

لا لابرار كل شي تر

"TO THE PURE ALL THINGS ARE PURE"

(Puris omnia pura)

—Arab Proverb.

"Niuna corrotta mente intese mai sanamente parole."

—"Decameron" —conclusion.

"Erubuit, posuitque meum Lucretia librum

Sed coram Bruto. Brute! recede, leget."

—MARTIAL.

"Miculx est de ris que de larmes escripre,

Pour ce que rire est le propre des hommes."

—RABELAIS.

"The pleasure we derive from perusing the Thousand and One Stories makes us regret that we possess only a comparatively small part of these truly enchanting fictions."

—CRICHTON'S "History of Arabia."

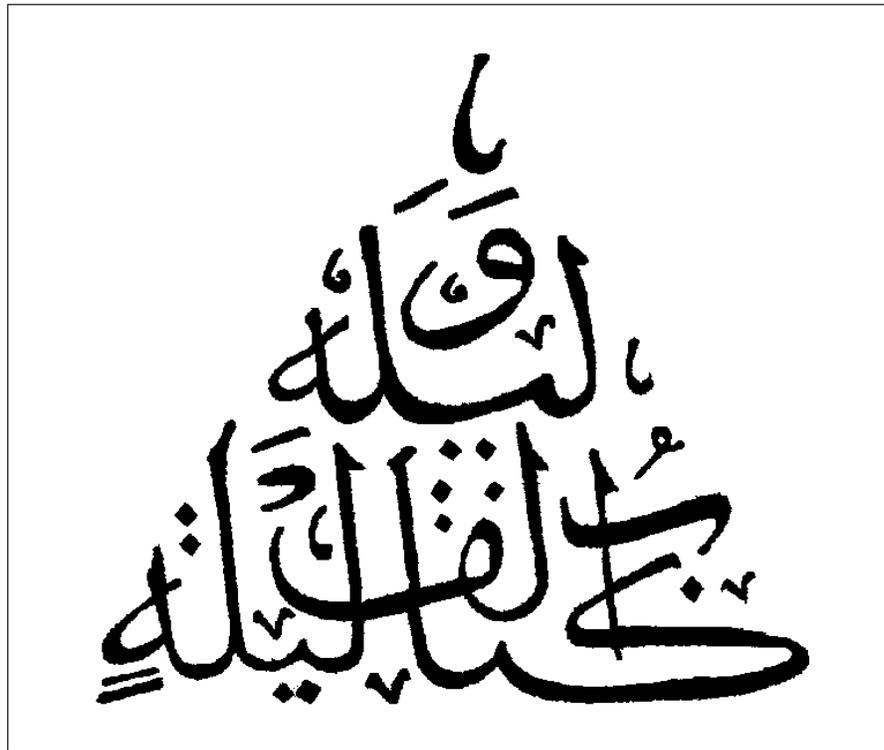
THE • BOOK • OF • THE
THOUSAND • NIGHTS
AND • A • NIGHT

A • PLAIN • AND • LITERAL • TRANSLATION
OF • THE • ARABIAN • NIGHTS
ENTERTAINMENTS

TRANSLATED • AND • ANNOTATED • BY

RICHARD • F • BURTON

VOLUME
ONE



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Inscribed to the memory

OF

MY LAMENTED FRIEND

John Frederick Steihaeuser

(CIVIL SURGEON, ADEN)

WHO

A QUARTER OF A CENTURY AGO

ASSISTED ME IN THIS TRANSLATION.

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THE BOOK OF THE
THOUSAND NIGHTS AND A NIGHT
(ALF LAYLAH WA LAYLAH.)



*In the name of Allah,
the Compassionating, the Compassionate*

*P*RAISE BE TO ALLAH * THE BENEFICENT KING * THE ,
CREATOR OF THE UNIVERSE * LORD OF THE THREE WORLDS
* WHO SET UP 'THE FIRMAMENT WITHOUT PILLARS IN ITS
STEAD * AND WHO STRETCHED OUT THE EARTH EVEN AS A
BED * AND GRACE, AND PRAYER-BLESSING BE UPON OUR LORD
MOHAMMED * LORD OF APOSTOLIC MEN * AND UPON HIS FAMILY
AND COMPANION TRAIN * PRAYER AND BLESSINGS ENDURING AND
GRACE WHICH UNTO THE DAY OF DOOM SHALL REMAIN * AMEN! *
O THOU OF THE THREE WORLDS SOVEREIGN!

