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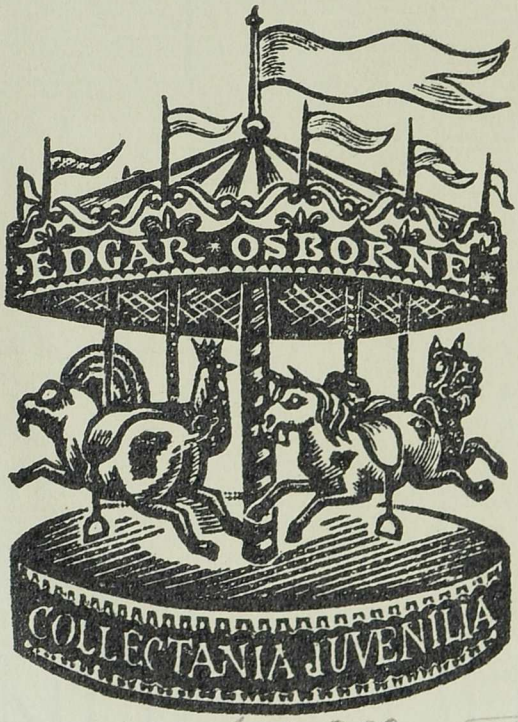

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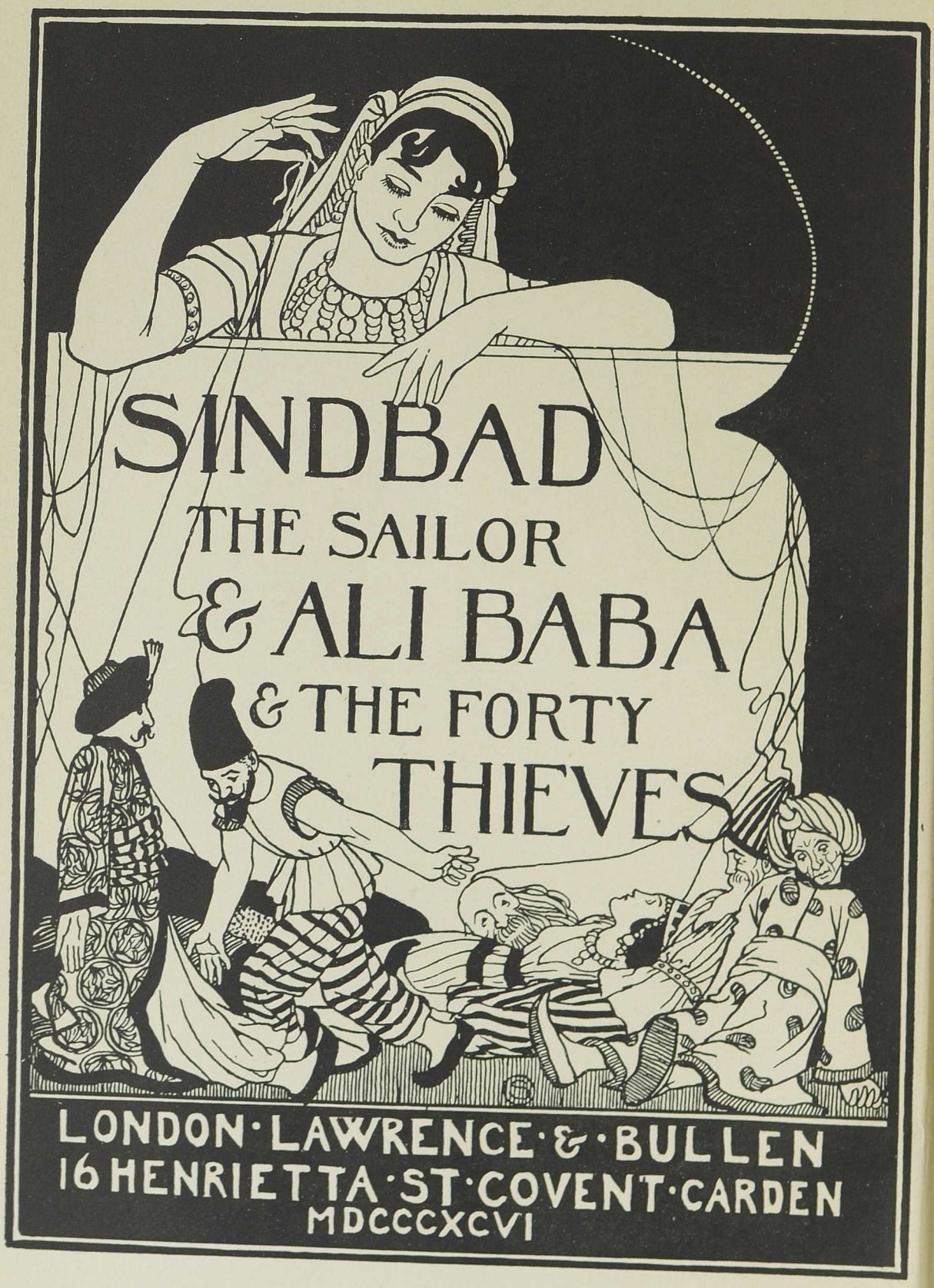
Percy H. Grice.

from his friend A.B.

Christmas 1902.

SINDBAD
THE SAILOR

AND ALI BABA
AND THE FORTY THIEVES


SINDBAD
THE SAILOR
& ALI BABA
& THE FORTY
THIEVES
LONDON · LAWRENCE · & · BULLEN
16 HENRIETTA · ST · COVENT · GARDEN
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SINDBAD
THE SAILOR
AND ALI BABA
AND THE FORTY THIEVES

ILLUSTRATED BY WILLIAM STRANG
AND J. B. CLARK

LONDON
LAWRENCE AND BULLEN
16 HENRIETTA STREET, COVENT GARDEN
1896

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NOTE

In the present Edition, Edward William Lane's translation has been followed for SINDBAD THE SAILOR, *and the Rev. Jonathan Scott's for* ALI BABA AND THE FORTY THIEVES.

SINDBAD THE SAILOR

THE STORY OF

ES-SINDIBÁD OF THE SEA

AND

ES-SINDIBÁD OF THE LAND

THERE was, in the time of the Khaleefeh, the Prince of the Faithful, Hároon Er-Rasheed, in the city of Baghdád, a man called Es-Sindibád the Porter. He was a man in poor circumstances, who bore burdens for hire upon his head. And it happened to him that he bore one day a heavy burden, and that day was excessively hot; so he was wearied by the load, and perspired profusely, the heat violently oppressing him. In this state he passed by the door of a merchant, the ground before which was swept and sprinkled, and there

the air was temperate; and by the side of the door was a wide maṣṭabah. The porter therefore put down his burden upon that maṣṭabah, to rest himself, and to scent the air; and when he had done so, there came forth upon him, from the door, a pleasant, gentle gale, and an exquisite odour, wherewith the porter was delighted. He seated himself upon the edge of the maṣṭabah, and heard in that place the melodious sounds of stringed instruments, with the lute among them, and mirth-exciting voices, and varieties of distinct recitations. He heard also the voices of birds, warbling, and praising God (whose name be exalted!) with diverse tones and with all dialects; consisting of turtle-doves and hezárs and blackbirds and nightingales and ring-doves and keerawáns; whereupon he wondered in his mind, and was moved with great delight. He then advanced to that door, and found within the house a great garden, wherein he beheld pages and slaves and servants and other dependants, and such things as existed not elsewhere save in the abodes of Kings and Sulṭáns; and after that, there blew upon him the odour of delicious, exquisite viands, of all different kinds, and of delicious wine.

Upon this he raised his eyes towards heaven,

and said, "Extolled be Thy perfection, O Lord! O Creator! O Supplier of the conveniences of life! Thou suppliest whom Thou wilt without reckoning! O Allah, I implore Thy forgiveness of all offences, and turn to Thee repenting of all faults! O Lord, there is no animadverting upon Thee with respect to Thy judgment and Thy power; for Thou art not to be questioned regarding that which Thou doest, and Thou art able to do whatsoever Thou wilt! Extolled be Thy perfection! Thou enrichest whom Thou wilt, and whom Thou wilt Thou impoverishest! Thou magnifiest whom Thou wilt, and whom Thou wilt Thou abasest! There is no deity but Thou! How great is Thy dignity! and how mighty is Thy dominion! and how excellent is Thy government! Thou hast bestowed favours upon him whom Thou choosest among Thy servants, and the owner of this place is in the utmost affluence, delighting himself with pleasant odours and delicious meats and exquisite beverages of all descriptions. And Thou hast appointed unto Thy creatures what Thou wilt, and what Thou hast predestined for them; so that among them one is weary, and another is at ease; and one of them is prosperous, and another is like me, in the extreme of fatigue and abjection!" And he recited thus:—

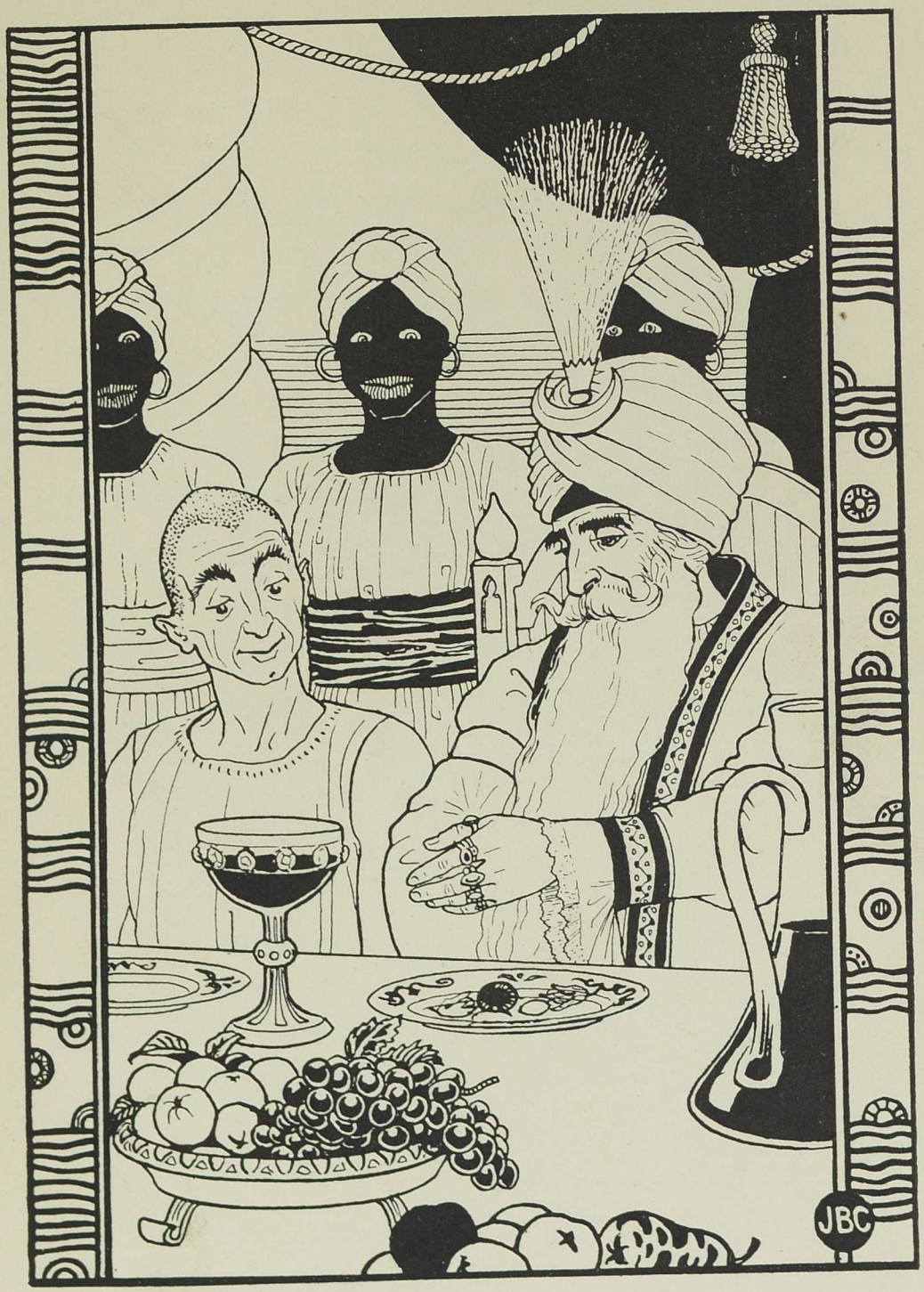
"How many wretched persons are destitute of ease! and how many are in luxury, reposing in the shade!
I find myself afflicted by trouble beyond measure; and strange is my condition, and heavy is my load!
Others are in prosperity, and from wretchedness are free, and never for a single day have borne a load like mine;
Incessantly and amply blest, throughout the course of life, with happiness and grandeur, as well as drink and meat.
All men whom God hath made are in origin alike; and I resemble this man, and he resembleth me;
But otherwise, between us is a difference as great as the difference that we find between wine and vinegar.
Yet in saying this, I utter no falsehood against Thee, [O my Lord;] for Thou art wise, and with justice Thou hast judged."

And when Es-Sindibád the Porter had finished the recitation of his verses, he desired to take up his burden and to depart. But, lo, there came forth to him from that door a young page, handsome in countenance, comely in stature, magnificent in apparel; and he laid hold upon the porter's hand, saying to him, "Enter: answer the summons of my master; for he calleth for thee." And the porter would have refused to enter with the page; but he could not. He therefore deposited his burden with the door-keeper in the entrance-passage, and, entering the house with the page, he found it to be a handsome mansion, presenting an appearance of joy and majesty. And he looked towards a grand chamber, in which he beheld noblemen and great lords; and in it were all kinds of flowers, and all

kinds of sweet scents, and varieties of dried and fresh fruits, together with abundance of various kinds of exquisite viands, and beverage prepared from the fruit of the choicest grape-vines. In it were also instruments of music and mirth, and varieties of beautiful slave-girls, all ranged in proper order. And at the upper end of that chamber was a great and venerable man, in the sides of whose beard grey hairs had begun to appear. He was of handsome form, comely in countenance, with an aspect of gravity and dignity and majesty and stateliness. So, upon this, Es-Sindibád the Porter was confounded, and he said within himself, "By Allah, this place is a portion of Paradise, or it is the palace of a King or Sulṭán!" Then, putting himself in a respectful posture, he saluted the assembly, prayed for them, and kissed the ground before them; after which he stood, hanging down his head in humility. But the master of the house gave him permission to seat himself. He therefore sat. And the master of the house had caused him to draw near unto him, and now began to cheer him with conversation, and to welcome him; and he put before him some of the various excellent, delicious, exquisite viands. So Es-Sindibád the Porter advanced, and, having said, "In the name of God, the Compassionate,

the Merciful,"—ate until he was satisfied and satiated, when he said, "Praise be to God in every case!"—and washed his hands, and thanked them for this.

The master of the house then said, "Thou art welcome, and thy day is blessed. What is thy name, and what trade dost thou follow?"—"O my master," he answered, "my name is Es-Sindibád the Porter, and I bear upon my head men's merchandise for hire." And at this, the master of the house smiled, and he said to him, "Know, O porter, that thy name is like mine; for I am Es-Sindibád of the Sea: but, O porter, I desire that thou let me hear the verses that thou wast reciting when thou wast at the door." The porter therefore was ashamed, and said to him, "I conjure thee by Allah that thou be not angry with me; for fatigue and trouble, and paucity of what the hand possesseth, teach a man ill manners, and impertinence." His host, however, replied, "Be not ashamed; for thou hast become my brother: recite then the verses, since they pleased me when I heard them from thee as thou recitedst them at the door." So upon this the porter recited to him those verses, and they pleased him, and he was moved with delight on hearing them. He then said to him: O porter, know that my story is



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wonderful, and I will inform thee of all that happened to me and befell me before I attained this prosperity and sat in this place wherein thou seest me. For I attained not this prosperity and this place save after severe fatigue and great trouble and many terrors. How often have I endured fatigue and toil in my early years! I have performed seven voyages, and connected with each voyage is a wonderful tale, that would confound the mind. All that which I endured happened by fate and destiny, and from that which is written there is no escape nor flight.

THE FIRST VOYAGE OF ES-SINDIBÁD OF THE SEA.

NOW, O masters, O noble persons, that I had a father, a merchant, who was one of the first in rank among the people and the merchants, and who possessed abundant wealth and ample fortune. He died when I was a young child, leaving to me wealth and buildings and fields; and when I grew up, I put my hand upon the whole of the property, ate well and drank well, associated with the young men, wore handsome apparel, and passed my life with my friends and companions, feeling confident that this course would continue and profit me; and I ceased not to live in this manner for a length of time. I then returned to my reason, and recovered from my heedlessness, and found that my wealth had passed away, and my condition had changed, and all [the money] that I had possessed had gone. I recovered not to see

my situation, but in a state of fear and confusion of mind, and remembered a tale that I had heard before, the tale of our lord Suleymán the son of Dáood (on both of whom be peace!) respecting his saying, "Three things are better than three: the day of death is better than the day of birth; and a living dog is better than a dead lion; and the grave is better than the palace." Then I arose, and collected what I had, of effects and apparel, and sold them; after which I sold my buildings and all that my hand possessed, and amassed three thousand pieces of silver; and it occurred to my mind to travel to the countries of other people; and I remembered one of the sayings of the poets, which was this:—

> In proportion to one's labour, eminences are gained; and he who seeketh eminence passeth sleepless nights.
> He diveth in the sea who seeketh for pearls, and succeedeth in acquiring lordship and good fortune.
> Whoso seeketh eminence without labouring for it, loseth his life in the search of vanity.

Upon this, I resolved, and arose, and bought for myself goods and commodities and merchandise, with such other things as were required for travel; and my mind had consented to my performing a sea-voyage. So I embarked in a ship, and it descended to the city of El-Basrah, with a company of merchants; and we traversed

the sea for many days and nights. We had passed by island after island, and from sea to sea, and from land to land; and in every place by which we passed we sold and bought, and exchanged merchandise. We continued our voyage until we arrived at an island like one of the gardens of Paradise, and at that island the master of the ship brought her to anchor with us. He cast the anchor, and put forth the landing-plank, and all who were in the ship landed upon that island. They had prepared for themselves fire-pots, and they lighted the fires in them; and their occupations were various: some cooked; others washed; and others amused themselves. I was among those who were amusing themselves upon the shores of the island, and the passengers were assembled to eat and drink and play and sport. But while we were thus engaged, lo, the master of the ship, standing upon its side, called out with his loudest voice, "O ye passengers, whom may God preserve! come up quickly into the ship, hasten to embark, and leave your merchandise, and flee for your lives, and save yourselves from destruction; for this apparent island, upon which ye are, is not really an island, but it is a great fish that hath become stationary in the midst of the sea, and

the sand hath accumulated upon it, so that it hath become like an island, and trees have grown upon it since times of old; and when ye lighted upon it the fire, it felt the heat, and put itself in motion, and now it will descend with you into the sea, and ye will all be drowned: then seek for yourselves escape before destruction, and leave the merchandise!" The passengers, therefore, hearing the words of the master of the ship, hastened to go up into the vessel, leaving the merchandise, and their other goods, and their copper cooking-pots, and their fire-pots; and some reached the ship, and others reached it not. The island had moved, and descended to the bottom of the sea, with all that were upon it, and the roaring sea, agitated with waves, closed over it.

I was among the number of those who remained behind upon the island; so I sank in the sea with the rest who sank. But God (whose name be exalted!) delivered me and saved me from drowning, and supplied me with a great wooden bowl, of the bowls in which the passengers had been washing, and I laid hold upon it and got into it, induced by the sweetness of life, and beat the water with my feet as with oars, while the waves sported with me, tossing me to the right and left. The master of the vessel had

caused her sails to be spread, and pursued his voyage with those who had embarked, not regarding such as had been submerged; and I ceased not to look at that vessel until it was concealed from my eye. I made sure of destruction, and night came upon me while I was in this state; but I remained so a day and a night, and the wind and the waves aided me until the bowl came to a stoppage with me under a high island, whereon were trees overhanging the sea. So I laid hold upon a branch of a lofty tree, and clung to it, after I had been at the point of destruction; and I kept hold upon it until I landed on the island, when I found my legs benumbed, and saw marks of the nibbling of fish upon their hams, of which I had been insensible by reason of the violence of the anguish and fatigue I was suffering.

I threw myself upon the island like one dead, and was unconscious of my existence, and drowned in my stupefaction; and I ceased not to remain in this condition until the next day. The sun having then risen upon me, I awoke upon the island, and found that my feet were swollen, and that I had become reduced to the state in which I then was. Awhile I dragged myself along in a sitting posture, and then I

crawled upon my knees. And there were in the island fruits in abundance, and springs of sweet water: therefore I ate of those fruits; and I ceased not to continue in this state for many days and nights. My spirit had then

revived, my soul had returned to me, and my power of motion was renewed; and I began to meditate, and to walk along the shore of the island, amusing myself among the trees with the sight of the things that God (whose name be

exalted!) had created; and I had made for myself a staff from those trees, to lean upon it. Thus I remained until I walked, one day, upon the shore of the island, and there appeared unto me an indistinct object in the distance. I imagined that it was a wild beast, or one of the beasts of the sea; and I walked towards it, ceasing not to gaze at it; and, lo, it was a mare, of superb appearance, tethered in a part of the island by the sea-shore. I approached her; but she cried out against me with a great cry, and I trembled with fear of her, and was about to return, when, behold, a man came forth from beneath the earth, and he called to me and pursued me, saying to me, "Who art thou, and whence hast thou come, and what is the cause of thine arrival in this place?" So I answered him, "O my master, know that I am a stranger, and I was in a ship, and was submerged in the sea with certain others of the passengers; but God supplied me with a wooden bowl, and I got into it, and it bore me along until the waves cast me upon this island." And when he heard my words, he laid hold of my hand and said to me, "Come with me." I therefore went with him, and he descended with me into a grotto beneath the earth, and con-

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ducted me into a large subterranean chamber, and, having seated me at the upper end of that chamber, brought me some food. I was hungry; so I ate until I was satiated and contented, and my soul became at ease. Then he asked me respecting my case, and what had happened to me; wherefore I acquainted him with my whole affair from beginning to end; and he wondered at my story.

And when I had finished my tale, I said, "I conjure thee by Allah, O my master, that thou be not displeased with me: I have acquainted thee with the truth of my case and of what hath happened to me, and I desire of thee that thou inform me who thou art, and what is the cause of thy dwelling in this chamber that is beneath the earth, and what is the reason of thy tethering this mare by the seaside." So he replied, "Know that we are a party dispersed in this island, upon its shores, and we are the grooms of the King El-Mihráj, having under our care all his horses; and every month, when moonlight commenceth, we bring the swift mares, and tether them in this island, every mare that has not foaled, and conceal ourselves in this chamber beneath the earth, that they may attract the sea-horses. This is the time of the coming forth of the sea-

horse; and afterwards, if it be the will of God (whose name be exalted!), I will take thee with me to the King El-Mihráj, and divert thee with the sight of our country. Know, moreover, that if thou hadst not met with us, thou hadst not seen any one in this place, and wouldst have died in misery, none knowing of thee. But I will be the means of the preservation of thy life, and of thy return to thy country." I therefore prayed for him, and thanked him for his kindness and beneficence; and while we were thus talking, the horse came forth from the sea, as he had said. And shortly after, his companions came, each leading a mare; and, seeing me with him, they inquired of me my story, and I told them what I had related to him. They then drew near to me, and spread the table, and ate, and invited me: so I ate with them; after which, they arose, and mounted the horses, taking me with them, having mounted me on a mare.

We commenced our journey, and proceeded without ceasing until we arrived at the city of the King El-Mihráj, and they went in to him and acquainted him with my story. He therefore desired my presence, and they took me in to him, and stationed me before him; whereupon I saluted him, and he returned my salutation, and welcomed me,

greeting me in an honourable manner, and inquired of me respecting my case. So I informed him of all that had happened to me, and of all that I had seen, from beginning to end; and he wondered at that which had befallen me and happened to me, and said to me, "O my son, by Allah thou hast experienced an extraordinary preservation, and had it not been for the predestined length of thy life, thou hadst not escaped from these difficulties; but praise be to God for thy safety!" Then he treated me with beneficence and honour, caused me to draw near to him, and began to cheer me with conversation and courtesy; and he made me his superintendent of the sea-port, and registrar of every vessel that came to the coast. I stood in his presence to transact his affairs, and he favoured me and benefited me in every respect; he invested me with a handsome and costly dress, and I became a person high in credit with him in intercessions, and in accomplishing the affairs of the people. I ceased not to remain in his service for a long time; and whenever I went to the shore of the sea, I used to inquire of the merchants and travellers and sailors respecting the direction of the city of Baghdád, that perchance some one might inform me of it, and I might go with him thither and

return to my country; but none knew it, nor knew any one who went to it. At this I was perplexed, and I was weary of the length of my absence from home; and in this state I continued for a length of time, until I went in one day to the King El-Mihráj, and found with him a party of Indians. I saluted them, and they returned my salutation, and welcomed me, and asked me respecting my country; after which, I questioned them as to their country, and they told me that they consisted of various races. Among them are the Shákireeyeh, who are the most noble of their races, who oppress no one, nor offer violence to any. And among them are a class called the Bráhmans, a people who never drink wine; but they are persons of pleasure and joy and sport and merriment, and possessed of camels and horses and cattle. They informed me also that the Indians are divided into seventy-two classes; and I wondered at this extremely. And I saw, in the dominions of the King El-Mihráj, an island, among others, which is called Kásil, in which is heard the beating of tambourines and drums throughout the night, and the islanders and travellers informed us that Ed-Dejjál is in it. I saw too, in the sea in which is that island, a fish two hundred cubits long, and

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the fishermen fear it; wherefore they knock some pieces of wood, and it fleeth from them: and I saw a fish whose face was like that of the owl. I likewise saw during that voyage many wonderful and strange things, such that, if I related them to you, the description would be too long.

