might be a warning of approaching doom for all who dared enter the cave. Then coming out they closed the hoard door and rode away upon their wonted work. Now when night fell and Kasim came not home, his wife waxed uneasy in mind and running round to Ali Baba said, "O my brother, Kasim hath not returned: thou knowest whither he went, and sore I fear me some misfortune hath betided him." Ali Baba also divined that a mishap had happened to prevent his return; not the less, however, he strove to comfort his sister-in-law with words of cheer and said, "O wife of my brother, Kasim haply exerciseth discretion and, avoiding the city, cometh by a roundabout road and will be here anon. This, I do believe, is the reason why he tarryeth." Thereupon comforted in spirit Kasim's wife fared homewards and sat awaiting her husband's return; but when half the night was spent and still he came not, she was as one distraught. She feared to cry aloud for her grief, lest haply the neighbours hearing her should come

and learn the secret; so she wept in silence and upbraiding herself fell to thinking, "Wherefore did I disclose this secret to him and beget envy and jealousy of Ali Baba? this be the fruit thereof and hence the disaster that hath come down upon me." She spent the rest of the night in bitter tears and early on the morrow hied in hottest hurry to Ali Baba and prayed that he would go forth in quest of his brother; so he strove to console her and straightway set out with his asses for the forest. Presently, reaching the rock he wondered to see stains of blood freshly shed and not finding his brother or the ten mules he forefelt a calamity from so evil a sign. He then went to the door and saying, "Open, O Simsim!" he pushed in and saw the dead body of Kasim, two parts hanging to the right, and the rest to the left of the entrance. Albeit he was affrighted beyond measure of affright he wrapped the quarters in two cloths and laid them upon one of his asses, hiding them carefully with sticks and fuel that none might see them. Then he placed the bags of gold upon the two other animals and likewise covered them most carefully; and, when all was made ready he closed the cave-door with the magical words, and set him forth wending homewards with all ward and watchfulness. The asses with the load of Ashrafi he made over to his wife and bade her bury the bags with diligence; but he told her not the condition in which he had come upon his brother Kasim. Then he went with the other ass, to wit, the beast whereon was laid the corpse to the widow's house and knocked gently at the door. Now Kasim had a slave-girl shrewd and sharp-witted, Morgiana hight. She as softly undid the bolt and admitted Ali Baba and the ass into the courtyard of the house, when he let down the body from the beast's back and said, "O Morgiana,⁸ haste thee and make thee ready to perform the rites for the burial of thy lord: I now go to tell the tidings to thy mistress and I will quickly return to help thee in this matter." At that instant Kasim's widow seeing her brother-in-law, exclaimed, "O Ali Baba, what news bringest thou of my spouse? Alas, I see grief tokens written upon thy countenance. Say quickly what hath happened." Then he recounted to her how it had fared with her husband and how he had been slain by the robbers and in what wise he had brought home the dead body. Ali Baba pursued:—"O my lady, what was to happen hath happened, but it behoveth us to keep this matter secret, for that our lives depend upon privacy." She wept with sore weeping and made answer, "It hath fared with my husband ac-

ording to the fiat of Fate; and now for thy safety's sake I give thee my word to keep the affair concealed." He replied, "Naught can avail when Allah hath decreed. Rest thee in patience; until the days of thy widowhood⁹ be accomplisht; after which time I will take thee to wife, and thou shalt live in comfort and happiness; and fear not lest my first spouse vex thee or show aught of jealousy, for that she is kindly and tender of heart." The widow lamenting her loss noisily, cried, "Be it as e'en thou please." Then Ali Baba farewelled her, weeping and wailing for her husband; and joining Morgiana took counsel with her how to manage the burial of his brother. So, after much consultation and many warnings, he left the slave-girl and departed home driving his ass before him. As soon as Ali Baba had fared forth Morgiana went quickly to a druggist's shop; and, that she might the better dissemble with him and not make known the matter, she asked of him a drug often administered to men when diseased with dangerous distemper. He gave it saying, "Who is there in thy house that lieth so ill as to require this medicine?" and said she, "My Master Kasim is sick well nigh unto death: for many days he hath nor spoken nor tasted aught of food, so that almost we despair of his life." Next day Morgiana went again and asked the druggist for more of medicine and essences such as are adhibited to the sick when at door of death, that the moribund may haply rally before the last breath. The man gave the potion and she taking it sighed aloud and wept, saying, "I fear me he may not have strength to drink this draught: methinks all will be over with him ere I return to the house." Meanwhile Ali Baba was anxiously awaiting to hear sounds of wailing and lamentation in Kasim's home that he might at such signal hasten thither and take part in the ceremonies of the funeral. Early on the second day Morgiana went with veiled face to one Baba Mustafa,¹⁰ a tailor well shotten in years whose craft was to make shrouds and cerecloths; and as soon as she saw him open his shop she gave him a gold piece and said, "Do thou bind a bandage over thine eyes and come along with me." Mustafa made as though he would not go, whereat Morgiana placed a second gold coin in his palm and entreated him to accompany her. The tailor presently consented for greed of gain, so tying a kerchief tightly over his eyes she led him by the hand to the house wherein lay the dead body of her master. Then, taking off the bandage in the darkened room she bade him sew together the quarters of the corpse, limb to its limb; and, casting a cloth

upon the body, said to the tailor, "Make haste and sew a shroud according to the size of this dead man and I will give thee therefor yet another ducat." Baba Mustafa quickly made the cerecloth of fitting length and breadth, and Morgiana paid him the promised Ashrafi; then once more bandaging his eyes led him back to the place whence she had brought him. After this she returned hurriedly home and with the help of Ali Baba washed the body in warm water and donning the shroud lay the corpse upon a clean place ready for burial. This done Morgiana went to the mosque and gave notice to an Imam¹¹ that a funeral was awaiting the mourners in a certain household, and prayed that he would come to read the prayers for the dead; and the Imam went back with her. Then four neighbours took up the bier¹² and bore it on their shoulders and fared forth with the Imam and others who were wont to give assistance at such obsequies. After the funeral prayers were ended four other men carried off the coffin; and Morgiana walked before it bare of head, striking her breast and weeping and wailing with exceeding loud lament, whilst Ali Baba and the neighbours came behind. In such order they entered the cemetery and buried him; then, leaving him to Munkar and Nakir—the Questioners of the Dead—all wended their ways. Presently the women of the quarter, according to the custom of the city, gathered together in the house of mourning and sat an hour with Kasim's widow comforting and condoling, presently leaving her somewhat resigned and cheered. Ali Baba stayed forty days at home in ceremonial lamentation for the loss of his brother; so none within the town save himself and his wife (Kasim's widow) and Morgiana knew aught the secret. And when the forty days of mourning were ended Ali Baba removed to his own quarters all the property belonging to the deceased and openly married the widow; then he appointed his nephew, his brother's eldest son, who had lived a long time with a wealthy merchant and was perfect of knowledge in all matters of trade, such as selling and buying, to take charge of the defunct's shop and to carry on the business. It so chanced one day when the robbers, as was their wont, came to the treasure-cave that they marvelled exceedingly to find nor sign nor trace of Kasim's body whilst they observed that much of gold had been carried off. Quoth the Captain, "Now it behoveth us to make enquiry in this matter; else shall we suffer much of loss and this our treasure, which we and our forefathers have amassed during the course of many years,

will little by little be wasted and spoiled." Hereto all assented and with single mind agreed that he whom they had slain had knowledge of the magical words whereby the door was made to open; moreover that some one beside him had cognizance of the spell and had carried off the body, and also much of gold; wherefore they needs must make diligent research and find out who the man ever might be. They then took counsel and determined that one amongst them, who should be sagacious and deft of wit, must don the dress of some merchant from foreign parts; then, repairing to the city he must go about from quarter to quarter and from street to street, and learn if any townsman had lately died and if so where he went to dwell, that with this clue they might be enabled to find the wight they sought. Hereat said one of the robbers, "Grant me leave that I fare and find out such tidings in the town and bring thee word anon; and if I fail of my purpose I hold my life in forfeit." Accordingly that bandit, after disguising himself by dress, pushed at night into the town and next morning early he repaired to the market-square and saw that none of the shops had yet been opened, save only that of Baba Mustafa the tailor, who thread and needle in hand sat upon his working-stool. The thief bade him good day and said, "'Tis yet dark: how canst thou see to sew?" Said the tailor, "I perceive thou art a stranger. Despite my years my eyesight is so keen that only yesterday I sewed together a dead body whilst sitting in a room quite darkened." Quoth the bandit thereupon to himself, "I shall get somewhat of my want from this snip;" and to secure a further clue he asked, "Meseemeth thou wouldst jest with me and thou meanest that a cerecloth for a corpse was stitched by thee and that thy business is to sew shrouds." Answered the tailor, "It mattereth not to thee: question me no more questions." Thereupon the robber placed an Ashrafi in his hand and continued, "I desire not to discover aught thou hidest, albeit my breast like every honest man's is the grave of secrets; and this only would I learn of thee, in what house didst thou do that job? Canst thou direct me thither, or thyself conduct me thereto?" The tailor took the gold with greed and cried, "I have not seen with my own eyes the way to that house. A certain bondswoman led me to a place which I know right well and there she bandaged my eyes and guided me to some tenement and lastly carried me into a darkened room where lay the dead body dismembered. Then she unbound the kerchief and bade me sew together first the corpse and then the shroud, which having