AND AFTERWARDS. Verily the works and words of those gone before us have become instances and examples to men of our modern day, that folk may view what admonishing chances befel other folk and may therefrom take warning; and that they may peruse the annals of antique peoples and all that hath betided them, and be thereby ruled and restrained:—Praise, therefore, be to Him who hath made the histories of the Past an admonition unto the Present! Now of such instances are the tales called "A Thousand Nights and a Night," together with their far famed legends and wonders. Therein it is related (but Allah is All-knowing of His hidden things and All-ruling and All-honoured and All-giving and All-gracious and All-merciful!)

¹ Allaho A'alam, a deprecatory formula, used as the writer is going to indulge in a series of what may possibly be untruths.

that, in tide of yore and in time long gone before, there was a King of the Kings of the Banu Sásán in the Islands of India and China, a Lord of armies and guards and servants and dependents.¹ He left only two sons, one in the prime of manhood and the other yet a youth, while both were Knights and Braves, albeit the elder was a doughtier horseman than the younger. So he succeeded to the empire; when he ruled the land and lorded it over his lieges with justice so exemplary that he was beloved by all the peoples of his capital and of his kingdom. His name was King Shahryár², and he made his younger brother, Shah Zamán hight, King of Samarcand in Barbarian land. These two ceased not to abide in their several realms and the law was ever carried out in their dominions; and each ruled his own kingdom, with equity and fair dealing to his subjects, in extreme solace and enjoyment; and this condition continually endured for a score of years. But at the end of the twentieth twelvemonth the elder King yearned for a sight of his younger brother and felt³ that he must look upon him once more. So he took counsel with his Wazir³ about visiting him, but the Minister, finding the project unadvisable, recommended that a letter be written and a present be sent under his charge to the younger brother with an invitation to visit the elder.

¹ The "Sons of Sásán" are the famous Sassanides whose dynasty ended with the Arabian Conquest (A.D.641). "Island" (Jazirah) in Arabic also means "Peninsula," and causes much confusion in geographical matters.

² Shahryár not Shahriyar (Persian) = "City-friend." Bulak corrupts it to Shahrábáz (City-hawk), and Breslau to Shahrbán or "Defender of the City," like Marz-ban = Warden of the Marshes. Shah Zamán (Persian) = "King of the Age:" Galland prefers Shah Zenan, or "King of women," and Bul. to Shah Rummán, "Pomegranate King." Al-Ajam denotes all regions not Arab and especially Persia; Ajami (a man of Ajam) being an equivalent of the Gr. Barbaros. See Vol. ii., p. 1

³ Galland writes "Vizier," a wretched frenchification of a mincing Turkish mispronunciation; Torrens, "Wuzeer", Lane, "Wezeer" - Payne, "Vizier," according to his system, Burckhardt, "Vizir;" and Mr. Keith-Falconer, "Vizir." The root is popularly supposed to be "wizr" (burden) and the meaning "Minister;" Wazir al-Wuzará being "Premier.". In the Koran (chapt. xx., 30) Moses says, "Give me a Wazir of my family, Harun (Aaron) my brother.". Sale, followed by the excellent version of the Rev. J. M. Rodwell, translates a "Counsellor," and explains by "One who has the chief administration of affairs under a prince." But both learned Koranists learnt their Orientalism in London, and like such students generally, fail only upon the easiest points, familiar to all old dwellers in the East.

Having accepted this advice the King forthwith bade prepare handsome gifts, such as horses with saddles of gem encrusted gold; Mamelukes, or white slaves; beautiful handmaids, high breasted virgins, and splendid stuffs and costly. He then wrote a letter to Shah Zaman expressing his warm love and great wish to see him, ending with these words, "We therefore hope of the favour and affection of the beloved brother that he will condescend to bestir himself and turn his face us wards. Furthermore we have sent our Wazir to make all ordinance for the march, and our one and only desire is to see thee ere we die; but if thou delay or disappoint us we shall not survive the blow. Wherewith peace be upon thee!" Then King Shahryar, having sealed the missive and given it to the Wazir with the offerings aforementioned, commanded him to shorten his skirts and strain his strength and make all expedition in going and returning. "Harkening and obedience!" quoth the Minister, who fell to making ready without stay and packed up his loads and prepared all his requisites without delay. This occupied him three days, and on the dawn of the fourth he took leave of his King and marched right away, over desert and hill way, stony waste and pleasant lea without halting by night or by day. But whenever he entered a realm whose ruler was subject to his Suzerain, where he was greeted with magnificent gifts of gold and silver and all manner of presents fair and rare, he would tarry there three days,¹ the term of the guest rite; and, when he left on the fourth, he would be honourably escorted for a whole day's march. As soon as the Wazir drew near Shah Zaman's court in Samarcand he despatched to report his arrival one of his high officials, who presented himself before the King; and, kissing ground between his hands, delivered his message. Hereupon the King commanded but at any rate sundry of his Grandees and Lords of his realm to fare forth and meet his brother's Wazir at the distance of a full day's journey; which they did, greeting him respectfully and wishing him all prosperity and forming an escort and a procession. When he entered the city he proceeded straightway to the palace, where he presented himself in the royal presence; and, after kissing ground and praying for the King's health and happiness and for victory over all his enemies, he informed him that his brother was yearning to see him, and prayed for the pleasure of a visit.