I continued to amuse myself with the sight of those islands and the things that they contained, until I stood one day upon the shore of the sea, with a staff in my hand, as was my custom, and, lo, a great vessel approached, wherein were many merchants; and when it arrived at the harbour of the city, and its place of anchoring, the master furled its sails, brought it to an anchor by the shore, and put forth the landing-plank; and the sailors brought out every thing that was in that vessel to the shore. They were slow in taking forth the goods, while I stood writing their account, and I said to the master of the ship, "Doth aught remain in thy vessel?" He answered, "Yes, O my master; I have some goods in the hold of the ship; but their owner was drowned in the sea at one of the islands during our voyage hither, and his goods are in our charge; so we desire to sell them, and to take a note of their price, in order to convey it to his family in the city of

Baghdád, the Abode of Peace." I therefore said to the master, "What was the name of that man, the owner of the goods?" He answered, "His name was Es-Sindibád of the Sea, and he was drowned on his voyage with us in the sea." And when I heard his words, I looked at him with a scrutinising eye, and recognised him; and I cried out at him with a great cry, and said, "O master, know that I am the owner of the goods which thou hast mentioned, and I am Es-Sindibád of the Sea, who descended upon the island from the ship, with the other merchants who descended; and when the fish that we were upon moved, and thou calledst out to us, some got up into the vessel, and the rest sank, and I was among those who sank. But God (whose name be exalted!) preserved me and saved me from drowning by means of a large wooden bowl, of those in which the passengers were washing, and I got into it, and began to beat the water with my feet, and the wind and the waves aided me until I arrived at this island, when I landed on it, and God (whose name be exalted!) assisted me, and I met the grooms of the King El-Mihráj, who took me with them and brought me to this city. They then led me in to the King El-Mihráj, and I

acquainted him with my story; whereupon he bestowed benefits upon me, and appointed me clerk of the harbour of this city, and I obtained profit in his service, and favour with him. Therefore these goods that thou hast are my goods and my portion."

But the master said, "There is no strength nor power but in God, the High, the Great! There is no longer faith nor conscience in any one!"—"Wherefore, O master," said I, "when thou hast heard me tell thee my story?" He answered, "Because thou heardest me say that I had goods whose owner was drowned: therefore thou desirest to take them without price; and this is unlawful to thee; for we saw him when he sank, and there were with him many of the passengers, not one of whom escaped. How then dost thou pretend that thou art the owner of the goods?" So I said to him, "O master, hear my story, and understand my words, and my veracity will become manifest to thee; for falsehood is a characteristic of the hypocrites." Then I related to him all that I had done from the time that I went forth with him from the city of Baghdád until we arrived at that island upon which we were submerged in the sea, and I mentioned to him

some circumstances that had occurred between me and him. Upon this, therefore, the master and the merchants were convinced of my veracity, and recognised me; and they congratulated me on my safety, all of them saying, "By Allah, we believed not that thou hadst escaped drowning; but God hath granted thee a new life." They then gave me the goods, and I found my name written upon them, and nought of them was missing. So I opened them, and took forth from them something precious and costly; the sailors of the ship carried it with me, and I went up with it to the King to offer it as a present, and informed him that this ship was the one in which I was a passenger. I told him also that my goods had arrived all entire, and that this present was a part of them. And the King wondered at this affair extremely; my veracity in all that I had said became manifest to him, and he loved me greatly, and treated me with exceeding honour, giving me a large present in return for mine.

Then I sold my bales, as well as the other goods that I had, and gained upon them abundantly; and I purchased other goods and merchandise and commodities of that city. And

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when the merchants of the ship desired to set forth on their voyage, I stowed all that I had in the vessel, and, going in to the King, thanked him for his beneficence and kindness; after which I begged him to grant me permission to depart on my voyage to my country and my family. So he bade me farewell, and gave me an abundance of things at my departure, of the commodities of that city; and when I had taken leave of him, I embarked in the ship, and we set sail by the permission of God, whose name be exalted! Fortune served us, and destiny aided us, and we ceased not to prosecute our voyage night and day until we arrived in safety at the city of El-Baṣrah. There we landed, and remained a short time; and I rejoiced at my safety, and my return to my country; and after that, I repaired to the city of Baghdád, the Abode of Peace, with abundance of bales and goods and merchandise of great value. Then I went to my quarter, and entered my house, and all my family and companions came to me. I procured for myself servants and other dependants, and memlooks and concubines and male black slaves, so that I had a large establishment; and I purchased houses and other immovable possessions, more than I had at first. I enjoyed the society of my companions and friends, ex-

ceeding my former habits, and forgot all that I had suffered from fatigue, and absence from my native country, and difficulty, and the terrors of travel. I occupied myself with delights and pleasures, and delicious meats and exquisite drinks, and continued in this state. Such were the events of the first of my voyages; and to-morrow, if it be the will of God (whose name be exalted!), I will relate to you the tale of the second of the seven voyages.

Es-Sindibád of the Sea then made Es-Sindibád of the Land to sup with him; after which he gave orders to present him with a hundred pieces of gold, and said to him, "Thou hast cheered us by thy company this day." So the porter thanked him, and took from him what he had given him, and went his way, meditating upon the events that befell and happened to mankind, and wondering extremely. He slept that night in his abode; and when the morning came, he repaired to the house of Es-Sindibád of the Sea, and went in to him; and he welcomed him, and treated him with honour, seating him by him. And after the rest of his companions had come, the food and drink were set before them, and the time was pleasant to them, and they were merry. Then Es-Sindibád of the Sea began his narrative thus:—

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THE SECOND VOYAGE OF ES-SINDIBÁD OF THE SEA.

NOW, O my brothers, that I was enjoying a most comfortable life, and the most pure happiness, as ye were told yesterday, until it occurred to my mind, one day, to travel again to the lands of other people, and I felt a longing for the occupation of traffic, and the pleasure of seeing the countries and islands of the world, and gaining my subsistence. I resolved upon that affair, and, having taken forth from my money a large sum, I purchased with it goods and merchandise suitable for travel, and packed them up. Then I went to the bank of the river, and found a handsome new vessel, with sails of comely canvas, and it had a numerous crew, and was superfluously equipped. So I embarked my bales in it, as did also a party of merchants besides, and we set sail that day. The voyage was pleasant to us, and we ceased not to pass

from sea to sea, and from island to island; and at every place where we cast anchor, we met the merchants and the grandees, and the sellers and buyers, and we sold and bought, and exchanged goods. Thus we continued to do until destiny conveyed us to a beautiful island, abounding with trees bearing ripe fruits, where flowers diffused their fragrance, with birds warbling, and pure rivers: but there was not in it an inhabitant, nor a blower of a fire. The master anchored our vessel at that island, and the merchants with the other passengers landed there, to amuse themselves with the sight of its trees, and to extol the perfection of God, the One, the Omnipotent, and to wonder at the power of the Almighty King. I also landed upon the island with the rest, and sat by a spring of pure water among the trees. I had with me some food, and I sat in that place eating what God (whose name be exalted!) had allotted me. The zephyr was sweet to us in that place, and the time was pleasant to me; so slumber overcame me, and I reposed there, and became immersed in sleep, enjoying that sweet zephyr, and the fragrant gales. I then arose, and found not in the place a human being nor a Jinnee. The vessel had gone with the passengers, and not one of them remembered

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me, neither any of the merchants nor any of the sailors: so they left me in the island.

I looked about it to the right and left, and found not in it any one save myself. I was therefore affected with violent vexation, not to be exceeded, and my gall-bladder almost burst by reason of the severity of my grief and mourning and fatigue. I had not with me aught of worldly goods, neither food nor drink, and I had become desolate, weary in my soul, and despairing of life; and I said, "Not every time doth the jar escape unbroken; and if I escaped the first time, and found him who took me with him from the shore of the island to the inhabited part, far, far from me this time is the prospect of my finding him who will convey me to inhabited lands!" Then I began to weep and wail for myself until vexation overpowered me; and I blamed myself for that which I had done, and for my having undertaken this voyage and fatigue after I had been reposing at ease in my abode and my country, in ample happiness, and enjoying good food and good drink and good apparel, and had not been in want of anything, either of money or goods or merchandise. I repented of my having gone forth from the city of Baghdád, and set out on a voyage over the sea, after the fatigue that I

had suffered during my first voyage, and I felt at the point of destruction, and said, "Verily to God we belong, and verily unto Him we return!" And I was in the predicament of the mad. After that, I rose and stood up, and walked about the island to the right and left, unable to sit in one place. Then I climbed up a lofty tree; and began to look from it to the right and left; but saw nought save sky and water, and trees and birds, and islands and sands. Looking, however, with a scrutinising eye, there appeared to me on the island a white object, indistinctly seen in the distance, of enormous size: so I descended from the tree, and went towards it, and proceeded in that direction without stopping until I arrived at it; and, lo, it was a huge white dome, of great height and large circumference. I drew near to it, and walked round it; but perceived no door to it; and I found that I had not strength nor activity to climb it, on account of its exceeding smoothness. I made a mark at the place where I stood, and went round the dome measuring its circumference; and, lo, it was fifty full paces; and I meditated upon some means of gaining an entrance into it.

The close of the day, and the setting of the sun, had now drawn near; and, behold, the sun

was hidden, and the sky became dark, and the sun was veiled from me. I therefore imagined

that a cloud had come over it; but this was in the season of summer: so I wondered; and I raised my head, and, contemplating that object

attentively, I saw that it was a bird, of enormous size, bulky body, and wide wings, flying in the air; and this it was that concealed the body of the sun, and veiled it from view upon the island. At this my wonder increased, and I remembered a story which travellers and voyagers had told me long before, that there is, in certain of the islands, a bird of enormous size, called the rukh', that feedeth its young ones with elephants. I was convinced, therefore, that the dome which I had seen was one of the eggs of the rukh'. I wondered at the works of God (whose name be exalted!); and while I was in this state, lo, that bird alighted upon the dome, and brooded over it with its wings, stretching out its legs behind upon the ground; and it slept over it.—Extolled be the perfection of Him who sleepeth not!—Thereupon I arose, and unwound my turban from my head, and folded it and twisted it so that it became like a rope; and I girded myself with it, binding it tightly round my waist, and tied myself by it to one of the feet of that bird, and made the knot fast, saying within myself, "Perhaps this bird will convey me to a land of cities and inhabitants, and that will be better than my remaining in this island." I passed the night sleepless, fearing that, if I slept, the bird would fly away with me when I

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was not aware; and when the dawn came, and morn appeared, the bird rose from its egg, and uttered a great cry, and drew me up into the sky. It ascended and soared up so high that I imagined it had reached the highest region of the sky; and after that, it descended with me gradually until it alighted with me upon the earth, and rested upon a lofty spot. So when I reached the earth, I hastily untied the bond from its foot, fearing it, though it knew not of me nor was sensible of me; and after I had loosed my turban from it, and disengaged it from its foot, shaking as I did so, I walked away. Then it took something from the face of the earth in its talons, and soared to the upper region of the sky; and I looked attentively at that thing, and, lo, it was a serpent, of enormous size, of great body, which it had taken and carried off towards the sea; and I wondered at that event.

After this, I walked about that place, and found myself upon an eminence, beneath which was a large, wide, deep valley; and by its side a great mountain, very high; no one could see its summit by reason of its excessive height, and no one had power to ascend it. I therefore blamed myself for that which I had done, and said, "Would that I had remained in the island,

since it is better than this desert place; for in the island are found, among various fruits, what I might have eaten, and I might have drunk of its rivers; but in this place are neither trees nor fruits nor rivers: and there is no strength nor power but in God, the High, the Great! Verily every time that I escape from a calamity, I fall into another that is greater and more severe!" Then I arose, and emboldened myself, and walked in that valley; and I beheld its ground to be composed of diamonds, with which they perforate minerals and jewels, and with which also they perforate porcelain and the onyx; and it is a stone so hard that neither iron nor rock have any effect upon it, nor can any one cut off aught from it, or break it, unless by means of the lead-stone. All that valley was likewise occupied by serpents and venomous snakes, every one of them like a palm-tree; and by reason of its enormous size, if an elephant came to it, it would swallow it. Those serpents appeared in the night, and hid themselves in the day, fearing lest the rukh' and the vulture should carry them off, and after that tear them in pieces; and the cause of that I know not. I remained in that valley, repenting of what I had done, and said within myself, "By Allah,

I have hastened my own destruction!" The day departed from me, and I began to walk along that valley, looking for a place in which to pass the night, fearing those serpents, and forgetting my food and drink and subsistence, occupied only by care for my life. And there appeared to me a cave near by; so I walked thither, and I found its entrance narrow. I therefore entered it, and, seeing a large stone by its mouth, I pushed it, and stopped with it the mouth of the cave while I was within it; and I said within myself, "I am safe now that I have entered this place; and when daylight shineth upon me, I will go forth, and see what destiny will do." Then I looked within the cave, and beheld a huge serpent sleeping at the upper end of it over its eggs. At this my flesh quaked, and I raised my head, and committed my case to fate and destiny; and I passed all the night sleepless, until the dawn rose and shone, when I removed the stone with which I had closed the entrance of the cave, and went forth from it like one intoxicated, giddy from excessive sleeplessness and hunger and fear.

I then walked along the valley; and while I was thus occupied, lo, a great slaughtered animal

fell before me, and I found no one. So I wondered thereat extremely; and I remembered a story that I had heard long before from certain of the merchants and travellers, and persons in the habit of journeying about,—that in the mountains of the diamonds are experienced great terrors, and that no one can gain access to the diamonds, but that the merchants who import them know a stratagem by means of which to obtain them; that they take a sheep, and slaughter it, and skin it, and cut up its flesh, which they throw down from the mountain to the bottom of the valley; so, descending fresh and moist, some of these stones stick to it. Then the merchants leave it until midday, and birds of the large kind of vulture and the aquiline vulture descend to that meat, and, taking it in their talons, fly up to the top of the mountain; whereupon the merchants come to them, and cry out at them, and they fly away from the meat. The merchants then advance to that meat, and take from it the stones sticking to it; after which they leave the meat for the birds and the wild beasts, and carry the stones to their countries. And no one can procure the diamonds but by means of this stratagem. Therefore when I beheld that slaughtered animal, and remembered this story, I arose and

went to the slaughtered beast. I then selected a great number of these stones, and put them into my pocket, and within my clothes; and I proceeded to select, and to put into my pockets and my girdle and my turban, and within my

clothes. And while I was doing thus, lo, another great slaughtered animal. So I bound myself to it with my turban, and, laying myself down on my back, placed it upon my bosom, and grasped it firmly. Thus it was raised high above the ground; and, behold, a vulture descended upon it, seized it

with its talons, and flew up with it into the air, with me attached to it; and it ceased not to soar up until it had ascended with it to the summit of the mountain, when it alighted with it, and was about to tear off some of it. And thereupon a great and loud cry arose from behind that vulture, and something made a clattering with a piece of wood upon the mountain; whereat the vulture flew away in fear, and soared into the sky.

I therefore disengaged myself from the slaughtered animal, with the blood of which my clothes were polluted; and I stood by its side. And, lo, the merchant who had cried out at the vulture advanced to the slaughtered animal, and saw me standing there. He spoke not to me; for he was frightened at me, and terrified; but he came to the slaughtered beast, and turned it over; and, not finding anything upon it, he uttered a loud cry, and said, "Oh, my disappointment! There is no strength nor power but in God! We seek refuge with God from Satan the accursed!" He repented, and struck hand upon hand, and said, "Oh, my grief! What is this affair?" So I advanced to him, and he said to me, "Who art thou, and what is the reason of thy coming to this place?" I answered him, "Fear not, nor be alarmed; for

I am a human being, of the best of mankind; and I was a merchant, and my tale is marvellous, and my story extraordinary, and the cause of my coming to this mountain and this valley is wondrous to relate. Fear not; for thou shalt receive of me what will rejoice thee: I have with me abundance of diamonds, of which I will give thee as much as will suffice thee, and every piece that I have is better than all that would come to thee by other means: therefore be not timorous nor afraid." And upon this the man thanked me, and prayed for me, and conversed with me; and, lo, the other merchants heard me talking with their companion; so they came to me. Each merchant had thrown down a slaughtered animal; and when they came to us, they saluted me, and congratulated me on my safety, and took me with them; and I acquainted them with my whole story, relating to them what I had suffered on my voyage, and telling them the cause of my arrival in this valley. Then I gave to the owner of the slaughtered animal to which I had attached myself an abundance of what I had brought with me; and he was delighted with me, and prayed for me, and thanked me for that; and the other merchants said to me, "By Allah, a new life hath been decreed thee; for no one ever arrived

at this place before thee and escaped from it; but praised be to God for thy safety!" They passed the next night in a pleasant and safe place, and I passed the night with them, full of the utmost joy at my safety and my escape

from the valley of serpents, and my arrival in an inhabited country.

And when day came, we arose and journeyed over that great mountain, beholding in that valley numerous serpents; and we continued to advance until we arrived at a garden in a great

and beautiful island, wherein were camphor-trees, under each of which trees a hundred men might shade themselves. When any one desireth to obtain some camphor from one of these trees, he maketh a perforation in the upper part of it with something long, and catcheth what descendeth from it. The liquid camphor floweth from it, and concreteth like gum. It is the juice of that tree; and after this operation, the tree drieth, and becometh firewood. In that island too is a kind of wild beast called the rhinoceros, which pastureth there like oxen and buffaloes in our country; but the bulk of that wild beast is greater than the bulk of the camel, and it eateth the tender leaves of trees. It is a huge beast, with a single horn, thick, in the middle of its head, a cubit in length, wherein is the figure of a man. And in that island are some animals of the ox-kind. Moreover, the sailors and travellers, and persons in the habit of journeying about in the mountains and the lands, have told us, that this wild beast which is named the rhinoceros lifteth the great elephant upon its horn, and pastureth with it upon the island and the shores, without being sensible of it; and the elephant dieth upon its horn; and its fat, melting by the heat of the sun, and

flowing upon its head, entereth its eyes, so that it becometh blind. Then it lieth down upon the shore, and the rukh′ cometh to it, and carrieth it off [with the elephant] in its talons to its young ones, and feedeth them with it and with that which is upon its horn, [namely the elephant]. I saw also in that island abundance of the buffalo-kind, the like of which existeth not among us.

The valley before mentioned containeth a great quantity of diamonds such as I carried off and hid in my pockets. For these the people gave me in exchange goods and commodities belonging to them; and they conveyed them for me, giving me likewise pieces of silver and pieces of gold; and I ceased not to proceed with them, amusing myself with the sight of different countries, and of what God hath created from valley to valley and from city to city, we, in our way, selling and buying, until we arrived at the city of El-Baṣrah. We remained there a few days, and then I came to the city of Baghdád, the Abode of Peace, and came to my quarter, and entered my house, bringing with me a great quantity of diamonds, and money and commodities and goods in abundance. I met my family and relations, bestowed alms and gifts, made presents

to all my family and companions, and began to eat well and drink well and wear handsome apparel. I associated with friends and companions, forgot all that I had suffered, and ceased not to enjoy a pleasant life and joyful heart and dilated bosom, with sport and merriment. Every one who heard of my arrival came to me, and inquired of me respecting my voyage, and the states of the different countries; so I informed him, relating to him what I had experienced and suffered; and he wondered at the severity of my sufferings, and congratulated me on my safety.—This is the end of the account of the events that befell me and happened to me during the second voyage; and to-morrow, if it be the will of God (whose name be exalted!), I will relate to you the events of the third voyage.

And when Es-Sindibád of the Sea had finished his story to Es-Sindibád of the Land, the company wondered at it. They supped with him; and he gave orders to present to Es-Sindibád of the Land a hundred pieces of gold; and the latter took them, and went his way, wondering at the things that Es-Sindibád of the Sea had suffered. He thanked him, and prayed for him in his house; and when the morning came, and

diffused its light and shone, Es-Sindibád the Porter arose, performed the morning-prayers, and repaired to the house of Es-Sindibád of the Sea, as he had commanded him. He went in to him and wished him good morning, and Es-Sindibád of the Sea welcomed him; and he sat with him until the rest of his companions and party had come; and after they had eaten and drunk, and enjoyed themselves, and were merry and happy, Es-Sindibád of the Sea began thus:—

THE THIRD VOYAGE OF ES-SINDIBÁD OF THE SEA.

NOW, O my brothers (and hear from me the story of the third voyage, for it is more wonderful than the preceding stories, hitherto related —and God is all-knowing with respect to the things which He hideth, and omniscient), that, in the times past, when I returned from the second voyage, and was in a state of the utmost joy and happiness, rejoicing in my safety, having gained great wealth, as I related to you yesterday, God having compensated me for all that I had lost, I resided in the city of Baghdád for a length of time in the most perfect prosperity and delight, and joy and happiness. Then my soul became desirous of travel and diversion, and I longed for commerce and gain and profits; the soul being prone to evil. So I meditated, and bought an abundance of goods suited for a sea-voyage, and packed them up,

and departed with them from the city of Baghdád to the city of El-Baṣrah. There, coming to the bank of the river, I beheld a great vessel, in which were many merchants and other passengers, people of worth, and comely and good persons, people of religion and kindness and probity. I therefore embarked with them in that vessel, and we departed in reliance on the blessing of God (whose name be exalted!), and His aid and favour, rejoicing in expectation of good fortune and safety. We ceased not to proceed from sea to sea, and from island to island, and from city to city; at every place by which we passed diverting ourselves, and selling and buying, in the utmost joy and happiness. Thus we did until we were, one day, pursuing our course in the midst of the roaring sea, agitated with waves, when, lo, the master, standing at the side of the vessel, looked at the different quarters of the sea, and then slapped his face, furled the sails of the ship, cast its anchors, plucked his beard, rent his clothes, and uttered a great cry. So we said to him, "O master, what is the news?" And he answered, "Know, O passengers, whom may God preserve! that the wind hath prevailed against us, and driven us out of our course in the midst of the sea, and destiny hath cast us, through our

evil fortune, towards the Mountain of Apes. No one hath ever arrived at this place and escaped, and my heart is impressed with the conviction of the destruction of us all." And the words of the master were not ended before the apes had come to us and surrounded the vessel on every side, numerous as locusts, dispersed about the vessel and on the shore. We feared that, if we killed one of them, or struck him, or drove him away, they would kill us, on account of their excessive number; for numbers prevail against courage; and we feared them lest they should plunder our goods and our commodities. They are the most hideous of beasts, and covered with hair like black felt, their aspect striking terror.

No one understandeth their language or their state, they shun the society of men, have yellow eyes, and black faces, and are of small size, the height of each one of them being four spans. They climbed up the cables, and severed them with their teeth, and they severed all the ropes of the vessel in every part; so the vessel inclined with the wind, and stopped at their mountain, and on their coast. Then, having seized all the merchants and the other passengers, and landed upon the island, they took the vessel with the whole of its contents, and went their way with it.

They left us upon the island, the vessel became concealed from us, and we knew not whither they went with it. And while we were upon that island, eating of its fruits and its herbs, and drinking of the rivers that were there, lo, there appeared to us an inhabited house in the midst of the island. We therefore went towards it, and walked to it; and, behold, it was a pavilion, with lofty angles, with high walls, having an entrance with folding doors, which were open; and the doors were of ebony. We entered this pavilion, and found in it a wide, open space, like a wide, large court, around which were many lofty doors, and at its upper end was a high and

great maṣṭabah. There were also in it utensils for cooking, hung over the fire-pots, and around them were many bones. But we saw not there any person; and we wondered at that extremely. We sat in the open space in that pavilion a little while, after which we slept; and we ceased not to sleep from near the mid-time between sunrise and noon until sunset. And, lo, the earth trembled beneath us, and we heard a confused noise from the upper air, and there descended upon us, from the summit of the pavilion, a person of enormous size, in human form, and he was of black complexion, of lofty stature, like a great palm-tree: he had two eyes like two blazes of fire, and tusks like the tusks of swine, and a mouth of prodigious size, like the mouth of a well, and lips like the lips of the camel, hanging down upon his bosom, and he had ears like two mortars, hanging down upon his shoulders, and the nails of his hands were like the claws of the lion. So when we beheld him thus, we became unconscious of our existence, our fear was vehement, and our terror was violent, and through the violence of our fear and dread and terror we became as dead men. And after he had descended upon the ground, he sat a little while upon the maṣṭabah. Then he arose and came

to us, and, seizing me by my hands from among my companions the merchants, lifted me up from the ground in his hand, and felt me and turned me over; and I was in his hand like a little mouthful. He continued to feel me as the butcher feeleth the sheep that he is about to slaughter; but he found me infirm from excessive affliction, and lean from excessive fatigue and from the voyage; having no flesh. He therefore let me go from his hand, and took another, from among my companions; and he turned him over as he had turned me over, and felt him as he had felt me, and let him go. He ceased not to feel us and turn us over, one after another, until he came to the master of our ship, who was a fat, stout, broad-shouldered man; a person of strength and vigour: so he pleased him, and he seized him as the butcher seizeth the animal that he is about to slaughter, and, having thrown him on the ground, put his foot upon his neck, which he thus broke. Then he brought a long spit, and thrust it into his throat, and spitted him; after which he lighted a fierce fire, and placed over it that spit upon which the master was spitted, and ceased not to turn him round over the burning coals until his flesh was thoroughly roasted; when he took him off from

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the fire, put him before him, and separated his joints as a man separates the joints of a chicken, and proceeded to tear in pieces his flesh with his nails, and to eat of it. Thus he continued to do until he had eaten his flesh and gnawed his bones, and there remained of him nothing but some bones, which he threw by the side of the pavilion. He then sat a little, and threw himself down, and slept upon that maṣṭabah, making a noise with his throat like that which is made by a lamb or other beast when slaughtered; and he slept uninterruptedly until the morning, when he went his way.

