

## Chapter 1 : Aladdin - Wikipedia

*Aladdin and the Enchanted Lamp* (Dodo Press) [John Payne] on [calendrierdelascience.com](http://calendrierdelascience.com) \*FREE\* shipping on qualifying offers. John Payne () was an English poet and translator, from Devon.

Plot summary[ edit ] The Sorcerer traps Aladdin in the magic cave. The story is often "re-told" with variationsâ€”the following is a precis of the Burton translation of After the sorcerer attempts to double-cross him, Aladdin finds himself trapped in the cave. Aladdin is still wearing a magic ring the sorcerer has lent him. When his mother tries to clean the lamp, so they can sell it to buy food for their supper, a second far more powerful genie appears who is bound to do the bidding of the person holding the lamp. He orders the genie of the lamp to take the palace, along with all its contents, to his home in the Maghreb. Aladdin still has the magic ring and is able to summon the lesser genie. Badroulbador falls for his disguise and commands the "woman" to stay in her palace in case of any illnesses. Aladdin is warned of this danger by the genie of the lamp and slays the imposter. Sources[ edit ] Known along with Ali Baba as one of the "orphan tales", the story was not part of the original Nights collection and has no authentic Arabic source, but was incorporated into the book *Les mille et une nuits* by its French translator, Antoine Galland. It was included in his volumes ix and x of the Nights, published in The other is supposed to be a copy Mikhail Sabbagh made of a manuscript written in Baghdad in For instance, the Sultan is referred to as such rather than being called the "Emperor", as in some re-tellings, and the people in the story are Muslims: In addition, large communities of Muslim Chinese have been known since the Tang Dynasty , as well as Jewish communities. Some have even suggested that the intended setting may be Turkestan encompassing Central Asia and the modern Chinese province of Xinjiang. In particular, difficulties with the "Chinese" setting are sometimes resolved by giving the story a more typical Arabian Nights background. The Ghosts of Christmas is a retelling of the Aladdin story in the style of the Arabian Nights, but featuring the Doctor in the role of the genie. Pantomimes[ edit ] An theatre poster advertising a production of the pantomime Aladdin. In pantomime versions, changes in the setting and story are often made to fit it better into "China" albeit a China situated in the East End of London rather than Medieval Baghdad , and elements of other Arabian Nights tales in particular Ali Baba are often introduced into the plot. Since the early s Aladdin pantomimes have tended to be influenced by the Disney animation. Disney Theatricals itself produced a Broadway-style musical in Seattle in , and another musical premiered in Toronto in and then opened on Broadway in Other musical theatre[ edit ] New Crowns for Old, a 19th-century British cartoon based on the Aladdin story Disraeli as Abanazer from the pantomime version of Aladdin offering Queen Victoria an Imperial crown of India in exchange for a Royal one The New Aladdin was a successful Edwardian musical comedy in Carl Nielsen wrote incidental music for this play in â€” In , a musical comedy version of Aladdin was written especially for US television with a book by S. Perelman and music and lyrics by Cole Porter. A London stage production followed in in which a year-old Bob Monkhouse played the part of Aladdin at the Coliseum Theatre.

**Chapter 2 : Alaeddin and the Enchanted Lamp by John Payne - Full Text Free Book (Part 3/4)**

*A magician has a vision that Alaeddin will find an enchanted lamp. The magician entices Alaeddin to come to a secret cave, enter it, and bring up the lamp. He gives him an enchanted ring to help him.*

The readers of my translation of the Book of the Thousand Nights and One Night will remember that, in the terminal essay on the history and character of the collection, I expressed my conviction that the eleven so-called "interpolated" tales, [FN 1] though, in my judgment, genuine Oriental stories, had with the exception of the Sleeper Awakened and Aladdin no connection with the original work, but had been procured by Galland from various as yet unidentified sources, for the purpose of supplying the deficiencies of the imperfect MS. Athanasius, in Rome the Greatest or Greater, utsma, fem. Cabinet des Fees, vols. In the notes to his edition of the Arabic text of Aladdin, M. Zotenberg gives a number of extracts from this MS. For the rest, the MS. The discovery of the interpolated tales contained in this MS. Thousand and One Nights, 3rd and 4th parts. A copy in the handwriting of Chavis. Reinaud had never read the MS. Kebikej [FN 11] ter. The two tales are evidently the work of different authors, Zeyn Alasnam being incomparably superior in style and correctness to Aladdin, which is defaced by all kinds of vulgarisms and solecisms and seems, moreover, to have been less correctly copied than the other. Nevertheless, the Sebbagh text is in every respect preferable to that of Shawish which appears to abound in faults and errors of every kind, general and particular, and M. Zotenberg has, therefore, exercised a wise discretion in selecting the former for publication. Perhaps the most noteworthy feature of M. Diary regularly kept by Galland, the last four volumes of which are preserved in the Bibliotheque Nationale. These extracts effectually settle the question of the origin of the interpolated tales, as will be seen from the following abstract. On the 25th March, , Galland records having that day made the acquaintance of a Maronite scholar, by name Youhenna Diab, [FN 12] who had been brought from Aleppo to Paris by Paul Lucas, the celebrated traveller, and with whom he evidently at once broached the question of the Nights, [FN 13] probably complaining to him of the difficulty or rather impossibility of obtaining a perfect copy of the work; whereupon Hanna as he always calls him appears to have volunteered to help him to fill the lacune by furnishing him with suitable Oriental stories for translation in the same style as those already rendered by him and then and there says Galland "told me some very fine Arabian tales, which he promised to put into writing for me. Lucas brought with him, with a view to putting it into French. Finished reading it this morning. Lucas brought to France on his return from his last journey in the Levant. Zeyn Alasnam, Codadad and his brothers and The Princess of Deryabar forming, with Ganem, his eighth volume , as to which Galland, as I pointed out in my terminal essay p. The preface goes on to state that Mukhlis had, in his youth, translated into Persian certain Indian plays, which had been translated into all the Oriental languages and of which a Turkish version existed in the Bibliotheque Royale, under the title of Alfaraga Badal-Schidda i. El Ferej bad esh Shiddeh , which signified "Joy after Affliction"; but that, wishing to give his work an original air, he converted the aforesaid plays into tales. It does not appear whether he found Codadad and the Princess of Deryabar arranged as one story ready to his hand or himself performed or procured to be performed the process of fusion, which, in any case, was executed by no unskilful hand. Indeed, the effect of this incident was to induce him, not only to change his publisher, but to delay the publication of the next volume which, as we learn from the Diary, was ready for the press at the end of November or the beginning of December, for a whole year, at the end of which time Diary, November 21, he made arrangements with a new and presumably more trustworthy publisher, M. Florentin de Laune, for the printing of Vol. Lane as a historical anecdote given by the historian El Ishaki, who wrote in the first quarter of the seventeenth century, and the frequent mention of coffee in both MSS. Zeyn Alasnam in the Sebbagh MS. This process of addition and incorporation, which has been in progress ever since the first collection of the Nights into one distinct work and is doubtless still going on in Oriental countries, especially such as are least in contact with European influence, may account for the heterogeneous character of the various modern MSS. It is dated A. It is my belief, therefore, that the three "interpolated" tales identified as forming part of the Baghdad MS. Zotenberg has, with great judgment, taken as his standard for publication the text of Aladdin given by the Sebbagh MS. Burton for the loan of his MS.