done she again blindfolded me and led me back to the stead whence she had brought me and left me there. Thou seest then I am not able to tell thee where thou shalt find the house." Quoth the robber, "Albeit thou knowest not the dwelling whereof thou speakest, still canst thou take me to the place where thou wast blindfolded; then I will bind a kerchief over thine eyes and lead thee as thou wast led: on this wise perchance thou mayest hit upon the site. An thou wilt do this favour by me, see here another golden ducat is thine." Thereupon the bandit slipped a second Ashrafi into the tailor's palm, and Baba Mustafa thrust it with the first into his pocket; then, leaving his shop as it was, he walked to the place where Morgiana had tied the kerchief around his eyes, and with him went the robber who, after binding on the bandage, led him by the hand. Baba Mustafa, who was clever and keen-witted, presently striking the street whereby he had fared with the handmaid, walked on counting step by step; then, halting suddenly, he said, "Thus far I came with her;" and the twain stopped in front of Kasim's house wherein now dwelt his brother Ali Baba. The robber then made marks with white chalk upon the door to the end that he might readily find it at some future time, and removing the bandage from the tailor's eyes said, "O Baba Mustafa, I thank thee for this favour: and Almighty Allah guerdon thee for thy goodness. Tell me now, I pray thee, who dwelleth in yonder house?" Quoth he, "In very sooth I wot not, for I have little knowledge concerning this quarter of the city;" and the bandit, understanding that he could find no further clue from the tailor, dismissed him to his shop with abundant thanks, and hastened back to the tryst-place in the jungle where the band awaited his coming. Not long after it so fortuneed that Morgiana, going out upon some errand, marvelled exceedingly at seeing the chalk-marks showing white in the door; she stood awhile deep in thought and presently divined that some enemy had made the signs that he might recognise the house and play some sleight upon her lord. She therefore chalked the doors of all her neighbours in like manner and kept the matter secret, never entrusting it or to master or to mistress. Meanwhile the robber told his comrades his tale of adventure and how he had found the clue; so the Captain and with him all the band went one after other by different ways till they entered the city; and he who had placed the mark on Ali Baba's door accompanied the Chief to point out the place. He conducted him straightway to the house and

shewing the sign exclaimed, "Here dwelleth he of whom we are in search!" But when the Captain looked around him he saw that all the dwellings bore chalk-marks after like fashion and he wondered saying, "By what manner of means knowest thou which house of all these houses that bear similar signs is that whereof thou spakest?" Hereat the robber-guide was confounded beyond measure of confusion, and could make no answer; then with an oath he cried, "I did assuredly set a sign upon a door, but I know not whence came all the marks upon the other entrances; nor can I say for a surety which it was I chalked." Thereupon the Captain returned to the market-place and said to his men, "We have toiled and laboured in vain, nor have we found the house we went forth to seek. Return we now to the forest our rendezvous: I also will fare thither." Then all trooped off and assembled together within the treasure-cave; and, when the robbers had all met, the Captain judged him worthy of punishment who had spoken falsely and had led them through the city to no purpose. So he imprisoned him in presence of them all;¹³ and then said he, "To him amongst you will I show special favour who shall go to town and bring me intelligence whereby we may lay hands upon the plunderer of our property." Hereat another of the company came forward and said, "I am ready to go and enquire into the case, and 'tis I who will bring thee to thy wish." The Captain after giving him presents and promises despatched him upon his errand; and by the decree of Destiny which none may gainsay, this second robber went first to the house of Baba Mustafa the tailor, as had done the thief who had foregone him. In like manner he also persuaded the snip with gifts of golden coin that he be led hoodwinked and thus too he was guided to Ali Baba's door. Here noting the work of his predecessor, he affixed to the jamb a mark with red chalk the better to distinguish it from the others whereon still showed the white. Then hied he back in stealth to his company; but Morgiana on her part also descried the red sign on the entrance and with subtle forethought marked all the others after the same fashion; nor told she any what she had done. Meanwhile the bandit rejoined his band and vauntingly said, "O our Captain, I have found the house and thereon put a mark whereby I shall distinguish it clearly from all its neighbours." But, as aforetime, when the troop repaired thither they saw each and every house marked with signs of red chalk. So they returned disappointed and the Captain, waxing displeased exceedingly and distraught,

clapped also this spy into gaol. Then said the chief to himself, "Two men have failed in their endeavour and have met their rightful meed of punishment; and I trow that none other of my band will essay to follow up their research; so I myself will go and find the house of this wight." Accordingly he fared along and aided by the tailor Baba Mustafa, who had gained much gain of golden pieces in this matter, he hit upon the house of Ali Baba; and here he made no outward show or sign, but marked it on the tablet¹⁴ of his heart and impressed the picture upon the page of his memory. Then returning to the jungle he said to his men, "I have full cognizance of the place and have limned it clearly in my mind; so now there will be no difficulty in finding it. Go forth straightways and buy me and bring hither nineteen mules together with one large leathern jar of mustard oil and seven and thirty vessels of the same kind clean empty. Without me and the two locked up in gaol ye number thirty-seven souls; so I will stow you away armed and accoutred each within his jar and will load two upon each mule, and upon the nineteenth mule there shall be a man in an empty jar on one side, and on the other the jar full of oil. I for my part, in guise of an oil-merchant, will drive the mules into the town, arriving at the house by night, and will ask permission of its master to tarry there until morning. After this we shall seek occasion during the dark hours to rise up and fall upon him and slay him." Furthermore the Captain spake saying, "When we have made an end of him we shall recover the gold and treasure whereof he robbed us and bring it back upon the mules." This counsel pleased the robbers who went forthwith and purchased mules and huge leathern jars, and did as the Captain had bidden them. And after a delay of three days shortly before nightfall they arose; and over-smearing all the jars with oil of mustard, each hid him inside an empty vessel. The Chief then disguised himself in trader's gear and placed the jars upon the nineteen mules; to wit, the thirty-seven vessels in each of which lay a robber armed and accoutred, and the one that was full of oil. This done, he drove the beasts before him and presently he reached Ali Baba's place at nightfall; when it chanced that the housemaster was strolling after supper to and fro in front of his home. The Captain saluted him with the salam and said, "I come from such and such a village with oil; and oftentimes have I been here a-selling oil, but now to my grief I have arrived too late and I am sore troubled and perplexed as to where I shall spend the night. An thou

have pity on me I pray thee grant that I tarry here in thy courtyard and ease the mules by taking down the jars and giving the beasts somewhat of fodder." Albeit Ali Baba had heard the Captain's voice when perched upon the tree and had seen him enter the cave, yet by reason of the disguise he knew him not for the leader of the thieves, and granted his request with hearty welcome and gave him full license to halt there for the night. He then pointed out an empty shed wherein to tether the mules, and bade one of the slave-boys go fetch grain and water. He also gave orders to the slave-girl Morgiana saying, "A guest hath come hither and tarrieth here to-night. Do thou busy thyself with all speed about his supper and make ready the guest-bed for him." Presently, when the Captain had let down all the jars and had fed and watered his mules, Ali Baba received him with all courtesy and kindness, and summoning Morgiana said in his presence, "See thou fail not in service of this our stranger nor suffer him to lack for aught. Tomorrow early I would fare to the Hammam and bathe; so do thou give my slave-boy Abdullah a suit of clean white clothes which I may put on after washing; moreover make thee ready a somewhat of broth overnight that I may drink it after my return home." Replied she, "I will have all in readiness as thou hast bidden." So Ali Baba retired to his rest, and the Captain, having supped, repaired to the shed and saw that all the mules had their food and drink for the night. And finding utter privacy, whispered to his men who were in ambush, "This night at midnight when ye hear my voice, do you quickly open with your sharp knives the leathern jars from top to bottom and issue forth without delay." Then passing through the kitchen he reached the chamber wherein a bed had been dispread for him, Morgiana showing the way with a lamp. Quoth she, "An thou need aught beside I pray thee command this thy slave who is ever ready to obey thy say!" He made answer, "Naught else need I;" then, putting out the light, he lay down on the bed to sleep awhile ere the time came to rouse his men and finish off the work. Meanwhile Morgiana did as her master had bidden her: she first took out a suit of clean white clothes and made it over to Abdullah who had not yet gone to rest; then she placed the pipkin upon the hearth to boil the broth and blew the fire till it burnt briskly. After a short delay she needs must see an the broth be boiling, but by that time all the lamps had gone out and she found that the oil was spent and that nowhere could she get a light. The slave boy Abdullah ob-

served that she was troubled and perplexed hereat, and quoth he to her, "Why make so much ado? In yonder shed are many jars of oil: go now and take as much soever as thou listest." Morgiana gave thanks to him for his suggestion; and Abdullah, who was lying at his ease in the hall, went off to sleep so that he might wake betimes and serve Ali Baba in the bath. So the handmaiden rose¹⁵ and with oil-can in hand walked to the shed where stood the leathern jars all ragged in rows. Now, as she drew nigh unto one of the vessels, the thief who was hidden therein hearing the tread of footsteps bethought him that it was of his Captain whose summons he awaited; so he whispered, "Is it now time for us to sally forth?" Morgiana started back affrighted at the sound of human accents; but, inasmuch as she was bold and ready of wit, she replied, "The time is not yet come," and said to herself, "These jars are not full of oil and herein I perceive a manner of mystery. Haply the oil merchant hatcheth some treacherous plot against my lord; so Allah, the Compassionating, the Compassionate, protect us from his snares!" Wherefore she answered in a voice made like to the Captain's, "Not yet, the time is not come." Then she went to the next jar and returned the same reply to him who was within, and so on to all the vessels one by one. Then said she in herself, "Laud to the Lord! my master took this fellow in believing him to be an oil-merchant, but lo, he hath admitted a band of robbers, who only await the signal to fall upon him and plunder the place and do him die." Then passed she on to the furthest jar and finding it brimming with oil, filled her can, and returning to the kitchen, trimmed the lamp and lit the wicks; then, bringing forth a large cauldron, she set it upon the fire, and filling it with oil from out the jar heaped wood upon the hearth and fanned it to a fierce flame the readier to boil its contents. When this was done she baled it out in potfuls and poured it seething hot into the leathern vessels one by one while the thieves unable to escape were scalded to death and every jar contained a corpse.¹⁶ Thus did this slave-girl by her subtle wit make a clean end of all noiselessly and unknown even to the dwellers in the house. Now when she had satisfied herself that each and every of the men had been slain, she went back to the kitchen and shutting to the door sat brewing Ali Baba's broth. Scarce had an hour passed before the Captain woke from sleep; and, opening wide his window, saw that all was dark and silent; so he clapped his hands as a signal for his men to come forth but not a sound was heard in return.