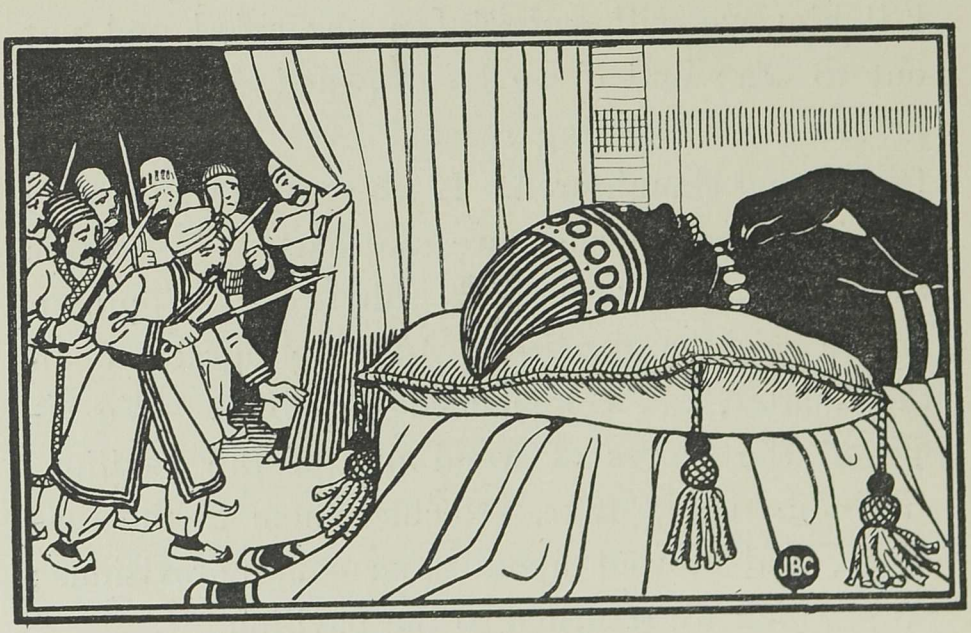
As soon, therefore, as we were sure that he was far from us, we conversed together, and wept for ourselves, saying, "Would that we had been drowned in the sea, or that the apes had eaten us; for it were better than the roasting of a man upon burning coals! By Allah, this death is a vile one! But what God willeth cometh to pass, and there is no strength nor power but in God, the High, the Great! We die in sorrow, and no one knoweth of us; and there is no escape for us from this place!" We then arose and went forth upon the island, to see for us a place in which to hide ourselves, or to flee; and it had become a light matter to us to die, rather than

that our flesh should be roasted with fire. But we found not for us a place in which to hide ourselves; and the evening overtook us. So we returned to the pavilion, by reason of the violence of our fear, and sat there a little while; and, lo, the earth trembled beneath us, and that black approached us, and, coming among us, began to turn us over, one after another, as on the former occasion, and to feel us, until one pleased him; whereupon he seized him, and did with him as he did with the master of the ship the day before. He roasted him, and ate him upon that maṣṭabah, and ceased not to sleep that night, making a noise with his throat like a slaughtered animal; and when the day came, he arose and went his way, leaving us as usual. Upon this we assembled together and conversed, and said, one to another, "By Allah, if we cast ourselves into the sea and die drowned, it will be better than our dying burnt; for this mode of being put to death is abominable!" And one of us said, "Hear my words. Verily, we will contrive a stratagem against him and kill him, and be at ease from apprehension of his purpose, and relieve the Muslims from his oppression and tyranny." So I said to them, "Hear, O my brothers. If we must kill him, we will transport this wood, and remove some

of this firewood, and make for ourselves rafts, each to bear three men; after which we will contrive a stratagem to kill him, and embark on the rafts, and proceed over the sea to whatsoever place God shall desire. Or we will remain in this place until a ship shall pass by, when we will embark in it. And if we be not able to kill him, we will embark [on our rafts], and put out to sea; and if we be drowned, we shall be preserved from being roasted over the fire, and from being slaughtered. If we escape, we escape; and if we be drowned, we die martyrs." To this they all replied, "By Allah, this is a right opinion and a wise proceeding. And we agreed upon this matter, and commenced the work. We removed the pieces of wood out of the pavilion, and constructed rafts, attached them to the sea-shore, and stowed upon them some provisions; after which we returned to the pavilion.

And when it was evening, lo, the earth trembled with us, and the black came in to us, like the biting dog. He turned us over and felt us, one after another, and, having taken one of us, did with him as he had done with the others before him. He ate him, and slept upon the maṣṭabah, and the noise from his throat was like thunder. So thereupon we arose, and took two iron spits,

of those which were set up, and put them in the fierce fire until they were red-hot, and became like burning coals; when we grasped them firmly, and went with them to that black while he lay asleep snoring, and we thrust them into his eyes, all of us pressing upon them with



our united strength and force. Thus we pushed them into his eyes as he slept, and his eyes were destroyed, and he uttered a great cry, whereat our hearts were terrified. Then he arose resolutely from that maṣṭabah, and began to search for us, while we fled from him to the right and left, and he saw us not; for his sight was blinded;

but we feared him with a violent fear, and made sure, in that time, of destruction, and despaired of safety. And upon this he sought the door, feeling for it, and went forth from it, crying out, while we were in the utmost fear of him; and,

lo, the earth shook beneath us, by reason of the vehemence of his cry. So when he went forth from the pavilion, we followed him, and he went his way, searching for us. Then he returned, accompanied by a female, greater than he, and more hideous in form; and when we beheld him,

and her who was with him, more horrible than he in appearance, we were in the utmost fear. As soon as the female saw us, we hastily loosed the rafts that we had constructed, and embarked on them, and pushed them forth into the sea. But each of the two blacks had a mass of rock, and they cast at us until the greater number of us died from the casting, there remaining of us only three persons, I and two others; and the raft conveyed us to another island.

We walked forward upon that island until the close of the day, and the night overtook us in this state; so we slept a little; and we awoke from our sleep, and, lo, a serpent of enormous size, of large body and wide belly, had surrounded us. It approached one of us, and swallowed him to his shoulders: then it swallowed the rest of him, and we heard his ribs break in pieces in its belly; after which it went its way. At this we wondered extremely, and we mourned for our companion, and were in the utmost fear for ourselves, saying, "By Allah, this is a wonderful thing! Every death that we witness is more horrible than the preceding one! We were rejoiced at our escape from the black; but our joy is not complete! There is no strength nor power but in God! By Allah, we have escaped

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from the black and from drowning; but how shall we escape from this unlucky serpent?" Then we arose and walked on over the island,

eating of its fruits, and drinking of its rivers, and we ceased not to proceed till morning, when we found a great, lofty tree. So we climbed

up it, and slept upon it; I having ascended to the highest of its branches. But when the night arrived, and it was dark, the serpent came, looking to the right and left, and, advancing to the tree upon which we were, came up to my companion, and swallowed him to his shoulders; and it wound itself round the tree with him, and I heard his bones break in pieces in its belly: then it swallowed him entirely, while I looked on; after which it descended from the tree, and went its way. I remained upon that tree the rest of the night; and when the day came, and the light appeared, I descended from the tree, like one dead, by reason of excessive fear and terror, and desired to cast myself into the sea, that I might be at rest from the world; but it was not a light matter to me to do so; for life is dear. So I tied a wide piece of wood upon the soles of my feet, crosswise, and I tied one like it upon my left side, and a similar one upon my right side, and a similar one upon the front of my body, and I tied one long and wide upon the top of my head, crosswise, like that which was under the soles of my feet. Thus I was in the midst of these pieces of wood, and they enclosed me on every side. I bound them tightly, and threw myself with the whole upon

the ground; so I lay in the midst of the pieces of wood, which enclosed me like a closet. And when the evening arrived, the serpent approached as it was wont, and saw me, and drew towards me; but it could not swallow me when I was in that state, with the pieces of wood round me on every side. It went round me; but could not come at me: and I looked at it, being like a dead man, by reason of the violence of my fear and terror. The serpent retired from me, and returned to me; and thus it ceased not to do: every time that it desired to get at me to swallow me, the pieces of wood tied upon me on every side prevented it. It continued to do thus from sunset until daybreak arrived and the light appeared and the sun rose, when it went its way, in the utmost vexation and rage. Upon this, therefore, I stretched forth my hands and loosed myself from those pieces of wood, in a state like that of the dead, through the severity of that which I had suffered from that serpent.

I then arose, and walked along the island until I came to the extremity of it; when I cast a glance towards the sea, and beheld a ship at a distance, in the midst of the deep. So I took a great branch of a tree, and made a sign with it to the passengers, calling out to them; and when

they saw me, they said, "We must see what this is. Perhaps it is a man." Then they approached me, and heard my cries to them. They therefore came to me, and took me with them in the ship, and asked me respecting my state: so I informed them of all that had happened to me from beginning to end, and of the troubles that I had suffered; whereat they wondered extremely. They clad me with some of their clothes, attiring me decently; and after that they put before me some provisions, and I ate until I was satisfied. They also gave me to drink some cool and sweet water, and my heart was revived, my soul became at ease, and I experienced great comfort. God (whose name be exalted!) had raised me to life after my death: so I praised Him (exalted be His name!) for His abundant favours, and thanked Him. My courage was strengthened after I had made sure of destruction, so that it seemed to me that all which I then experienced was a dream. We proceeded on our voyage, and the wind was fair to us by the permission of God (whose name be exalted!) until we came in sight of an island called the Island of Es-Selâhit, where sandal-wood is abundant, and there the master anchored the ship, and the merchants and other passengers landed, and took forth their goods to sell and

buy. The owner of the ship then looked towards me, and said to me, "Hear my words. Thou art a stranger and poor, and hast informed us that thou hast suffered many horrors; I therefore desire to benefit thee with something that will aid thee to reach thy country, and thou wilt pray for me." I replied, "So be it, and thou shalt have my prayers." And he rejoined, "Know that there was with us a man voyaging, whom we lost, and we know not whether he be living or dead, having heard no tidings of him. I desire to commit to thee his bales, that thou mayest sell them in this island. Thou shalt take charge of them, and we will give thee something proportionate to thy trouble and thy service; and what remaineth of them we will take and keep until we return to the city of Baghdád, when we will inquire for the owner's family, and give to them the remainder, together with the price of that which shall be sold of them. Wilt thou then take charge of them, and land with them upon this island, and sell them as do the merchants?" I answered, "I hear and obey thee, O my master; and thou are beneficent and kind." And I prayed for him and thanked him for that.

He thereupon ordered the porters and sailors to land those goods upon the island, and to

deliver them to me. And the clerk of the ship said, "O master, what are these bales which the sailors and porters have brought out, and with the name of which of the merchants shall I mark them?" He answered, "Write upon them the name of Es-Sindibád of the Sea, who was with us, and was drowned [or left behind] at the island [of the rukh'], and of whom no tidings have come to us; wherefore we desire that this stranger sell them, and take charge of the price of them, and we will give him somewhat of it in requital of his trouble and his sale of them. What shall remain we will take with us until we return to the city of Baghdád, when, if we find him, we will give it to him; and if we find him not, we will give it to his family in Baghdád." So the clerk replied, "Thy words are good, and thy notion is excellent." And when I heard the words of the master, mentioning that the bales were to be inscribed with my name, I said within myself, "By Allah, I am Es-Sindibád of the Sea." Then I fortified myself, and waited till the merchants had landed and had assembled conversing and consulting upon affairs of selling and buying, when I advanced to the owner of the ship, and said to him, "O my master, dost thou know what manner of man was

the owner of the bales which thou hast committed to me that I may sell them?" He answered me, "I know not his condition; but he was a man of the city of Baghdád, called Es-Sindibád of the Sea; and we had cast anchor at one of the islands, where he was lost, and we have had no tidings of him to the present time." So upon this I uttered a great cry, and said to him, "O master (whom may God preserve!), know that I am Es-Sindibád of the Sea. I was not drowned; but when thou anchoredst at the island, and the merchants and other passengers landed, I also landed with the party, taking with me something to eat on the shore of the island. Then I enjoyed myself in sitting in that place, and, slumber overtaking me, I slept, and became immersed in sleep; after which I arose, and found not the ship, nor found I any one with me. Therefore this wealth is my wealth, and these goods are my goods. All the merchants also who transport diamonds saw me when I was upon the mountain of the diamonds, and they will bear witness for me that I am Es-Sindibád of the Sea, as I informed them of my story and of the events that befell me with you in the ship. I informed them that ye had forgotten me upon the island, asleep, and that I arose

and found not any one, and that what had befallen me befell me."

And when the merchants and other passengers heard my words, they assembled around me; and some of them believed me, and others disbelieved me. But while we were thus talking, lo, one of the merchants, on his hearing me mention the valley of diamonds, arose and advanced to me, and said to them, "Hear, O company, my words. When I related to you the most wonderful thing that I had seen in my travels, I told you that, when we cast down the slaughtered animals into the valley of diamonds, I casting down mine with the rest, as I was accustomed to do, there came up with my slaughtered beast a man attached to it, and ye believed me not, but accused me of falsehood." They replied, "Yes: thou didst relate to us this thing, and we believed thee not." And the merchant said to them, "This is the man who attached himself to my slaughtered animal, and he gave me some diamonds of high price, the like of which exist not, rewarding me with more than would have come up with my slaughtered animal; and I took him as my companion until we arrived at the city of El-Baṣrah, whence he proceeded to his country, having bidden us farewell, and we returned to our own countries.

This is he, and he informed us that his name was Es-Sindibád of the Sea: he told us likewise of the departure of the ship, and of his sitting in that island. And know ye that this man came not to us here but in order that ye might believe my words respecting the matter which I told you; and all these goods are his property; for he informed us of them at the time of his meeting with us, and the truth of his assertion hath become manifest." So when the master heard the words of that merchant, he arose and came to me, and, having looked at me awhile with a scrutinising eye, said, "What is the mark of thy goods?" I answered him, "Know that the mark of my goods is of such and such a kind." And I related to him a circumstance that had occurred between me and him when I embarked with him in the vessel from El-Baṣrah. He therefore was convinced that I was Es-Sindibád of the Sea, and he embraced me and saluted me, and congratulated me on my safety, saying to me, "By Allah, O my master, thy story is wonderful, and thy case is extraordinary! But praise be to God, who hath brought us together, and restored thy goods and thy wealth to thee!"

Upon this, I disposed of my goods according to the knowledge I possessed, and they procured

me, during that voyage, great gain, whereat I rejoiced exceedingly, congratulating myself on my safety, and on the restoration of my wealth to me. And we ceased not to sell and buy at the islands until we arrived at the country of Es-Sind, where likewise we sold and bought. And I beheld in that sea [which we navigated, namely, the Sea of India,] many wonders and strange things that cannot be numbered nor calculated. Among the things that I saw there were a fish in the form of a cow, and a creature in the form of an ass; and I saw a bird that cometh forth from a sea-shell, and layeth its eggs and hatcheth them upon the surface of the water, and never cometh forth from the sea upon the face of the earth. After this we continued our voyage, by permission of God (whose name be exalted!), and the wind and voyage were pleasant to us, until we arrived at El-Baṣrah, where I remained a few days. Then I came to the city of Baghdád, and repaired to my quarter, entered my house, and saluted my family and companions and friends. I rejoiced at my safety and my return to my country and my family and city and district, and I gave alms and presents, and clad the widows and the orphans, and collected my com-

panions and friends. And I ceased not to live thus, eating and drinking, and sporting and making merry, eating well and drinking well, associating familiarly and mingling in society; and I forgot all that had happened to me, and the distresses and horrors that I had suffered. And I gained during that voyage what could not be numbered nor calculated. Such were the most wonderful of the things that I beheld during that voyage; and to-morrow, if it be the will of God (whose name be exalted!), thou shalt come, [O Sindibád of the Land,] and I will relate to thee the story of the fourth voyage; for it is more wonderful than the stories of the preceding voyages.

Then Es-Sindibád of the Sea gave orders to present to the porter a hundred pieces of gold, as usual, and commanded to spread the table. So they spread it, and the company supped, wondering at that story and at the events described in it; and after the supper, they went their ways. Es-Sindibád the Porter took the gold that Es-Sindibád of the Sea had ordered to be given to him, and went his way, wondering at that which he had heard, and passed the night in his house; and when the morning came, and diffused its light and shone, he arose,

and performed the morning prayers, and walked to the house of Es-Sindibád of the Sea. He went in to him and saluted him; and he received him with joy and gaiety, and made him sit by him until the rest of his companions had come; when the servants brought forward the food, and the party ate and drank and enjoyed themselves. Then Es-Sindibád of the Sea began to address them, and related to them the fourth story, saying,—

THE FOURTH VOYAGE OF ES-SINDIBÁD OF THE SEA.

NOW, O my brothers, that when I returned to the city of Baghdád, and met my companions and my family and my friends, and was enjoying the utmost pleasure and happiness and ease, and had forgotten all that I had experienced, by reason of the abundance of my gains, and had become immersed in sport and mirth, and the society of friends and companions, leading the most delightful life, my wicked soul suggested to me to travel again to the countries of other people, and I felt a longing for associating with the different races of men, and for selling and gains. So I resolved upon this, and purchased precious goods, suitable to a sea-voyage, and, having packed up many bales, more than usual, I went from the city of Baghdád to the city of El-Baṣrah, where I embarked my bales in a ship, and joined

myself to a party of the chief men of El-Baṣrah, and we set forth on our voyage. The vessel proceeded with us, confiding in the blessing of God (whose name be exalted!), over the roaring sea agitated with waves, and the voyage was pleasant to us; and we ceased not to proceed in this manner for a period of nights and days, from island to island and from sea to sea, until a contrary wind rose against us one day. The master therefore cast the anchors, and stayed the ship in the midst of the sea, fearing that she would sink in the midst of the deep. And while we were in this state, supplicating and humbling ourselves to God (whose name be exalted!), there rose against us a great tempest, which rent the sails in strips, and the people were submerged with all their bales and their commodities and wealth. I was submerged among the rest, and I swam in the sea for half a day, after which I abandoned myself; but God (whose name be exalted!) aided me to lay hold upon a piece of one of the planks of the ship, and I and a party of the merchants got upon it. We continued sitting upon this plank, striking the sea with our feet, and the waves and the wind helping us; and we remained in this state a day and a night. And on the

following day, shortly before the mid-time between sunrise and noon, a wind rose against us, the sea became boisterous, the waves and the wind were violent, and the water cast us upon an island; and we were like dead men, from excess of sleeplessness and fatigue, and cold and hunger, and fear and thirst.

We walked along the shores of that island, and found upon it abundant herbs; so we ate some of them to stay our departing spirits, and to sustain us; and passed the next night upon the shore of the island. And when the morning came, and diffused its light and shone, we arose and walked about the island to the right and left, and there appeared to us a building in the distance. We therefore proceeded over the island in the direction of that building which we had seen from a distance, and ceased not to proceed until we stood at its door. And while we were standing there, lo, there came forth to us from that door a party of naked men, who, without speaking to us, seized us, and took us to their King, and he commanded us to sit. So we sat; and they brought to us some food, such as we knew not, nor in our lives had we seen the like of it; wherefore my stomach consented not to it, and I ate none of it in comparison

with my companions, and my eating so little of it was owing to the grace of God (whose name be exalted!), in consequence of which I have lived to the present time. For when my companions ate of that food, their minds became stupefied, and they ate like madmen, and their states became changed. Then the people brought to them cocoa-nut oil, and gave them to drink of it, and anointed them with it; and when my companions drank of that oil, their eyes became turned in their faces, and they proceeded to eat of that food contrary to their usual manner. Upon this, therefore, I was confounded respecting their case, and grieved for them, and became extremely anxious by reason of the violence of my fear for myself with regard to these naked men. I observed them attentively, and, lo, they were a Magian people, and the King of their city was a ghool; and every one who arrived at their country, or whom they saw or met in the valley or the roads, they brought to their King, and they fed him with that food, and anointed him with that oil, in consequence of which his body became expanded, in order that he might eat largely; and his mind was stupefied, his faculty of reflection was destroyed, and he became like an idiot. Then they gave him to

eat and drink in abundance of that food and oil, until he became fat and stout, when they slaughtered him and roasted him, and served him as meat to their King. But as to the companions of the King, they ate the flesh of men without roasting or otherwise cooking it. So when I saw them do thus, I was in the utmost anguish on my own account and on account of my companions. The latter, by reason of the excessive stupefaction of their minds, knew not what was done unto them, and the people committed them to a person who took them every day and went forth to pasture them on that island like cattle.

But as for myself, I became, through the violence of fear and hunger, infirm and wasted in body, and my flesh dried upon my bones. So when they saw me in this state, they left me and forgot me, and not one of them remembered me, nor did I occur to their minds, until I contrived a stratagem one day, and, going forth from that place, walked along the island to a distance. And I saw a herdsman sitting upon something elevated in the midst of the sea; and I certified myself of him, and, lo, he was the man to whom they had committed my companions that he might pasture

them; and he had with him many like them. As soon, therefore, as that man beheld me, he knew that I was in possession of my reason, and that nought of that which had afflicted my companions had afflicted me. So he made a sign to me from a distance, and said to me, "Turn back, and go along the road that is on thy right hand: thou wilt so reach the King's highway." Accordingly, I turned back, as this man directed me, and, seeing a road on my right hand, I proceeded along it, and ceased not to go on, sometimes running by reason of fear, and sometimes walking at my leisure until I had taken rest. Thus I continued to do until I was hidden from the eyes of the man who directed me to the way, and I saw him not, nor did he see me. The sun had disappeared from me, and darkness approached; wherefore I sat to rest, and desired to sleep; but sleep came not to me that night on account of the violence of my fear and hunger and fatigue. And when it was midnight, I arose and walked on over the island, and I ceased not to proceed until day arrived, and the morning came and diffused its light and shone, and the sun rose over the tops of the high hills and over the low gravelly plains. I

was tired and hungry and thirsty: so I began to eat of the herbs and vegetables that were upon the island, and continued to eat of them

till I was satiated, and my departing spirit was stayed; after which I rose and walked on again over the island; and thus I ceased not

to do all the day and the next night; whenever I was hungry, eating of the vegetables.

In this manner I proceeded for the space of seven days with their nights; and on the morning of the eighth day, I cast a glance, and beheld a faint object in the distance. So I went towards it, and ceased not to proceed until I came up to it, after sunset; and I looked at it with a scrutinising eye, while I was yet distant from it, and with a fearful heart in consequence of what I had suffered first and after, and, lo, it was a party of men gathering pepper. And when I approached them, and they saw me, they hastened to me, and came to me and surrounded me on every side, saying to me, "Who art thou, and whence hast thou come?" I answered them, "Know ye, O people, that I am a poor foreigner." And I informed them of my whole case, and of the horrors and distresses that had befallen me, and what I had suffered; whereupon they said, "By Allah, this is a wonderful thing! But how didst thou escape from the blacks, and how didst thou pass by them in this island, when they are a numerous people, and eat men, and no one is safe from them, nor can any pass by them?" So I acquainted

them with that which had befallen me among them, and with the manner in which they had taken my companions, and fed them with food of which I did not eat. And they congratulated me on my safety, and wondered at that which had befallen me. Then they made me sit among them until they had finished their work, and they brought me some nice food. I therefore ate of it, being hungry, and rested with them a while; after which they took me and embarked with me in a vessel, and went to their island and their abodes. They then took me to their King, and I saluted him, and he welcomed me and treated me with honour, and inquired of me my story. So I related to him what I had experienced, and what had befallen me and happened to me from the day of my going forth from the city of Baghdád until I had come unto him. And the King wondered extremely at my story, and at the events that had happened to me; he, and all who were present in his assembly. After that, he ordered me to sit with him. Therefore I sat; and he gave orders to bring the food, which accordingly they brought, and I ate of it as much as sufficed me, and washed my hands, and offered up thanks for the favour of God (whose name be exalted!), praising Him and

glorifying Him. I then rose from the presence of the King, and diverted myself with a sight of his city; and, lo, it was a flourishing city, abounding with inhabitants and wealth, and with food and markets and goods, and sellers and buyers.