¹ This three-days term (rest-day, drest-day and departure day) seems to be an instinct made rule in hospitality. Among Moslems it is a Sunnat or practice of the Prophet.

do thou say to me—O my sister, an thou be not sleepy, relate to me some new story, delectable and delightful, the better to speed our waking hours;" and I will tell thee a tale which shall be our deliverance, if so Allah please, and which shall turn the King from his blood thirsty custom." Dunyazad answered "With love and gladness." So when it was night their father the Wazir carried Shahrazad to the King who was gladdened at the sight and asked, "Hast thou brought me my need?" and he answered, "I have." But when the King took her to his bed and fell to toying with her and wished to go in to her she wept; which made him ask, "What aileth thee?" She replied, "O King of the age, I have a younger sister and lief would I take leave of her this night before I see the dawn." So he sent at once for Dunyazad and she came and kissed the ground between his hands, when he permitted her to take her seat near the foot of the couch. Then the King arose and did away with his bride's maidenhead and the three fell asleep. But when it was midnight Shahrazad awoke and signalled to her sister Dunyazad who sat up and said, "Allah upon thee, O my sister, recite to us some new story, delightful and delectable, wherewith to while away the waking hours of our latter night."¹ "With joy and goodly gree," answered Shahrazad, "if this pious and auspicious King permit me." "Tell on," quoth the King who chanced to be sleepless and restless and therefore was pleased with the prospect of hearing her story. So Shahrazad rejoiced, and thus, on the first night of the Thousand Nights and a Night, she began with the

Tale Of The Trader And The Jinni.

It is related, O auspicious King, that there was a merchant of the merchants who had much wealth, and business in various cities. Now on a day he mounted horse and went forth to recover monies in certain towns, and the heat sore oppressed him; so he sat beneath a tree and, putting his hand into his saddle bags, took thence some broken bread and dry dates and began to break his fast. When he had ended eating the dates he threw away the stones with force and lo! an Ifrit appeared, huge of stature and brandishing a drawn sword, wherewith he approached the merchant and said, "Stand up that I may slay thee, even as thou slewest my son!"

¹ i. e. between the last sleep and dawn when they would rise to wash and pray.

Asked the merchant, "How have I slain thy son?" and he answered, "When thou atest dates and throwest away the stones they struck my son full in the breast as he was walking by, so that he died forthwith."¹ Quoth the merchant, "Verily from Allah we proceeded and unto Allah are we returning. There is no Majesty, and there is no Might save in Allah, the Glorious, the Great! If I slew thy son, I slew him by chance medley. I pray thee now pardon me." Rejoined the Jinni, "There is no help but I must slay thee." Then he seized him and dragged him along and, casting him to the earth, raised the sword to strike him; whereupon the merchant wept, and said, "I commit my case to Allah," and began repeating these couplets:—

*Containeth Time a twain of days, this of blessing that of bane
 And holdeth Life a twain of halves, this of pleasure that of pain.
 See'st not when blows the hurricane, sweeping stark and striking strong
 None save the forest giant feels the suffering of the strain?
 How many trees earth nourisheth of the dry and of the green
 Yet none but those which bear the fruits for cast of stone complain.
 See'st not how corpses rise and float on the surface of the tide
 While pearls o'price lie hidden in the deepest of the main!
 In Heaven are unnumbered the many of the stars
 Yet ne'er a star but Sun and Moon by eclipse is overta'en.
 Well judgedst thou the days that saw thy faring sound and well
 And countedst not the pangs and pain whereof Fate is ever fain.
 The nights have kept thee safe and the safety brought thee pride
 But bliss and blessings of the night are 'genderers of bane!*

When the merchant ceased repeating his verses the Jinni said to him, "Cut thy words short, by Allah I needs must I slay thee." But the merchant spake him thus, "Know, O thou Ifrit, that I have debts due to me and much wealth and children and a wife and many pledges in hand; so permit me to go home and discharge to every claimant his claim, and I will come back to thee at the head of the new year. Allah be my testimony and surety that I will return to thee; and then thou mayest do with me as thou wilt and Allah is witness to what I say." The Jinni took sure promise of him and let him go; so he returned to his own city and transacted his business and rendered to all men their dues and after informing his wife and children of what had