Houdas from the Sebbagh MS. There [FN 21] was [once] in the city of Bassora a mighty Sultan and he was exceeding rich, but he had no child who should be his successor [FN 22] after him. For this he grieved sore and fell to bestowing alms galore upon the poor and the needy and upon the friends [FN 23] of God and the devout, seeking their intercession with God the Most High, so He to whom belong might and majesty should of His favour vouchsafe him a son. And God accepted his prayer, for his fostering of the poor, and answered his petition; so that one night of the nights he lay with the queen and she went from him with child. When the Sultan knew this, he rejoiced with an exceeding joy, and as the time of her child-bearing drew nigh, he assembled all the astrologers and those who smote the sand [FN 24] and said to them, "It is my will that ye enquire concerning the child that shall be born to me this month, whether it will be male or female, and tell me what will betide it of chances and what will proceed from it. His father named him Zein ul Asnam, and he was as say of him certain of his praisers [FN 29] in verse: The king of the fair [FN 31] this is, sure, one and all; Ay, his thralls, every one, and his liegemen are they. Beware, O my son, lest thou oppress any or turn a deaf ear to the complaining of the poor; but do thou justify the oppressed after the measure of thy might. And look thou believe not all that shall be said to thee by the great ones of the people, but trust thou still for the most part to the voice of the common folk; for the great will deceive thee, seeing they seek that which befitteth themselves, not that which befitteth the subject. On the seventh day he arose and going forth to the Divan, sat down on the throne of the sultanate and held a court, wherein was a great assemblage of the folk, [FN 34] and the viziers came forward and the grandees of the realm and condoled with him for his father and called down blessings upon him and gave him joy of the kingship and the sultanate, beseeching God to grant him continuance of glory and prosperity without end. When [FN 35] Zein ul Asnam saw himself in this great might and wealth, and he young in years, he inclined unto prodigality and to the converse of springalds like himself and fell to squandering vast sums upon his pleasures and left governance and concern for his subjects. The queen his mother proceeded to admonish him and to forbid him from his ill fashions, bidding him leave that manner of life and apply himself governance and administration and the ordinance of the realm, lest the folk reject him and rise up against him and expel [FN 36] hira; but he would hear not a word from her and abode in his ignorance and folly. Then she called her son Zein ul Asnam to her and said to him, "See, O my son; said I not to thee that thou wouldest lose thy kingship and eke thy life, an thou persistedst in this thine ignorance and folly, in that thou givest the ordinance of the sultanate into the hands of raw youths and eschewest the old and wastest thy substance and that of the realm, squandering it all upon lewdness and the lust of thy soul? Then he betook himself to repentance and to sorrowing over that which he had done, [FN 37] so that he lost the solace of sleep and eschewed meat and drink, till one night of the nights,--and indeed he had spent it in mourning and lamentation and melancholy thought until the last of the night,-- his eyes closed for a little and there appeared to him in his sleep a venerable old man, who said to him, "O Zein ul Asnam, grieve not, for that nought followeth after grief save relief from stress, and an thou desire to be delivered from this thine affliction, arise and betake thee to Cairo, where thou wilt find treasuries of wealth which shall stand thee in stead of that thou hast squandered, ay, and twofold the sum thereof. So he entered it and saw it a great and magnificent city; then, being perished for weariness, he took shelter in one of its mosques. When he had rested awhile, he went forth and bought him somewhat to eat; and after he had eaten, he fell asleep in the mosque, of the excess of his weariness, nor had he slept but a little when the old man appeared to him in his sleep and said to him, "O Zein ul Assam, [FN 39] thou hast done as I said to thee, and indeed I made proof of thee, that I might see an thou wert valiant or not; but now I know thee, inasmuch as thou hast put faith in my rede and hast done according thereto. So now return to thine own city and I will make thee a king rich after such a measure that neither before thee nor after thee shall [any] of the kings be like unto thee. What is this old man who hath wearier me, so that I came to Cairo, [FN 40] and I trusted in him and deemed of him that he was the Prophet whom God bless and keep or one of the pious Friends of God? But there is no power and no virtue save in God the Most High, the Supreme. I did well in that I acquainted none with my sallying forth neither related my dream unto any! I believed in this old man and meseemed. By Allah, I will leave trusting in this old man [neither will I comply with him] in that which he would have me do! Then he slept that night and what while he was on sleep, the old man appeared to him and said to him, "O Zein ul Asnam, O valiant one, whenas thou arisest