So I rejoiced at my arrival at that city, and my heart was at ease; I became familiar with its inhabitants, and was magnified and honoured by them and by their King above the people of his dominions and the great men of his city. And I saw that all its great men and its small rode excellent and fine horses without saddles; whereat I wondered; and I said to the King, "Wherefore, O my lord, dost thou not ride on a saddle; for therein is ease to the rider, and additional power?" He said, "What kind of thing is a saddle? This is a thing that in our lives we have never seen, nor have we ever ridden upon it." And I said to him, "Wilt thou permit me to make for thee a saddle to ride upon and to experience the pleasure of it?" He answered me, "Do so." I therefore said to him, "Furnish me with some wood." And he gave orders to bring me all that I required. Then I asked for a clever carpenter, and sat with him, and taught him the construction of the saddle, and how he should make it. Afterwards I took some wool, and teased it, and made

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felt of it; and I caused some leather to be brought, and covered the saddle with it, and polished it. I then attached its straps and its girth: after which I brought the blacksmith, and described to him the form of the stirrups, and he forged an excellent pair of stirrups; and I filed them, and tinned them. Then I attached fringes of silk. Having done this, I arose and brought one of the best of the King's horses, girded upon him that saddle, attached to it the stirrups, bridled him, and brought him forward to the King; and it pleased him, and was agreeable to him. He thanked me, and seated himself upon it, and was greatly delighted with that saddle; and he gave me a large present as a reward for that which I had done for him. And when his Wezeer saw that I had made that saddle, he desired of me one like it. So I made for him a saddle like it. The grandees and dignitaries likewise desired of me saddles, and I made for them. I taught the carpenter the construction of the saddle; and the blacksmith, the mode of making stirrups; and we employed ourselves in making these things, and sold them to the great men and masters. Thus I collected abundant wealth, and became in high estimation with them, and they loved me exceedingly.

I continued to enjoy a high rank with the King and his attendants, and the great men of the country and the lords of the state, until I sat one day with the King, in the utmost happiness and honour; and while I was sitting, the King said to me, "Know, O thou, that thou hast become magnified and honoured among us, and hast become one of us, and we cannot part with thee, nor can we suffer thee to depart from our city; and I desire of thee that thou obey me in an affair, and reject not that which I shall say." So I said to him, "And what dost thou desire of me, O King? For I will not reject that which thou shalt say, since thou hast shown favour and kindness and beneficence to me, and (praise be to God!) I have become one of thy servants." And he answered, "I desire to marry thee among us to a beautiful, lovely, elegant wife, possessed of wealth and loveliness, and thou shalt become a dweller with us, and I will lodge thee by me in my palace: therefore oppose me not, nor reject what I say." And when I heard the words of the King, I was abashed at him, and was silent, returning him no answer, by reason of the exceeding bashfulness with which I regarded him. So he said, "Wherefore dost thou not reply to me, O my son?" And I answered him, "O my master, it is thine to

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command, O King of the age!" And upon this he sent immediately and caused the Ḳáḍee and the witnesses to come, and married me forthwith to a woman of noble rank, of high lineage, possessing abundant wealth and fortune, of great origin, of surprising loveliness and beauty, owner of dwellings and possessions and buildings. Then he gave me a great, handsome house, standing alone, and he gave me servants and other dependants, and assigned me supplies and salaries. Thus I became in a state of the utmost ease and joy and happiness, forgetting all the fatigue and affliction and adversity that had happened to me; and I said within myself, "When I set forth on my voyage to my country, I will take her with me." But every event that is predestined to happen to man must inevitably take place, and no one knoweth what will befall him. I loved her and she loved me with a great affection, concord existed between me and her, and we lived in a most delightful manner and most comfortable abode, and ceased not to enjoy this state for a length of time.

Then God (whose name be exalted!) caused to die the wife of my neighbour, and he was a companion of mine. So I went in to him to console him for the loss of his wife, and beheld him in a most evil state, anxious, weary

in soul and heart; and upon this I consoled him and comforted him, saying to him, "Mourn not for thy wife. God will happily compensate thee by giving thee one better than she, and thy life will be long if it be the will of God, whose name be exalted!" But he wept violently, and said to me, "O my companion, how can I marry another after her, or how can God compensate me by giving me a better than she, when but one day remaineth of my life?" So I replied, "O my brother, return to thy reason, and do not announce thine own death; for thou art well, in prosperity and health." But he said to me, "O my companion, by thy life, to-morrow thou wilt lose me, and never in thy life wilt thou see me again." "And how so?" said I. He answered me, "This day they will bury my wife, and they will bury me with her in the sepulchre; for it is our custom in our country, when the wife dieth, to bury with her her husband alive; and when the husband dieth, they bury with him his wife alive; that neither of them may enjoy life after the other." I therefore said to him, "By Allah, this custom is exceedingly vile, and none can endure it!" And while we were thus conversing, lo,

most of the people of the city came, and proceeded to console my companion for the loss of his wife and for himself. They began to prepare her body for burial according to their custom, brought a bier, and carried the woman in it, with all her apparel and ornaments and wealth, taking the husband with them; and they went forth with them to the outside of the city, and came to a place in the side of a mountain by the sea. They advanced to a spot there, and lifted up from it a great stone, and there appeared, beneath the place of this, a margin of stone, like the margin of a well. Into this they threw down that woman; and, lo, it was a great pit beneath the mountain. Then they brought the man, tied him beneath his bosom by a rope of fibres of the palm-tree, and let him down into the pit. They also let down to him a great jug of sweet water, and seven cakes of bread; and when they had let him down, he loosed himself from the rope, and they drew it up, and covered the mouth of the pit with that great stone as it was before, and went their ways, leaving my companion with his wife in the pit. So I said within myself, "By Allah, this death is more grievous than the first

death!" I then went to their King, and said to him, "O my lord, how is it that ye bury the living with the dead in your country?" And he answered me, "Know that this is our custom in our country: when the husband dieth, we bury with him his wife; and when the wife dieth, we bury with her her husband alive; that we may not separate them in life nor in death; and this custom we have received from our forefathers." And I said, "O King of the age, and in like manner the foreigner like me, when his wife dieth among you, do ye with him as ye have done with this man?" He answered me, "Yes: we bury him with her, and do with him as thou hast seen." And when I heard these words from him my gall-bladder almost burst by reason of the violence of my grief and mourning for myself; my mind was stupefied, and I became fearful lest my wife should die before me and they should bury me alive with her. Afterwards, however, I comforted myself, and said, "Perhaps I shall die before her: and no one knoweth which will precede and which will follow." And I proceeded to beguile myself with occupations.

And but a short time had elapsed after that

when my wife fell sick, and she remained so a few days, and died. So the greater number of the people assembled to console me, and to console her family for her death; and the King also came to console me for the loss of her, as was their custom. They then brought for her a woman to wash her, and they washed her, and decked her with the richest of her apparel, and ornaments of gold, and necklaces and jewels. And when they had attired my wife, and put her in the bier, and carried her and gone with her to that mountain, and lifted up the stone from the mouth of the pit, and cast her into it, all my companions, and the family of my wife, advanced to bid me farewell and to console me for the loss of my life. I was crying out among them, "I am a foreigner, and am unable to endure your custom!" But they would not hear what I said, nor pay any regard to my words. They laid hold upon me and bound me by force, tying with me seven cakes of bread and a jug of sweet water, according to their custom, and let me down into that pit. And, lo, it was a great cavern beneath that mountain. They said to me, "Loose thyself from the ropes." But I would not loose myself. So they threw the ropes down upon me, and

covered the mouth of the pit with the great stone that was upon it, and went their ways. I beheld in that cavern many dead bodies, and their smell was putrid and abominable; and I blamed myself for that which I had done, saying, "By Allah, I deserve all that happeneth to me and befalleth me!" I knew not night from day; and I sustained myself with little food, not eating until hunger almost killed me, nor drinking until my thirst became violent, fearing the exhaustion of the food and water that I had with me. I said, "There is no strength nor power but in God, the High, the Great! What tempted me to marry in this city? And every time that I say, I have escaped from a calamity, I fall into a calamity that is more mighty than the preceding one! By Allah, my dying this death is unfortunate! Would that I had been drowned in the sea, or had died upon the mountains! It had been better for me than this evil death!" And I continued in this manner, blaming myself. I laid myself down upon the bones of the dead, begging aid of God (whose name be exalted!), and wished for death, but I found it not, by reason of the severity of my sufferings. Thus I remained until hunger

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burned my stomach, and thirst inflamed me; when I sat, and felt for the bread, and ate a little of it, and I swallowed after it a little water. Then I rose and stood up, and walked about the sides of the cavern; and I found that it was spacious sideways, and with vacant cavities; but upon its bottom were numerous dead bodies and rotten bones, that had lain there from old times. And upon this I made for myself a place in the side of the cavern, remote from the fresh corpses, and there I slept.

At length my provision became greatly diminished, little remaining with me. During each day, or in more than a day, I had eaten but once, and drunk one draught, fearing the exhaustion of the water and food that was with me before my death; and I ceased not to do thus until I was sitting one day, and while I sat, meditating upon my case, thinking what I should do when my food and water were exhausted, lo, the mass of rock was removed from its place, and the light beamed down upon me. So I said, "What can be the matter?" And, behold, the people were standing at the top of the pit, and they let down a dead man with his wife with him alive, and she was weeping

and crying out for herself; and they let down with her a large quantity of food and water. I saw the woman; but she saw not me; and they covered the mouth of the pit with the stone, and went their ways. Then I rose, and, taking in my hand a long bone of a dead man, I went to the woman, and struck her upon the middle of the head; whereupon she fell down senseless; and I struck her a second and a third time, and she died. So I took her bread and what else she had, and I found upon her abundance of ornaments and apparel, necklaces and jewels and minerals. And having taken the water and food that was with her, I sat in a place that I had prepared in a side of the cavern, wherein to sleep, and proceeded to eat a little of that food, as much only as would sustain me, lest it should be exhausted quickly, and I should die of hunger and thirst.

I remained in that cavern a length of time; and whenever they buried a corpse, I killed the person who was buried with it alive, and took that person's food and drink, to subsist upon it, until I was sleeping one day, and I awoke from my sleep, and heard something make a noise in a side of the cavern. So I said, "What can this be?" I then arose and

walked towards it, taking with me a long bone of a dead man; and when it was sensible of my presence, it ran away, and fled from me; and, lo, it was a wild beast. But I followed it to

the upper part of the cavern, and thereupon a light appeared to me from a small spot, like a star. Sometimes it appeared to me, and sometimes it was concealed from me. Therefore,

when I saw it, I advanced towards it; and the nearer I approached to it, the larger did the light from it appear to me. So upon this I was convinced that it was a hole in that cavern, communicating with the open country; and I said within myself, "There must be some cause for this: either it is a second mouth, like that from which they let me down, or it is a fissure in this place." I meditated in my mind a while, and advanced towards the light; and, lo, it was a perforation in the back of that mountain, which the wild beasts had made, and through which they entered this place; and they ate of the dead bodies until they were satiated, and went forth through this perforation. When I saw it, therefore, my mind was quieted, my soul was tranquillised, and my heart was at ease; I made sure of life after death, and became as in a dream. Then I managed to force my way through that perforation, and found myself on the shore of the sea, upon a great mountain, which formed a barrier between the sea on the one side, and the island and city on the other, and to which no one could gain access. So I praised God (whose name be exalted!), and thanked Him, and rejoiced

exceedingly, and my heart was strengthened. I then returned through that perforation into the cavern, and removed all the food and water that was in it, that I had spared. I also took the clothes of the dead, and clad myself in some of them, in addition to those I had on me; and I took abundance of the things that were on the dead, consisting of varieties of necklaces and jewels, long necklaces of pearls, ornaments of silver and gold set with various minerals, and rarities; and, having tied up some clothes of the dead in apparel of my own, I went forth from the perforation to the back of the mountain, and stood upon the shore of the sea. Every day I entered the cavern, and explored it; and whenever they buried a person alive, I took the food and water, and killed that person, whether male or female; after which I went forth from the perforation, and sat upon the shore of the sea, to wait for relief from God (whose name be exalted!), by means of a ship passing by me. And I removed from that cavern all the ornaments that I found, and tied them up in the clothes of the dead.

I ceased not to remain in this state for a length of time; and afterwards, as I was sitting, one day, upon the shore of the sea, medi-

tating upon my case, lo, a vessel passed along in the midst of the roaring sea agitated with waves. So I took in my hand a white garment of the clothes of the dead, and tied it to a staff, and ran with it along the sea-shore, making a sign to the people with that garment, until they happened to look, and saw me upon the summit of the mountain. They therefore approached me, and heard my voice, and sent me a boat in which was a party of men from the ship; and when they drew near to me they said to me, "Who art thou, and what is the reason of thy sitting in this place, and how didst thou arrive at this mountain; for in our lives we have never seen any one who hath come unto it?" So I answered them, "I am a merchant. The vessel that I was in was wrecked, and I got upon a plank, together with my things, and God facilitated my landing at this place, with my things, by means of my exertion and my skill, after severe toil." They therefore took me with them in the boat, and embarked all that I had taken from the cavern, tied up in the garments and grave-clothes, and they proceeded with me until they took me up into the ship, to the master, and all my things with me. And the master said to me, "O

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man, how didst thou arrive at this place, which is a great mountain, with a great city behind it? All my life I have been accustomed to navigate this sea, and to pass by this mountain; but have never seen anything there except the wild beasts and the birds." I answered him, "I am a merchant. I was in a great ship, and it was wrecked, and all my merchandise, consisting of these stuffs and clothes which thou seest, was submerged; but I placed it upon a great plank, one of the planks of the ship, and destiny and fortune aided me, so that I landed upon this mountain, where I waited for some one to pass by and take me with him." And I acquainted them not with the events that had befallen me in the city, or in the cavern; fearing that there might be with them in the ship some one from that city. Then I took forth and presented to the owner of the ship a considerable portion of my property, saying to him, "O my master, thou hast been the means of my escape from this mountain: therefore receive from me this as a recompense for the favour which thou hast done to me." But he would not accept it from me; and he said to me, "We take nothing from any one; and when we behold a shipwrecked person on the shore of the

sea or on an island, we take him with us, and feed him and give him to drink; and if he be naked, we clothe him; and when we arrive at the port of safety, we give him something of our property as a present, and act towards him with kindness and favour for the sake of God, whose name be exalted!" So upon this I offered up prayers for the prolongation of his life.

We ceased not to proceed on our voyage from island to island and from sea to sea. I hoped to escape, and was rejoiced at my safety; but every time that I reflected upon my abode in the cavern with my wife, my reason left me. We pursued our course until we arrived at the Island of the Bell, whence we proceeded to the Island of Kelà in six days. Then we came to the kingdom of Kelà, which is adjacent to India, and in it are a mine of lead, and places where the Indian cane groweth, and excellent camphor; and its King is a King of great dignity, whose dominion extendeth over the Island of the Bell. In it is a city called the City of the Bell, which is two days' journey in extent. At length, by the providence of God, we arrived in safety at the city of El-Baṣrah, where I landed, and remained a few days; after which I came to the city of Baghdád,

and to my quarter, and entered my house, met my family and my companions, and made inquiries respecting them; and they rejoiced at my safety, and congratulated me. I stored all the commodities that I had brought with me in my magazines, gave alms and presents, and clad the orphans and the widows; and I became in a state of the utmost joy and happiness, and returned to my former habit of associating with familiars and companions and brothers, and indulging in sport and merriment. Such were the most wonderful of the events that happened to me in the course of the fourth voyage. But, O my brother, [O Sindibad of the Land,] sup thou with me, and observe thy custom by coming to me tomorrow when I will inform thee what happened to me and what befell me during the fifth voyage; for it was more wonderful and extraordinary than the preceding voyages.

He then gave orders to present the porter with a hundred pieces of gold, and the table was spread, and the party supped; after which they went their ways, wondering extremely; each story being more extraordinary than the preceding one. Es-Sindibád the Porter went to his house, and passed the night in the utmost

joy and happiness, and in wonder; and when the morning came, and diffused its light and shone, he arose, and performed the morning-prayers, and walked on until he entered the house of Es-Sindibád of the Sea, and wished him good morning. And Es-Sindibád of the Sea welcomed him, and ordered him to sit with him until the rest of his companions came. And they ate and drank, and enjoyed themselves and were merry, and conversation flowed round among them. Then Es-Sindibád of the Sea began his narrative, saying thus:—

THE FIFTH VOYAGE OF ES-SINDIBÁD OF THE SEA.

NOW, O my brothers, that when I returned from the fourth voyage, and became immersed in sport and merriment and joy, and had forgotten all that I had experienced, and what had befallen me, and what I had suffered, by reason of my excessive joy at the gain and profit and benefits that I had obtained, my mind again suggested to me to travel, and to divert myself with the sight of the countries of other people, and the islands. So I arose and meditated upon that subject, and bought precious goods, suited for a sea-voyage. I packed up the bales, and departed from the city of Baghdád to the city of El-Baṣrah; and, walking along the bank of the river, I saw a great, handsome, lofty vessel, and it pleased me; wherefore I purchased it. Its apparatus was new, and I hired for it a master and sailors,

over whom I set my black slaves and my pages as superintendents, and I embarked in it my bales. And there came to me a company of merchants, who also embarked their bales in it, and paid me hire. We set sail in the utmost joy and happiness, and rejoicing in the prospect of safety and gain, and ceased not to pursue our voyage from island to island and from sea to sea, diverting ourselves with viewing the islands and towns, and landing at them and selling and buying. Thus we continued to do, until we arrived one day at a large island, destitute of inhabitants. There was no person upon it: it was deserted and desolate; but on it was an enormous white dome, of great bulk; and we landed to amuse ourselves with a sight of it, and, lo, it was a great egg of a rukh'. Now when the merchants had landed, and were diverting themselves with viewing it, not knowing that it was the egg of a rukh', they struck it with stones; whereupon it broke, and there poured down from it a great quantity of liquid, and the young rukh' appeared within it. So they pulled it and drew it forth from the shell, and killed it, and took from it abundance of meat. I was then in the ship, and knew not of it, and they acquainted me not with

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that which they did. But in the meantime one of the passengers said to me, "O my master, arise and divert thyself with the sight of this egg which we imagined to be a dome." I therefore arose to take a view of it, and found the merchants striking the egg. I called out to them, "Do not this deed; for the rukh' will come and demolish our ship, and destroy us." But they would not hear my words.

And while they were doing as above related, behold, the sun became concealed from us, and the day grew dark, and there came over us a cloud by which the sky was obscured. So we raised our heads to see what had intervened between us and the sun, and saw that the wings of the rukh' were what veiled from us the sun's light, so that the sky was darkened. And when the rukh' came, and beheld its egg broken, it cried out at us; whereupon its mate, the female bird, came to it, and they flew in circles over the ship, crying out at us with a voice more vehement than thunder. So I called out to the master and the sailors, and said to them, "Push off the vessel, and seek safety before we perish." The master therefore hastened, and, the merchants having embarked, he loosed the ship, and we departed from that island. And when the rukh's

saw that we had put forth to sea, they absented themselves from us for a while. We proceeded and made speed, desiring to escape from them, and to quit their country; but, lo, they had followed us, and they now approached us, each of them having in its claws a huge mass of rock from a mountain; and the male bird threw the rock that he had brought upon us. The master, however, steered away the ship, and the mass of rock missed her by a little space. It descended into the sea by the ship, and the ship went up with us, and down, by reason of the mighty plunging of the rock, and we beheld the bottom of the sea in consequence of its vehement force. Then the mate of the male rukh' threw upon us the rock that she had brought, which was smaller than the former one, and, as destiny had ordained, it fell upon the stern of the ship, and crushed it, making the rudder fly into twenty pieces, and all that was in the ship became submerged in the sea.

I strove to save myself, impelled by the sweetness of life, and God (whose name be exalted!) placed within my reach one of the planks of the ship; so I caught hold of it, and having got upon it, began to row upon it with my feet, and the wind and the waves helped me forward. The vessel had sunk near an island in the midst of the sea,

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and destiny cast me, by permission of God (whose name be exalted!), to that island. I therefore landed upon it; but I was at my last breath, and in the state of the dead, from the violence of the fatigue and distress and hunger and thirst that I had suffered. I then threw myself down upon the shore of the sea, and remained lying there a while, until my soul felt at ease, and my heart was tranquillised, when I walked along the island, and saw that it resembled one of the gardens of Paradise. Its trees bore ripe fruits, its rivers were flowing, and its birds were warbling the praises of Him to whom belongeth might and permanence. Upon that island was an abundance of trees and fruits, with varieties of flowers. So I ate of the fruits until I was satiated, and I drank of those rivers until I was satisfied with drink; and I praised God (whose name be exalted!) for this, and glorified Him. I then remained sitting upon the island till evening came, and night approached; whereupon I rose; but I was like a slain man, by reason of the fatigue and fear that I had experienced; and I heard not in that island a voice, nor did I see in it any person.

I slept there without interruption until the morning, and then rose and stood up, and walked among the trees; and I saw a streamlet, by which

sat an old man, a comely person, who was clad from the waist downwards with a covering made of the leaves of trees. So I said within myself, "Perhaps this old man hath landed upon this island and is one of the shipwrecked persons with whom the vessel fell to pieces. I then approached him and saluted him, and he returned the salutation by a sign, without speaking; and I said to him, "O sheykh, what is the reason of thy sitting in this place?" Whereupon he shook his head, and sighed, and made a sign to me with his hand, as though he would say, "Carry me upon thy neck, and transport me from this place to the other side of the streamlet. I therefore said within myself, "I will act kindly with this person, and transport him to this place to which he desireth to go: perhaps I shall obtain for it a reward [in heaven]." Accordingly I advanced to him, and took him upon my shoulders, and conveyed him to the place that he had indicated to me; when I said to him, "Descend at thine ease." But he descended not from my shoulders. He had twisted his legs round my neck, and I looked at them, and I saw that they were like the hide of the buffalo in blackness and roughness. So I was frightened at him, and desired to throw him down from my shoulders; but he pressed upon my neck with his feet, and

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squeezed my throat, so that the world became black before my face, and I was unconscious of my existence, falling upon the ground in a fit, like one dead. He then raised his legs, and beat me upon my back and my shoulders; and I suffered violent pain; whereupon I rose with him. He still kept his seat upon my shoulders, and I had become fatigued with bearing him; and he made a sign to me that I should go in among the trees, to the best of the fruits. When I disobeyed him, he inflicted upon me, with his feet, blows more violent than those of whips; and he ceased not to direct me with his hand to every place to which he desired to go, and to that place I went with him. If I loitered, or went leisurely, he beat me; and I was as a captive to him. We went into the midst of the island, among the trees, and he descended not from my shoulders by night nor by day: when he desired to sleep, he would wind his legs round my neck, and sleep a little, and then he would arise and beat me, whereupon I would arise with him quickly, unable to disobey him by reason of the severity of that which I suffered from him; and I blamed myself for having taken him up, and having had pity on him. I continued with him in this condition, enduring the most violent fatigue, and said within myself, "I did a

good act unto this person, and it hath become an evil to myself! By Allah, I will never more do good unto any one as long as I live!" I begged of God (whose name be exalted!), at every period and in every hour, that I might die, in consequence of the excessive fatigue and distress that I suffered.

Thus I remained for a length of time, until I carried him one day to a place in the island where I found an abundance of pumpkins, many of which were dry. Upon this I took a large one that was dry, and, having opened its upper extremity, and cleansed it, I went with it to a grape-vine, and filled it with the juice of the grapes. I then stopped up the aperture, and put it in the sun, and left it for some days, until it had become pure wine; and every day I used to drink of it, to help myself to endure the fatigue that I underwent with that obstinate devil; for whenever I was intoxicated by it, my energy was strengthened. So, seeing me one day drinking, he made a sign to me with his hand, as though he would say, "What is this?" And I answered him, "This is something agreeable, that invigorateth the heart, and dilateth the mind." Then I ran with him, and danced among the trees; I was exhilarated by intoxi-

cation, and clapped my hands, and sang, and was joyful. Therefore when he beheld me in this state, he made a sign to me to hand him

the pumpkin, that he might drink from it; and I feared him, and gave it to him; whereupon he drank what remained in it, and threw it

upon the ground, and, being moved with merriment, began to shake upon my shoulders. He then became intoxicated, and drowned in intoxication; all his limbs, and the muscles of his sides, became relaxed, and he began to lean from side to side upon my shoulders. So when I knew that he was drunk, and that he was unconscious of existence, I put my hand to his feet, and loosed them from my neck. Then I stooped with him, and sat down, and threw him upon the ground. I scarcely believed that I had liberated myself and escaped from the state in which I had been; but I feared him, lest he should arise from his intoxication, and torment me. I therefore took a great mass of stone from among the trees, and, coming to him, struck him upon his head as he lay asleep, so that his flesh became mingled with his blood, and he was killed. May no mercy of God be on him!