¹ Travellers tell of a peculiar knack of jerking the date-stone, which makes it strike with great force: I never saw this "Inwá" practised, but it reminds me of the water-splashing with one hand in the German baths.

betided him, he appointed a guardian and dwelt with them for a full year. Then he arose, and made the Wuzu ablution to purify himself before death and took his shroud under his arm and bade farewell to his people, his neighbours and all his kith and kin, and went forth despite his own nose.¹ They then began weeping and wailing and beating their breasts over him; but he travelled until he arrived at the same garden, and the day of his arrival was the head of the New Year. As he sat weeping over what had befallen him, behold, a Shaykh,² a very ancient man, drew near leading a chained gazelle; and he saluted that merchant and wishing him long life said, "What is the cause of thy sitting in this place and thou alone and this be a resort of evil spirits?" The merchant related to him what had come to pass with the Ifrit and the old man, the owner of the gazelle, wondered and said, "By Allah, O brother, thy faith is none other than exceeding faith and thy story right strange; were it graven with gravers on the eye corners, it were a warner to whoso would be warned." Then seating himself near the merchant he said, "By Allah, O my brother, I will not leave thee until I see what may come to pass with thee and this Ifrit." And presently as he sat and the two were at talk the merchant began to feel fear and terror and exceeding grief and sorrow beyond relief and ever growing care and extreme despair. And the owner of the gazelle was hard by his side; when behold, a second Shaykh approached them, and with him were two dogs both of greyhound breed and both black. The second old man after saluting them with the salam, also asked them of their tidings and said "What causeth you to sit in this place, a dwelling of the Jann?"³ So they told him the tale from beginning

¹ i.e. sorely against his will.

² Arab. 'Shaykh' = an old man (primarily), an elder, a chief (of the tribe, guild etc.); and honourably addressed to any man. Comp. among the neo-Latins "Sieur," "Signore," "Señor," "Senhor," etc. from Latin "Senior," which gave our "Sire" and "Sir." Like many in Arabic the word has a host of different meanings and most of them will occur in the course of The Nights. Ibrahim (Abraham) was the first Shaykh or man who became grey. Seeing his hairs whiten he cried, "O Allah what is this?" and the answer came that it was a sign of dignified gravity. Hereupon he exclaimed, "O Lord increase this to me!" and so it happened till his locks waxed snowy white .at the age of one hundred and fifty. He was the first who parted his hair, trimmed his mustachios cleaned his teeth with the Miswák (tooth-stick), pared his nails, shaved his pecten snuffed up water, used ablution after stool and wore a shirt (Tabari).

³ The word is mostly plural = Jinnís: it is also singular = a demon; and Ján bin Ján has been noticed.

what be perfect pure; and we have not amongst our calves any fatter or fairer than this!" Quoth I, "Look thou upon the condition of the heifer which I slaughtered at thy bidding and how we turn from her in disappointment and she profited us on no wise; and I repent with an exceeding repentance of having killed her: so this time I will not obey thy bidding for the sacrifice of this calf." Quoth she, "By Allah the Most Great, the Compassionating, the Compassionate! there is no help for it; thou must kill him on this holy day, and if thou kill him not to me thou art no man and I to thee am no wife." Now when I heard those hard words, not knowing her object I went up to the calf, knife in hand —And Shahrazad perceived the dawn of day and ceased to say her permitted say.¹ Then quoth her sister to her, "How fair is thy tale, and how grateful, and how sweet and how tasteful!"—And Shahrazad answered her, "What is this to that I could tell thee on the coming night, were I to live and the King would spare me?" Then said the King in himself, "By Allah, I will not slay her, until I shall have heard the rest of her tale." So they slept the rest of that night in mutual embrace till day fully brake. Then the King went forth to his audience hall² and the Wazir went up with his daughter's shroud under his arm. The King issued his orders, and promoted this and deposed that, until the end of the day; and he told the Wazir no whit of what had happened. But the Minister wondered thereat with exceeding wonder; and when the Court broke up King Shahryar entered his palace

When it was the Second night.

said Dunyazad to her sister Shahrazad, "O my sister, finish for us that story of the Merchant and the Jinni;" and she answered "With joy and goodly gree, if the King permit me." Then quoth the King, "Tell thy tale;"

¹ Arab. "Kalám al-mubáh," i.e., that allowed or permitted to her by the King, her husband.

² Moslem Kings are expected, like the old Guebre Monarchs, to hold "Darbar" (i.e. give public audience) at least twice a day, morning and evening. Neglect of this practice caused the ruin of the Caliphate and of the Persian and Moghul Empires: the great lords were left uncontrolled and the lieges revolted to obtain justice. The Guebre Kings had two levee places, the Rozistan (day station) and the Shabistan (night-station--istán or stán being a nominal form of istádan, to stand, as Hindo-stán). Moreover one day in the week the sovereign acted as "Mufti" or Supreme Judge.