After awhile he clapped again and called aloud but got no answer; and when he cried out a third time without reply he was perplexed and went out to the shed wherein stood the jars. He thought to himself, "Perchance all are fallen asleep whenas the time for action is now at hand, so I must e'en awaken them without stay or delay." Then approaching the nearest jar he was startled by a smell of oil and seething flesh; and touching it outside he felt it reeking hot; then going to the others one by one, he found all in like condition. Hereat he knew for a surety the fate which had betided his band and, fearing for his own safety, he clomb on to the wall, and thence dropping into a garden made his escape in high dudgeon and sore disappointment. Morgiana awaited awhile to see the Captain return from the shed but he came not; whereat she knew that he had scaled the wall and had taken to flight, for that the street-door was double-locked; and the thieves being all disposed of on this wise Morgiana laid her down to sleep in perfect solace and ease of mind. When two hours of darkness yet remained, Ali Baba awoke and went to the Hammam knowing naught of the night-adventure, for the gallant slave-girl had not aroused him, nor indeed had she deemed such action expedient, because had she sought an opportunity of reporting to him her plan, she might haply have lost her chance and spoiled the project. The sun was high over the horizon when Ali Baba walked back from the Baths; and he marvelled exceedingly to see the jars still standing under the shed and said, "How cometh it that he, the oil-merchant my guest, hath not carried to the market his mules and jars of oil?" She answered, "Allah Almighty vouchsafe to thee six score years and ten of safety! I will tell thee in privacy of this merchant." So Ali Baba went apart with his slave-girl, who taking him without the house first locked the court-door; then showing him a jar she said, "Prithee look into this and see if within there be oil or aught else." Thereupon peering inside it he perceived a man at which sight he cried aloud and fain would have fled in his fright. Quoth Morgiana, "Fear him not, this man hath no longer the force to work thee harm, he lieth dead and stone-dead." Hearing such words of comfort and reassurance Ali Baba asked, "O Morgiana, what evils have we escaped and by what means hath this wretch become the quarry of Fate?" She answered "Alhamdolillah—Praise be to Almighty Allah!—I will inform thee fully of the case; but hush thee, speak not aloud, lest haply the neighbours learn the secret and it end in our con-

fusion. Look now into all the jars, one by one from first to last." So Ali Baba examined them severally and found in each a man fully armed and accoutred and all lay scalded to death. Hereat speechless for sheer amazement he stared at the jars, but presently recovering himself he asked, "And where is he, the oil-merchant?" Answered she, "Of him also I will inform thee. The villain was no trader but a traitorous assassin whose honied words would have ensnared thee to thy doom; and now I will tell thee what he was and what hath happened; but, meanwhile thou art fresh from the Hammam and thou shouldst first drink somewhat of this broth for thy stomach's and thy health's sake." So Ali Baba went within and Morgiana served up the mess; after which quoth her master, "I fain would hear this wondrous story: prithee tell it to me and set my heart at ease." Hereat the handmaid fell to relating whatso had betided in these words, "O my master, when thou badest me boil the broth and retiredst to rest, thy slave in obedience to thy command took out a suit of clean white clothes and gave it to the boy Abdullah; then kindled the fire and set on the broth. As soon as it was ready I had need to light a lamp so that I might see to skim it, but all the oil was spent, and, learning this I told my want to the slave-boy Abdullah, who advised me to draw somewhat from the jars which stood under the shed. Accordingly, I took a can and went to the first vessel when suddenly I heard a voice within whisper with all caution, 'Is it now time for us to sally forth?' I was amazed thereat and judged that the pretended merchant had laid some plot to slay thee; so I replied, 'The time is not yet come.' Then I went to the second jar and heard another voice to which I made the like answer, and so on with all of them. I now was certified that these men awaited only some signal from their Chief whom thou didst take to guest within thy walls supposing him to be a merchant in oil; and that after thou receivedst him hospitably the miscreant had brought these men to murder thee and to plunder thy good and spoil thy house. But I gave him no opportunity to win his wish. The last jar I found full of oil and taking somewhat therefrom I lit the lamp; then, putting a large cauldron upon the fire, I filled it up with oil which I brought from the jar and made a fierce blaze under it; and, when the contents were seething hot, I took out sundry cansful with intent to scald them all to death, and going to each jar in due order, I poured within them one by one boiling oil. On this wise having destroyed them utterly, I returned to the kitchen and having extin-

guished the lamps stood by the window watching what might happen, and how that false merchant would act next. Not long after I had taken my station, the robber-captain awoke and oftentimes signalled to his thieves. Then getting no reply he came downstairs and went out to the jars, and finding that all his men were slain he fled through the darkness I know not whither. So when he had clean disappeared I was assured that, the door being double-locked, he had scaled the wall and dropped into the garden and made his escape. Then with my heart at rest I slept." And Morgiana, after telling her story to her master, presently added, "This is the whole truth I have related to thee. For some days indeed have I had inkling of such matter, but withheld it from thee deeming it inexpedient to risk the chance of its meeting the neighbours' ears; now, however, there is no help but to tell thee thereof. One day as I came to the house-door I espied thereon a white chalk-mark, and on the next day a red sign beside the white. I knew not the intent wherewith the marks were made, nevertheless I set others upon the entrances of sundry neighbours, judging that some enemy had done this deed whereby to encompass my master's destruction. Therefore I made the marks on all the other doors in such perfect conformity with those I found, that it would be hard to distinguish amongst them. Judge now and see if these signs and all this villainy be not the work of the bandits of the forest, who marked our house that on such wise they might know it again. Of these forty thieves there yet remain two others concerning whose case I know naught; so beware of them, but chiefly of the third remaining robber, their Captain, who fled hence alive. Take good heed and be thou cautious of him, for, shouldst thou fall into his hands, he will in no wise spare thee but will surely murder thee. I will do all that lieth in me to save from hurt and harm thy life and property, nor shall thy slave be found wanting in any service to my lord." Hearing these words Ali Baba rejoiced with exceeding joyance and said to her, "I am well pleased with thee for this thy conduct; and say me what wouldst thou have me do in thy behalf; I shall not fail to remember thy brave deed so long as breath in me remaineth." Quoth she, "It behoveth us before all things forthright to bury these bodies in the ground, that so the secret be not known to any one." Hereupon Ali Baba took with him his slave-boy Abdullah into the garden and there under a tree they dug for the corpses of the thieves a deep pit in size proportionate to its contents, and they

dragged the bodies (having carried off their weapons) to the fosse and threw them in; then, covering up the remains of the seven and thirty robbers they made the ground appear level and clean as it wont to be. They also hid the leathern jars and the gear and arms and presently Ali Baba sent the mules by ones and twos to the bazar and sold them all with the able aid of his slave-boy Abdullah. Thus the matter was hushed up nor did it reach the ears of any; however, Ali Baba ceased not to be ill at ease lest haply the Captain or the surviving two robbers should wreak their vengeance on his head. He kept himself private with all caution and took heed that none learn a word of what had happened and of the wealth which he had carried off from the bandits' cave. Meanwhile the Captain of the thieves having escaped with his life, fled to the forest in hot wrath and sore irk of mind; and his senses were scattered and the colour of his visage vanished like ascending smoke. Then he thought the matter over again and again, and at last he firmly resolved that he needs must take the life of Ali Baba, else he would lose all the treasure which his enemy, by knowledge of the magical words, would take away and turn to his own use. Furthermore, he determined that he would undertake the business single-handed; and, that after getting rid of Ali Baba, he would gather together another band of banditti and would pursue his career of brigandage, as indeed his forebears had done for many generations. So he lay down to rest that night, and rising early in the morning donned a dress of suitable appearance; then going to the city alighted at a caravanserai, thinking to himself, "Doubtless the murder of so many men hath reached the Wali's ears, and Ali Baba hath been seized and brought to justice, and his house is levelled and his good is confiscated. The townfolk must surely have heard tidings of these matters." So he straightway asked of the keeper of the khan, "What strange things have happened in the city during the last few days?" and the other told him all that he had seen and heard, but the Captain could not learn a whit of that which most concerned him. Hereby he understood that Ali Baba was ware and wise, and that he had not only carried away such store of treasure but he had also destroyed so many lives and withal had come off scatheless; furthermore, that he himself must needs have all his wits alert not to fall into the hands of his foe and perish. With this resolve the Captain hired a shop in the Bazar, whither he bore whole bales of the finest stuffs and goodly merchandise from his forest treasure-

house; and presently he took his seat within the store and fell to doing merchant's business. By chance his place fronted the booth of the defunct Kasim where his son, Ali Baba's nephew, now traded; and the Captain, who called himself Khwajah Hasan, soon formed acquaintance and friendship with the shop keepers around about him and treated all with profuse civilities, but he was especially gracious and cordial to the son of Kasim, a handsome youth and a well-dressed, and oftentimes he would sit and chat with him for a long while. A few days after it chanced that Ali Baba, as he was sometimes wont to do, came to see his nephew, whom he found sitting in his shop. The Captain saw and recognised him at sight and one morning he asked the young man, saying, "Prithee tell me, who is he that ever and anon cometh to thee at thy place of sale?" whereto the youth made answer, "He is my uncle, the brother of my father." Whereupon the Captain showed him yet greater favour and affection the better to deceive him for his own devices, and gave him presents and made him sit at meat with him and fed him with the daintiest of dishes. Presently Ali Baba's nephew bethought him it was only right and proper that he also should invite the merchant to supper, but whereas his own house was small, and he was straitened for room and could not make a show of splendour, as did Khwajah Hasan, he took counsel with his uncle on the matter. Ali Baba replied to his nephew:—"Thou sayest well: it becometh thee to entreat thy friend in fairest fashion even as he hath entreated thee. On the morrow, which is Friday, shut thy shop as do all merchants of repute; then, after the early meal, take Khwajah Hasan to smell the air,¹⁷ and as thou walkest lead him hither unawares; meanwhile I will give orders that Morgiana shall make ready for his coming the best of viands and all necessaries for a feast. Trouble not thyself on any wise, but leave the matter in my hands." Accordingly on the next day, to wit, Friday, the nephew of Ali Baba took Khwajah Hasan to walk about the garden; and, as they were returning he led him by the street wherein his uncle dwelt. When they came to the house, the youth stopped at the door and knocking said, "O my lord, this is my second home: my uncle hath heard much of thee and of thy goodness mewards and desireth with exceeding desire to see thee; so, shouldst thou consent to enter and visit him, I shall be truly glad and thankful to thee." Albeit Khwajah Hasan rejoiced in heart that he had thus found means whereby he might have access to his enemy's house and