After that, I walked about the island, with a happy mind, and came to the place where I was before, on the shore of the sea. And I remained upon that island, eating of its fruits, and drinking of the water of its rivers, for a length of time, and watching to see some vessel passing by me, until I was sitting one day, re-

flecting upon the events that had befallen me and happened to me, and I said within myself, "I wonder if God will preserve me in safety, and if I shall return to my country, and meet my family and my companions." And, lo, a vessel approached from the midst of the roaring sea agitated with waves, and it ceased not in its course until it anchored at that island; whereupon the passengers landed there. So I walked towards them; and when they beheld me, they all quickly approached me and assembled around me, inquiring respecting my state, and the cause of my coming to that island. I therefore acquainted them with my case, and with the events that had befallen me; whereat they wondered extremely. And they said to me, "This man who rode upon thy shoulders is called the Old Man of the Sea, and no one ever was beneath his limbs and escaped from him except thee; and praise be to God for thy safety!" Then they brought me some food, and I ate until I was satisfied; and they gave me some clothing, which I put on, covering myself decently. After this, they took me with them in the ship; and when we had proceeded days and nights, destiny drove us to a city of lofty buildings, all the houses of which over-

looked the sea. That city is called the City of the Apes; and when the night cometh, the people who reside in it go forth from the doors that open upon the sea, and, embarking in boats and ships, pass the night upon the sea, in their fear of the apes, lest they should come down upon them in the night from the mountains.

I landed to divert myself in this city, and the ship set sail without my knowledge. So I repented of my having landed there, remembering my companions, and what had befallen them from the apes, first and afterwards; and I sat weeping and mourning. And thereupon a man of the inhabitants of the city advanced to me and said to me, "O my master, it seemeth that thou art a stranger in this country." I therefore replied, "Yes: I am a stranger, and a poor man. I was in a ship which anchored at this city, and I landed from it to divert myself in the city, and returned, but saw not the ship." And he said, "Arise and come with us, and embark in the boat; for if thou remain in the city during the night, the apes will destroy thee." So I replied, "I hear and obey." I arose immediately, and embarked with the people in the boat, and they pushed it off from the land until they had propelled it from the shore of the

sea to the distance of a mile. They passed the night, and I with them; and when the morning came, they returned in the boat to the city, and landed, and each of them went to his occupation. Such hath been always their custom, every night; and to every one of them who remaineth behind in the city during the night, the apes come, and they destroy him. In the day, the apes go forth from the city, and eat of the fruits in the gardens, and sleep in the mountains until the evening, when they return to the city. And this city is in the furthest parts of the country of the blacks. Among the most wonderful of the events that happened to me in the treatment that I met with from its inhabitants, was this. A person of the party with whom I passed the night said to me, "O my master, thou art a stranger in this country. Art thou skilled in any art with which thou mayest occupy thyself?" And I answered him, "No, by Allah, O my brother: I am acquainted with no art, nor do I know how to make anything. I was a merchant, a person of wealth and fortune, and I had a ship, my own property, laden with abundant wealth and goods; but it was wrecked in the sea, and all that was in it sank, and I escaped not drowning but by the permission

of God; for He provided me with a piece of a plank, upon which I placed myself; and it was the means of my escape from drowning." And upon this the man arose and brought me a cotton bag, and said to me, "Take this bag, and fill it with pebbles from this city, and go forth with a party of the inhabitants. I will associate thee with them, and give them a charge respecting thee, and do thou as they shall do. Perhaps thou wilt accomplish that by means of which thou wilt be assisted to make thy voyage, and to return to thy country."

Then that man took me and led me forth from the city, and I picked up small pebbles, with which I filled that bag. And, lo, a party of men came out from the city, and he associated me with them, giving them a charge respecting me, and saying to them, "This is a stranger; so take him with you, and teach him the mode of gathering. Perhaps he may gain the means of subsistence, and ye will obtain [from God] a reward and recompense." And they replied, "We hear and obey." They welcomed me, and took me with them, and proceeded, each of them having a bag like mine, filled with pebbles; and we ceased not to pursue our way until we arrived at a wide valley, wherein

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were many lofty trees, which no one could climb. In that valley were also many apes, which, when they saw us, fled from us, and ascended those trees. Then the men began to pelt the apes with the stones that they had with them in the bags; upon which the apes began to pluck off the fruits of those trees, and to throw them at the men; and I looked at the fruits which the apes threw down, and, lo, they were cocoa-nuts. Therefore when I beheld the party do thus, I chose a great tree, upon which were many apes, and, advancing to it, proceeded to pelt those apes with stones; and they broke off nuts from the tree and threw them at me. So I collected them as the rest of the party did, and the stones were not exhausted from my bag until I had collected a great quantity. And when the party had ended this work, they gathered together all that was with them, and each of them carried off as many of the nuts as he could. We then returned to the city during the remainder of the day, and I went to the man, my companion, who had associated me with the party, and gave him all that I had collected, thanking him for his kindness. But he said to me, "Take these and sell them, and make use of the price."

And afterwards he gave me the key of a place in his house, and said to me, "Put here these nuts that thou hast remaining with thee, and go forth every day with the party as thou hast done this day; and of what thou bringest, separate the bad, and sell them, and make use of their price; and the rest keep in thy possession in this place. Perhaps thou wilt accumulate of them what will aid thee to make thy voyage." So I replied, "Thy reward is due from God, whose name be exalted!" I did as he told me, and continued every day to fill the bag with stones, and to go forth with the people, and do as they did. They used to commend me one to another, and to guide me to the tree upon which was abundance of fruit; and I ceased not to lead this life for a length of time, so that I collected a great quantity of good cocoa-nuts, and I sold a great quantity, the price of which became a large sum in my possession. I bought everything that I saw and that pleased me, my time was pleasant, and my good fortune increased throughout the whole city.

I remained in this state for some time; after which, as I was standing by the seaside, lo, a vessel arrived at that city, and cast anchor by the shore. In it were merchants, with their

goods, and they proceeded to sell and buy, and to exchange their goods for cocoa-nuts and other things. So I went to my companion, informed him of the ship that had arrived, and told him that I desired to make the voyage to my country. And he replied, "It is thine to determine." I therefore bade him farewell, and thanked him for his kindness to me. Then I went to the ship, and, accosting the master, engaged with him for my passage, and embarked in that ship the cocoa-nuts and other things that I had with me, after which they set sail that same day. We continued our course from island to island and from sea to sea, and at every island at which we cast anchor I sold some of those cocoa-nuts, and exchanged; and God compensated me with more than I had before possessed and lost. We passed by an island in which are cinnamon and pepper, and some persons told us that they had seen, upon every bunch of pepper, a large leaf that shadeth it and wardeth from it the rain whenever it raineth; and when the rain ceaseth to fall upon it, the leaf turneth over from the bunch, and hangeth down by its side. From that island I took with me a large quantity of pepper and cinnamon, in exchange

for cocoa-nuts. We passed also by the Island of El-'Asirát, which is that wherein is the Kamáree aloes-wood. And after that, we passed by another island, the extent of which is five days' journey, and in it is the Ṣanfee aloes-wood, which is superior to the Ḳamáree; but the inhabitants of this island are worse in condition and religion than the inhabitants of the island of the Ḳamáree aloes-wood; for they love depravity and the drinking of wines, and know not the call to prayer, nor the act of prayer. And we came after that to the pearl-fisheries; whereupon I gave to the divers some cocoa-nuts, and said to them, "Dive for my luck and lot." Accordingly they dived in the bay there, and brought up a great number of large and valuable pearls; and they said to me, "O my master, by Allah, thy fortune is good!" So I took up into the ship what they had brought up for me, and we proceeded, relying on the blessing of God (whose name be exalted!), and continued our voyage until we arrived at El-Baṣrah, where I landed, and remained a short time. I then went thence to the city of Baghdád, entered my quarter, came to my house, and saluted my family and companions, who congratulated me on my safety.

I stored all the goods and commodities that I had brought with me, clothed the orphans and the widows, bestowed alms and gifts, and made presents to my family and my companions and my friends. God had compensated me with four times as much as I had lost, and I forgot what had happened to me, and the fatigue that I had suffered, by reason of the abundance of my gain and profits, and resumed my first habits of familiar intercourse and fellowship. Such were the most wonderful things that happened to me in the course of the fifth voyage: but sup ye, and to-morrow come again, and I will relate to you the events of the sixth voyage; for it was more wonderful than this.

Then they spread the table, and the party supped; and when they had finished their supper, Es-Sindibád of the Sea gave orders to present Es-Sindibád the Porter with a hundred pieces of gold: so he took them and departed, wondering at this affair. He passed the night in his abode, and when the morning came, he arose and performed the morning-prayers; after which he walked to the house of Es-Sindibád of the Sea, went in to him, and wished him good morning; and Es-Sindibád of the Sea ordered him to sit. He therefore sat with

him, and he ceased not to converse with him until the rest of his companions came. And they conversed together, and the servants spread the table; and the party ate and drank, and enjoyed themselves and were merry. Then Es-Sindibád of the Sea began to relate to them the story of the sixth voyage, saying to them—

THE SIXTH VOYAGE OF ES-SINDIBÁD OF THE SEA.

NOW, O my brothers and my friends and my companions, that when I returned from that fifth voyage, and forgot what I had suffered, by reason of sport and merriment and enjoyment and gaiety, and was in a state of the utmost joy and happiness, I continued thus until I was sitting one day in exceeding delight and happiness and gaiety; and while I sat, lo, a party of merchants came to me, bearing the marks of travel. And upon this I remembered the days of my return from travel, and my joy at meeting my family and companions and friends, and at entering my country; and my soul longed again for travel and commerce. So I determined to set forth. I bought for myself precious, sumptuous goods, suitable for the sea, packed up my bales, and went from the city of Baghdád

to the city of El-Baṣrah, where I beheld a large vessel, in which were merchants and great men, and with them were precious goods. I therefore embarked my bales with them in this ship, and we departed in safety from the city of El-Baṣrah. We continued our voyage from place to place and from city to city, selling and buying, and diverting ourselves with viewing different countries. Fortune and the voyage were pleasant to us, and we gained our subsistence, until we were proceeding one day, and, lo, the master of the ship vociferated and called out, threw down his turban, slapped his face, plucked his beard, and fell down in the hold of the ship by reason of the violence of his grief and rage. So all the merchants and other passengers came together to him, and said to him, "O master, what is the matter?" And he answered them, "Know, O company, that we have wandered from our course, having passed forth from the sea in which we were, and entered a sea of which we know not the routes; and if God appoint not for us some means of effecting our escape from this sea, we all perish: therefore pray to God (whose name be exalted!) that He may save us from this

case." Then the master arose and ascended the mast, and desired to loose the sails; but the wind became violent upon the ship, and drove her back, and her rudder broke near a lofty mountain; whereupon the master descended from the mast and said, "There is no strength nor power but in God, the High, the Great! No one is able to prevent what is predestined! By Allah, we have fallen into a great peril, and there remaineth to us no way of safety or escape from it." So all the passengers wept for themselves: they bade one another farewell, because of the expiration of their lives, and their hope was cut off. The vessel drove upon that mountain, and went to pieces; its planks were scattered, and all that was in it was submerged; the merchants fell into the sea, and some of them were drowned, and some caught hold upon that mountain, and landed upon it.

I was of the number of those who landed upon the mountain; and, lo, within it was a large island. By it were many vessels broken in pieces, and upon it were numerous goods, on the shore of the sea, of the things thrown up by the sea from the ships that had

been wrecked, and the passengers of which had been drowned. Upon it was an abundance, that confounded the reason and the mind, of commodities and wealth that the sea cast upon its shores. I ascended to the upper part of the island, and walked about it, and I beheld in the midst of it a stream of sweet water, flowing forth from beneath the nearest part of the mountain, and entering at the furthest part of it, on the opposite side [of the valley]. Then all the other passengers went over that mountain to [the interior of] the island, and dispersed themselves about it, and their reason was confounded at that which they beheld. They became like madmen in consequence of what they saw upon the island, of commodities and wealth lying on the shore of the sea. I beheld also in the midst of the above-mentioned stream an abundance of various kinds of jewels and minerals, with jacinths and large pearls, suitable to kings. They were like gravel in the channels of the water which flowed through the fields ; and all the bed of that stream glittered by reason of the great number of minerals and other things that it contained. We likewise saw on that island an abundance of the best kind of Ṣanfee

aloes-wood, and Ḳamáree aloes-wood. And in that island is a gushing spring of crude ambergris, which floweth like wax over the side of that spring through the violence of the heat of the sun, and spreadeth upon the sea-shore; and the monsters of the deep come up from the sea and swallow it, and descend with it into the sea; but it becometh hot in their stomachs, therefore they eject it from their mouths into the sea, and it congealeth on the surface of the water. Upon this, its colour and its qualities become changed, and the waves cast it up on the shore of the sea: so the travellers and merchants who know it take it and sell it. But as to the crude ambergris that is not swallowed, it floweth over the side of that fountain, and congealeth upon the ground; and when the sun shineth upon it, it melteth, and from it the odour of the whole of that valley becometh like the odour of musk. Then, when the sun withdraweth from it, it congealeth again. The place wherein is this crude ambergris no one can enter: no one can gain access to it: for the mountain surroundeth that island.

We continued to wander about the island, diverting ourselves with a view of the good things which

God (whose name be exalted !) had created upon it, and perplexed at our case, and at the things that we beheld, and affected with violent fear. We had collected upon the shore of the sea a small quantity of provisions, and we used it sparingly, eating of it every day, or two days, only one meal, dreading the exhaustion of our stock, and our dying in sorrow, from the violence of hunger and fear. Each one of us that died we washed, and shrouded in some of the clothes and linen which the sea cast upon the shore of the island ; and thus we did until a great number of us had died, and there remained of us but a small party, who were weakened by a colic occasioned by the sea. After this, we remained a short period, and all my associates and companions died, one after another, and each of them who died we buried. Then I was alone on that island, and there remained with me but little of the provisions, after there had been much. So I wept for myself, and said, "Would that I had died before my companions, and that they had washed me and buried me ! There is no strength nor power but in God, the High, the Great !" And I remained a short time longer; and I arose and dug for myself a deep grave on the shore of the island, and said within myself, "When I fall sick, and know that

death hath come to me, I will lie down in my grave, and die in it, and the wind will blow the sand upon me, and cover me; so I shall become buried in it." I blamed myself for my little sense, and my going forth from my country and my city, and my voyaging to foreign countries, after what I had suffered in the first instance, and the second, and the third, and the fourth, and the fifth; and when I had not performed one of my voyages without suffering in it horrors and distresses more troublesome and more difficult than the horrors preceding. I believed not that I could escape and save myself, and repented of undertaking sea-voyages, and of returning to this life when I was not in want of wealth, but had abundance, so that I could not consume what I had nor spend half of it during the rest of my life; having enough for me, and more than enough.

Then I meditated in my mind, and said, "This river must have a beginning and an end, and it must have a place of egress into an inhabited country. The right plan in my opinion will be for me to construct for myself a small raft, of sufficient size for me to sit upon it, and I will go down and cast it upon this river, and depart on it. If I find safety, I am safe, and escape, by permission of God (whose name be exalted!); and if I find no

way of saving myself, it will be better for me to die in this river than in this place." And I sighed for myself. Then I arose and went and collected pieces of wood that were upon that island, of Ṣanfee and Ḳamáree aloes-wood, and bound them upon the shore of the sea with some of the ropes of the ships that had been wrecked; and I brought some straight planks, of the planks of the ships, and placed them upon these pieces of wood. I made the raft to suit the width of the river, less wide than the latter, and bound it well and firmly; and, having taken with me some of those minerals and jewels and goods, and of the large pearls that were like gravel, as well as other things that were upon the island, and some of the crude, pure, excellent ambergris, I put them upon that raft, with all that I had collected upon the island, and took with me what remained of the provisions. I then launched the raft upon the river, made for it two pieces of wood like oars, and acted in accordance with the following saying of one of the poets:—

Depart from a place wherein is oppression, and leave the house to tell its builder's fate;
For thou wilt find, for the land that thou quittest, another; but no soul wilt thou find to replace thine own.
Grieve not on account of nocturnal calamities; since every affliction will have its end;

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And he whose death is decreed to take place in one land will not die in any land but that.
Send not thy messenger on an errand of importance ; for the soul hath no faithful minister save itself.

I departed upon the raft along the river, meditating upon what might be the result of my case, and proceeded to the place where the river entered beneath the mountain. I propelled the raft into that place, and became in intense darkness within it, and the raft continued to carry me in with the current to a narrow place beneath the mountain, where the sides of the raft rubbed against the sides of the channel of the river, and my head rubbed against the roof of the channel. I was unable to return thence, and I blamed myself for that which I had done, and said, "If this place become narrower to the raft, it will scarcely pass through it, and it cannot return: so I shall perish in this place in sorrow, inevitably!" I threw myself upon my face on the raft, on account of the narrowness of the channel of the river, and ceased not to proceed, without knowing night from day, by reason of the darkness in which I was involved beneath that mountain, together with my terror and fear for myself lest I should perish. In this state I continued my course along the river,

which sometimes widened and at other times contracted; but the intensity of the darkness wearied me excessively, and slumber overcame me in consequence of the violence of my distress. So I lay upon my face on the raft, which ceased not to bear me along while I slept, and knew not whether the time was long or short.

At length I awoke, and found myself in the light; and, opening my eyes, I beheld an extensive tract, and the raft tied to the shore of an island, and around me a company of Indians and [people like] Abyssinians. When they saw that I had risen, they rose and came to me, and spoke to me in their language; but I knew not what they said, and imagined that it was a dream, and that this occurred in sleep, by reason of the violence of my distress and vexation. And when they spoke to me, and I understood not their speech, and returned them not an answer, a man among them advanced to me, and said to me, in the Arabic language, "Peace be on thee, O our brother! What art thou, and whence hast thou come, and what is the cause of thy coming to this place? We are people of the sown lands and the fields, and we came to irrigate our fields and our sown lands, and found thee asleep on the raft: so we laid hold upon it, and tied it here by us,

waiting for thee to rise at thy leisure. Tell us then what is the cause of thy coming to this place." I replied, "I conjure thee by Allah, O my master, that thou bring me some food; for I am hungry; and after that, ask of me concerning what thou wilt." And thereupon he hastened, and brought me food, and I ate until I was satiated and was at ease, and my fear subsided, my satiety was abundant, and my soul returned to me. I therefore praised God (whose name be exalted!) for all that had occurred, rejoicing at my having passed forth from that river, and having come to these people; and I told them of all that had happened to me from beginning to end, and of what I had experienced upon that river, and of its narrowness. They then talked together, and said, "We must take him with us and present him to our King, that he may acquaint him with what hath happened to him." Accordingly they took me with them, and conveyed with me the raft, together with all that was upon it, of riches and goods, and jewels and minerals, and ornaments of gold, and they took me in to their King, who was the King of Sarandeeb, and acquainted him with what had happened; whereupon he saluted me and welcomed me, and asked me respecting my state,

and respecting the events that had happened to me. I therefore acquainted him with all my story, and what I had experienced, from first to last; and the King wondered at this narrative extremely, and congratulated me on my safety. Then I arose and took forth from the raft a quantity of the minerals and jewels, and aloes-wood and crude ambergris, and gave it to the King; and he accepted it from me, and treated me with exceeding honour, lodging me in a place in his abode. I associated with the best and the greatest of the people, who paid me great respect, and I quitted not the abode of the King.

The island of Sarandeeb is under the equinoctial line; its night being always twelve hours, and its day also twelve hours. Its length is eighty leagues; and its breadth, thirty; and it extendeth largely between a lofty mountain and a deep valley. This mountain is seen from a distance of three days, and it containeth varieties of jacinths, and different kinds of minerals, and trees of all sorts of spices, and its surface is covered with emery, wherewith jewels are cut into shape: in its rivers also are diamonds, and pearls are in its valleys. I ascended to the summit of the mountain, and diverted myself with a view of its wonders, which are not to

be described; and afterwards I went back to the King, and begged him to give me permission to return to my country. He gave me permission after great pressing, and bestowed upon me an abundant present from his treasuries; and he gave me a present and a sealed letter, saying to me, "Convey these to the Khaleefeh Hároon Er-Rasheed, and give him many salutations from us." So I replied, "I hear and obey." Then he wrote for me a letter on skin of the kháwee, which is finer than parchment, of a yellowish colour; and the writing was in ultramarine. And the form of what he wrote to the Khaleefeh was this:—"Peace be on thee, from the King of India, before whom are a thousand elephants, and on the battlements of whose palace are a thousand jewels. To proceed: We have sent to thee a trifling present: accept it then from us. Thou art to us a brother and sincere friend, and the affection for you that is in our hearts is great: therefore favour us by a reply. The present is not suited to thy dignity; but we beg of thee, O brother, to accept it graciously. And peace be on thee!" And the present was a cup of ruby, a span high, the inside of which was embellished with precious pearls; and a bed covered with the skin of the serpent that swalloweth the elephant, which skin

hath spots, each like a piece of gold, and whosoever sitteth upon it never becometh diseased; and a hundred thousand mithḳáls of Indian aloes-wood; and a slave-girl like the shining full-moon. Then he bade me farewell, and gave a charge respecting me to the merchants and the master of the ship.

So I departed thence, and we continued our voyage from island to island and from country to country until we arived at Baghdád, whereupon I entered my house, and met my family and my brethren; after which I took the present, with a token of service from myself for the Khaleefeh. On entering his presence, I kissed his hand, and placed before him the whole, giving him the letter; and he read it and took the present, with which he was greatly rejoiced, and he treated me with the utmost honour. He then said to me, "O Sindibád, is that true which this King hath stated in his letter?" And I kissed the ground, and answered, "O my lord, I witnessed in his kingdom much more than he hath mentioned in his letter. On the day of his public appearance, a throne is set for him upon a huge elephant, eleven cubits high, and he sitteth upon it, having with him his chief officers and pages and guests, standing in two ranks, on his right and on his left. At his

head standeth a man having in his hand a golden javelin, and behind him a man in whose hand is a great mace of gold, at the top of which is an emerald a span in length and of the thickness of a thumb. And when he mounteth, there mount at the same time with him a thousand horsemen clad in gold and silk; and as the King proceedeth, a man before him proclaimeth, saying, 'This is the King of great dignity, of high authority!' And he proceedeth to repeat his praises in terms that I remember not, at the end of his panegyric saying, 'This is the King, the owner of the crown the like of which neither Suleymán nor the Mihráj possessed!' Then he is silent; and one behind him proclaimeth, saying, 'He will die! Again I say, He will die! Again I say, He will die!' And the other saith, 'Extolled be the perfection of the Living who dieth not!' Moreover, by reason of his justice and good government and intelligence, there is no Kádee in his city; and all the people of his country distinguish the truth from falsity." And the Khaleefeh wondered at my words, and said, "How great is this King! His letter hath shown me this; and as to the greatness of his dominion, thou hast told us what thou hast witnessed. By Allah, he hath been endowed

with wisdom and dominion!" Then the Khaleefeh conferred favours upon me, and commanded me to depart to my abode. So I came to my house, and gave the legal and other alms, and continued to live in the same pleasant circumstances as at present. I forgot the arduous troubles that I had experienced, discarded from my heart the anxieties of travel, rejected from my mind distress, and betook myself to eating and drinking, and pleasures and joy.

And when Es-Sindibád of the Sea had finished his story, every one who was present wondered at the events that had happened to him. He then ordered his treasurer to give to Es-Sindibád of the Land a hundred pieces of gold, and commanded him to depart, and to return the next day with the boon-companions, to hear his seventh story. So the porter went away happy to his abode, and on the morrow he was present with all the boon-companions; and they sat according to their usual custom, and employed themselves, in eating and drinking and enjoyment until the end of the day, when Es-Sindibád of the Sea made a sign to them that they should hear his seventh story, and said—

THE SEVENTH VOYAGE OF ES-SINDIBÁD OF THE SEA.

HEN I relinquished voyaging, and the affairs of commerce, I said within myself, "What hath happened to me sufficeth me." And my time was spent in joy and pleasures. But while I was sitting one day, the door was knocked: so the door-keeper opened, and a page of the Khaleefeh entered and said, "The Khaleefeh summoneth thee." I therefore went with him to his majesty, and kissed the ground before him and saluted him, whereupon he welcomed me and treated me with honour; and he said to me, "O Sindibád, I have an affair for thee to perform. Wilt thou do it?" So I kissed his hand, and said to him, "O my lord, what affair hath the master for the slave to perform?" And he answered me, "I desire that thou go to the King of Sarandeeb, and convey to him our letter and our present; for

he sent to us a present and a letter." And I trembled thereat, and replied, "By Allah the Great, O my lord, I have taken a hatred to voyaging; and when a voyage on the sea, or any other travel, is mentioned to me, my joints tremble, in consequence of what hath befallen me, and what I have experienced of troubles and horrors, and I have no desire for that whatever. Moreover, I have bound myself by an oath not to go forth from Baghdád." Then I informed the Khaleefeh of all that had befallen me from first to last; and he wondered exceedingly, and said, "By Allah the Great, O Sindibád, it hath not been heard from times of old that such events have befallen any one as have befallen thee, and it is incumbent on thee that thou never mention the subject of travel. But for my sake thou wilt go this time, and convey our present and our letter to the King of Sarandeeb; and thou shalt return quickly, if it be the will of God (whose name be exalted!), that we may no longer have a debt of favour and courtesy to the King." So I replied that I heard and obeyed, being unable to oppose his command. He then gave me the present and the letter, with money for my expenses, and I kissed his hand and departed from him.