—and Shahrazad began in these words: It hath reached me, O auspicious King and Heaven directed Ruler! that when the merchant purposed the sacrifice of the calf but saw it weeping, his heart relented and he said to the herdsman, "Keep the calf among my cattle." All this the old Shaykh told the Jinni who marvelled much at these strange words. Then the owner of the gazelle continued:—O Lord of the Kings of the Jann, this much took place and my uncle's daughter, this gazelle, looked on and saw it, and said, "Butcher me this calf, for surely it is a fat one;" but I bade the herdsman take it away and he took it and turned his face homewards. On the next day as I was sitting in my own house, lo! the herdsman came and, standing before me said, "O my master, I will tell thee a thing which shall gladden thy soul, and shall gain me the gift of good tidings." ¹ I answered, "Even so." Then said he, "O merchant, I have a daughter, and she learned magic in her childhood from an old woman who lived with us. Yesterday when thou gavest me the calf, I went into the house to her, and she looked upon it and veiled her face; then she wept and laughed alternately and at last she said:—O my father, hath mine honour become so cheap to thee that thou bringest in to me strange men? I asked her:—Where be these strange men and why wast thou laughing, and crying?; and she answered, Of a truth this calf which is with thee is the son of our master, the merchant; but he is ensorcelled by his stepdame who bewitched both him and his mother: such is the cause of my laughing, now the reason of his weeping is his mother, for that his father slew her unawares. Then I marvelled at this with exceeding marvel and hardly made sure that day had dawned before I came to tell thee." When I heard, O Jinni, my herdsman's words, I went out with him, and I was drunken without wine, from the excess of joy and gladness which came upon me, until I reached his house. There his daughter welcomed me and kissed my hand, and forthwith the calf came and fawned upon me as before. Quoth I to the herdsman's daughter, "Is this true that thou sayest of this calf?" Quoth she, "Yea, O my master, he is thy son, the very core of thy heart." I rejoiced and said to her, "O maiden, if thou wilt release him thine shall be whatever cattle and property of mine are under thy father's hand. "

¹ Arab. "Al-Bashárah," the gift everywhere claimed in the East and in Boccaccio's Italy by one who brings good news. Those who do the reverse expose themselves to a sound strappado.

She smiled and answered, "O my master, I have no greed for the goods nor will I take them save on two conditions; the first that thou marry me to thy son and the second that I may bewitch her who bewitched him and imprison her, otherwise I cannot be safe from her malice and malpractices." Now when I heard, O Jinni, these, the words of the herdsman's daughter, I replied, "Beside what thou askest all the cattle and the household stuff in thy father's charge are thine and, as for the daughter of my uncle, her blood is lawful to thee." When I had spoken she took a cup and filled it with water: then she recited a spell over it and sprinkled it upon the calf, saying, "If Almighty Allah created thee a calf, remain so shaped, and change not; but if thou be enchanted, return to thy whilom form, by command of Allah Most Highest!" and lo! he trembled and became a man. Then I fell on his neck and said, "Allah upon thee, tell me all that the daughter of my uncle did by thee and by thy mother." And when he told me what had come to pass between them I said, "O my son, Allah favoured thee with one to restore thee, and thy right hath returned to thee." Then, O Jinni, I married the herdsman's daughter to him, and she transformed my wife into this gazelle, saying:—Her shape is a comely and by no means loathsome. After this she abode with us night and day, day and night, till the Almighty took her to Himself. When she deceased, my son fared forth to the cities of Hind, even to the city of this man who hath done to thee what hath been done¹; and I also took this gazelle (my cousin) and wandered with her from town to town seeking tidings of my son, till Destiny drove me to this place where I saw the merchant sitting in tears. Such is my tale! Quoth the Jinni, "This story is indeed strange, and therefore I grant thee the third part of his blood." Thereupon the second old man, who owned the two greyhounds, came up and said, "O Jinni, if I recount to thee what befell me from my brothers, these two hounds, and thou see that it is a tale even more wondrous and marvellous than what thou hast heard, wilt thou grant to me also the third of this man's blood?" Replied the Jinni, "Thou hast my word for it, if thine adventures be more marvellous and wondrous." Thereupon he thus began

¹ A euphemistic formula, to avoid mentioning unpleasant matters. I shall note these for the benefit of students who would honestly prepare for the public service in Moslem lands.

whatso he had read therein of description and discourse and rare traits and anecdotes and moral instances and reminiscences and bade the folk copy them and dispread them over all lands and climes; wherefore their report was bruited abroad and the people named them

'The Marvels and Wonders of the Thousands Nights and A Night'

This is all that hath come down to us of the origin of this book, and Allah is All knowing.¹ So Glory be to Him whom the shifts of Time waste not away, nor doth aught of chance or change affect His sway: whom one case diverteth not from other case and Who is sole in the attributes of perfect grace. And prayer and peace be upon the Lord's Pontiff and Chosen One among His creatures, our lord MOHAMMED the Prince of mankind through whom we supplicate Him for a goodly and a godly

FINIS.