from thy sleep this day, I will accomplish my promise to thee; wherefore take thou a pickaxe and go to the palace of thy father Such-an-one [FN 43] in such a place and dig there in the earth and thou wilt find that which shall enrich thee. He raised the slab and seeing a stair, descended thereby and found a great vault, all builded with columns of marble and alabaster; then, proceeding innerward, he found within the vault a hall which ravished the wit, and therein eight jars of green jasper; [FN 46] and he said, "What be these jars and what is in them? What while they diverted themselves with gazing upon these latter, behold, they espied a little jar of fine jade; so Zein ul Asnam opened it and found in it a golden key. Whereupon quoth his mother to him, "O my son, needs must there be a door here which this key will open. So Zein ul Asnam went up and putting the key in the lock, turned it and opened a door which admitted them into a second hall, [FN 51] more magnificent than the first; and it was all full of a light which dazzled the sight, yet was there no flambeau kindled therein, no, nor any window [FN 52] there, whereat they marvelled and looking farther, saw eight images of jewels, each one piece, and that of noble jewels, pure and precious. Zein ul Asnam was amazed at this and said to his mother, "How came my father by these things? Wherefore, an thou wouldst come thereby, get thee to Cairo, where thou wilt find a slave of mine, by name Mubarek, who will take thee and bring thee in company [FN 53] with the ninth image. Tell me, how deemest thou of my dream? Was it true or was it not? But I, O my mother, needs must I journey to Cairo. When he entered, the latter arose forthright and coming to meet him, received him with cordiality and said to him, "Blessing hath descended upon us and this night is the most auspicious of nights in thy coming to us! But who art thou, O youth, and whence comest thou and whither art thou bound? Verily, thou art the son of my lord. There he sat down and seating the prince in the place of honour, called for the evening-meal. So they laid the tables and Mubarek stood to serve Zein ul Asnam, with his hands clasped behind him [FN 64] and whiles seated upon his knees [and heels]. But, after they had eaten and drunken and supped and were of good cheer, Mubarek turned to the company and said to them, "O folk, marvel not that I serve this youth with all worship and assiduity, for that he is the son of my lord the Sultan of Bassora, whose slave I was, for that he bought me with his money and died without setting me free; wherefore it behoveth me serve my lord, and all that my hand possesseth of monies and gear is his, nor is anywhit thereof mine. Moreover, do thou ask of me whatsoever thou desirest by way of boon, [FN 69] for that I will nowise gainsay thee in aught thou mayst seek. Before it was a bridge, the length whereof was an hundred and fifty cubits and its breadth fifty cubits, and it was [wroughten] of the rib of a fish; whilst at the other end of the bridge were many warriors [FN 84] of the Jinn, gruesome and terrible of aspect, and all of them bore in their hands javelins of steel that flashed in the sun like winter lightning. O God, [vouchsafe us] safety! Moreover, he spread before each of them a sash of white silk and bringing forth of his pocket precious stones and perfumes, such as ambergris and aloes-wood, [set them on the edges thereof ; [FN 86]] after which they sat down, each on his sash, and Mubarek taught Zein ul Asnam these words, which he should say to the King of the Jinn, to wit: But now hearken; an he be minded to accept of us without hurt, he will come to us in the semblance of a man accomplished in grace and goodliness; but, an he have no mind to us, he will come to us in a gruesome and a frightful aspect. An thou see him surpassing in beauty, arise forthright and salute him, but beware lest thou overpass thy sash. Now Thy Grace was still wont to take my father under thy protection, and I come to thee likewise to put myself under thy safeguard, even as did he. When Zein ul Asnam saw these portents, his joints trembled and he was sore affrighted, for that he beheld a thing he had never in all his life seen nor heard. But Mubarek laughed at him and said to him, "Fear not, O my lord; this whereat thou art affrighted is that which we seek; nay, it is a presage of good to-us. So take heart and be of good cheer. He looked on Zein ul Asnam and Mubarek with a cheerful, smiling countenance; whereupon the prince arose forthright and proffered him his petition in the words which Mubarek had taught him. Before he died, I caused him write the writ which thou sawest on the curtain of silk and promised him that I would take thee under my protection, even as himself, and would give thee the ninth image, which is more of worth than those which thou hast seen. Now it is my intent to perform the promise which I made to thy father, that I would take thee under my protection, and [FN 92] [know that] I was the old man whom thou sawest in thy sleep and it was I bade thee dig in the palace for the vault wherein thou foundest the jars of gold and the images of jewels. I know also wherefore thou art come hither; nay, I am he that was the cause of thy coming, and I will give thee

that which thou seekest, albeit I had not given it to thy father; but on condition that thou swear to me a solemn oath and abide me constant thereto, to wit, that thou wilt return and bring me a girl of the age of fifteen years, with whom there shall be none to match in loveliness, and she must be a clean maid, who shall never have lusted after man, nor shall man have lusted after her. Moreover, thou must swear to me that thou wilt keep faith with her, coming, and beware lest thou play me false with her by the way. If thou find her image in the mirror other than this, to wit, an it be troubled and clothed with uncleanness, know that the girl is sullied and beware of her; but, an thou find one such as she whose qualities I have set out to thee, bring her to me and watch over her [by the way;] yet beware and again I say, beware of treason and bethink thee that, an thou keep not faith with me, thou wilt assuredly lose thy life. Then the King of the Jinn delivered him the mirror and said to him, "O my son, take this mirror whereof I bespoke thee, and now depart. Then Zein ul Asnam turned to Mubarek and said to him, "Come, let us go to the city of Baghdad, so we may seek for a girl who shall be according to the requirement of the King of the Jinn. Then she arose and went out to go round about in the city and to run along its ways, [FN ] seeking [FN ] the girl for Prince Zein ul Asnam, and whensoever she saw a fair damsel, accomplished in beauty, she proceeded to bring her to Mubarek; but, when he looked at her in the mirror, he would see her image troubled exceedingly and would leave her; so that the old woman brought him all the damsels of Cairo, but there was not found among them one whose image in the mirror was clear; wherefore he bethought him to go to Baghdad, since he found not one in Cairo who pleased him [or] who was a clean maid, like as the King of the Jinn had enjoined him. So he arose and equipping himself, [set out and] journeyed, he and Zein ul Asnam, till they came to the city of Baghdad, where they hired them a magnificent palace amiddleward the city and took up their abode therein. There the chief men of the city used to come to them every day and sat at their table, even to the comer and goer by night and by day. So the report was noised abroad in the land of their generosity and bounty and they became in high repute and fair fame throughout all Baghdad, nor did any talk but of Zein ul Asnam and his bounty and wealth. Now it chanced that in one of the mosques was an Imam, [FN ] corrupt, envious and despiteful in the extreme, and his lodging was near the palace wherein Mubatek and Zein ul Asnam had taken up their abode. When he heard of their bounty and generosity and of the goodliness of their repute, envy get hold upon him and jealousy of them, and he fell to bethinking himself how he should do, so he might bring some calamity upon them and despoil them of that their fair fortune, for it is of the wont of envy that it falleth not but upon the rich. So, one day of the days, as he stood in the mosque, after the mid-afternoon prayer, he came forward into the midst of the folk and said, "O my brethren, O ye of the True Faith, ye who ascribe unity to God, know that in this our quarter there be two men dwelling, strangers, and most like you are acquainted with them. Now these twain spend and squander wealth galore, passing all measure, and in my belief they are none other than thieves and highwaymen and are come hither with that which they stole from their own country, so they may squander it. Now I have warned you and I wash my hands of your affair, for that I have forewarned and awakened you; so do that which you deem well.