I went from Baghdád to the sea, and embarked in a ship, and we proceeded days and nights, by the aid of God (whose name be exalted!), until we arrived at the island of Sarandeeb, and with us were many merchants. As soon as we arrived, we landed at the city, and I took the present and the letter, and went in with them to the King, and kissed the ground before him. And when he saw me, he said, "A friendly welcome to thee, O Sindibád! By Allah the Great, we have longed to see thee, and praise be to God who hath shown us thy face a second time!" Then he took me by my hand, and seated me by his side, welcoming me, and treating me with familiar kindness, and he rejoiced greatly. He began to converse with me, and addressed me with courtesy, and said, "What was the cause of thy coming to us, O Sindibád?" So I kissed his hand, and thanked him, and answered him, "O my lord, I have brought thee a present and a letter from my master the Khaleefeh Hároon Er-Rasheed." I then offered to him the present and the letter, and he read the letter, and rejoiced at it greatly. The present was a horse worth ten thousand pieces of gold, with its saddle adorned with gold set with jewels; and a book, and a sump-

tuous dress, and a hundred different kinds of white cloths of Egypt, and silks of Es-Suweys and El-Koofeh and Alexandria, and Greek carpets, and a hundred menns of silk and flax, and a wonderful, extraordinary cup of crystal, in the midst of which was represented the figure of a lion with a man kneeling before him and having drawn an arrow in his bow with his utmost force, and also the table of Suleymán the son of Dáood, on whom be peace! And the contents of the letter were as follows:—"Peace from the King Er-Rasheed, strengthened by God (who hath given to him and to his ancestors the rank of the noble, and wide-spread glory), on the fortunate Sulṭán. To proceed: thy letter hath reached us, and we rejoiced at it; and we have sent the book [entitled] the 'Delight of the Intelligent, and the Rare Present for Friends;' together with varieties of royal rarities; therefore do us the favour to accept them: and peace be on thee!" Then the King conferred upon me abundant presents, and treated me with the utmost honour; so I prayed for him, and thanked him for his beneficence; and some days after that, I begged his permission to depart; but he permitted me not save after great pressing. Thereupon I took leave of him, and went forth

from his city, with merchants and other companions, to return to my country, without any desire for travel or commerce.

We continued our voyage until we had passed many islands; but in the midst of our course over the sea, there appeared to us a number of boats, which surrounded us, and in them were men like devils, having in their hands swords and daggers, and equipped with coats of mail, and arms and bows. They smote us, and wounded and slew those of us who opposed them, and, having taken the ship with its contents, conveyed us to an island, where they sold us as slaves, for the smallest price. But a rich man purchased me, and took me into his house, fed me and gave me to drink, and clad me and treated me in a friendly manner. So my soul was tranquillised, and I rested a little. Then, one day, he said to me, "Dost thou not know any art or trade?" I answered him, "O my lord, I am a merchant: I know nothing but traffic." And he said, "Dost thou know the art of shooting with the bow and arrow?" "Yes," I answered, "I know that." And thereupon he brought me a bow and arrows, and mounted me behind him upon an elephant: then he departed at the close of night, and, conveying me among

some great trees, came to a lofty and firm tree, upon which he made me climb; and he gave me the bow and arrows, saying to me, "Sit here now, and when the elephants come in the daytime to this place, shoot at them with the arrows: perhaps thou wilt strike one of them; and if one of them fall, come to me and inform me." He then left me and departed; and I was terrified and frightened. I remained concealed in the tree until the sun rose; when the elephants came forth wandering about among the trees, and I ceased not to discharge my arrows till I shot one of them. I therefore went in the evening to my master, and informed him; and he was delighted with me, and treated me with honour; and he went and removed the slain elephant.

In this manner I continued, every day shooting one, and my master coming and removing it, until, one day, I was sitting in the tree, concealed, and suddenly elephants innumerable came forth, and I heard the sounds of their roaring and growling, which were such that I imagined the earth trembled beneath them. They all surrounded the tree in which I was sitting, their circuit being fifty cubits, and a huge elephant, enormously great, advanced

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and came to the tree, and, having wound his trunk around it, pulled it up by the roots, and cast it upon the ground. I fell down senseless among the elephants, and the great elephant, approaching me, wound his trunk around me, raised me on his back, and went away with me, the other elephants accompanying. And he ceased not to proceed with me, while I was absent from the world, until he had taken me into a place, and thrown me from his back, when he departed, and the other elephants followed him. So I rested a little, and my terror subsided; and I found myself among the bones of elephants. I knew therefore that this was the burial-place of the elephants, and that that elephant had conducted me to it on account of the teeth.

I then arose, and journeyed a day and a night until I arrived at the house of my master, who saw me changed in complexion by fright and hunger. And he was rejoiced at my return, and said, "By Allaḥ, thou hast pained our heart; for I went and found the tree torn up, and I imagined that the elephants had destroyed thee. Tell me, then, how it happened with thee." So I informed him of that which had befallen me; whereat he

wondered greatly, and rejoiced; and he said to me, "Dost thou know that place?" I answered, "Yes, O my master." And he took me, and we went out, mounted on an elephant, and proceeded until we came to that place; and when my master beheld those numerous teeth, he rejoiced greatly at the sight of them; and he carried away as much as he desired, and we returned to the house. He then treated me with increased favour, and said to me, "O my son, thou hast directed us to a means of very great gain. May God then recompense thee well! Thou art freed for the sake of God, whose name be exalted! These elephants used to destroy many of us on account of [our seeking] these teeth; but God hath preserved thee from them, and thou hast profited us by these teeth to which thou hast directed us." I replied, "O my master, may God free thy neck from the fire [of Hell]! And I request of thee, O my master, that thou give me permission to depart to my country." "Yes," said he: "thou shalt have that permission: but we have a fair, on the occasion of which the merchants come to us and purchase the teeth of these elephants of us. The time of the fair is now near; and when they have come

to us, I will send thee with them and will give thee what will convey thee to thy country." So I prayed for him and thanked him; and I remained with him, treated with respect and honour.

Then, some days after this, the merchants came as he had said, and bought and sold and exchanged; and when they were about to depart, my master came to me, and said, "The merchants are going: therefore arise, that thou mayest depart with them to thy country." Accordingly, I arose, determined to go with them. They had bought a great quantity of those teeth, and packed up their loads, and embarked them in the ship; and my master sent me with them. He paid for me the money for my passage in the ship, together with all that was required of me, and gave me a large quantity of goods. And we pursued our voyage from island to island until we had crossed the sea and landed on the shore, when the merchants took forth what was with them, and sold. I also sold what I had at an excellent rate; and I purchased some of the most elegant of things suited for presents, and beautiful rarities, with everything that I desired. I likewise bought for myself a beast to ride, and we went forth,

and crossed the deserts from country to country, until I arrived at Baghdád; when I went in to the Khaleefeh, and, having given the salutation, and kissed his hand, I informed him of what had happened and what had befallen me; whereupon he rejoiced at my safety, and thanked God (whose name be exalted!); and he caused my story to be written in letters of gold. I then entered my house, and met my family and my brethren. This is the end of the history of the events that happened to me during my voyages; and praise be to God, the One, the Creator, the Maker!

THE CONCLUSION OF THE STORY OF ES-SINDIBÁD OF THE SEA AND ES-SINDIBÁD OF THE LAND

And when Es-Sindibád of the Sea had finished his story, he ordered his servant to give to Es-Sindibád of the Land a hundred pieces of gold, and said to him, "How now, O my brother? Hast thou heard of the like of these afflictions and calamities and distresses, or have such troubles as have befallen me befallen any one else, or hath any one else suffered such hardships as I have suffered? Know then that these pleasures are a compensation for the toil and humiliations that I

have experienced." And upon this, Es-Sindibád of the Land advanced and kissed his hands, and said to him, "O my lord, by Allah, thou hast undergone great horrors, and hast deserved these abundant favours: continue then, O my lord, in joy and security; for God hath removed from thee the evils of fortune; and I beg of God that He may continue to thee thy pleasures, and bless thy days." And upon this, Es-Sindibád of the Sea bestowed favours upon him, and made him his boon-companion; and he quitted him not by night nor by day as long as they both lived.

Praise be to God, the Mighty, the Omnipotent, the Strong, the Eminent in power, the Creator of the heaven and the earth, and of the land and the seas!

ALI BABA

AND

THE FORTY THIEVES

THE STORY OF

ALI BABA AND THE FORTY ROBBERS

DESTROYED BY A SLAVE

N a town in Persia there lived two brothers, one named Cassim, the other Ali Baba. Their father left them scarcely anything; but as he had divided his little property equally between them, it should seem their fortune ought to have been equal; but chance determined otherwise.

Cassim married a wife who soon after became heiress to a large sum, and a warehouse full of rich goods; so that he all at once became one of the richest and most considerable merchants, and lived at his ease.

Ali Baba, on the other hand, who had married a woman as poor as himself, lived in a very wretched habitation, and had no other means

to maintain his wife and children but his daily labour of cutting wood, and bringing it upon three asses, which were his whole substance, to town to sell.

One day, when Ali Baba was in the forest, and had just cut wood enough to load his asses, he saw at a distance a great cloud of dust, which seemed to be driven towards him; he observed it very attentively, and distinguished soon after a body of horse. Though there had been no rumour of robbers in that country, Ali Baba began to think that they might prove such, and without considering what might become of his asses, was resolved to save himself. He climbed up a large, thick tree, whose branches, at a little distance from the ground, were so close to one another that there was but little space between them. He placed himself in the middle, from whence he could see all that passed without being discovered; and the tree stood at the base of a single rock, so steep and craggy that nobody could climb up it.

The troop, who were all well mounted and armed, came to the foot of this rock, and there dismounted. Ali Baba counted forty of them, and, from their looks and equipage, was assured that they were robbers. Nor was he mistaken in

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his opinion; for they were a troop of banditti, who, without doing any harm to the neighbourhood, robbed at a distance, and made that place their rendezvous. But what confirmed him in his opinion was, that every man unbridled his horse, tied him to some shrub, and hung about his neck a bag of corn which they brought behind them; then each of them took his saddle wallet, which seemed to Ali Baba to be full of gold and silver from its weight. One, who was the most personable amongst them, and whom he took to be their captain, came, with his wallet on his back, under the tree in which Ali Baba was concealed, and making his way through some shrubs, pronounced these words so distinctly, "*Open, Sesame,*" that Ali Baba heard him. As soon as the captain of the robbers had uttered these words, a door opened in the rock; and after he had made all his troop enter before him, he followed them, when the door shut again of itself.

The robbers stayed some time within the rock, and Ali Baba, who feared that some one, or all of them together, might come out and catch him if he should endeavour to make his escape, was obliged to sit patiently in the tree. He was nevertheless tempted to get down, mount one of their horses and lead another, driving

his asses before him with all the haste he could to town; but the uncertainty of the event made him choose the safest course.

At last the door opened again, and the forty robbers came out. As the captain went in last, he came out first, and stood to see them all pass by him; when Ali Baba heard him make the door close by pronouncing these words, "*Shut, Sesame.*" Every man went and bridled his horse, fastened his wallet, and mounted again; and when the captain saw them all ready, he put himself at their head, and they returned the way they had come.

Ali Baba did not immediately quit his tree; for, said he to himself, they may have forgotten something and may come back again, and then I shall be taken. He followed them with his eyes as far as he could see them, and afterwards stayed a considerable time before he descended. Remembering the words the captain of the robbers used to cause the door to open and shut, he had the curiosity to try if his pronouncing them would have the same effect. Accordingly, he went among the shrubs, and perceiving the door concealed behind them, stood before it, and said, "*Open, Sesame.*" The door instantly flew wide open.

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Ali Baba, who expected a dark, dismal cavern, was surprised to see it well lighted and spacious, in form of a vault, which received the light from an opening at the top of the rock. He saw all sorts of provisions, rich bales of silk, stuff, brocade, and valuable carpeting, piled upon one another; gold and silver ingots in great heaps, and money in bags. The sight of all these riches made him suppose that this cave must have been occupied for ages by robbers, who had succeeded one another.

Ali Baba did not stand long to consider what he should do, but went immediately into the cave, and, as soon as he had entered, the door shut of itself. But this did not disturb him, because he knew the secret to open it again. He never regarded the silver, but made the best use of his time in carrying out as much of the gold coin, which was in bags, at several times, as he thought his three asses could carry. He collected his asses, which were dispersed, and when he had loaded them with the bags, laid wood over in such a manner that they could not be seen. When he had done he stood before the door, and pronouncing the words, "*Shut, Sesame,*" the door closed after him; for it had shut of itself while he saw

within, but remained open while he was out. He then made the best of his way to town.

When Ali Baba got home, he drove his asses into a little yard, shut the gates very carefully, threw off the wood that covered the bags, carried them into his house, and ranged them in order before his wife, who sat on a sofa.

His wife handled the bags, and finding them full of money, suspected that her husband had been robbing, insomuch that she could not help saying, "Ali Baba, have you been so unhappy as to——" "Be quiet, wife," interrupted Ali Baba, "do not frighten yourself; I am no robber, unless he may be one who steals from robbers. You will no longer entertain an ill opinion of me when I shall tell you my good fortune." He then emptied the bags, which raised such a great heap of gold as dazzled his wife's eyes; and when he had done, told her the whole adventure from beginning to end, and, above all, recommended her to keep it secret.

The wife, cured of her fears, rejoiced with her husband at their good fortune, and would count all the gold, piece by piece. "Wife," replied Ali Baba, "you do not know what you undertake when you pretend to count the money; you will never have done. I will dig

a hole, and bury it; there is no time to be lost." "You are in the right, husband," replied she; "but let us know, as nigh as possible, how much we have. I will borrow a small measure in the neighbourhood, and measure it, while you dig the hole." "What you are going to do is to no purpose, wife," said Ali Baba. "If you would take my advice, you had better let it alone; but keep the secret, and do what you please."

Away the wife ran to her brother-in-law Cassim, who lived just by, but was not then at home; and addressing herself to his wife, desired her to lend her a measure for a little while. Her sister-in-law asked her, whether she would have a great or a small one? The other asked for a small one. She bade her stay a little, and she would readily fetch one.

The sister-in-law did so, but, as she knew Ali Baba's poverty, she was curious to know what sort of grain his wife wanted to measure, and artfully putting some suet at the bottom of the measure, brought it to her with an excuse, that she was sorry that she had made her stay so long, but that she could not find it sooner.

Ali Baba's wife went home, set the measure upon the heap of gold, filled it and emptied it

often upon the sofa, till she had done; when she was very well satisfied to find the number of measures amounted to so many as they did, and went to tell her husband, who had almost finished digging the hole. While Ali Baba was

burying the gold, his wife, to show her exactness and diligence to her sister-in-law, carried the measure back again, but without taking notice that a piece of gold had stuck to the bottom. "Sister," said she, giving it to her again, "you see that I have not kept your measure long; I

am obliged to you for it, and return it with thanks."

As soon as Ali Baba's wife was gone, Cassim's looked at the bottom of the measure, and was in inexpressible surprise to find a piece of gold stuck to it. Envy immediately possessed her breast. "What!" said she, "has Ali Baba gold so plentiful as to measure it? Where has that poor wretch got all this wealth?" Cassim, her husband, was not at home, but at his counting-house, which he left always in the evening. His wife waited for him, and thought the time an age; so great was her impatience to tell him the circumstance, at which she guessed he would be as much surprised as herself.

When Cassim came home, his wife said to him, "Cassim, I know you think yourself rich, but you are much mistaken. Ali Baba is infinitely richer than you; he does not count his money, but measures it." Cassim desired her to explain the riddle, which she did, by telling him the stratagem she had used to make the discovery, and showed him the piece of money, which was so old that they could not tell in what prince's reign it was coined.

Cassim, instead of being pleased, conceived a base envy at his brother's prosperity; he could

not sleep all that night, and went to him in the morning before sunrise. Cassim, after he had married the rich widow, had never treated Ali Baba as a brother, but neglected him. "Ali Baba," said he, accosting him, "you are very reserved in your affairs; you pretend to be miserably poor, and yet you measure gold." "How, brother?" replied Ali Baba; "I do not know what you mean: explain yourself." "Do not pretend ignorance," replied Cassim, showing him the piece of gold his wife had given him. "How many of these pieces," added he, "have you? My wife found this at the bottom of the measure you borrowed yesterday."

By this discourse Ali Baba perceived that Cassim and his wife, through his own wife's folly, knew what they had so much reason to conceal. But what was done could not be recalled; therefore, without showing the least surprise or trouble, he confessed all, told his brother by what chance he had discovered this retreat of the thieves, in what place it was, and offered him part of his treasure to keep the secret. "I expect as much," replied Cassim haughtily; "but I must know exactly where this treasure is, and how I may visit it myself when I choose; otherwise I will go and inform

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against you, and then you will not only get no more, but will lose all you have, and I shall have a share for my information."

Ali Baba, more out of his natural good-temper, than frightened by the insulting menaces of his unnatural brother, told him all he desired, and even the very words he was to use to gain admission into the cave.

Cassim, who wanted no more of Ali Baba, left him, resolving to be beforehand with him, and hoping to get all the treasure to himself. He rose the next morning, long before the sun, and set out for the forest with ten mules bearing great chests, which he designed to fill; and followed the road which Ali Baba had pointed out to him. He was not long before he reached the rock, and found out the place by the tree, and other marks which his brother had given him. When he reached the entrance of the cavern he pronounced the words, "*Open, Sesame;*" the door immediately opened, and, when he was in, closed upon him. In examining the cave, he was in great admiration to find much more riches than he had apprehended from Ali Baba's relation. He was so covetous, and greedy of wealth, that he could have spent the whole day in feasting his eyes with so much treasure,

if the thought that he came to carry some away had not hindered him. He laid as many bags of gold as he could carry at the door of the cavern; but his thoughts were so full of the great riches he should possess, that he could not think of the necessary word to make it open, but, instead of *Sesame*, said "*Open, Barley*," and was much amazed to find that the door remained fast shut. He named several sorts of grain, but still the door would not open.

Cassim had never expected such an incident, and was so alarmed at the danger he was in, that the more he endeavoured to remember the word *Sesame*, the more his memory was confounded, and he had as much forgotten it as if he had never heard it mentioned. He threw down the bags he had loaded himself with, and walked distractedly up and down the cave, without having the least regard to the riches that were round him.

About noon the robbers chanced to visit their cave, and at some distance from it saw Cassim's mules straggling about the rock, with great chests on their backs. Alarmed at this novelty, they galloped full speed to the cave; they drove away the mules, which Cassim had neglected to fasten, and they strayed through

the forest so far, that they were soon out of sight. The robbers never gave themselves the trouble to pursue them, being more concerned to know who they belonged to. And while some of them searched about the rock, the

captain and the rest went directly to the door, with their naked sabres in their hands; and pronouncing the proper words, it opened.

Cassim, who heard the noise of the horses' feet from the middle of the cave, never doubted of the arrival of the robbers, and his approaching death; but was resolved to make one effort to

escape from them. To this end he rushed to the door, and no sooner heard the word *Sesame*, which he had forgotten, and saw the door open, than he ran out and threw the leader down, but could not escape the other robbers, who with their sabres soon deprived him of life.

The first care of the robbers after this was to examine the cave. They found all the bags which Cassim had brought to the door to be ready to load his mules, and carried them again to their places, without missing what Ali Baba had taken away before. Then holding a council, and deliberating upon this occurrence, they guessed that Cassim, when he was in, could not get out again; but could not imagine how he had entered. It came into their heads that he might have got down by the top of the cave; but the aperture by which it received light was so high, and the rock so inaccessible without, besides that nothing showed that he had done so, that they gave up this conjecture. That he came in at the door they could not believe, however, unless he had the secret of making it open. In short, none of them could imagine which way he had entered; for they were all persuaded nobody knew their secret, little imagining that Ali Baba had watched them.

It was a matter of the greatest importance to them to secure their riches. They agreed, therefore, to cut Cassim's body into four quarters, to hang two on one side and two on the other, within the door of the cave, to terrify any person who should attempt the same thing, determining not to return to the cave till the stench of the body was completely exhaled. They had no sooner taken this resolution than they put it in execution, and when they had nothing more to detain them, left the place of their hoards well closed. They mounted their horses, went to beat the roads again, and to attack the caravans they might meet.

In the meantime Cassim's wife was very uneasy when night came and her husband was not returned. She ran to Ali Baba in alarm, and said, "I believe, brother-in-law, that you know Cassim, your brother, is gone to the forest, and upon what account. It is now night, and he is not returned; I am afraid some misfortune has happened to him." Ali Baba, who had expected that his brother, after what he had said, would go to the forest, had declined going himself that day for fear of giving him any umbrage; therefore told her, without any reflection upon her husband's unhandsome behaviour, that she

need not frighten herself, for that certainly Cassim would not think it proper to come into the town till the night should be pretty far advanced.

Cassim's wife, considering how much it concerned her husband to keep the business secret, was the more easily persuaded to believe her brother-in-law. She went home again, and waited patiently till midnight. Then her fear redoubled, and her grief was the more sensible because she was forced to keep it to herself. She repented of her foolish curiosity, and cursed her desire of penetrating into the affairs of her brother and sister-in-law. She spent all the night in weeping; and, as soon as it was day, went to them, telling them, by her tears, the cause of her coming.

Ali Baba did not wait for his sister-in-law to desire him to go to see what was become of Cassim, but departed immediately with his three asses, begging of her first to moderate her affliction. He went to the forest, and when he came near the rock, having seen neither his brother nor the mules in his way, was seriously alarmed at finding some blood spilt near the door, which he took for an ill omen; but when he had pronounced the word, and the door had opened, he was struck with horror at the dismal sight of his brother's quarters. He was not long in deter-

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mining how he should pay the last dues to his brother; but without adverting to the little fraternal affection he had shown for him, went into the cave, to find something to enshroud his remains, and having loaded one of his asses with them, covered them over with wood. The other two asses he loaded with bags of gold, covering them with wood also as before; and then bidding the door shut, came away; but was so cautious as to stop some time at the end of the forest, that he might not go into the town before night. When he came home, he drove the two asses loaded with gold into his little yard, and left the care of unloading them to his wife, while he led the other to his sister-in-law's house.

Ali Baba knocked at the door, which was opened by Morgiana, an intelligent slave, fruitful in inventions to ensure success in the most difficult undertakings; and Ali Baba knew her to be such. When he came into the court, he unloaded the ass, and taking Morgiana aside, said to her, "The first thing I ask of you is an inviolable secrecy, which you will find is necessary both for your mistress's sake and mine. Your master's body is contained in these two bundles, and our business is, to bury him as if he had died a natural death. Go, tell your

mistress I want to speak with her; and mind what I have said to you."

Morgiana went to her mistress, and Ali Baba followed her. "Well, brother," said she, with great impatience, "what news do you bring me of my husband? I perceive no comfort in your countenance." "Sister," answered Ali Baba, "I cannot satisfy your inquiries unless you hear my story from the beginning to the end, without speaking a word; for it is of as great importance to you as to me to keep what has happened secret." "Alas!" said she, "this preamble lets me know that my husband is not to be found; but at the same time I know the necessity of the secrecy you require, and I must constrain myself: say on, I will hear you."

Ali Baba then detailed the incidents of his journey, till he came to the finding of Cassim's body. "Now," said he, "sister, I have something to relate which will afflict you the more, because it is perhaps what you so little expect; but it cannot now be remedied. If my endeavours can comfort you, I offer to put that which God hath sent me to what you have, and marry you; assuring you that my wife will not be jealous, and that we shall live happily together. If this proposal is agreeable to you, we must think of

acting so as that my brother should appear to have died a natural death. I think you may leave the management of the business to Morgiana, and I will contribute all that lies in my power to your consolation."

What could Cassim's widow do better than accept of this proposal? For though her first husband had left behind him a plentiful substance, his brother was now much richer, and by the discovery of this treasure might be still more so. Instead, therefore, of rejecting the offer, she regarded it as the sure means of comfort; and drying up her tears, which had begun to flow abundantly, and suppressing the outcries usual with women who have lost their husbands, showed Ali Baba that she approved of his proposal. Ali Baba left the widow, recommended to Morgiana to act her part well, and then returned home with his ass.

Morgiana went out at the same time to an apothecary, and asked for a sort of lozenges which he prepared, and were very efficacious in the most dangerous disorders. The apothecary inquired who was ill at her master's? She replied with a sigh, her good master Cassim himself: that they knew not what his disorder was, but that he could neither eat nor speak.

After these words, Morgiana carried the lozenges home with her, and the next morning went to the same apothecary's again, and, with tears in her eyes, asked for an essence which they used to give to sick people only when at the last extremity. "Alas!" said she, taking it from the apothecary, "I am afraid that this remedy will have no better effect than the lozenges, and that I shall lose my good master."

On the other hand, as Ali Baba and his wife were often seen to go between Cassim's and their own house all that day, and to seem melancholy, nobody was surprised in the evening to hear the lamentable shrieks and cries of Cassim's wife and Morgiana, who gave out everywhere that her master was dead.

The next morning, soon after day appeared, Morgiana, who knew a certain old cobbler that opened his stall early, before other people, went to him, and bidding him good-morrow, put a piece of gold into his hand. "Well," said Baba Mustapha, which was his name, and who was a merry old fellow, looking at the gold, though it was hardly daylight, and seeing what it was, "this is good handsel; what must I do for it? I am ready."

"Baba Mustapha," said Morgiana, "you must

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take with you your sewing tackle, and go with me; but I must tell you, I shall blindfold you when you come to such a place."

Baba Mustapha seemed to hesitate a little at these words. "Oh! oh!" replied he, "you would have me do something against my conscience, or against my honour?" "God forbid!" said Morgiana, putting another piece of gold into his hand, "that I should ask anything that is contrary to your honour; only come along with me, and fear nothing."