household, and although he hoped soon to attain his end by treachery, yet he hesitated to enter in and stood to make his excuses and walk away. But when the door was opened by the slave-porter, Ali Baba's nephew seized his companion's hand and after abundant persuasion led him in, whereto he entered with great show of cheerfulness as though much pleased and honoured. The housemaster received him with all favour and worship and asked him of his welfare, and said to him, "O my lord, I am obliged and thankful to thee for that thou hast shewn favour to the son of my brother and I perceive that thou regardest him with an affection even fonder than my own." Khwajah Hasan replied with pleasant words and said, "Thy nephew vastly taketh my fancy and in him I am well pleased, for that although young in years yet he hath been endued by Allah with much of wisdom." Thus they twain conversed with friendly conversation and presently the guest rose to depart and said, "O my lord, thy slave must now farewell thee; but on some future day—Inshallah—he will again wait upon thee." Ali Baba, however, would not let him leave and asked, "Whither wendest thou, O my friend? I would invite thee to my table and I pray thee sit at meat with us and after hie thee home in peace. Perchance the dishes are not as delicate as those whereof thou art wont to eat, still deign grant me this request I pray thee and refresh thyself with my victual." Quoth Khwajah Hasan, "O lord, I am beholden to thee for thy gracious invitation, and with pleasure would I sit at meat with thee, but for a special reason must I needs excuse myself; suffer me therefore to depart for I may not tarry longer nor accept thy gracious offer." Hereto the host made reply, "I pray thee, O my lord, tell me what may be the reason so urgent and weighty?" And Khwajah Hasan answered, "The cause is this: I must not, by order of the physician, who cured me lately of my complaint, eat aught of food prepared with salt." Quoth Ali Baba, "An this be all, deprive me not, I pray thee, of the honour thy company will confer upon me: as the meats are not yet cooked, I will forbid the kitchener to make use of any salt. Tarry here awhile and I will return anon to thee." So saying Ali Baba went in to Morgiana and bade her not put salt into any one of the dishes; and she, while busied with her cooking, fell to marvelling greatly at such order and asked her master, "Who is he that eateth meat wherein is no salt?" He answered, "What to thee mattereth it who he may be? only do thou my bidding." She rejoined, "'Tis well: all shall be

as thou wishest;" but in mind she wondered at the man who made such strange request and desired much to look upon him. Wherefore, when all the meats were ready for serving up, she helped the slave-boy Abdullah to spread the table and set on the meal; and no sooner did she see Khwajah Hasan than she knew who he was, albeit he had disguised himself in the dress of a stranger merchant; furthermore, when she eyed him attentively she espied a dagger hidden under his robe. "So ho!" quoth she to herself, "this is the cause why the villain eateth not of salt, for that he seeketh an opportunity to slay my master whose mortal enemy he is; howbeit I will be beforehand with him and despatch him ere he find a chance to harm my lord." Now when Ali Baba and Khwajah Hasan had eaten their sufficiency, the slave-boy Abdullah brought Morgiana word to serve the dessert, and she cleared the table and set on fruit fresh and dried in salvers, then she placed by the side of Ali Baba a small tripod for three cups with a flagon of wine, and lastly she went off with the slave-boy Abdullah into another room, as though she would herself eat supper. Then Khwajah Hasan, that is, the Captain of the robbers, perceiving that the coast was clear, exulted mightily saying to himself, "The time hath come for me to take full vengeance; with one thrust of my dagger I will despatch this fellow, then escape across the garden and wend my ways. His nephew will not adventure to stay my hand, for an he do but move a finger or toe with that intent another stab will settle his earthly account. Still must I wait awhile until the slave-boy and the cook-maid shall have eaten and lain down to rest them in the kitchen." Morgiana, however, watched him wistfully and divining his purpose said in her mind, "I must not allow this villain advantage over my lord, but by some means I must make void his project and at once put an end to the life of him." Accordingly, the trusty slave-girl changed her dress with all haste and donned such clothes as dancers wear; she veiled her face with a costly kerchief; around her head she bound a fine turband, and about her middle she tied a waist-cloth worked with gold and silver wherein she stuck a dagger, whose hilt was rich in filigree and jewellery. Thus disguised she said to the slave-boy Abdullah, "Take now thy tambourine that we may play and sing and dance in honour of our master's guest." So he did her bidding and the twain went into the room, the lad playing and the lass following. Then, making a low congée, they asked leave to perform and disport and play; and Ali Baba gave permission, saying

"Dance now and do your best that this our guest may be mirthful and merry." Quoth Khwajah Hasan, "O my lord, thou dost indeed provide much pleasant entertainment." Then the slave-boy Abdullah standing by began to strike the tambourine whilst Morgiana rose up and showed her perfect art and pleased them vastly with graceful steps and sportive motion; and suddenly drawing the poniard from her belt she brandished it and paced from side to side, a spectacle which pleased them most of all. At times also she stood before them, now clapping the sharp-edged dagger under her armpit and then setting it against her breast. Lastly she took the tambourine from the slave-boy Abdullah, and still holding the poniard in her right she went round for largesse as is the custom amongst merry-makers. First she stood before Ali Baba who threw a gold coin into the tambourine, and his nephew likewise put in an Ashrafi; then Khwajah Hasan, seeing her about to approach him, fell to pulling out his purse, when she heartened her heart and quick as the blinding leven she plunged the dagger into his vitals, and forthwith the miscreant fell back stone-dead. Ali Baba was dismayed and cried in his wrath, "O unhappy, what is this deed thou hast done to bring about my ruin!" But she replied, "Nay, O my lord, rather to save thee and not to cause thee harm have I slain this man: loosen his garments and see what thou wilt discover thereunder." So Ali Baba searched the dead man's dress and found concealed therein a dagger. Then said Morgiana, "This wretch was thy deadly enemy. Consider him well: he is none other than the oil merchant, the Captain of the band of robbers. Whenas he came hither with intent to take thy life, he would not eat thy salt; and when thou toldest me that he wished not any in the meat I suspected him and at first sight I was assured that he would surely do thee die; Almighty Allah be praised 'tis even as I thought." Then Ali Baba lavished upon her thanks and expressions of gratitude, saying, "Lo, these two times hast thou saved me from his hand," and falling upon her neck he cried, "See thou art free, and as reward for this thy fealty I have wedded thee to my nephew." Then turning to the youth he said, "Do as I bid thee and thou shalt prosper. I would that thou marry Morgiana, who is a model of duty and loyalty: thou seest now yon Khwajah Hasan sought thy friendship only that he might find opportunity to take my life, but this maiden with her good sense and her wisdom hath slain him and saved us." Ali Baba's nephew straightway consented to marry Morgiana. After which the three, rais-

ing the dead body bore it forth with all heed and vigilance and privily buried it in the garden, and for many years no one knew aught thereof. In due time Ali Baba married his brother's son to Morgiana with great pomp, and spread a bride-feast in most sumptuous fashion for his friends and neighbours, and made merry with them and enjoyed singing and all manner of dancing and amusements. He prospered in every undertaking and Time smiled upon him and a new source of wealth was opened to him. For fear of the thieves he had not once visited the jungle-cave wherein lay the treasure, since the day he had carried forth the corpse of his brother Kasim. But some time after, he mounted his hackney one morning and journeyed thither, with all care and caution, till finding no signs of man or horse, and reassured in his mind he ventured to draw near the door. Then alighting from his beast he tied it up to a tree, and going to the entrance pronounced the words which he had not forgotten, "Open, O Simsim!" Hereat, as was its wont, the door flew open, and entering thereby he saw the goods and hoard of gold and silver untouched and lying as he had left them. So he felt assured that not one of all the thieves remained alive, and, that save himself there was not a soul who knew the secret of the place. At once he bound in his saddle-cloth a load of Ashrafis such as his horse could bear and brought it home; and in after days he showed the hoard to his sons and sons' sons and taught them how the door could be caused to open and shut. Thus Ali Baba and his household lived all their lives in wealth and joyance in that city where erst he had been a pauper, and by the blessing of that secret treasure he rose to high degree and dignities. Furthermore they relate a tale anent

MA'ARUF THE COBBLER AND HIS WIFE FATIMAH.

There dwelt once upon a time in the God-guarded City of Cairo a cobbler who lived by patching old shoes.¹ His name was Ma'aruf² and he had a wife called Fatimah, whom the folk had nicknamed "The Dung,"³ for that she was a whorish, worthless wretch, scanty of shame and mickle of mischief. She ruled her spouse and used to abuse him and curse him a thousand times a day; and he feared her malice and dreaded her misdoings; for that he was a sensible man and careful of his repute, but poor-conditioned. When he earned much, he spent it on her, and when he gained little, she revenged herself on his body that night, leaving him no peace and making his night black as her book;⁴ for she was even as of one like her saith the poet:—

How manifold nights have I passed with my wife
In the saddest night with all misery rife:
Would Heaven when first I went in to her
With a cup of cold poison I'd ta'en her life.

Amongst other afflictions which befel him from her one day she said to him, "O Ma'aruf I wish thee to bring me this night a vermicelli-cake dressed with bees' honey."⁵ He replied, "So Allah Almighty aid me to its price, I will bring it thee. By Allah, I have no dirhams to-day, but our Lord will make things easy."⁶ She rejoined, "I wot naught of these words; whether He aid thee or aid thee not, look thou come not to me save with the vermicelli and bees' honey; and if thou come without it I will make thy night black as thy fortune whenas thou marriedst me and fellest into my hand." Quoth he, "Allah is bountiful!" and going out

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to thy native land.' Now the house he had described was the man's own house in Baghdad; so the latter returned thither, and digging underneath the fountain in his garden, discovered a great treasure; and [thus] God gave him abundant fortune.