**Chapter 3 : PALE INGLÄ%S B: Aladdin and the Enchanted Lamp**

*Alaeddin and the Enchanted Lamp by John Payne. My Dear Burton, I give myself the pleasure of placing your name in the forefront of another and final volume of my translation of the Thousand and One Nights, which, if it have brought me no other good, has at least been the means of procuring me your friendship.*

Moreover, he plundered their goods and possessions and gat him spoil beyond count or reckoning, wherewith he returned in triumph, [having gained] a great victory, and entered the city, which had adorned itself for him of its joy in him. The Sultan came out to meet him and give him joy and embraced him and kissed him, and there was high festival holden in the kingdom and great rejoicing. So much for Alaeddin, and now to return to the Mangrabin enchanter. When he returned to his country, he abode all this time, bewailing that which he had endured of toil and stress, so he might compass the lamp, yet had his travail all been wasted and the morsel had escaped from his hand, after it had reached his mouth; and he still thought upon all this, bemoaning himself and reviling Alaeddin of the excess of his anger against him; and whiles he said in himself, "Since yonder whoreson is dead under the earth, I am content withal and I have hopes of the lamp, that I may yet achieve it, inasmuch as it is still safeguarded. So he said in himself, "I have suffered many hardships for the sake of the lamp and have endured fatigues such as none but I might brook, [FN ] and now yonder accursed one taketh it without stress and it is evident [FN ] [that], an he have learned the use thereof, there will be none in the world richer than he. How is it thou hast heard nought of this nor of the name of Alaeddin, whom Our Lord increase in glory and prosper? The Maugrabin fell to examining it and knew that this all of it was the work of the Lamp; so he said, "Alack! When they were finished, the Maugrabin paid him their price, even that which he sought, and taking the lamps, carried them to the khan, where he laid them in a basket and fell to going round about in the markets and thoroughfares of the city and crying out, "Ho! Meanwhile, when the enchanter had gotten the lamp and knew it for that of the Treasure, he thrust it forthwith into his sleeve [FN ] and leaving the rest of the lamps to the folk who were in act to barter of him, set off running, till he came without the city, and walked about the waste places, awaiting the coming of the night. Then, when he saw himself alone in the open country, he brought out the lamp from his sleeve and rubbed it; whereupon the Marid immediately appeared to him and said, "Here am I; thy slave [is] before thee. Seek of me what thou wilt. So much for the enchanter, and now let us return to the Sultan and Alaeddin. Then he proceeded to look closely till at last he was certified that there was neither trace nor sign left of the palace and knew not what was come of it; whereupon he redoubled in perplexity and smote hand upon hand and his tears ran down upon his beard, for that he knew not what had befallen his daughter. So he sent forthright to fetch the Vizier, who came in to him and seeing him in that woeful state, said to him, "Pardon, O King of the Age God keep thee from harm! So they went till they came to Alaeddin and said to him, "O our lord Alaeddin, blame us not, for that the Sultan hath bidden us carry thee to him, bound and shackled; wherefore we beseech thee of excusement, for that we are under a royal commandment and may not gainsay it. I know myself guiltless, forasmuch as I have done no sin against the Sultan nor against his realm. The folk, seeing Alaeddin pinioned and shackled with iron, knew that the Sultan was minded to cut off his head, and forasmuch as he was extraordinarily beloved of them, they all gathered together and taking up arms, came forth their houses and followed the troops, so they might see what was to do. When the officers came with Alaeddin to the palace, they entered and told the Sultan, who immediately bade the headsman go and cut off his head. But the commons, hearing of this his commandment, shut the gates of the palace and sent to say to the Sultan, "This very moment we will overthrow the palace upon thee and all who are therein, an the least harm happen to Alaeddin. The Sultan looked at his subjects and seeing them swarming upon him and climbing up to the palace, that they might overthrow it, commanded the headsman to hold his hand from Alaeddin and bade the crier go forth among the people and proclaim that he pardoned Alaeddin and took him [again] into favour. When Alaeddin found himself released and saw the Sultan sitting, he went up to him and said to him, "O my lord, since Thy Grace hath bountifully vouchsafed me my life, [FN ] favour me [yet farther] and tell me the manner of my offence. When he returned, the King said to him, "What hast thou seen? He abode in the city

two days in the woofullest of case, knowing not how he should do to find his palace and the Lady Bedruldour, his bride, what while certain of the folk used to come to him privily with meat and drink. Then he went forth, wandering in the deserts and knowing not whitherward he should aim, and ceased not going till he came to a river; whereupon, his hope being cut off for stress of chagrin that possessed him, he thought to cast himself into the stream; but, for that he was a pious Muslim, professing the unity of God, he feared God in himself and stood on the bank; of the stream to perform the ablution. Seek what thou wilt. By this time, the night was come; so he looked at his palace and his cares and sorrows were dispelled from him and he trusted in God, after he had forsworn hope, that he should see his bride once again. Then he fell to thinking upon the hidden mercies of God glorified be His might! So he rejoiced and all chagrin ceased from him; then, for that he had been four days without sleeping, of the stress of his chagrin and his trouble and his grief and the excess of his melancholy, he went to the side of the palace and lay down under a tree; for that, as I have said, the palace was among the gardens of Africa without the city. Now the princess, of the excess of her grief for her separation from her husband and the Sultan her father and of her sore distress at that which had betided her with the accursed Maugrabin enchanter, used every day to arise, at the first peep of dawn, [FN ] and sit weeping; nay, she slept not anights and forswore meat and drink. Her handmaid used to go in to her at the time of the Salutation, [FN ] so she might dress her, and that morning, by the decree of destiny, the damsel opened the window at that time, thinking to solace her mistress with the sight of the trees and streams. So she looked out and seeing her lord Alaeddin sitting under the windows of the pavilion, said to the princess, "O my lady, my lady, here is my lord Alaeddin sitting under the pavilion! Then said she to him, "Arise and come in to me by the privy door, for that the accursed one [FN ] is not now here;" and she bade her handmaid go down and open the door. So the damsel went down and opened to Alaeddin, who arose and entered thereby. His wife, [FN ] the Lady Bedruldour, met him at the door and they embraced and kissed each other with all joyance, till they fell a-weeping of the excess of their gladness. Then they sat down and Alaeddin said to her, "O Lady Bedruldour, there is somewhat whereof I would ask thee, before all things. I used to lay an old copper lamp in such a place in my pavilion. Moreover, he useth to say to me of thee that thou art the son of poor folk and that he was the cause of thine enrichment and seeketh to cajole me with talk, but never hath he seen of me aught but tears and weeping or heard from me one soft word. Then he fared on in the high road till he came to the city and entering, betook himself to the drug-market, where for two diners he bought of [one of] the druggists two drachms of rare strong henbane, the son of its minute, [FN ] and retracing his steps, returned to the palace. Moreover, do thou seek of him wine, and that red, [FN ] and make him a show of all joy and gladness and drink to his health. Whilst she was thus engaged, the accursed Maugrabin presented himself and was exceeding rejoiced to see her on this wise, more by token that she received him with a smiling face, contrary to her wont; so he redoubled in distraction for her love and longing for her. Then she took him and seating him by her side, said to him, "O my beloved, an thou wilt, come hither to me this night and we will sup together. Enough of mourning; for that, an I sat grieving a thousand years, what were the profit? Alaeddin cannot return from the tomb and I have considered and believe [FN ] that which thou saidst to me yesterday, to wit, that most like my father the Sultan hath slain him, in the excess of his grief for my loss. Wherefore it is my hope that thou wilt come to-night, so we may sup together and drink somewhat of wine with each other, and I will have thee let me taste of the wine of thy country Africa, for that belike it is better [than ours]. Wine, indeed, I have by me; but it is that of our country, and I desire exceedingly to taste the wine of your country. I have with me in my house a jar of the wine of our country, the which I have kept stored these eight years under the earth; so I go now to fill from it our sufficiency and will return to thee forthright. Send one of thy servants to fill us from the jar and abide thou sitting with me, that I may take comfort in thee. Presently, the princess called for drink and the handmaid immediately filled her the cup; then she filled for the Maugrabin and the Lady Bedruldour proceeded to drink to his life and health, [FN ] and he also drank to her life and she fell to carousing [FN ] with him. Now she was unique in eloquence and sweetness of speech and she proceeded to beguile him and bespeak him with words significant [FN ] and sweet, so she might entangle him yet straitlier in the toils of her love. The Maugrabin thought that all this was true [FN ] and knew not that the love she professed to him was a snare set for him to slay him. So he redoubled in desire for her and was like to