Baba Mustapha went with Morgiana, who, after she had bound his eyes with a handkerchief at the place she had mentioned, conveyed him to her deceased master's house, and never unloosed his eyes till he had entered the room where she had put the corpse together. "Baba Mustapha," said she, "you must make haste and sew these quarters together; and when you have done, I will give you another piece of gold."

After Baba Mustapha had finished his task, she blindfolded him again, gave him the third piece of gold as she had promised, and recommending secrecy to him, carried him back to the place where she first bound his eyes, pulled off the bandage, and let him go home, but watched him that he returned towards his stall, till he was

quite out of sight, for fear he should have the curiosity to return and dodge her; she then went home.

By the time Morgiana had warmed some water to wash the body, Ali Baba came with incense to embalm it, after which it was sewn up in a winding-sheet. Not long after, the joiner, according to Ali Baba's orders, brought the bier, which Morgiana received at the door, and helped Ali Baba to put the body into it; when she went to the mosque to inform the imaum that they were ready. The people of the mosque, whose business it was to wash the dead, offered to perform their duty; but she told them that it was done already.

Morgiana had scarcely got home before the imaum and the other ministers of the mosque arrived. Four neighbours carried the corpse on their shoulders to the burying-ground, following the imaum, who recited some prayers. Morgiana, as a slave to the deceased, followed the corpse, weeping, beating her breast, and tearing her hair; and Ali Baba came after with some neighbours, who often relieved the others in carrying the corpse to the burying-ground.

Cassim's wife stayed at home mourning, uttering lamentable cries with the women of the

neighbourhood, who came, according to custom, during the funeral, and joining their lamentations with hers, filled the quarter far and near with sorrow.

In this manner Cassim's melancholy death was concealed, and hushed up between Ali Baba, his wife, Cassim's widow, and Morgiana, with so much contrivance that nobody in the city had the least knowledge or suspicion of the cause of it.

Three or four days after the funeral, Ali Baba removed his few goods openly to the widow's house; but the money he had taken from the robbers he conveyed thither by night. Soon after the marriage with his sister-in-law was published, and, as these marriages are common, nobody was surprised.

As for Cassim's warehouse, Ali Baba gave it to his own eldest son, promising that if he managed it well he would soon give him a fortune to marry very advantageously according to his situation.

Let us now leave Ali Baba to enjoy the beginning of his good fortune, and return to the forty robbers.

They came again at the appointed time to visit their retreat in the forest; but great was their surprise to find Cassim's body taken away, with some of their bags of gold. "We are certainly discovered," said the captain, "and if we do not speedily apply some remedy, shall gradually lose all the riches which our ancestors and ourselves have, with so much pains and danger, been so many years amassing together. All that we can think of the loss which we have sustained is, that the thief whom we surprised had the secret of opening the door, and we came

luckily as he was coming out: but his body being removed, and with it some of our money, plainly shows that he had an accomplice; and as it is likely that there were but two who had discovered our secret, and one has been caught, we must look narrowly after the other. What say you, my lads?"

All the robbers thought the captain's proposal so advisable that they unanimously approved of it, and agreed that they must lay all other enterprises aside, to follow this closely, and not give it up till they had succeeded.

"I expected no less," said the captain, "from your fidelity to our cause; but, first of all, one of you who is bold, artful, and enterprising, must go into the town, disguised as a traveller and a stranger, to try if he can hear any talk of the strange death of the man whom we have killed, as he deserved, and endeavour to find out who he was, and where he lived. This is a matter of the first importance for us to ascertain, that we may do nothing which we may have reason to repent of, by discovering ourselves in a country where we have lived so long unknown, and where we have so much reason to continue; but to warn him who shall take upon himself this commission, and to prevent our being deceived

by his giving us a false report, which may be the cause of our ruin, I ask you all, if you do not think that in case of treachery, or even error of judgment, he should suffer death?"

Without waiting for the suffrages of his companions, one of the robbers started up, and said, "I submit to this condition, and think it an honour to expose my life, by taking the commission upon me; but remember, at least, if I do not succeed, that I neither wanted courage nor goodwill to serve the troop."

After this robber had received great commendations from the captain and his comrades, he disguised himself so that nobody would take him for what he was; and taking his leave of the troop that night, went into the town just at daybreak, and walked up and down, till accidentally he came to Baba Mustapha's stall, which was always open before any of the shops.

Baba Mustapha was seated with an awl in his hand, just going to work. The robber saluted him, bidding him good-morrow; and perceiving that he was old, said, "Honest man, you begin to work very early: is it possible that one of your age can see so well? I question, even if it were somewhat lighter, whether you could see to stitch."

"Certainly," replied Baba Mustapha, "you must be a stranger, and do not know me; for, old as I am, I have extraordinary good eyes; and you will not doubt it when I tell you that I sewed a dead body together in a place where I had not so much light as I have now."

The robber was overjoyed to think that he had addressed himself, at his first coming into the town, to a man who in all probability could give him the intelligence he wanted. "A dead body!" replied he, with affected amazement, to make him explain himself. "What could you sew up a dead body for? You mean, you sewed up his winding-sheet." "No, no," answered Baba Mustapha; "I perceive your meaning: you want to have me speak out, but you shall know no more."

The robber wanted no farther assurance to be persuaded that he had discovered what he sought. He pulled out a piece of gold, and putting it into Baba Mustapha's hand, said to him, "I do not want to learn your secret, though I can assure you I would not divulge it if you trusted me with it. The only thing which I desire of you is, to do me the favour to show me the house where you stitched up the dead body."

"If I were disposed to do you that favour,"

replied Baba Mustapha, holding the money in his hand, ready to return it, "I assure you I cannot; and you may believe me, on my word.

I was taken to a certain place, where I was blinded. I was then led to the house, and afterwards brought back again in the same manner.

You see, therefore, the impossibility of my doing what you desire."

"Well," replied the robber, "you may, however, remember a little of the way that you were led blindfolded. Come, let me blind your eyes at the same place. We will walk together. Perhaps you may recognise some part; and as everybody ought to be paid for their trouble, there is another piece of gold for you. Gratify me in what I ask you." So saying, he put another piece of gold into his hand.

The two pieces of gold were great temptations to Baba Mustapha. He looked at them a long time in his hand, without saying a word, thinking with himself what he should do; but at last he pulled out his purse, and put them in. "I cannot assure you," said he to the robber, "that I can remember the way exactly; but since you desire, I will try what I can do." At these words Baba Mustapha rose up, to the great joy of the robber, and, without shutting his shop, where he had nothing valuable to lose, he led the robber to the place where Morgiana had bound his eyes. "It was here," said Baba Mustapha, "I was blindfolded; and I turned as you see me." The robber, who had his handkerchief ready, tied it over his eyes, walked

by him till he stopped, partly leading, and partly guided by him. "I think," said Baba Mustapha, "I went no further," and he had now stopped directly at Cassim's house, where Ali Baba then lived. The thief, before he pulled off the band, marked the door with a piece of chalk, which he had ready in his hand; and then asked him if he knew whose house that was? To which Baba Mustapha replied, that as he did not live in that neighbourhood, he could not tell.

The robber, finding he could discover no more from Baba Mustapha, thanked him for the trouble he had taken, and left him to go back to his stall, while he returned to the forest, persuaded that he should be very well received.

A little after the robber and Baba Mustapha had parted, Morgiana went out of Ali Baba's house upon some errand, and upon her return, seeing the mark the robber had made, stopped to observe it. "What can be the meaning of this mark?" said she to herself; "somebody intends my master no good: however, with whatever intention it was done, it is advisable to guard against the worst." Accordingly, she fetched a piece of chalk, and marked two or three doors on each side, in the same manner, without saying a word to her master or mistress.

In the meantime the thief rejoined his troop in the forest, and recounted to them his success; expatiating upon his good fortune in meeting so soon with the only person who could inform him of what he wanted to know. All the robbers listened to him with the utmost satisfaction; when the captain, after commending his diligence, addressing himself to them all, said, "Comrades, we have no time to lose: let us set off well armed, without its appearing who we are; but that we may not excite any suspicion, let only one or two go into the town together, and join at our rendezvous, which shall be the great square. In the meantime our comrade who brought us the good news, and I, will go and find out the house, that we may consult what had best be done."

This speech and plan were approved of by all, and they were soon ready. They filed off in parties of two each, after some interval of time, and got into the town without being in the least suspected. The captain, and he who had visited the town in the morning as spy, came in the last. He led the captain into the street where he had marked Ali Baba's residence; and when they came to the first of the houses which Morgiana had marked, he pointed

it out. But the captain observed that the next door was chalked in the same manner and in the same place; and showing it to his guide, asked him which house it was, that, or the first? The guide was so confounded, that he knew not what answer to make; but still more puzzled when he and the captain saw five or six houses similarly marked. He assured the captain, with an oath, that he had marked but one, and could not tell who had chalked the rest so that he could not distinguish the house which the cobbler had stopped at.

The captain, finding that their design had proved abortive, went directly to the place of rendezvous, and told the first of his troops whom he met that they had lost their labour, and must return to their cave. He himself set them the example, and they all returned as they had come.

When the troop was all got together, the captain told them the reason of their returning; and presently the conductor was declared by all worthy of death. He condemned himself, acknowledging that he ought to have taken better precaution, and prepared to receive the stroke from him who was appointed to cut off his head.

But as the safety of the troop required that an injury should not go unpunished, another of the gang, who promised himself that he should succeed better, presented himself, and his offer being accepted, he went and corrupted Baba Mustapha, as the other had done; and being shown the house, marked it in a place more remote from sight, with red chalk.

Not long after Morgiana, whose eyes nothing could escape, went out, and seeing the red chalk, and arguing with herself as she had done before, marked the other neighbours' houses in the same place and manner.

The robber, at his return to his company, valued himself much on the precaution he had taken, which he looked upon as an infallible way of distinguishing Ali Baba's house from the others; and the captain and all of them thought it must succeed. They conveyed themselves into the town with the same precaution as before; but when the robber and his captain came to the street, they found the same difficulty; at which the captain was enraged, and the robber in as great confusion as his predecessor.

Thus the captain and his troop were forced to retire a second time, and much more dissatisfied; while the robber who had been the

author of the mistake underwent the same punishment; which he willingly submitted to.

The captain, having lost two brave fellows of his troop, was afraid of diminishing it too much by pursuing this plan to get information of the residence of their plunderer. He found by their example that their heads were not so good as their hands on such occasions, and therefore resolved to take upon himself the important commission.

Accordingly he went and addressed himself to Baba Mustapha, who did him the same service he had done to the other robbers. He did not set any particular mark on the house, but examined and observed it so carefully, by passing often by it, that it was impossible for him to mistake it.

The captain, well satisfied with his attempt, and informed of what he wanted to know, returned to the forest; and when he came into the cave, where the troop waited for him, said, "Now, comrades, nothing can prevent our full revenge, as I am certain of the house, and in my way hither I have thought how to put it into execution; but if any one can form a better expedient, let him communicate it." He then told them his contrivance; and, as they approved of it, ordered them to go into the villages about,

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and buy nineteen mules, with thirty-eight large leather jars, one full of oil, and the others empty.

In two or three days' time the robbers had purchased the mules and jars, and, as the mouths of the jars were rather too narrow for his purpose, the captain caused them to be widened; and after having put one of his men into each, with the weapons which he thought fit, leaving open the seam which had been undone to leave them room to breathe, he rubbed the jars on the outside with oil from the full vessel.

Things being thus prepared, when the nineteen mules were loaded with thirty-seven robbers in jars, and the jar of oil, the captain, as their driver, set out with them, and reached the town by the dusk of evening, as he had intended. He led them through the streets till he came to Ali Baba's, at whose door he designed to have knocked, but was prevented by his sitting there after supper to take a little fresh air. He stopped his mules, addressed himself to him, and said, "I have brought some oil a great way, to sell at to-morrow's market; and it is now so late that I do not know where to lodge. If I should not be troublesome to you, do me the favour to let me pass the night with you, and I shall be very much obliged by your hospitality."

Though Ali Baba had seen the captain of the robbers in the forest, and had heard him speak, it was impossible to know him in the disguise of an oil-merchant. He told him he should be welcome, and immediately opened his gates for the mules to go into the yard. At the same time he called to a slave, and ordered him, when the mules were unloaded, not only to put them into the stable, but to give them fodder; and then went to Morgiana, to bid her get a good supper for his guest.

He did more. To make his guest as welcome as possible, when he saw the captain had unloaded his mules, and that they were put into the stables as he had ordered, and he was looking for a place to pass the night in the air, he brought him into the hall where he received his company, telling him he would not suffer him to be in the court. The captain excused himself on pretence of not being troublesome, but really to have room to execute his design, and it was not till after the most pressing importunity that he yielded. Ali Baba, not content to keep company with the man who had a design on his life till supper was ready, continued talking with him till it was ended, and repeating his offer of service.

The captain rose up at the same time with his

host; and while Ali Baba went to speak to Morgiana he withdrew into the yard, under pretence of looking at his mules. Ali Baba, after charging Morgiana afresh to take care of his guest, said to her, "To-morrow morning I design to go to the bath before day; take care my bathing-linen be ready; give them to Abdoollah," which was the slave's name; "and make me some good broth against I return." After this he went to bed.

In the meantime the captain of the robbers went from the stable to give his people orders what to do; and beginning at the first jar, and so on to the last, said to each man: "As soon as I throw some stones out of the chamber window where I lie, do not fail to cut the jar open with the knife you have about you for the purpose, and come out, and I will immediately join you." After this he returned into the house, when Morgiana, taking up a light, conducted him to his chamber, where she left him; and he, to avoid any suspicion, put the light out soon after, and laid himself down in his clothes, that he might be the more ready to rise.

Morgiana, remembering Ali Baba's orders, got his bathing-linen ready, and ordered Abdoollah to set on the pot for the broth; but while she was

preparing it, the lamp went out, and there was no more oil in the house, nor any candles. What to do she did not know, for the broth must be made. Abdoollah, seeing her very uneasy, said, "Do not fret and tease yourself, but go into the yard and take some oil out of one of the jars."

Morgiana thanked Abdoollah for his advice, took the oil-pot, and went into the yard; when, as she came nigh the first jar, the robber within said softly, "Is it time?"

Though the robber spoke low, Morgiana was struck with the voice the more, because the captain, when he unloaded the mules, had taken the lids off this and all the other jars to give air to his men, who were ill enough at their ease, almost wanting room to breathe.

As much surprised as Morgiana naturally was at finding a man in a jar instead of the oil she wanted, many would have made such a noise as to have given an alarm, which would have been attended with fatal consequences; whereas Morgiana, comprehending immediately the importance of keeping silence, from the danger Ali Baba, his family, and herself were in, and the necessity of applying a speedy remedy without noise, conceived at once the means, and collecting herself without showing the least emotions, answered,

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"Not yet, but presently." She went in this manner to all the jars, giving the same answer, till she came to the jar of oil.

By this means Morgiana found that her master, Ali Baba, who thought that he had entertained an oil-merchant, had admitted thirty-eight robbers into his house, regarding this pretended merchant as their captain. She made what haste she could to fill her oil-pot, and returned into her kitchen; where, as soon as she had lighted her lamp, she took a great kettle, went again to the oil-jar, filled the kettle, set it on a large wood-fire, and as soon as it boiled went and poured enough into every jar to stifle and destroy the robber within.

When this action, worthy of the courage of Morgiana, was executed without any noise, as she had projected, she returned into the kitchen with the empty kettle; and having put out the great fire she had made to boil the oil, and leaving just enough to make the broth, put out the lamp also, and remained silent; resolving not to go to rest till she had observed what might follow, through a window of the kitchen, which opened into the yard.

She had not waited long before the captain of the robbers got up, opened the window, and

finding no light, and hearing no noise, or any one stirring in the house, gave the appointed signal, by throwing little stones, several of which hit the jars, as he doubted not by the sound they gave. He then listened, but not hearing or perceiving anything whereby he could judge that his companions stirred, he began to grow very uneasy, threw stones again a second and also a third time, and could not comprehend the reason that none of them should answer his signal. Much alarmed, he went softly down into the yard, and going to the first jar, whilst asking the robber, whom he thought alive, if he was in readiness, smelt the hot boiled oil, which sent forth a steam out of the jar. Hence he suspected that his plot to murder Ali Baba and plunder his house was discovered. Examining all the jars one after another, he found that all his gang were dead; and by the oil he missed out of the last jar guessed the means and manner of their death. Enraged to despair at having failed in his design, he forced the lock of a door that led from the yard to the garden, and climbing over the walls, made his escape.

When Morgiana heard no noise, and found, after waiting some time, that the captain did not return, she concluded that he had chosen rather to make his escape by the garden than the street-

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door, which was double locked. Satisfied and pleased to have succeeded so well in saving her master and family, she went to bed.

Ali Baba rose before day, and, followed by his slave, went to the baths, entirely ignorant of the important event which had happened at home; for Morgiana had not thought it safe to wake him before, for fear of losing her opportunity; and after her successful exploit she thought it needless to disturb him.

When he returned from the baths, the sun was risen; he was very much surprised to see the oil-jars, and that the merchant was not gone with the mules. He asked Morgiana, who opened the door, and had let all things stand as they were that he might see them, the reason of it. "My good master," answered she, "God preserve you and all your family; you will be better informed of what you wish to know when you have seen what I have to show you, if you will but give yourself the trouble to follow me."

As soon as Morgiana had shut the door, Ali Baba followed her; when she requested him to look into the first jar and see if there was any oil. Ali Baba did so, and seeing a man, started back in alarm, and cried out. "Do not be afraid," said Morgiana, "the man you see there can neither do

you nor anybody else any harm. He is dead." "Ah, Morgiana!" said Ali Baba, "what is it you show me? Explain yourself." "I will," replied Morgiana. "Moderate your astonishment, and do not excite the curiosity of your neighbours; for it is of great importance to keep this affair secret. Look into all the other jars."

Ali Baba examined all the other jars, one after another; and when he came to that which had the oil in, found it prodigiously sunk, and stood for some time motionless, sometimes looking at the jars, and sometimes at Morgiana, without saying a word, so great was his surprise. At last, when he had recovered himself, he said, "And what is become of the merchant?"

"Merchant!" answered she, "he is as much one as I am. I will tell you who he is, and what is become of him; but you had better hear the story in your own chamber; for it is time for your health that you had your broth after your bathing."

While Ali Baba retired to his chamber, Morgiana went into the kitchen to fetch the broth, but before he would drink it he first entreated her to satisfy his impatience, and tell him what had happened, with all the circumstances; and she obeyed him.

"Last night, sir," said she, "when you were gone to bed, I got your bathing-linens ready, and gave them to Abdoollah; afterwards I set on the pot for the broth, but as I was preparing the materials, the lamp, for want of oil, went out; and as there was not a drop more in the house, I looked for a candle, but could not find one. Abdoollah, seeing me vexed, put me in mind of the jars of oil which stood in the yard. I took the oil-pot, went directly to the jar which stood nearest to me, and, when I came to it, heard a voice within, saying, 'Is it time?' Without being dismayed, and comprehending immediately the malicious intention of the pretended oil-merchant, I answered, 'Not yet, but presently.' I then went to the next, when another voice asked me the same question, and I returned the same answer; and so on, till I came to the last, which I found full of oil; with which I filled my pot.

"When I considered that there were thirty-seven robbers in the yard, who only waited for a signal to be given by the captain, whom you took to be an oil-merchant, and entertained so handsomely, I thought there was no time to be lost. I carried my pot of oil into the kitchen, lighted the lamp, afterwards took the biggest kettle I

had, went and filled it full of oil, set it on the fire to boil, and then poured as much into each jar as was sufficient to prevent them from executing the pernicious design they had meditated. After this I retired into the kitchen, and put out the lamp; but, before I went to bed, waited at the window to know what measures the pretended merchant would take.

"After I had watched some time for the signal, he threw some stones out of the window against the jars; but neither hearing nor perceiving anybody stirring, after throwing three times, he came down, when I saw him go to every jar, after which, through the darkness of the night, I lost sight of him. I waited some time longer, and finding that he did not return, doubted not but that, seeing he had missed his aim, he had made his escape over the walls of the garden. Persuaded that the house was now safe, I went to bed.

"This," said Morgiana, "is the account you asked of me; and I am convinced it is the consequence of what I observed some days ago, but did not think fit to acquaint you with: for when I came in one morning early, I found our street-door marked with white chalk, and the next morning with red; upon which, both times, with-

out knowing what was the intention of those chalks, I marked two or three neighbours' doors on each side in the same manner. If you reflect on this, and what has since happened, you will find it to be a plot of the robbers of the forest, of whose gang there are two wanting, and now they are reduced to three. All this shows that they had sworn your destruction, and it is proper you should be upon your guard while there is one of them alive. For my part, I shall neglect nothing necessary to your preservation, as I am in duty bound."

When Morgiana had left off speaking, Ali Baba was so sensible of the great service she had done him, that he said to her, "I will not die without rewarding you as you deserve: I owe my life to you, and, for the first token of my acknowledgment, give you your liberty from this moment, till I can complete your recompense as I intend. I am persuaded with you, that the forty robbers have laid snares for my destruction. God, by your means, has delivered me from them as yet, and I hope will continue to preserve me from their wicked designs, and, by averting the danger which threatened me, will deliver the world from their persecution and their cursed race. All that we have to do is to bury the bodies of these pests of

mankind immediately, and with all the secrecy imaginable, that nobody may suspect what is become of them. But that labour Abdoollah and I will undertake."

Ali Baba's garden was very long, and shaded at the farther end by a great number of large trees. Under these he and the slave dug a trench, long and wide enough to hold all the robbers, and, as the earth was light, they were not long in doing it. Afterwards they lifted the bodies out of the jars, took away their weapons, carried them to the end of the garden, laid them in the trench, and levelled the ground again. When this was done, Ali Baba hid the jars and weapons; and, as he had no occasion for the mules, he sent them at different times to be sold in the market by his slave.

While Ali Baba took these measures to prevent the public from knowing how he came by his riches in so short a time, the captain of the forty robbers returned to the forest with inconceivable mortification; and in his agitation, or rather confusion, at his ill success, so contrary to what he had promised himself, entered the cave, not being able, all the way from the town, to come to any resolution how to revenge himself of Ali Baba.

The loneliness of the gloomy cavern became

frightful to him. "Where are you, my brave lads," cried he, "old companions of my watchings, inroads, and labour? What can I do without you? Did I collect you only to lose you by so base a fate, and so unworthy of your courage? Had you died with your sabres in your hands, like brave men, my regret had been less! When shall I enlist so gallant a troop again? And if I could, can I undertake it without exposing so much gold and treasure to him who hath already enriched himself out of it? I cannot, I ought not to think of it, before I have taken away his life. I will undertake that alone which I could not accomplish with your powerful assistance; and when I have taken measures to secure this treasure from being pillaged, I will provide for it new masters and successors after me, who shall preserve and augment it to all posterity." This resolution being taken, he was not at a loss how to execute his purpose; but easy in his mind, and full of hopes, slept all that night very quietly.

When he awoke early next morning, he dressed himself, agreeably to the project he had formed, went to the town, and took a lodging in a khan. As he expected what had happened at Ali Baba's might make a great noise, he asked his host what

news there was in the city? Upon which the inn-keeper told him a great many circumstances, which did not concern him in the least. He judged by this, that the reason why Ali Baba kept his affairs so secret was for fear people should know where the treasure lay, and because he knew his life would be sought on account of it. This urged him the more to neglect nothing to rid himself of so cautious an enemy.

The captain now assumed the character of a merchant, and conveyed gradually a great many sorts of rich stuffs and fine linen to his lodging from the cavern, but with all the necessary precautions imaginable to conceal the place whence he brought them. In order to dispose of the merchandises, when he had amassed them together, he took a warehouse, which happened to be opposite to Cassim's, which Ali Baba's son had occupied since the death of his uncle.

He took the name of Khaujeh Houssain, and, as a new-comer, was, according to custom, extremely civil and complaisant to all the merchants his neighbours. Ali Baba's son was, from his vicinity, one of the first to converse with Khaujeh Houssain, who strove to cultivate his friendship more particularly when, two or three days after he was settled, he recognised Ali Baba, who came

to see his son, and stopped to talk with him as he was accustomed to do. When he was gone, the impostor learnt from his son who he was. He increased his assiduities, caressed him in the most

engaging manner, made him some small presents, and often asked him to dine and sup with him; when he treated him very handsomely.

Ali Baba's son did not choose to lie under

such obligation to Khaujeh Houssain, without making the like return; but was so much straitened for want of room in his house, that he could not entertain him so well as he wished. He therefore acquainted his father, Ali Baba, with his intention, and told him that it did not look well for him to receive such favours from Khaujeh Houssain, without inviting him in return.

Ali Baba, with great pleasure, took the treat upon himself. "Son," said he, "to-morrow being Friday, which is a day that the shops of such great merchants as Khaujeh Houssain and yourself are shut, get him to take a walk with you, and, as you come back, pass by my door, and call in. It will look better to have it happen accidentally, than if you gave him a formal invitation. I will go and order Morgiana to provide a supper."