THERE LIVED ONCE in Baghdad a very wealthy man, who lost all his substance and became so poor, that he could only earn his living by excessive labour. One night, he lay down to sleep, dejected and sick at heart, and saw in a dream one who said to him, 'Thy fortune is at Cairo; go thither and seek it.' So he set out for Cairo; but, when he arrived there, night overtook him and he lay down to sleep in a mosque. Presently, as fate would have it, a company of thieves entered the mosque and made their way thence into an adjoining house; but the people of the house, being aroused by the noise, awoke and cried out; whereupon the chief of the police came to their aid with his officers. The robbers made off; but the police entered the mosque and finding the man from Baghdad asleep there, laid hold of him and beat him with palm rods, till he was well-nigh dead. Then they cast him into prison, where he abode three days, after which the chief of the police sent for him and said to him, 'Whence art thou?' 'From Baghdad,' answered he. 'And what brought thee to Cairo?' asked the magistrate. Quoth the Baghdadi, 'I saw in a dream one who said to me, "Thy fortune is at Cairo; go thither to it." But when I came hither, the fortune that he promised me proved to be the beating I had of thee.'

The chief of the police laughed, till he showed his jaw-teeth, and said, 'O man of little wit, thrice have I seen in a dream one who said to me, "There is in Baghdad a house of such a fashion and situate so-and-so, in the garden whereof is a fountain and thereunder a great sum of money buried. Go thither and take it." Yet I went not; but thou, of thy little wit, hast journeyed from place to place, on the faith of a dream, which was but an illusion of sleep.' Then he gave him money, saying, 'This is to help thee back

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THERE WAS A fisherman named 'Abd Allah, who had a numerous family: he had nine children and their mother, and was very poor, possessing nothing but his net. He used to go every day to the sea to fish; and when he caught little, he sold it, and expended its price upon his children, according as God supplied him; but if he caught much, he would cook a good dish, and buy fruit, and cease not to expend until there remained not aught in his possession; whereupon he would say within himself, The supply necessary for to-morrow will come to-morrow. Now when his wife gave birth to another, his children became ten persons; and the man that day possessed not anything whatever: so his wife said to him, O my master, see for me something wherewith I may sustain myself. He answered her, Lo, I am going, relying upon the blessing of God (whose name be exalted!), to the sea this day, for the luck of this new-born child, that we may see its fortune. And she replied, Place thy dependence upon God. Accordingly he took the net, and repaired to the sea. He then cast the net for the luck of that little infant, and said, O Allah, make his subsistence easy, not difficult; and abundant, not little! He waited over it a while, and then drew it, and it came forth full of rubbish and sand and pebbles and grass; and he saw not in it any fish; neither many did he see, nor few. So he cast it a second time, and waited over it, and then drew it; but he saw not in it fish. And he cast a third time, and a fourth, and a fifth; but there came not up in it any fish. He therefore removed to another place, and begged his subsistence of God (whose name be exalted!), and ceased not to do thus till the close of the day; but caught not a single minnow. And he wondered in his mind, and said, Hath God created this new-born child without allotting it subsistence? This can never be: for He who hath opened the jaws hath undertaken to provide for them the necessary subsistence; and God (whose name be exalted!) is bountiful, a liberal supplier of the necessaries of life.

He then took up the net, and returned with broken spirit, his heart being occupied with care for his family, because he had left them without food, especially as his wife had just given birth to a child. He ceased not to walk on, saying within himself, What is to be done; and what shall I say to the children this night? Then he came before the oven of a baker, and saw a crowd before it. The time was a time of dearth; and in those days, there existed not in the possession of the people more than a scanty supply of provisions, and the people were offering money to the baker, but he paid no attention to any one of them, on account of the greatness of the crowd. The fisherman however stood looking, and smelling the smell of the hot bread, and his soul desired it by reason of his hunger; and thereupon the baker saw him, and called out to him, saying, Come hither, O fisherman! So he advanced to him; and the baker said to him, Dost thou desire bread? And he was silent. The baker said to him, Speak, and be not abashed: for God is bountiful. If thou have not with thee money, I will give thee, and will have patience with thee until good shall betide thee. — The fisherman therefore replied, By Allah, O master, I have not money: but give me bread sufficient for my family, and I will leave this net in pawn with thee till to-morrow. But the baker said to him, O poor man, verily this net is as it were thy shop, and the door of thy subsistence; and if thou give it in pawn, with what wilt thou fish? Acquaint me then with the quantity that will suffice thee. — He replied, For ten *nuṣf faddahs*. And he gave him bread for ten *nuṣfs*; after which he gave him also ten *nuṣf faddahs*, and said to him, Take these ten *nuṣfs*, and cook for thee by their means a dish of food; so thou wilt owe twenty *nuṣf faddahs*, and to-morrow bring me their value in fish, or, if nought betide thee, come, receive thy bread and ten *nuṣfs*, and I will have patience with thee until good shall betide thee; and after that, bring me fish to the value of that which I shall be entitled to receive from thee. — So the fisherman replied, May God (whose name be exalted!) reward thee, and recompense thee for me with everything good! He then took the bread and the ten *nuṣf faddahs*, and went away happy, and having purchased for him what he easily could, went in to his wife; and he saw her sitting, soothing the children, who were weeping by reason of their hunger, and she was saying to them, This instant your father will bring something for you to eat.

So when he went in to them, he put down for them the bread, and they ate; and he acquainted his wife with that which had happened to him; whereupon she said to him, God is bountiful.

And on the following day, he took up his net, and went forth from his house, saying, I beg thee, O Lord, to supply me, this day, with that which shall whiten my face in the eyes of the baker! And when he came to the sea, he proceeded to cast the net and draw it; but there came not forth in it any fish, he ceased not to do so until the close of the day, and got nothing. So he returned in great grief; and the way to his house led by the oven of the baker. He therefore said within himself, By what way can I go to my house? But I will quicken my pace, that the baker may not see me. — And when he came to the oven of the baker, he saw a crowd; and he hastened in his pace, by reason of his abashment at the baker, in order that he might not see him: but lo, the baker raised his eyes towards him, and cried out, saying, O fisherman, come hither; receive thy bread and the money for thy expenditure; for thou hast forgotten! He replied, No, by Allah; I forgot not; but I was abashed at thee; for I have not caught any fish this day. The baker said to him, Be not abashed. Did I not say to thee, Take thy leisure, until good shall betide thee? — Then he gave him the bread and the ten *nuṣfs*, and he went to his wife, and informed her of the news; upon which she said to him, God is bountiful. If it be the will of God, good will betide thee, and thou shalt pay him all that is due to him. — And he ceased not to continue thus for the space of forty days, every day going to the sea, and remaining from



the rising of the sun to its setting, and returning without fish, and receiving bread, and money for his expenditure, from the baker, who mentioned not to him the fish any day of those days, nor neglected him as men generally would have done, but gave him the ten nushs and the bread; and every time that the fisherman said to him, O my brother, reckon with me, – he would reply Go: this is not the time for reckoning: wait until good shall betide thee, and then I will reckon with thee. So he would pray for him, and depart from him thanking him. And on the one and fortieth day, he said to his wife, I desire to cut up this net, and be relieved of this mode of life. – Wherefore? said she. He answered her, It seemeth that my supply of subsistence from the sea is ended. And how long, he added, shall this state continue? By Allah, I am dissolved by abashment at the baker, and I will no more go to the sea, that I may not pass by his oven; for there is no way for me save by his oven; and every time that I pass by it, he calleth me, and giveth me the bread and the ten nushs. How long then shall I run in debt to him? – But she replied, Praise be to God (whose name be exalted!) who hath moved his heart to favour thee so that he giveth thee the food! And what dost thou dislike in this? – He said, I now owe him a great sum of money, and inevitably he will demand his due. His wife said to him, Hath he vexed thee with words? He answered, No; nor would he reckon with me; but would say to me, Wait until good shall betide thee. – Then, replied his wife, when he demandeth of thee, say to him, Wait until the good that I and thou hope for shall betide. And he said to her, When will the good that we hope for come? She answered him, God is bountiful. And he replied, Thou hast spoken truth.

He then took up his net, and repaired to the sea, saying, O Lord, supply me, if only with one fish, that I may give it to the baker! Then he cast the net in the sea, and drew it, and found it heavy; and he ceased not to labour at it until he was violently fatigued; but when he drew it forth, he saw in it a dead ass, swollen, and of abominable odour: so his soul was wearied. He extricated it from the net, and said, There is no strength nor power but in God, the high, the Great! I have been tired of saying to this woman, There remaineth for me no means of subsistence in the sea: let me abandon this occupation: – and of her replying, God is bountiful: good will betide thee. Is then this dead ass that good?

– Exceeding grief affected him, and he went to another place, that he might be remote from the smell of the ass, and took the net, and cast it, and waited over it some time. Then he drew it, and again found it heavy; and he ceased not to labour at it until blood issued from the palms of his hands; and when he had drawn forth the net, he saw in it a human being. So he imagined that he was an 'Efreet, of those whom the lord Suleymán used to imprison in bottles of brass, and cast into the sea, and that, the bottle having broken by reason of the length of years, that 'Efreet had issued from it, and come up in the net. He therefore fled from him, and began to say, Mercy! Mercy! O 'Efreet of Suleymán! – But the human being cried out to him from within the net, saying, Come hither, O fisherman! Flee not from me; for I am a human being like thee. Liberate me then, that thou mayest obtain my recompense. – So when the fisherman heard his words, his heart became tranquillised, and he came to him and said to him, Art thou not an 'Efreet of the Jinn? He answered, No; but I am a man, a believer in God and his Apostle. The fisherman said to him, And who cast thee into the sea? He replied, I am of the children of the sea. I was going about, and thou threwest upon me the net. We are nations obedient to the ordinances of God, and we are compassionate to the creatures of God (whose name be exalted!); and were it not that I fear and dread being of the disobedient, I should have rent thy net; but I willingly submit to that which God hath decreed to befall me; and thou, if thou deliver me, wilt become my owner, and I shall become thy captive. Wilt thou then emancipate me with the desire of seeing the face of God (whose name be exalted!), and make a covenant with me, and become my companion? I will come to thee every day in this place, and thou shalt come to me, and bring for me a present of the fruits of the land. For with you are grapes and figs and water-melons and peaches, and pomegranates and other fruits, and everything that thou wilt bring me will be acceptable from thee. And with us are coral and pearls and chrysolites and emeralds and jacinths and other jewels. So I will fill for thee the basket in which thou wilt bring me the fruits with minerals consisting of the jewels of the sea. What then sayest thou, O my brother, of this proposal? – The fisherman answered him, Let the Fâtehah be recited in confirmation of the agreement between me and thee as to this proposal.