die for love of her, when he saw from her that which she showed him of sweetness of speech and coquetry; [FN ] his head swam with ecstasy [FN ] and the world became changed [FN ] in his eyes. When they came to the last of the supper and the princess knew that the wine had gotten the mastery in his head, she said to him, "We have in our country a custom, meknoweth not if you in this country use it or not. So he went up to the princess and kissed her and thanked her for this [that she had done] and rejoiced with an exceeding joy. Then said he to her, "Get thee now into thine inner chamber, thou and thy damsels, and leave me alone, so I may consider of that which I have to do. Then he rubbed the lamp and the Marid, its slave, appeared to him and said, "Here am I, O my lord; what wilt thou? Presently Alaeddin called for food; so the slave-girls set the tray before him and he sat, he and the Lady Bedrulbudour his wife, and ate and drank in all joy and gladness till they had taken their sufficiency. Then they removed to the chamber of wine and carousal, where they sat drinking and making merry and kissing one another with all eagerness, for that it was long since they had had easance together; and they ceased not from this till the sun of wine rose in their heads and sleep took them; whereupon they arose and lay down on their bed in all rest and delight. In the morning Alaeddin arose and aroused his wife, whereupon her women came to her and dressed her and busked her and adorned her; whilst he, on his part, donned the richest of raiment, [FN ] and both were like to fly for joy at their reunion with each other, after their separation, whilst the Lady Bedrulbudour was especially glad, for that she looked to see her father that day. So much for Alaeddin and the Lady Bedrulbudour; and as for the Sultan, after he had released Alaeddin, he ceased not to mourn for the loss of his daughter and to sit and weep for her, like a woman, at every time and tide; for that she was his only one and he had none other than her. When the latter saw him coming, he went down and meeting him half-way, took him by the hand and carried him up to the pavilion of the Lady Bedrulbudour, his daughter. Now she also longed sore for her father; so she came down and met him at the stair-foot door, over against the lower hall; whereupon he embraced her and fell to kissing her and weeping and on this wise did she also. Then Alaeddin brought them up to the upper pavilion, [FN ] where they sat down and the Sultan proceeded to question the princess of her case and of that which had befallen her, whilst [FN ] she acquainted him with all that had happened to her and said to him, "O my father, I breathed not till yesterday, when I saw my husband, and he it is who delivered me from the bondage of a Maugrabin, an accursed sorcerer, methinketh there is not a filthier than he on the face of the earth; and but for my beloved Alaeddin, I had not won free of him and thou hadst not seen me all thy life. Indeed, O my father, there possessed me grief and sore chagrin, not only for my severance from thee, but also for the loss of my husband, to whom I shall be beholden all the days of my life, seeing he delivered me from that accursed enchanter. So he drank it and fell-back as one dead; whereupon my husband Alaeddin came in to me and meknoweth not how he wrought, so that he transported us back from the land of Africa to our place here. And if Thy Grace be in doubt of my words, do thou come with me and see the accursed Maugrabin. This, then, is what befell Alaeddin with the Maugrabin; but Alaeddin, for all this, was not altogether [FN ] quit of the accursed enchanter, withal his body had been burned and given to the winds; for that the accursed one had a brother viler than he [and yet more skilled] in magic and geomancy and astrology; [nay, they were even] as saith the proverb, "A bean and it was cloven in twain;" [FN ] and each dwelt in one quarter of the world, so they might fill it [FN ] with their sorcery and craft and guile. Then he smote the sand a second time, so he might learn how and where he died, and found that he had died in the land of China and by the foulest of deaths and knew that he who slew him was a youth by name Alaeddin. Then he arose to go round about the thoroughfares of the city, that he might spy him out a means of compassing his fell purpose, the which was to take vengeance of his brother on Alaeddin. So he entered a coffee-house in the market, a mighty fine place whither there resorted great plenty of folk, some to play tables, [FN ] some draughts [FN ] and other some chess and what not else. There he sat down and heard those who sat beside him talk of an old woman, an anchoress, by name Fatimeh, who still abode in her place without the city, serving [God], and came not down into the town but two days in the month, avouching her to be possessed of divine gifts galore. An it please God the Most High, I shall achieve my quest by means of this woman. Who [FN ] is she and where is her place? Apparently, good man, [FN ] thou art a stranger, since thou hast never chanced to hear of the fasts of this holy woman and her abhorrence of the world and the goodliness of her piety. Now, by the decree of destiny, Fatimeh came down