The next day Ali Baba's son and Khaujeh Houssain met by appointment, took their walk, and, as they returned, Ali Baba's son led Khaujeh Houssain through the street where his father lived, and when they came to the house, stopped and knocked at the door. "This, sir," said he, "is my father's house; who, from the account I have given him of your friendship,

charged me to procure him the honour of your acquaintance; and I desire you to add this pleasure to those for which I am already indebted to you."

Though it was the sole aim of Khaujeh Houssain to introduce himself into Ali Baba's house, that he might kill him, without hazarding his own life or making any noise, yet he excused himself, and offered to take his leave. But a slave having opened the door, Ali Baba's son took him obligingly by the hand, and in a manner forced him in.

Ali Baba received Khaujeh Houssain with a smiling countenance, and in the most obliging manner he could wish. He thanked him for all the favours he had done his son; adding withal, the obligation was the greater, as he was a young man not much acquainted with the world, and that he might contribute to his information.

Khaujeh Houssain returned the compliment, by assuring Ali Baba, that though his son might not have acquired the experience of older men, he had good sense equal to the experience of many others. After a little more conversation on different subjects, he offered again to take his leave; when Ali Baba, stopping him, said,

"Where are you going, sir, in so much haste? I beg you would do me the honour to sup with me, though what I have to give you is not worth your acceptance; but, such as it is, I hope you will accept it as heartily as I give it." "Sir," replied Khaujeh Houssain, "I am thoroughly persuaded of your goodwill; and if I ask the favour of you not to take it ill that I do not accept your obliging invitation, I beg of you to believe that it does not proceed from any slight or intention to affront, but from a reason which you would approve if you knew it."

"And what may that reason be, sir," replied Ali Baba, "if I may be so bold as to ask you?" "It is," answered Khaujeh Houssain, "that I can eat no victuals that have any salt in them; therefore judge how I should feel at your table." "If that is the only reason," said Ali Baba, "it ought not to deprive me of the honour of your company at supper; for, in the first place, there is no salt ever put into my bread, and as to the meat we shall have to-night, I promise you there shall be none in that. Therefore you must do me the favour to stay. I will return immediately."

Ali Baba went into the kitchen, and ordered Morgiana to put no salt to the meat that was

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to be dressed that night, and to make quickly two or three ragouts besides what he had ordered, but be sure to put no salt in them.

Morgiana, who was always ready to obey her master, could not help this time seeming somewhat dissatisfied at his strange order. "Who is this difficult man," said she, "who eats no salt with his meat? Your supper will be spoiled if I keep it back so long." "Do not be angry, Morgiana," replied Ali Baba: "he is an honest man; therefore do as I bid you."

Morgiana obeyed, though with no little reluctance, and had a curiosity to see this man who ate no salt. To this end, when she had finished what she had to do in the kitchen, she helped Abdoollah to carry up the dishes; and looking at Khaujeh Houssain, knew him at first sight, notwithstanding his disguise, to be the captain of the robbers, and examining him very carefully, perceived that he had a dagger under his garment. "I am not in the least amazed," said she to herself, "that this wicked wretch, who is my master's greatest enemy, would eat no salt with him, since he intends to assassinate him; but I will prevent him."

Morgiana, while they were eating, made the necessary preparations for executing one of the

boldest acts ever meditated, and had just determined, when Abdoollah came for the dessert of fruit, which she carried up, and, as soon as Abdoollah had taken the meat away, set it upon the table; after that, she placed three glasses by Ali Baba, and going out, took Abdoollah with her to sup, and to give Ali Baba the more liberty of conversation with his guest.

Khaujeh Houssain, or rather the captain of the robbers, thought he had now a favourable opportunity of being revenged on Ali Baba. "I will," said he to himself, "make the father and son both drunk: the son, whose life I intend to spare, will not be able to prevent my stabbing his father to the heart; and while the slaves are at supper, or asleep in the kitchen, I can make my escape over the gardens as before."

Instead of going to supper, Morgiana, who had penetrated the intentions of the counterfeit Khaujeh Houssain, would not give him time to put his villainous design into execution, but dressed herself neatly with a suitable head-dress like a dancer, girded her waist with a silver-gilt girdle, to which there hung a poniard with a hilt and guard of the same metal, and put a handsome mask on her face. When she had thus disguised herself, she said to Abdoollah,

"Take your tabor, and let us go and divert our master and his son's guest, as we do sometimes when he is alone."

Abdoollah took his tabor and played all the way into the hall before Morgiana, who, when she came to the door, made a low obeisance, with a deliberate air, in order to draw attention, and by way of asking leave to exhibit her skill. Abdoollah, seeing that his master had a mind to say something, left off playing. "Come in, Morgiana," said Ali Baba, "and let Khaujeh Houssain see what you can do, that he may tell us what he thinks of you. But, sir," said he, turning towards his guest, "do not think that I put myself to any expense to give you this diversion, since these are my slave and my cook and housekeeper; and I hope you will not find the entertainment they give us disagreeable."

Khaujeh Houssain, who did not expect this diversion after supper, began to fear he should not be able to improve the opportunity he thought he had found; but hoped, if he now missed his aim, to secure it another time by keeping up a friendly correspondence with the father and son. Therefore, though he could have wished Ali Baba would have declined the dance, he pretended to be obliged to him for it, and had the complaisance

to express his satisfaction at what he saw pleased his host.

As soon as Abdoollah saw that Ali Baba and Khaujeh Houssain had done talking, he began to play on the tabor, and accompanied it with an air; to which Morgiana, who was an excellent performer, danced in such a manner as would have created admiration in any other company besides that before which she now exhibited, among whom, perhaps, none but the false Khaujeh Houssain was in the least attentive to her, the rest having seen her so frequently.

After she had danced several dances with equal propriety and grace, she drew the poniard, and holding it in her hand, began a dance, in which she outdid herself, by the many different figures, light movements, and the surprising leaps and wonderful exertions with which she accompanied it. Sometimes she presented the poniard to one's breast, sometimes to another's, and oftentimes seeming to strike her own. At last, as if she was out of breath, she snatched the tabor from Abdoollah with her left hand, and holding the dagger in her right, presented the other side of the tabor, after the manner of those who get a livelihood by dancing, and solicit the liberality of the spectators.

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Ali Baba put a piece of gold into the tabor, as did also his son; and Khaujeh Houssain, seeing that she was coming to him, had pulled his purse out of his bosom to make her a present; but while he was putting his hand into it, Morgiana, with a courage and resolution worthy of herself, plunged the poniard into his heart.

Ali Baba and his son, shocked at this action, cried out aloud. "Unhappy wretch!" exclaimed Ali Baba, "what have you done to ruin me and my family?" "It was to preserve, not to ruin you," answered Morgiana; "for see here," continued she (opening the pretended Khaujeh Houssain's garment, and showing the dagger), "what an enemy you had entertained! Look well at him, and you will find him to be both the fictitious oil-merchant and the captain of the gang of forty robbers. Remember, too, that he would eat no salt with you; and what would you have more to persuade you of his wicked design? Before I saw him I suspected him as soon as you told me you had such a guest. I knew him, and you now find that my suspicion was not groundless."

Ali Baba, who immediately felt the new obligation he had to Morgiana for saving his life a second time, embraced her: "Morgiana," said he, "I gave you your liberty, and then promised you that

my gratitude should not stop there, but that I would soon give you higher proofs of its sincerity, which I now do by making you my daughter-in-law." Then addressing himself to his son, he said, "I believe you, son, to be so dutiful a child that you will not refuse Morgiana for your wife. You see that Khaujeh Houssain sought your friendship with a treacherous design to take away my life; and, if he had succeeded, there is no doubt but he would have sacrificed you also to his revenge. Consider that by marrying Morgiana you marry the preserver of my family and your own."

The son, far from showing any dislike, readily consented to the marriage; not only because he would not disobey his father, but also because it was agreeable to his inclination.

After this, they thought of burying the captain of the robbers with his comrades, and did it so privately that nobody discovered their bones till many years after, when no one had any concern in the publication of this remarkable history.

A few days afterwards, Ali Baba celebrated the nuptials of his son and Morgiana with great solemnity, a sumptuous feast, and the usual dancing and spectacles; and had the satisfaction to see that his friends and neighbours, whom he invited,

had no knowledge of the true motives of the marriage; but that those who were not unacquainted with Morgiana's good qualities commended his generosity and goodness of heart.

Ali Baba forbore, after this marriage, from going again to the robbers' cave, as he had done from

the time he had brought away his brother Cassim's mangled remains, for fear of being surprised. He kept away after the death of the thirty-seven robbers and their captain, supposing the other two, whom he could get no account of, might be alive.

At the year's end, when he found they had not made any attempt to disturb him, he had the curiosity to make another journey, taking the necessary precautions for his safety. He mounted his horse, and when he came to the cave, and saw no footsteps of men or horses, looked upon it as a good sign. He alighted, tied his horse to a tree, then approaching the entrance, and pronouncing the words, "*Open, Sesame,*" the door opened. He entered the cavern, and, by the condition he found things in, judged that nobody had been there since the false Khaujeh Houssain, when he had fetched the goods for his shop; that the gang of forty robbers was completely destroyed, and no longer doubted that he was the only person in the world who had the secret of opening the cave, so that all the treasure was at his sole disposal. Having brought with him a wallet, he put into it as much gold as his horse would carry, and returned to town.

Afterwards Ali Baba carried his son to the cave, and taught him the secret, which they handed down to their posterity, who, using their good fortune with moderation, lived in great honour and splendour.

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APPENDIX

NOTE

*In the Cairo Edition of the "Thousand and One Nights," the text of the Seventh Voyage of "*Es-Sindibád *of the Sea" differs from the version given in the Calcutta Edition. Subjoined is a translation of the Cairo text.*

THE SEVENTH VOYAGE OF

ES-SINDIBÁD OF THE SEA

As related in the Cairo Edition of the "Thousand and One Nights"

NOW, O company, said Es-Sindibád of the Sea, that when I returned from the sixth voyage, and resumed my former life of enjoyment and pleasure, and sport and merriment, I remained thus for a length of time in uninterrupted joy and happiness, night and day, and had acquired abundant gains and great profits. Then my soul again longed for diversion in other countries, and voyaging upon the sea, and associating with the merchants, and hearing news. So I resolved upon that. I packed up bales suited for the sea, consisting of costly commodities, and conveyed them from the city of Baghdád to the city of El-Baṣrah, where I saw a ship prepared for a voyage, and in her was a company of great merchants. I therefore embarked with them, and made myself familiar with them, and we set forth in safety and health on our voyage. The wind was fair to us until we arrived at a city called the City of China, and we were in the utmost joy and happiness, conversing together on travel and commerce,

But while we were in this state, a stormy wind rose from the quarter a-head of the ship, and there fell upon us a violent rain, by which we were wetted, and our bales also; wherefore we covered the bales with felt and canvas, fearing that the goods would be spoiled by the rain; and we began to supplicate God (whose name be exalted!), and to humble ourselves before Him, that He might remove the affliction that had befallen us. And thereupon the master of the ship arose, and tightened his girdle, and tucked up his clothes, and ascended the mast. Then he turned his eyes to the right and left, after which he looked at the people of the ship, and slapped his face and plucked his beard. So we said, "O master, what is the news?" And he answered us, "Seek ye of God (whose name be exalted!) escape from the peril into which we have fallen, and weep for yourselves, and bid one another farewell; for know that the wind hath prevailed against us, and cast us into the furthest of the seas of the world." The master then descended from the mast-head, and opened his chest, and took forth from it a cotton bag, which he untied, and he took out of it some dust like ashes, moistened this with water, and, having waited over it a little, he smelt it; after which he took forth from that chest a small book, and read in it, and said to us, "Know, O ye passengers, that in this book is a wonderful property, indicating that whosoever arriveth at this region, he will not escape from it, but will perish; for this region is called the Clime of the Kings, and in it is the tomb of our lord Suleymán, the son of Dáood (on both of whom be peace!), in which are serpents of enormous size and

of terrible appearance; and whatsoever ship arriveth at this region, there cometh up to her from the sea a great fish, which swalloweth her with all that she containeth."

So when we heard these words from the master, we wondered extremely at his account; and he had not finished his speech to us when the ship began to rise with us from the water and then to descend, and we heard a great cry, like the loud-pealing thunder, whereat we were struck with terror and became as dead men, making sure, at that moment, of destruction. And, lo, a great fish approached the ship, like a lofty mountain, and we were terrified at it. We wept for ourselves with a violent weeping, and prepared for death, and were looking at that great fish, wondering at its terrible formation, when, lo, another great fish approached us; and we had not beheld aught more monstrous than it, nor anything greater. Upon this, therefore, we bade one another farewell, weeping for ourselves. And, lo, a third great fish approached, and it was greater than the two that had come to us before it. So we became without memory and without understanding, and our minds were stupefied by the violence of our fear and terror. Then these three great fishes began to compass the ship, and the third fish darted down to swallow the ship with all that was in her. But, lo, there rose a great wind, whereupon the ship rose, and fell upon a great reef, and broke in pieces; all the planks were separated, and all the bales, and the merchants and other passengers were submerged in the sea. I therefore pulled off all the clothes that were upon me except one garment, and swam a little, and reached one of the

planks of the ship, and caught hold of it. Then I got upon it and bestrode it, and the waves and the wind sported with me upon the face of the water, while I kept grasping that plank. The waves carried me up and down, and I was in a state of the most violent distress, and fear, and hunger, and thirst. I began to blame myself for that which I had done; my soul was weary after enjoying ease, and I said to myself, "O Sindibád of the Sea, thou repentedst not; and every time thou sufferest troubles and fatigue, yet repentest not of voyaging upon the sea; and if thou sayest that thou repentest, thou liest: suffer then all that thou meetest with; for thou deservest all that happeneth to thee. All this," I added, "is decreed to befall me by God (whose name be exalted!), that I may relinquish my covetousness; and this that I suffer is occasioned by my covetousness; for I had abundant wealth." Then I returned to my reason, and said, "Verily, in this voyage, I turn unto God (whose name be exalted!), sincerely repenting of travel, and I will never again in my life mention it with my tongue nor in my mind." I ceased not to humble myself before God (whose name be exalted!), and to weep; and afterwards I reflected in my mind upon my former state of ease, and happiness, and sport, and merriment, and joy. Thus I continued the first day, and the second day, until I landed upon a great island, wherein were many trees and rivers. So I ate of the fruits of those trees, and drank of the water of those rivers, until I was revived, and my soul returned to me, and my energy was strengthened, and my bosom expanded.

I then walked along the island, and I beheld, in its opposite side, a great river of sweet water, running with a strong current; whereupon I remembered the affair of the raft upon which I was before, and said within myself, "I must make for me a raft like it, and perhaps I may escape from this predicament. If I so escape, my desire is attained, and I turn unto God (whose name be exalted!), repenting of travel; and if I perish, my heart is relieved from fatigue and distress." Then I arose and collected pieces of wood from those trees, consisting of high-priced sandal-wood, the like of which existeth not; but I knew not what it was. And when I had collected those pieces of wood, I made shift with twigs and herbs of the island, twisting them like ropes, and bound with them the raft; and I said, "If I be preserved, it will be by God's help." I embarked upon the raft, and proceeded upon it along that river during the first day, and the second day, and the third day after my departure thence. I lay down, and ate not during this period anything; but when I thirsted I drank of that river; and I was like a giddy young bird, by reason of the violence of my fatigue and hunger and fear, until the raft conveyed me to a high mountain, beneath which the river entered. So when I saw this, I feared for myself, on account of the distress that I had suffered before on the former river; and I desired to stop the raft, and to get off from it to the side of the mountain; but the current overpowered me, and drew the raft, with me upon it, and descended with it beneath the mountain. On beholding this, therefore, I made sure of destruction, and said, "There is no strength nor power but in God, the High, the Great!" The raft

ceased not to proceed for a short distance, after which it passed forth into a wide place, and, lo, it was a great valley, through which the water roared, making a noise like thunder, and with a rapidity like that of the wind. I grasped the raft with my hand, fearing lest I should fall from upon it, the waves tossing me to the right and left in the midst of the stream. The raft continued to descend with the current along that valley, and I could not prevent it, nor was I able to bring it to the land, until it stopped with me by a city of grand appearance, well built, and containing a numerous population. And when the people beheld me upon that raft, descending in the midst of the river with the current, they cast a net and ropes upon me and the raft, and drew forth the raft from the river to the land.

I fell down in the midst of them like a dead man, by reason of excessive hunger, and sleeplessness, and fear; and there came to me from among the assemblage an aged man, a sheykh of high dignity, who welcomed me, and threw over me an abundance of comely apparel, with which I covered myself decently. Then he took me and conducted me into the bath, brought me reviving beverages and exquisite scents, and, after we had come forth from the bath, took me to his house, and led me into it; and his family rejoiced at my coming. He seated me in an elegant place, and prepared for me some rich food; so I ate until I was satiated, and praised God (whose name be exalted!) for my escape; and after that, his pages brought to me hot water, and I washed my hands; and his female slaves brought to me drying-towels of silk, with which I dried my hands and wiped my mouth.

Then that sheykh arose immediately, and appropriated to me a place alone, in a part of his house, and made his pages and his female slaves to serve me, and to perform my wants and all my affairs. They therefore paid constant attention to me, and in this manner I ceased not to remain with him in the mansion of entertainment three days, enjoying good eating and good drinking and sweet scents, until my soul returned to me, and my terror subsided, and my heart was calmed, and my mind was at ease. And on the fourth day, the sheykh came to me and said to me, "Thou hast cheered us by thy company, O my son, and praise be to God for thy safety! Wilt thou now arise and go with me to the bank of the river, and go down into the market and sell the goods and receive their price? Perhaps thou wilt buy for thyself with it something wherewith thou mayest traffic." So I was silent for a little while, and said within myself, "Whence have I goods, and what is the cause of these words?" And the sheykh said, "O my son, be not anxious nor be thoughtful; but arise and go with us to the market, and if we see any one who will give thee for thy goods a price that will content thee, I will receive it for thee; but if what will content thee be not offered for them, I will deposit them for thee in my magazines until the days of selling and buying arrive." So I meditated upon my case, and said to myself, "Comply with his desire, that thou mayest see what these goods are." And I said to him, "I hear and obey, O my uncle the sheykh, and what thou doest will be attended by blessing, and it is impossible to oppose thee in aught." I then went with him to the market, and found that he had unbound the

raft on which I came, and which was of sandal-wood, and he commissioned the crier to announce it for sale. The merchants came, and opened the bidding for the wood, and increased their offers for it until its price amounted to a thousand pieces of gold; whereupon they ceased to bid more; and the sheykh, looking towards me, said, "Hear, O my son: this is the price of thy goods in such days as the present. Wilt thou then sell them for this price, or wilt thou wait, and shall I put them for thee in my magazines until the time come when their price will be greater, and then sell them for thee?" I answered him, "O my master, the affair is thine: so do what thou desirest." And he said, "O my son, wilt thou sell me this wood for a hundred pieces of gold above what the merchants have offered for it?"—"Yes," I answered him: "I have sold it to thee, and received the price." And upon this he ordered his young men to transport that wood to his magazines, and I returned with him to his house, where we sat, and he counted to me the whole price of the wood, brought to me bags, and, having put the money into them, locked them up with a lock of iron, of which he gave me the key.

And after a period of some days and nights, the sheykh said, "O my son, I will propose to thee something, and I hope that thou wilt comply with my desire respecting it." So I said to him, "And what is that affair?" And he answered me, "Know that I have become a man of great age, and I have not a male child; but I have a daughter, small in age, elegant in form, having abundant wealth and loveliness; therefore I desire to marry her to thee, and thou shalt reside with her in our country; then I

will put thee in possession of all that I have, and what my hand possesseth; for I have become an old man, and thou wilt supply my place." And I was silent and spoke not. And he said to me, "Obey me, O my son, in that which I say to thee; for my wish to thee is good, and if thou comply with my desire I will marry thee to my daughter, and thou shalt be as my son; and all that my hand hath, and what I possess, shall be thine; and if thou desire to traffic, and to return to thy country, no one will prevent thee. This is thy property, under thy disposal: do therefore with it what thou wilt and what thou choosest." So I replied, "By Allah, O my uncle the sheykh, thou hast become as my father. I have suffered many horrors, and have neither judgment nor knowledge remaining; it is thine, therefore, to determine in all that thou desirest to do." And upon this the sheykh ordered his pages to bring the Kádee and the witnesses. Accordingly they brought them, and he married me to his daughter, made for us a grand entertainment and a great feast, and introduced me to her; and I found her to be endowed with the utmost beauty and loveliness, with handsome figure and just stature, and upon her was an abundance of various ornaments and articles of apparel, minerals, and ornaments of gold, and necklaces, and precious jewels, the value of which was not less than thousands of thousands of pieces of gold, and no one could pay their price. When I went into her presence she pleased me, affection for each other ensued, and I remained with her for a length of time in a state of the utmost delight and enjoyment. Her father was then admitted to the mercy of God (whose name be exalted!),

and we prepared his body for the grave, and buried him, and I put my hand upon his property: all his young men became mine, and under my authority in my service, and the merchants instated me in his office; for he was their chief, and none of them purchased aught but with his knowledge and by his permission, he being their sheykh; and I became in his place.

Now when I mixed with the people of that city I found that their state became changed every month, and there appeared upon them wings, wherewith they flew to the upper region of the sky, and there remained not behind in the city any but the children and the women. So I said within myself, "When the first day of the month cometh, I will ask one of them, and perhaps they will convey me with them whither they go." And when the first day of that month came, their appearances became altered, and their forms became changed, and I went in to one of them, and said to him, "I conjure thee by Allah that thou convey me with thee, in order that I may divert myself and return with you." He replied, "This is a thing that cannot be." But I ceased not to solicit him until he granted that favour. I agreed with them, and caught hold of that man, and he soared with me in the air; but I informed not any one of my family, nor any of my young men, nor any of my companions; and that man continued to fly, with me upon his shoulders, until he rose so high with me into the sky that I heard the praises of the angels in the vault of the heavens. So I wondered at that, and said, "Extolled be the perfection of God! and praise be to God!" And I had not finished the words of praise when there came

forth a fire from heaven, and it almost burnt them. They therefore all descended, and, having cast me upon a lofty mountain, departed in the utmost rage against me, and they went and left me. Thus I became alone upon that mountain, and I blamed myself for that which I had done, and said, "There is no strength nor power but in God, the High, the Great! Verily, every time that I escape from a calamity I fall into a calamity that is mightier than the former one!"

I remained upon that mountain, and knew not whither to go, when, lo, two young men passed along, like two moons, each having in his hand a rod of gold, on which he leaned. I advanced to them, and saluted them, and they returned my salutation; and I said to them, "I conjure you by Allah to tell me who ye are and what is your business." And they answered me, "We are of the servants of God, whose name be exalted!" Then they gave me a rod of red gold that they had with them, and went their way and left me. And I proceeded along the top of that mountain, leaning upon the rod, and reflecting upon the case of these two young men, and, lo, a serpent came forth from beneath the mountain, having in its mouth a man whom it had swallowed to his middle, and he was crying out and saying, "Whosoever will deliver me, God will deliver him from every difficulty!" I therefore advanced to that serpent, and struck it with the rod of gold on its head, whereat it threw the man from its mouth. And upon this the man came to me and said, "Since my deliverance from this serpent hath been effected by thy means, I will not henceforth quit thee: thou hast become my

companion on this mountain." So I replied, "Thou art welcome." And we proceeded along the mountain. And, lo, a party of people came towards us, and I looked at them, and among them was the man who bore me upon his shoulders and flew with me. Therefore I advanced to him, and excused myself to him, addressing him courteously, and saying to him, "O my friend, friends act not thus one to another." The man replied, "Thou wouldst have destroyed us by thy words of praise upon my back." And I rejoined, "Be not displeased with me; for I had no knowledge of the matter; but I will never again speak." So he consented to take me with him, making a condition with me that I should not mention God, nor praise Him, upon his back. He then took me up, and flew away with me as before, until he conveyed me to my abode, when my wife met me and saluted me, and congratulated me on my safety; and she said to me, "Beware of going forth again with these people, and be not familiar with them; for they are the brothers of the devils, and they know not the celebration of God, whose name be exalted!" I said to her, "How did thy father live with them?" And she answered me, "My father was not of them, nor did he as they; and it is my opinion, since my father is dead, that thou shouldst sell all that we have, and purchase goods with the price, and voyage back to thy country and thy family, and I will go with thee: for I have no need of residing here in this city after the loss of my mother and my father."

So upon this I betook myself to selling the commodities of the sheykh, one thing after another, and to

watching for some one who would set forth on a voyage from that city, that I might go with him. And while I was so doing, lo, a company of men in the city desired to perform a voyage, but found not for themselves a ship; wherefore they bought wood, and made for them a great ship; and I engaged for a passage with them, and paid them the whole of the hire. I then embarked my wife, and all that we had, in the ship; and, leaving the other possessions and the estates, we proceeded, and ceased not in our course over the sea from island to island, and from sea to sea; and the wind and the voyage were pleasant to us until we arrived in safety at the city of El-Baṣrah. I sojourned not there; but engaged for a passage in another vessel, to which I transferred all that I had with me, and I went on to the city of Baghdád. Then I entered my quarter and came to my house, met my family and companions and friends, and stowed all the goods that I had with me in my magazines; and my family calculated the period of my absence from them during the seventh voyage, and found it to be seven and twenty years, so that they had given up all hope of my return.

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