Accordingly each of them recited the Fâtehah, and the fisherman liberated him from the net, and said to him, What is thy name? He answered, My name is 'Abd Allah of the Sea; and if thou come to this place, and see me not, call out and say, Where art thou, O 'Abd Allah, O thou of the Sea? — and I will be with thee instantly. And thou (he added), what is thy name? The fisherman answered, My name is 'Abd Allah. So the other replied, Thou art 'Abd Allah of the Land, and I am 'Abd Allah of the Sea. Now stay here while I go and bring thee a present. — And he said, I hear and obey. Then 'Abd Allah of the Sea went into the sea; and thereupon 'Abd Allah of the Land repented of his having liberated him from the net; and he said within himself, How do I know that he will return to me? He only laughed at me, so that I liberated him; and had I kept him, I might have diverted the people in the city with the sight of him, and received money for shewing him from all the people, and entered with him the houses of the great men. — Therefore he repented of his having liberated him, and said to himself, Thy prey hath gone from thy hand. But while he was lamenting his escape from his hand, lo, 'Abd Allah of the Sea returned to him, with his hands filled with pearls and coral and emeralds and jacinths and other jewels, and said to him, Receive, O my brother, and blame me not; for I have not a basket: if I had, I would have filled it for thee. So thereupon 'Abd Allah of the Land rejoiced, and received from him the jewels; and 'Abd Allah of the Sea said to him, Every day thou shalt come to this place before sunrise. He then bade him farewell, and departed, and entered the sea.

But as to the fisherman, he entered the city, joyful, and ceased not to walk on until he came to the oven of the baker, when he said to him, O my brother, good hath betided us: therefore reckon with me. The baker replied, No reckoning is necessary. If thou have with thee anything, give me; and if thou have not with thee anything, receive thy bread, and the money for thy expenditure, and go, and wait until good shall betide thee. So he said to him, O my companion, good hath betided me from the bounty of God, and I owe thee a large sum; but receive this. And he took for him a handful of pearls and corals and jacinths and other jewels, that handful being half of what he had with him; and he gave it to the baker, and said to him, Give me some money that I may expend



it this day, until I shall sell these minerals. He therefore gave him all the money that he had at his command, and all the bread that was in the basket which he had with him; and the baker was rejoiced with those minerals, and said to the fisherman, I am thy slave and thy servant. He carried all the bread that he had with him on his head, and walked behind him to the house, and the fisherman gave the bread to his wife and his children. The baker then went to the market, and brought meat and vegetables and all kinds of fruit. He abandoned the oven, and remained all that day occupying himself with the service of 'Abd Allah of the Land, and performing for him his affairs. So the fisherman said to him, O my brother, thou hast wearied thyself. The baker replied, This is incumbent on me; for I have become thy servant, and thy beneficence hath inundated me. But the fisherman said to him, Thou wast my benefactor in the time of distress and dearth. And the baker passed the ensuing night with him, enjoying good eating;

and he became a faithful friend to the fisherman. The fisherman informed his wife of his adventure with 'Abd Allah of the Sea, whereat she rejoiced, and she said to him, Conceal thy secret, lest the magistrates tyrannise over thee. But he replied, If I conceal my secret from all other people, I will not conceal it from the baker.

He arose in the morning of the following day, having filled a basket with fruits of all kinds in the preceding evening, and he took it up before sunrise, and repaired to the sea, put it down on the shore, and said, Where art thou, O 'Abd Allah, O thou of the sea? And he answered him, At thy service; – and came forth to him. He therefore presented to him the fruit, and he took it up, and descended with it, diving into the sea, and was absent a while; after which he came forth, having with him the basket full of all kinds of minerals and jewels. So 'Abd Allah of the Land put it upon his head, and departed with it; and when he came to the oven of the baker, the baker said to him, O my master, I have baked for thee forty shureyks, and sent them to thy house; and now I will bake bread of the finest flour, and when it is done, I will convey it to the house, and go to bring thee the vegetables and the meat. Upon this, 'Abd Allah took for him, from the basket, three handfuls, and gave them to him, and went to the house, where he put down the basket, and took, of each kind of jewels, one jewel of great value. Then he repaired to the jewel-market, and, stopping at the shop of the sheykh of the market, said, Purchase of me these jewels. He replied, Shew them to me. So he shewed them to him; and the sheykh said to him, Hast thou any beside these? He answered, I have a basket full. The sheykh said to him, Where is thy house? He answered him, In such a quarter. And the sheykh took from him the jewels, and said to his servants, Lay hold of him; for he is the thief who stole the things of the Queen, the wife of the Sulţán. He then ordered them to beat him, and they did so, and bound his hands behind his back; and the sheykh arose, with all the people of the jewel-market, and they began to say, We have taken the thief. Some of them said, None stole the goods of such a one but this villain: – and others said, None stole all that was in the house of such a one but he: – and some of them said thus, and others said thus. All this while, he was silent; he returned not to any one of them a reply, nor did he utter to him a sentence, until they stationed him before the King; whereupon the sheykh said,

O King of the age, when the necklace of the Queen was stolen, thou sentest and acquaintedst us, and requiredst of us the capture of the offender; and I strove above the rest of the people, and have captured for thee the offender. Lo, here he is before thee, and these jewels we have rescued from his hand. – The King therefore said to the eunuch, Take these minerals, and shew them to the Queen, and say to her, Are these thy goods that thou hast lost? Accordingly the eunuch took them, and went in with them before the Queen; and when she saw them, she wondered at them, and she sent to say to the King, I have found my necklace in my place, and these are not my property; but these jewels are better than the jewels of my necklace; therefore act not unjustly to the man; and if he will sell them, purchase them of him for thy daughter, Umm es-So'ood, that we may put them for her upon a necklace.

So when the eunuch returned, and acquainted the King with that which the Queen had said, he cursed the sheykh of the jewelers, him and his company, with the curse of 'A'd and Thamood; whereupon they said, O King of the age, we knew that this man was a poor fisherman; so we deemed those things too much for him to possess, and imagined that he had stolen them. But he replied, O base wretches, do ye deem good things too much for a believer? Wherefore did ye not ask him? Perhaps God (whose name be exalted!) hath blessed him with them in a way he did not reckon upon; and wherefore do ye assert him to be a thief, and disgrace him among the people? Go forth! May God not bless you! – They therefore went forth in a state of fear. The King then said, O man, may God bless thee in that which He hath bestowed on thee! And thou hast promise of indemnity. But acquaint me with the truth. Whence came to thee these jewels? For I am a King, and the like of them exist not in my possession. – So he answered, O King of the age, I have a basket full of them; and the case is thus and thus. And he informed him of his companionship with 'Abd Allah of the Sea, and said to him, An agreement hath been made between me and him, that I shall every day fill for him the basket with fruits, and he shall fill it for me with these jewels. The King therefore said to him, O man, this is thy lot; but wealth requireth an exalted station, and I will prevent men's domineering over thee in these days. Perhaps, however, I may be deposed, or may die, and another may be appointed in my stead, and may slay

thee on account of his love of worldly goods, and covetousness. I therefore desire to marry thee to my daughter, and to make thee my Wezeer, and bequeath to thee the kingdom after me, that no one may covet thy possessions after my death. – Then the King said, Take ye this man, and conduct him into the bath. So they took him, and washed him, and they clad him in apparel of the apparel of Kings, and led him forth into the presence of the King, who thereupon appointed him Wezeer unto him. He sent also the couriers, and the soldiers of the guard, and all the wives of the great men, to his house; and they clad his wife in the apparel of the wives of Kings, clad her children likewise, and mounted her in a litter; and all the wives of the great men, and the troops and the couriers, and the soldiers of the guard, walked before her, and conducted her to the King's palace, with the little infant in her bosom. They brought in her elder children to the King, who treated them with honour, took them upon his lap, and seated them by his side. And they were nine male children; and the King was destitute of male offspring, not having been blessed with any child except that daughter, whose name was Umm es-So'ood. And as to the Queen, she treated the wife of 'Abd Allah of the Land with honour, and bestowed favours upon her, and made her Wezeereh to her. The King gave orders to perform the ceremony of the contract of the marriage of 'Abd Allah of the Land to his daughter, and he assigned as her dowry all the jewels and minerals that he had, and they commenced the festivity; the King commanding that a proclamation should be made to decorate the city on account of the marriage-festivity of his daughter.