on the morrow to the city and the enchanter, going forth the Khan in the morning, saw the folk crowding together; so he went up, to see what was toward, and found Fatimeh standing, whilst every one who had a pain or an ache came to her, seeking her blessing and soliciting her prayers, and whenas she stroked him, he was made whole of his ailment. The Maugrabin followed her, till she returned to her cavern, and waited till nightfall, when he arose and entering a sherbet-sellers [FN ] shop, drank a cup of liquor, [FN ] then went forth the city, intending for the cavern of Fatimeh the recluse. When he came thither, he entered and saw her sleeping on her back on a piece of matting; so he went up to her and sitting down [FN ] on her breast, [FN ] drew his dagger and cried out at her; whereupon she awoke and opening her eyes, saw a man, a Maugrabin, with a drawn dagger, sitting on her breast [FN ] and offering to kill her. So she feared and trembled and he said to her, "Harkye, an thou say aught or cry out, I will kill thee on the spot. Arise now and do all that I shall bid thee. Then he rose from her and she rose also, and he said to her, "Give me thy clothes and take mine. Then she gave him her staff and taught him how he should walk and how he should do, whenas he went down into the city; moreover, she put her rosary on his neck and finally giving him the mirror, said to him, "Look now; thou differest not from me in aught. Then, for the much crowding upon him and the clamour of the folk, the Lady Bedrulbudour heard and said to her women, "See what is to do and what is the cause of this noise. An it please thee bid me fetch her to thee, so thou mayst ask a blessing of her The princess rose and saluting him, seated him by her side and said to him, "O my Lady Fatimeh, I will have thee with me alway, that I may be blessed in thee and eke that I may learn of thee the ways of God-service and piety and model myself on thee. Moreover, I need no rich viands, but every day do thou favour me and send me by thy handmaid a piece of bread and a draught of water to my closet; and when I am minded to eat, I will eat in my closet alone. Then the Lady Bedrulbudour took him and showed him the belvedere [FN ] and the kiosk of jewels, with the four-and- twenty oriels, [FN ] and said to him, "How deemest thou, O my Lady Fatimeh, of this wonderful pavilion? Tell me of it; I had thought that it was altogether perfect. So the slave-girls laid the table and the Lady Bedrulbudour sat down and sought of the accursed sorcerer that he should eat with her; but he refused and rising, entered the pavilion which she had given him, whither the slave-girls carried him the morning-meal. When it was eventide and Alaeddin returned from the chase, the Lady Bedrulbudour met him and saluted him: So he said to her, "What aileth thee, O my beloved? Tell me, hath there befallen thee aught to trouble thee? By Allah, ye deserve that I should forthright reduce you both to ashes and scatter you to the winds! But, inasmuch as ye are ignorant, thou and she, concerning this matter and know not its inward from its outward, [FN ] I excuse you, for that ye are innocent. As for the guilt, it lieth with the accursed one, the surviving [FN ] brother of the Maugrabin enchanter, who feigneth himself to be Fatimeh the Recluse; for lo, he hath slain Fatimeh in her cavern and hath donned her dress and disguised himself after her favour and fashion and is come hither, seeking thy destruction, so he may take vengeance on thee for his brother; and he it is who taught thy wife to seek this of thee. When the Lady Bedrulbudour saw him put his hand to his head and complain of its aching, [FN ] she asked him what was the cause and he said, "I know not, except that my head irketh me sore. Moreover he kissed the hem of his sleeve and welcomed him, [FN ] saying, "O my Lady Fatimeh, I beseech thee do me a kindness, since I know thy usances in the matter of the healing of pains, for that there hath betided me a sore pain in my head. When he drew near-him, he laid one hand on his head and putting the other under his clothes, drew a dagger, so [FN ] he might slay him withal. But Alaeddin was watching him and waited till he had all to-drawn the dagger, when he gripped him by the hand and taking the knife from him, planted [FN ] it in his heart. When the Lady Bedrulbudour saw this, she cried out and said to him, "What hath this holy anchoress done, that thou burthenest thyself with the sore burden of her blood? Hast thou no fear of God, that thou dost this and hast slain Fatimeh, who was a holy woman and whose divine gifts were renowned?

**Chapter 4 : Read Alaeddin And The Enchanted Lamp Light Novel Online**

*Alaeddin and the Enchanted Lamp: Large print by John Payne These entries in Galland's diary dispose, therefore, of the question of the origin of the "interpolated."*

The Genie Returns with Food. Image courtesy of Wikimedia Commons. The merchants all closed shop so that she would have her privacy, but Aladdin hid behind the door of the bathhouse in order to catch a glimpse of her beauty. Aladdin sent his mother to ask the Sultan, bearing a gift of jewels gathered from the cavern. Laughing at her request, the Sultan asked to see what she carried with her. When the Sultan saw the jewels, he would have agreed right then, but the Wazir requested a delay of three months in order to allow his own son to present a gift of equal value. Aladdin called forth the Jinni of the lamp to help him stop the marriage. When the morning came, the Jinni restored the couple to their bedroom. The Sultan asked how their night was, but the princess refused to answer, giving him an angry look. When the queen visited her daughter, the princess told her the whole story. The queen counseled her to tell no one, and convinced her to leave her room and join the bridal festivities. When the princess again refused to answer the Sultan, he grew angry and drew his blade. She then told him the story, and the Sultan promised to set a guard for the night. When the Wezir confronted his son, he asked to be set free from the marriage. The Wezir convinced him to see what the coming night would bring, but the Sultan cancelled the wedding before the night came. The three months passed, and Aladdin sent his mother to remind the Sultan of his promise. The Sultan agreed, on condition that Aladdin would provide him with forty gold platters loaded with gems, borne by forty white slave girls and forty black eunuch slaves. The Jinni brought the requested jewels and slaves, and Aladdin immediately sent his mother to the Sultan with the required dowry. The Sultan was awed by the sight of the dowry, and agreed to keep his bargain. He proclaimed that the marriage would take place that night, and commanded Aladdin to come to him at once. The Jinni took Aladdin to a bath and dressed him in the finest clothing, and provided him with a royal entourage to accompany him to the palace. After the wedding feast Aladdin rose, intending to build a home for the Lady Badr al-Budur. The Sultan gave Aladdin whichever spot of land he wished, and Aladdin had the Jinni build on the broad plain facing the palace. The next morning, Aladdin arose and visited the Sultan, inviting him to dinner. Upon arriving at the palace, the Sultan was also amazed at the construction and beauty. While exploring, the Sultan discovered a window which Aladdin had requested be left unfinished. When asked the reason for the unfinished window, Aladdin replied that due to the suddenness of the wedding he was unable to find artists to finish it. When Aladdin saw their work, he commanded the artisans to restore the jewels they had used to their previous owners, finishing the window himself. Internet Sacred Text Archive. The Burton Club, c. The Thousand Nights and a Night. Lane, Edward William, trans. Stories from the Thousand and One Nights. Stanley Lane-Poole and Charles W. Alaeddin and the Enchanted Lamp. The Arabian Nights Entertainments. Pickering and Chatto, This article originally appeared 4 June on [mythsoftheworld.com](http://mythsoftheworld.com).