¹ i.e. God only knows if it be true or not.

Terminal Essay

Preliminary.

THE reader who has reached this terminal stage will hardly require my assurance that he has seen the mediæval Arab at his best and, perhaps, at his worst. In glancing over the myriad pictures of this panorama, those who can discern the soul of goodness in things evil will note the true nobility of the Moslem's mind in the Moyen Age, and the cleanliness of his life from cradle to grave. As a child he is devoted to his parents, fond of his comrades and respectful to his "pastors and masters," even school masters. As a lad he prepares for manhood with a will and this training occupies him throughout youthtide: he is a gentleman in manners without awkwardness, vulgar astonishment or mauvaise honte. As a man he is high spirited and energetic, always ready to fight for his Sultan, his country and, especially, his Faith: courteous and affable, rarely failing in temperance of mind and self respect, self control and self command: hospitable to the stranger, attached to his fellow citizens, submissive to superiors and kindly to inferiors—if such classes exist: Eastern despotisms have arrived nearer the idea of equality and fraternity than any republic yet invented. As a friend he proves a model to the Damons and Pythiases: as a lover an exemplar to Don Quijote without the noble old Caballero's touch of eccentricity. As a knight he is the mirror of chivalry, doing battle for the weak and debelling the strong, while ever "defending the honour of women." As a husband his patriarchal position causes him to be loved and fondly loved by more than one wife: as a father affection for his children rules his life: he is domestic in the highest degree and he finds few pleasures beyond the bosom of his family. Lastly, his death is simple, pathetic and edifying as the life which led to it. Considered in a higher phase, the mediaeval Moslem mind displays, like the ancient Egyptian, a most exalted moral idea, the deepest reverence for all things connected

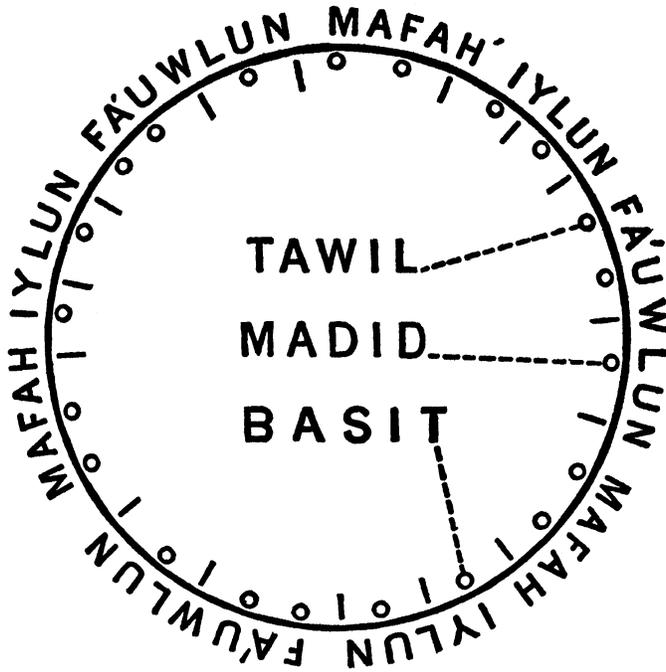
with his religion and a sublime conception of the Unity and Omnipotence of the Deity. Noteworthy too is a proud resignation to the decrees of Fate and Fortune (Kazá wa Kadar), of Destiny and Predestination—a feature which ennobles the low aspect of al-Islam even in these her days of comparative degeneration and local decay. Hence his moderation in prosperity, his fortitude in adversity, his dignity, his perfect self dominance and, lastly, his lofty quietism which sounds the true heroic ring. This again is softened and tempered by a simple faith in the supremacy of Love over Fear, an unbounded humanity and charity for the poor and helpless: an unconditional forgiveness of the direst injuries ("which is the note of the noble"); a generosity and liberality which at times seem impossible and an enthusiasm for universal benevolence and beneficence which, exalting kindly deeds done to man above every form of holiness, constitute the root and base of Oriental, nay, of all, courtesy. And the whole is crowned by pure trust and natural confidence in the progress and perfectability of human nature, which he exalts instead of degrading; this he holds to be the foundation stone of society and indeed the very purpose of its existence. His Pessimism resembles far more the optimism which the so called Books of Moses borrowed from the Ancient Copt than the mournful and melancholy creed of the true Pessimist, as Solomon the Hebrew, the Indian Buddhist and the esoteric European imitators of Buddhism. He cannot but sigh when contemplating the sin and sorrow, the pathos and bathos of the world; and feel the pity of it, with its shifts and changes ending in nothingness, its scanty happiness and its copious misery. But his melancholy is expressed in—