Then, on the following day, after 'Abd Allah of the Land had introduced himself to the King's daughter, the King looked from the window, and saw 'Abd Allah carrying upon his head a basket full of fruits. So he said to him, What is this that is with thee, O my son-in-law, and whither goest thou? He answered, To my companion, 'Abd Allah of the Sea. The King said to him, O my son-in-law, this is not the time to go to thy companion. But he replied, I fear to be unfaithful to him with respect to the time of promise; for he would reckon me a liar, and say to me, Worldly matters have diverted thee from coming to me. And the King said, Thou hast spoken truth. Go to thy companion. May God aid thee! – So he walked through the city, on his way to his companion,

and, the people having become acquainted with him, he heard them say, This is the son-in-law of the King, going to exchange the fruits for the jewels. And he who was ignorant of him, and knew him not, would say, O man, for how much is the pound? Come hither: sell to me. – Whereupon he would answer him, Wait for me until I return to thee. And he would not vex any one. Then he went and met 'Abd Allah of the Sea, and gave him the fruits; and 'Abd Allah of the Sea gave him for them jewels in exchange. – He ceased not to do thus, and every day he passed by the oven of the baker, and saw it closed. He continued thus for the space of ten days; and when he had not seen the baker, and saw his oven closed, he said within himself, Verily this is a wonderful thing! Whither can the baker have gone? – He then asked his neighbour, saying to him, O my brother, where is thy neighbour the baker, and what hath God done with him? He answered, O my master, he is sick: he doth not come forth from his house. So he said to him, Where is his house? The man answered him, In such a quarter. He therefore repaired thither, and inquired for him; and when he knocked at the door, the baker looked from the window, and saw his companion the fisherman with a full basket upon his head. So he descended to him, and opened to him the door; and 'Abd Allah of the Land threw himself upon him, and embraced him, and said to him, How art thou, O my companion? For every day I pass by the oven and see it closed. Then I asked thy neighbour, and he informed me that thou wast sick. I therefore inquired for thy house, that I might see thee. – The baker replied, May God recompense thee for me with every thing good! I have no disease; but it was told me that the King had taken thee, because some of the people lied to him, and asserted that thou wast a thief: so I feared, and closed the oven, and hid myself. – 'Abd Allah of the Land said, Thou hast spoken truth. And he informed him of his case, and of the events that had happened to him with the King and the sheykh of the jewel-market, and said to him, The King hath married me to his daughter, and made me his Wezeer. He then said to him, Take what is in this basket as thy lot, and fear not.

After that, he went forth from him, having dispelled from him his fear, and repaired to the King with the basket empty. So the King said to him, O my son-in-law, it seemeth that thou hast not



met with thy companion 'Abd Allah of the Sea this day. He replied, I went to him, and what he gave me I have given to my companion the baker; for I owe him kindness. The King said, Who is this baker? He answered, He is a man of kind disposition, and such and such events happened to me with him in the days of poverty, and he neglected me not any day, nor broke my heart. The King said, What is his name? He answered, His name is 'Abd Allah the baker, and my name is 'Abd Allah of the Land, and my other companion's name is 'Abd Allah of the Sea. Upon this, the King said, And my name is 'Abd Allah, and the servants of God are all brethren. Send therefore to thy companion the baker: bring him that we may make him Wezeer of the Left. Accordingly he sent to him; and when he came before the King, the King invested him with the apparel of Wezeer, and appointed him Wezeer of the Left, appointing 'Abd Allah of the Land Wezeer of the Right. 'Abd Allah of the Land continued in this state a whole year, every day taking the basket full of fruits, and returning with it full of jewels and minerals; and when the fruits were exhausted from the gardens, he used to take raisins and almonds and hazel-nuts and walnuts and figs and other things; and all that he took to him he accepted from him, and he returned to him the basket full of jewels as was his custom.

Now it happened, one day, that he took the basket full of dried fruits, according to his custom, and his companion received them from him; after which, 'Abd Allah of the Land sat upon the shore, and 'Abd Allah of the Sea sat in the water, near the shore, and they proceeded to converse together, talking alternately, until they were led to mention the tombs. Thereupon 'Abd Allah of the Sea said, O my brother, they say that the Prophet (may God favour

and preserve him!) is buried among you in the land. Dost thou then know his tomb? – He answered, Yes. He asked, In what place? He answered, In a city called Teybeh. He said, And do men, the people of the land, visit his tomb? He answered, Yes. And 'Abd Allah of the Sea said, May you derive enjoyment, O people of the land, from visiting this generous, benign, merciful Prophet, whose visitor meriteth his intercession! And hast thou visited him, O my brother? – He answered, No; for I was a poor man, and found not what I should expend on the way, and I have not been independent save from the time when I first knew thee and thou conferredst upon me this prosperity. But the visiting him, after I shall have performed the pilgrimage to the Sacred House of God, hath become incumbent on me; and nothing hath prevented my doing that but my affection for thee; for I cannot separate myself from thee for one day. – Upon this, he of the sea said to him of the land, And dost thou prefer thy affection for me above visiting the tomb of Moḥammad (may God favour and preserve him!), who will intercede for thee on the day of appearance before God, and will save thee from the fire, and by means of whose intercession thou wilt enter Paradise; and for the sake of the love of the world dost thou neglect to visit the tomb of thy Prophet Moḥammad, may God favour and preserve him? He answered, No, by Allah: verily the visitation of him is preferred by me above everything else; but I desire of thee permission that I may visit him this year. He replied, I give thee permission to visit him; and when thou standest by his tomb, give him my salutation. I have also a deposit: so enter the sea with me, that I may take thee to my city, and conduct thee into my house, and entertain thee, and give thee the deposit, in order that thou mayest put it upon the grave of the Prophet (may God favour and preserve him!); and say thou to him, O Apostle of God, 'Abd Allah of the Sea saluteth thee, and hath given to thee this present, and he beggeth thine intercession to save him from the fire. – So 'Abd Allah of the Land said to him, O my brother, thou wast created in the water, and the water is thine abode, and it injureth thee not: then if thou come forth from it to the land, will injury betide thee? He answered, Yes; my body will dry up, and the breezes of the land will blow upon me, and I shall die. – And I in like manner, replied 'Abd Allah of the Land, was created on the land, and the land is

my abode; and if I enter the sea, the water will enter into my body, and suffocate me, and I shall die. But the other said to him, Fear not that; for I will bring thee an ointment, with which thou shalt anoint thy body, and the water will not injure thee, even if thou pass the remainder of thy life going about in the sea; and thou shalt sleep and arise in the sea, and nought will injure thee. So he replied, If the case be so, no harm. Bring me the ointment, that I may try it.

'Abd Allah of the Sea said, Be it so. And he took the basket, and descended into the sea, and was absent a little while. He then returned, having with him some fat like the fat of beef, the colour of which was yellow, like gold, and its scent was sweet; and 'Abd Allah of the Land said to him, What is this, O my brother? He answered him, This is the fat of the liver of a kind of fish, called the dendán. It is the greatest of all kinds of fish, and the most violent of our enemies, and its form is larger than that of any beast of the land existing among you: if it saw the camel or the elephant, it would swallow it. — 'Abd Allah of the Land said to him, O my brother, and what doth this unlucky creature eat? He answered him, It eateth of the beasts of the sea. Hast thou not heard that it is said in the proverb, Like the fish of the sea: the strong eateth the weak? — He replied, Thou hast spoken truth. But have you (he added) many of these dendáns among you in the sea? 'Abd Allah of the Sea answered, Among us are such as none can number except God, whose name be exalted! Then said 'Abd Allah of the Land, Verily I fear that, if I descend with thee, this kind of creature may meet me and devour me. But 'Abd Allah of the Sea replied, Fear not; for when it seeth thee, it will know that thou art a son of Adam, and it will fear thee, and flee. It feareth not aught in the sea as it feareth a son of Adam; for when it hath eaten a son of Adam, it dieth instantly, because the fat of a son of Adam is a deadly poison to this kind of creature. And we collect not the fat of its liver save in consequence of a son of Adam's falling into the sea and being drowned: for his form becometh altered, and often his flesh is torn, and the dendán eateth it, imagining it to be of some of the animals of the sea, and dieth: then we happen to light on it dead, and take the fat of its liver, with which we anoint our bodies, and we go about in the sea. In whatever place is a son of Adam, if there be in that place a hundred or two hundred or a

thousand or more of that kind of creature, and they hear the cry of the son of Adam, all of them die immediately at his crying once, and not one of them can move from its place.

Upon this, 'Abd Allah of the Land said, I place my reliance upon God. He then pulled off the clothes that were upon him, and, having dug a hole on the shore, he buried his clothes; after which, he anointed his person from the parting of his hair to his feet with this ointment. Then he descended into the water, and dived; and he opened his eyes, and the water injured him not. He walked to the right and left; and if he would, he ascended; and if he would, he descended to the bottom. He saw the water of the sea forming as it were a tent over him, and it injured him not. And 'Abd Allah of the Sea said to him, What seest thou, O my brother? He answered him, I see what is good, O my brother, and thou hast spoken truth in that which thou hast said; for the water doth not injure me. Then 'Abd Allah of the Sea said to him, Follow me. So he followed him; and they ceased not to walk from place to place, while he saw before him, and on his right and on his left, mountains of water, and he diverted himself with the view of them and with the view of the different kinds of fish that were sporting in the sea, some great and some small. Among them



were some resembling buffaloes, and some resembling oxen, and some resembling dogs, and some resembling human beings; and every kind to which they drew near fled at seeing 'Abd Allah of the Land. He therefore said to him of the sea, O my brother, wherefore do I see every kind to which we draw near flee from us? And he answered him, Through fear of thee; for everything that God hath created feareth the son of Adam. He ceased not to divert himself with the sight of the wonders of the sea until they came to a high mountain, and 'Abd Allah of the Land walked by the side of that mountain, and suddenly he heard a great cry: so he looked aside, and he saw something black descending upon him from that mountain, and it was as large as a camel, or larger, and cried out. He therefore said to his companion, What is this, O my brother? He answered him, This is the dendán: it is descending in pursuit of me, desiring to devour me: so cry out at it, O my brother, before it reacheth us; for otherwise it will seize me and devour me. Accordingly, 'Abd Allah of the Land cried out at it, and lo, it fell down dead; and when he saw it dead, he said, Extolled be the perfection of God, and his praise! I struck it not with a sword, nor with a knife! How is it that, with the enormity of this creature, it could not bear my cry, but died? – But 'Abd Allah of the Sea said to him, Wonder not: for by Allah, O my brother, were there a thousand or two thousand of this kind, they would not be able to endure the cry of a son of Adam.