**Chapter 5 : Aladdin And The Enchanted Lamp by Anonymous**

*In , Anuman Interactive launched Aladin and the Enchanted Lamp, a hidden object game on PC and MAC. [25] In Saturn Animation Studio has produced an interactive adaptation of The Magical Lamp of Aladdin for mobile devices.*

When he came to ten years of age, his father would fain have taught him his own craft, for that, because he was poor, he could not spend money upon him to have him taught [another] trade or art the like; he carried him to his shop, that he might teach him his craft of tailoring; but, forasmuch as the lad was perverse and wont still to play with the boys of the quarter, would not sit one day in the shop; nay, he would watch his father till such time as he went forth the place to meet a customer on some other occasion, when he would flee forth incontinent and go out to the gardens with the good-for-nothing lads like himself. This, then, was his case, he would not obey his parents, nor would he learn a craft. When his mother saw that her husband had departed this life that her son was a scapegrace and a good-for-nought, she sold the shop and all she found therein and fell to spinning cotton and feeding herself and her graceless son Alaeddin with her toil. One of the days, as he sat in the street, playing with the vagabond boys, behold, a Maugrabin came up and stopping to look at the lads, singled out Alaeddin from his comrades and fell to gazing upon him and straitly considering his favour. Now this dervish was from the land of Hither Barbary he was an enchanter who would cast mountain upon mountain with his sorcery and was skilled to boot in physiognomy. Marry, blood discovered unto me that wast the son of my brother, and indeed I knew thee from amongst all the lads; although thy father, when I left him, was not yet married. Who is thine uncle and whence hast thou an uncle on life? Indeed, this man is my uncle and he embraced me and kissed me, weeping, and bade me tell thee of this. Go thou and meet him. I journeyed to the lands of Hind and Sind and all the country of the Arabs and coming presently into Egypt, sojourned awhile in the magnificent city [of Cairo], which is the wonder of the world. In fine, my yearning for him importuned me till I resolved to journey to this country, the which was the falling-place of my head my native land, that I might see my brother. Arise and journey and look upon him ere thou die. Who knoweth the calamities of fate and the vicissitudes of the days? Moreover, Allah praised be He hath given thee abundant wealth and it may be thy brother is in poor case and straitened, and thou wilt help him, an see him. At his sight I forgot all my toils and troubles and was like to fly for joy; then, when he told me that my late brother had departed to the mercy of God the Most High, I swooned away for stress of grief and chagrin; and most like he hath told thee of that which overcame me. I comforted myself somewhat with Alaeddin, who standeth in stead of departed, for that whoso leaveth [a successor] not. Hast thou learned thee a trade whereby thou mayst live, thou and thy mother? By Allah, he knoweth nought at all! So graceless a lad I never saw. All day long he goeth about with the vagabond boys of the quarter like himself; nay, his father, woe is me, died not but of his chagrin concerning him; and now, as for me, my case is woeful. I spin cotton and toil night and day, to earn two cakes of bread, that we may eat them together. This, then, is his condition, O my brother-in-law, and by thy life, he cometh not in to me save at eating-times, and I am thinking to bolt the door of my house and not open to him and let him go seek his living for himself, for that I am grown an old woman and have no strength left to toil and provide for the maintenance of a fellow like this. Allah, I get mine own livelihood, I that need one who shall maintain me. It is a disgrace to thee to go vagabonding about in this abjection. This befitteth not men like thee. Thou art gifted with understanding, O my son, and the child of [reputable] folk; and it is a shame upon thee that thy mother, who is an old woman, should toil for thy maintenance, now thou art grown a man. Nay, it behoveth thee get thee some means whereby thou mayst maintain thyself, O my son. Tell me the craft which pleaseth thee and I will help thee in all that is possible, O son of my brother. So she fell to admonishing her son and exhorting him to put away ignorance and folly from his head and be a man, and bade him still yield obedience to his uncle, as he were his father, and apply himself to make up the time which he had wasted in idleness [with] those who were like him, after which she arose and laying the table, spread the evening-meal and they all sat down and fell to eating and drinking, whilst the Maugrabin talked with Alaeddin upon matters of merchandry and the like. Alaeddin slept not that night for joy and when it was morning, behold, the Maugrabin knocked at the door. So Alaeddin went out to him and gave him good-morning and