*"A voice divinely sweet, a voice no less
Divinely sad."*

Nor does he mourn as they mourn who have no hope: he has an absolute conviction in future compensation; and, meanwhile, his lively poetic impulse, the poetry of ideas, not of formal verse, and his radiant innate idealism breathe a soul into the merest matter of squalid workaday life and awaken the sweetest harmonies of Nature epitomised in Humanity. Such was the Moslem at a time when "the dark clouds of ignorance and superstition hung so thick on the intellectual horizon of Europe as to exclude every ray of learning

that darted from the East and when all that was polite or elegant in literature was classed among the *Studia Arabum*."¹ Nor is the shady side of the picture less notable. Our Arab at his worst is a mere barbarian who has not forgotten the savage. He is a model mixture of childishness and astuteness, of simplicity and cunning, concealing levity of mind under solemnity of aspect. His stolid instinctive conservatism grovels before the tyrant rule of routine, despite that turbulent and licentious independence which ever suggests revolt against the ruler: his mental torpidity, founded upon physical indolence, renders immediate action and all manner of exertion distasteful: his conscious weakness shows itself in overweening arrogance and intolerance. His crass and self satisfied ignorance makes him glorify the most ignoble superstitions, while acts of revolting savagery are the natural results of a malignant fanaticism and a furious hatred of every creed beyond the pale of al-Islam. It must be confessed that these contrasts make a curious and interesting tout ensemble.

¹ Ouseley's *Orient*. Collect. 1, vii.



C. Dáirat al-Mujtalab, circle of "the brought on" metre, so called because its seven lettered feet are brought on from the first, circle:.

1. Al-Hazaj, 'consisting of twice

Mafá.'ilun Mafá.'ilnun Mafá.'ilnun (ii. 2)

= U --- | U --- | U --- | U --- |

2. Al-Rajaz, consisting of twice

Mustaf.'ilun Mustaf.'ilun Mustaf.'ilun,

Arid in this full form, almost identical with the Iambic Trimeter of the Greek Drama:-

-- U | -- U | -- U |

- 3 Al-Ramal, consisting of twice

Fá.'ilátun Fá.'ilátun Fá.'ilátun,

the trochaic counterpart of the preceding metre

= - U - | - U - | - U - |

explained above, may be introduced, this first 'Arúz or Class of the Basít with its two Zarb or subdivisions will be represented by the scheme

```

    U U | U   | U U |   |
  -- U - | - U - | -- U - | U U - |
    U U | U   | U U |   |
  -- U - | - U - | -- U - { U U -
                               | - -
  
```

that is to say in the first subdivision of this form of the Basít both lines of each couplet end with an Anapæst and every second line of the other subdivision terminates in a Spondee. The Basít has four more A'áriz, three called majzúah, because each line is shortened by a Juz or foot, one called mashtúrah (halved), because the number of feet is reduced from four to two, and we may here notice that the former kind of lessening the number of feet is frequent with the hexametrical circles (B. C. D.), while the latter kind can naturally only occur in those circles whose couplet forms an octameter (A. E.). Besides being majzúah, the second 'Arúz is sahíhah (perfect) consisting of the normal foot Mustaf'ilun. It has three Azrub:

1. Mustaf'ilán (- - " = , with an overlong final syllable, see supra p. 238), produced by the 'Illah Tazyíl, i.e. addition of a quiescent letter at the end (Mustaf'ilunn, by substitution Mustaf'ilán);
2. Mustaf'ilun, like the 'Arúz;
3. Maf'úmun (- - -), produced by the 'Illah Kat' (see the preceding page; Mustaf'ilun, by dropping the final n and making the l quiescent becomes Mustaf'il and by substitution Maf'úmun). Hence the formula is:

```

Mustaf ilun Fá'ilun Mustaf ilun
                    |Mustaf ilán
Mustaf ilun Fá'ilun {Mustaf ilun
                    |Maf úmun),
  
```

which, with its allowable licenses, may be represented by the scheme:

```

    U U | U   |
  -- U - | - U - | -- U -
                                     | U U
                                     | - - U -
    U U | U   |   | - - U -
  -- U - | - U - | -- U - { U
                               | - - -
  
```

If we suppress the Kasrah of al-Janáni, which is also allowable in pause, and make the second line to rhyme with the first, saying, for instance:

U - - | U - U | U - - | U - |

Aná 'l-Jamrakánu kawiyu 'l-janán

U - - | U - - | U - - | U - |

La-yakshá kitálí shijá'u 'l-zamán,

we obtain the powerful and melodious metre in which the Sháhnámah sings of Rustam's lofty deeds, of the tender love of Rúdabah and the tragic downfall of Siyawush. Shall I confess that in writing the foregoing pages it has been my ambition to become a conqueror, in a modest way, myself: to conquer, I mean, the prejudice frequently entertained, and shared even by my accomplished countryman, Ruckert, that Arabic Prosody is a clumsy and repulsive doctrine. I have tried to show that it springs naturally from the character of the language, and, intimately connected, as it is, with the grammatical system of the Arabs, it appears to me quite worthy of the acumen of a people, to whom, amongst other things, we owe the invention of Algebra, the stepping stone of our whole modern system of Mathematics. I cannot refrain, therefore, from concluding with a little anecdote anent al-Khalil, which Ibn Khallikán tells in the following words. His son went one day into the room where his father was, and on finding him scanning a piece of poetry by the rules of Prosody, he ran out and told the people that his father had lost his wits. They went in immediately and related to al-Khalil what they had heard, on which he addressed his son in these terms: "Had you known what I was saying, you would have excused me, and had you known what you said, I should have blamed you. But you did not understand me, so you blamed me, and I knew that you were ignorant, so I pardoned you."



L'Envoi.

HERE end, to my sorrow, the labours of a quarter century, and here I must perforce say with the "poets' Poet,"

*"Behold! I see the haven nigh at hand,
To which I mean my wearie course to bend;
Vere the main shete, and bear up with the land
The which afore is fairly to be ken'd."*

Nothing of importance now indeed remains for me but briefly to estimate the character of my work and to take cordial leave of my readers, thanking them for the interest they have accorded to these volumes and for enabling me thus successfully to complete the decade. Without pudor malus or over diffidence I would claim to have fulfilled the promise contained in my Foreword. The anthropological notes and notelets, which not only illustrate and read between the lines of the text, but assist the student of Moslem life and of Arabo Egyptian manners, customs and language in a multitude of matters shunned by books, form a repertory of Eastern knowledge in its esoteric phase, sexual as well as social. To assert that such lore is unnecessary is to state, as every traveller knows, an "absurdum." Few phenomena are more startling than the vision of a venerable infant, who has lived half his long life in the midst of the wildest anthropological vagaries and monstrosities, and yet who absolutely ignores all that India or Burmah enacts under his very eyes. This is crass ignorance, not the naive innocence of Saint Francis who, seeing a man and a maid in a dark corner, raised his hands to Heaven and thanked the Lord that there was still in the world so much of Christian Charity. Against such lack of knowledge my notes are a protest; and I may claim success despite the difficulty of the task. A traveller familiar with Syria and Palestine, Herr Landberg, writes, "La plume refuserait son service, la langue serait insuffisante, si celui qui connaît la vie de tous les jours des Orientaux, surtout des classes élevées, voulait la dévoiler. L'Europe est bien loin d'en avoir la moindre idée." In this matter I have done my best, at a time too when the hapless English traveller is expected to write like a young lady for young ladies, and never to notice what underlies the most superficial stratum. And I also maintain that the free treatment of topics usually taboo'd and held to be "alekta"—unknown and unfitted for publicity—will be a national benefit to an "Empire of Opinion," whose very basis and buttresses are a thorough knowledge by the rulers of the ruled.

Men have been crowned with gold in the Capitol for lesser services rendered to the Respublica. That the work contains errors, shortcomings and many a lapsus, I am the first and foremost to declare. Yet in justice to myself I must also notice that the maculæ are few and far between; even the most unfriendly and interested critics have failed to point out an abnormal number of slips. And before pronouncing the "Vos plaudite!" or, as Easterns more politely say, "I implore that my poor name may be raised aloft on the tongue of praise," let me invoke the fair field and courteous favour which the Persian poet expected from his readers.

یوش کر بخطای رسی و طعنه مزین
که هیچ بشر خالی از خطا نبود

*(Veil it, an fault thou find, nor jibe nor jeer:—
None may be found of faults and failings clear!)*

RICHARD F. BURTON.

ATHENÆUM CLUB, September 30, '86.

And here I end this long volume with repeating in other words and other tongues what was said in "L'Envoi":—

ان تجد عيباً فسد الخلالا * جلّ من لا عيب فيه وعلا

Hide thou whatever is found of fault;
And laud The Faultless and His might exalt!

After which I have only to make my bow and to say

"Salam."

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