They then walked to a city, and they saw its inhabitants to be all damsels, no males being among them. So 'Abd Allah of the Land said, O my brother, what is this city, and what are these damsels? And his companion answered him, This is the city of the damsels; for its inhabitants are of the damsels of the sea. The King of the Sea banisheth them to this city. Every one against whom he is incensed, of the damsels of the sea, he sendeth hither, and she cannot come forth from it; for if she came forth from it, any of the beasts of the sea that saw her would devour her. But in other cities than this, there are men and women. – Then 'Abd Allah of the Land proceeded to divert himself with the view of these damsels, and saw that they had faces like moons, and hair like the hair of women; but they had arms and legs in the fore part of the body, and tails like the tails of fishes. His companion, having diverted him with the view of the inhabitants of this city, went

forth with him, and walked before him to another city, which he saw to be filled with people, females and males, whose forms were like the forms of the damsels before mentioned; and they had tails; but they had no selling nor buying like the people of the land. And he said, O my brother, how do they manage their marriages? His companion answered him, They do not all marry; for we are not all of one religion: among us are Muslims, unitarians; and among us are Christians and Jews and other sects; and those of us who marry are chiefly the Muslims. Whoso desireth to marry, they impose upon him, as a dowry, the gift of a certain number of different kinds of fish, which he catcheth; as many as a thousand or two thousand, or more or less, according to the agreement made between him and the father of the wife. And when he bringeth what is demanded, the family of the bridegroom and the family of the bride assemble and eat the banquet. Then they introduce him to his wife. And after that, he catcheth fish, and feedeth her; or, if he be unable, she catcheth fish, and feedeth him. – 'Abd Allah of the Sea then took him to another city, and after that to another, and so on, until he had diverted him with the sight of eighty cities; and he saw the inhabitants of each city to be unlike the inhabitants of another city; and he said, O my brother, are there any more cities in the sea? His companion said, And what hast thou seen of the cities of the sea, and its wonders? By the generous, merciful Prophet, were I to divert thee for a thousand years, every day with the sight of a thousand cities, and shew thee in every city a thousand wonders, I should not shew thee a twenty-fourth part of the cities of the sea, and its wonders. I have only diverted thee with the view of our own region and our land, and nothing more. – So 'Abd Allah of the Land said to him, O my brother, since the case is so, enough for me is that with the sight of which I have diverted myself; for I have become weary of eating fish, and have spent eighty days in thy company, during which thou hast not fed me, morning and evening, with aught but raw fish, neither broiled nor cooked in any way. But thou hast not diverted me with a sight of thy city. – He replied, As to my city, we have gone a considerable distance beyond it, and it is near the shore from which we came.

Then he returned with him to his city, and when he came to it, he said to him, This is my city. And he saw it to be a small city in

comparison with those with the sight of which he had diverted himself. He entered the city, accompanied by 'Abd Allah of the Sea, who proceeded until he came to a cavern, when he said to him, This is my house; and all the houses of this city are likewise caverns, great and small, in the mountains, as are also all those of all the cities of the sea. For every one who desireth to make for himself a house goeth to the King, and saith to him, I desire to make me a house in such a place. Thereupon the King sendeth with him a tribe of fish called the peckers, assigning as their wages a certain quantity of fish; and they have beaks which crumble rock. They come to the mountain that the intended owner of the house hath chosen, and excavate in it the house with their beaks; and the owner of the house catcheth fish for them, and putteth them into their mouths, until the cavern is completed, when they depart, and the owner of the house taketh up his abode in it. All the people of the sea are in this state: they transact not affairs of commerce, one with another, nor do they serve one another, save by means of fish; and their food is fish. — Then he said to him, Enter. So he entered. And 'Abd Allah of the Sea said, O my daughter! And lo, his daughter advanced to him. She had a face round like the moon, and long hair and heavy hips, and black-edged eyes and a slender waist; but she had a tail. And when she saw 'Abd Allah of the Land with her father, she said to him, O my father, what is this tail-less creature whom thou hast brought with thee? He answered her, O my daughter, this is my companion of the land, from whom I used to bring thee the fruits of the land. Come hither: salute him. — She therefore advanced and saluted him, with an eloquent tongue and fluent speech; and her father said to her, Bring some food for our guest, by whose arrival a blessing hath betided us. And she brought him two large fishes, each of them like a lamb; and he said to him, Eat. So he ate in spite of himself, by reason of his hunger; for he was weary of eating fish, and they had nothing else. And but a short time had elapsed when the wife of 'Abd Allah of the Sea approached. She was of beautiful form, and with her were two children, each child having in his hand a young fish, of which he was craunching bits as a man crauncheth bits of a cucumber. And when she saw 'Abd Allah of the Land with her husband, she said, What is this tail-less creature? The two children also advanced with their sister and



their mother, and they looked at 'Abd Allah of the Land, and said, Yea, by Allah: verily he is tail-less! And they laughed at him. So 'Abd Allah of the Land said to his companion, O my brother, hast thou brought me to make me a laughing-stock to thy children and thy wife? 'Abd Allah of the Sea answered him, Pardon, O my brother: for he who hath no tail existeth not among us; and when one without a tail is found, the Sultán taketh him to laugh at him. But, my brother, be not displeased with these young children and the woman, since their intellects are defective. — Then he cried out at his family, and said to them, Be ye silent! So they feared, and were silent; and he proceeded to appease his mind.

And while he was conversing with him, lo, ten persons, great, strong, and stout, advanced to him, and said, O 'Abd Allah, it hath been told to the King that thou hast with thee a tail-less creature, of the tail-less creatures of the land. So he replied, Yes; and he is this man; for he is my companion: he hath come to me as a guest, and I desire to take him back to the land. But they said to him, We cannot go save with him; and if thou desire to say aught, arise

and take him, and come with him before the King, and what thou sayest to us, say to the King. Therefore 'Abd Allah of the Sea said to him, O my brother, the excuse is manifest, and it is impossible for us to disobey the King; but go with me to the King, and I will endeavour to liberate thee from him, if it be the will of God. Fear not; for when he seeth thee, he will know that thou art of the children of the land; and when he knoweth that thou art of the land, he will without doubt treat thee with honour, and restore thee to the land. – So 'Abd Allah of the Land replied, It is thine to determine; and I will place my dependence upon God, and go with thee. He then took him and proceeded with him until he came to the King; and when the King saw him, he laughed, and said, Welcome to the tail-less! And every one who was around the King began to laugh at him, and to say, Yea, by Allah: verily he is tail-less! Then 'Abd Allah of the Sea advanced to the King, and acquainted him with his circumstances, and said to him, This is of the children of the land, and he is my companion, and he cannot live among us; for he loveth not the eating of fish unless it be fried or otherwise cooked; and I desire that thou give me permission to restore him to the land. The King therefore replied, Since the case is so, and he cannot live among us, I give thee permission to restore him to his place after entertainment. Then the King said, Bring to him the banquet. And they brought him fish of various shapes and colours, and he ate in obedience to the command of the King; after which the King said to him, Demand of me what thou wilt. And 'Abd Allah of the Land replied, I demand of thee that thou give me jewels. So he said, Take ye him to the jewel-house, and let him select what he requireth. Accordingly his companion took him to the jewel-house, and he selected as many as he desired. He then returned with him to his city, and, producing to him a purse, he said to him, Take this as a deposit, and convey it to the tomb of the Prophet, may God favour and preserve him! And he took it, not knowing what was in it.

Then 'Abd Allah of the Sea went forth with him, to conduct him to the land; and he saw, in his way, people engaged in singing and festivity, and a table of fish spread; and the people were eating and singing, and in a state of great rejoicing. So he said to 'Abd Allah of the Sea, Wherefore are these people in a state of great rejoicing? Is a wedding being celebrated among them? – And he

of the sea answered, There is no wedding being celebrated among them; but a person among them is dead. 'Abd Allah of the Land therefore said to him, Do ye, when a person dieth among you, rejoice for him, and sing and eat? His companion answered, Yes. And ye, O people of the land, he added, what do ye? 'Abd Allah of the Land answered, When a person among us dieth, we mourn for him, and weep, and the women slap their faces, and rend the bosoms of their garments, in grief for him who is dead. And upon this, 'Abd Allah of the Sea stared at 'Abd Allah of the Land, and said, Give me the deposit. So he gave it to him. Then 'Abd Allah of the Sea took him forth to the land, and said to him, I have broken off my companionship with thee, and my friendship for thee, and after this day thou shalt not see me, nor will I see thee. – Wherefore, said 'Abd Allah of the Land, are these words? 'Abd Allah of the Sea said, Are ye not, O people of the land, a deposit of God? – Yes, answered he of the land. And the other rejoined, Then how is it that it is not agreeable to you that God should take his deposit, but on the contrary ye weep for it? And how should I give thee the deposit for the Prophet (may God favour and preserve him!), seeing that ye, when the new-born child cometh to you, rejoice in it, though God (whose name be exalted!) putteth into it the soul as a deposit? Then, when He taketh that soul, how is it that it grieveth you, and ye weep and mourn? Such being the case, we have no need of your companionship. – He then left him, and went back to the sea.

So upon this, 'Abd Allah of the Land put on his clothes, and took his jewels, and repaired to the King, who met him with a longing desire to see him, and rejoiced at his return, and said to him, How art thou, O my son-in-law, and what hath been the cause of thine absence from me during this period? He therefore told him his story, and what he had seen of the wonders in the sea; whereat the King wondered. He acquainted him also with that which 'Abd Allah of the Sea had said; and he replied, Thou art the person who erred, in thy giving this information. 'Abd Allah of the Land persevered for a length of time in going to the shore of the sea, and calling out to 'Abd Allah of the Sea; but he answered him not, nor came to him. So 'Abd Allah of the Land relinquished the hope of seeing him again, and he and the King, his father-in-law and their family resided in the most happy state

and in the practice of good deeds until they were visited by the terminator of delights and the separator of companions, and they all died. — Extolled be the perfection of the Living who dieth not, and to whom belongeth the dominion that is apparent and the dominion that is hidden, and who is able to accomplish everything, and is gracious and knowing with respect to his servants!