kissed his hand; whereupon the Maugrabin took him by the hand and going with him to the market, entered the shop of a seller of all manner of clothes and demanded a suit of costly stuffs. The Maugrabin at once paid the merchant their price and going out, carried Alaeddin to the bath, where they bathed and came forth and drank wine. Alaeddin arose and donned the new suit; whereat he rejoiced and was glad and coming up to his uncle, kissed his hand and thanked him for his bounties. Then, after they had eaten and drunken, the night being now come, the Maugrabin arose and taking Alaeddin, carried him back to his mother. It being congregation day, all the merchants will go out after prayers to the gardens and pleasaunces; but, God willing, on Saturday, an it please the Creator, we will do our business. Tomorrow I will come to you and take Alaeddin, that I may show him the gardens and pleasaunces without the city,--it may be he hath not yet seen them,--and he shall see the merchant-folk and the notables a-pleasuring there, so he may become acquainted with them and they with him. Alaeddin--of the excess of his joy in the clothes he had donned and of the pleasures he had enjoyed on the past day, what with the bath and eating and drinking and viewing the folk and the thought that his uncle was coming in the morning to take him and show him the gardens--slept not that night neither closed an eye and thought the day would never break. As for Alaeddin, he rejoiced and was exceeding glad and fell a-jesting with the Mangrabin and making merry with him, as he were his uncle in very deed. See, we have left all the gardens behind us and are come to the foot of a mountain. So gird up thy loins walking; praised be God, thou art a man. But thou, after thou art rested, arise and seek sticks and grass and reeds and such like matters as are small and dry, so we may kindle a fire, and I will cause thee look, O son of my brother, upon a thing which passeth understanding. At this Alaeddin was sore affrighted and would have fled; which when the Maugrabin enchanter saw, he was exceeding, incensed at him, for that without Alaeddin his labour was of none avail, since the treasure whereat he sought to come might not be opened save by means of the lad. But now collect thy wits see how I have opened the earth by my conjurations and incantations. Under stone, wherein is the ring, is the treasure whereof I have told thee; so do thou put thy hand to the ring and lift the slab, for that none of mankind can open it but thou and none but thou can set his foot within this treasure, since it is guarded for thee. But needs must thou hearken from me that which I shall teach thee and lose not syllable of my speech. Marry, all this, O my son, is for thy good, for that this is an exceeding great treasure, the kings of the world possess not its like, and it is thine and mine. I have no kindred other than thyself and thou art my natural heir and successor, O my son. But, when thou raisest it, name thine own name and those of thy father and mother and it will straightway rise with thee, nor shalt thou feel its weight. Go down with all circumspection into yonder vault till thou come to the bottom thereof and thou wilt find there a place divided into four chambers, each of which thou wilt see four jars of gold and others of native ore and silver. Beware lest thou handle them or take aught therefrom, but pass them by till thou come to the fourth chamber, and let not thy clothes or thy skirts touch the jars, no, nor the walls, and stay not one moment; for, an thou do contrary to this, thou wilt forthright be transformed and wilt become a black stone. When thou comest to the fourth chamber, thou wilt find there a door; open it and speak the names which thou spokest over the slab; then enter and thou wilt find thyself in a garden, all adorned with trees and fruits. Thence do thou fare on some fifty cubits in the path thou wilt find before thee and thou wilt come to a dais, stair of some thirty steps. Above the dais thou find a lamp hung up; take it and pour out the oil that is therein and put it in thy sleeve; fear not for thy clothes therefrom, for that it not oil. And as thou returnest, thou mayst pluck from the trees what thou wilt, for that it is thine, what while the lamp abideth in thy hand. So now arise and go down; gird thy loins and summon up thy resolution and fear not, for that thou art a man and not a child; and after this, O my son, thou shalt in a little time become the richest of mankind. He passed them by with all care and precaution, even as the Maugrabin had bidden him, and entering the garden, fared on there through till he came to the dais and mounting the stair, entered found the lamp. So he quenched it and pouring out the oil that was therein, put it in his sleeve; then, going down into the garden, he fell to gazing upon its trees, whereon were birds extolling with their songs perfection of the Great Creator, and he had not seen them as he entered. Now the fruits of these trees were all precious stones, each tree bearing fruit of one colour and kind of jewel, and these fruits were of all colours, green and white and yellow and red and what not else of colours. Their glitterance outshone the rays of the sun in its forenoon splendour and the bigness of each jewel overpassed

description; suffice it that not one of them might be found with the greatest of the kings of the world, nor a gem half the bigness of the smallest that was there. Alaeddin among the trees and proceeded to gaze upon them and upon these things which amazed the sight and ravished the sense and observing them, saw that, instead of fruits, they bore magnificent jewels from the mines, emeralds and diamonds and rubies and pearls and topazes the like of precious stones, such as confounded the wit. Then he quickened his pace, of his fear of his uncle the Maugrabin, and hastened through the four chambers and the [outer] vault nor looked, as he returned, at the jars of gold, albeit he might now have taken of them. Then, when he saw that Alaeddin would not give it him, he was angry with an exceeding anger and abandoning all hope of the lamp, conjured and enchanted and cast perfumes into the midst of the fire; whereupon the slab immediately turned over shut itself by the might of his enchantments; the earth covered it like as it was before and Alaeddin abode under the ground, unable to come forth. Thus the enchanter, forasmuch as he was a stranger and no uncle of Alaeddin, as he said, but had counterfeited himself and avouched leasing, so he might get the lamp by means of the lad, unto whom that treasure was fortunated by the stars-shut up earth upon him and left him to die of hunger. Now this accursed Maugrabin wizard was from the city of Africa Hither Barbary and had from his childhood been addicted to magic and all the occult arts, for which the city in question is renowned. He ceased not from his tenderest years to study and learn in his native land Africa till he became versed in all sciences, and of the much skill and proficiency which he acquired, by dint of study and application for the space of forty years, in the matter of incantations and conjurations, it was discovered to him, day of the days, that among the uttermost of the cities of China was a city called El Kelaas and in this city a vast treasure, the like whereof no king of the kings of the world ever possessed; but the rarest [was] that in this treasure [was] wonderful lamp, if one should come, there might no man be found on earth richer than he, whether in might or in wealth, nor might the greatest king in the world avail unto aught of the riches of this lamp and its puissance and virtue. Moreover saw that this treasure was to be achieved by means of a lad of mean birth, by name Alaeddin, who was of the city aforesaid, and that it was eath to take and unarduous: But his endeavour was baffled and his expectation baulked and his toil wasted in vain; whereupon he sought to kill Alaeddin and closed up the earth upon him by his sorcery, so he might die and the live hath no slayer moreover, he purposed by this that Alaeddin should not come forth and that the lamp should not be brought up from under the earth. Then he went his ways and returned to his country Africa, woeful and despairing of his hope. So much for the enchanter and as for what came of Alaeddin, after the earth closed over him, he fell to calling upon the Maugrabin, whom he thought his uncle, to give him his hand, so he might come forth the underground to the surface of the earth; but, when he found that none returned him an answer, he was ware of the cheat which the Maugrabin had put upon him and knew that he was none of his uncle, but a liar and a sorcerer. Therewith he despaired of his life and knew, to his woe, that there was no more going forth for him upon the face of the earth; so he fell to weeping and lamenting over that which had befallen him. Then, after a little, he arose and went down, that he might see if God the Most High had vouchsafed him a door whereby he might go forth; and he went seeking right and left, but saw nought save darkness and four walls shut upon him; for that the Maugrabin sorcerer had by his enchantments locked all the doors and had even shut up the garden, so he might leave him no door whereby he should come forth upon the face of the earth and so hasten his death upon him. O my God, I conjure Thee, by his with Thee, deliver me from my extremity. Seek whatsoever thou wilt, for that I am his slave who hath the ring in hand, the ring of my lord. Now, he had been three days under the earth, sitting in the treasure in the dark; so, when the light of day smote on his face and the rays of the sun, he might not unclothe his eyes, but took to opening them little by little and shutting them again. Then, himself upon the surface of the earth, he rejoiced exceedingly, but marvelled to find himself overagainst the entrance of the treasure, whereby he went down, whenas the Maugrabin enchanter opened it; and now the stone was shut down and the earth levelled, nor was there any sign therein of a door. So he redoubled in wonderment and thought himself elsewhere; nor was he assured that he was in the very place, till he saw whereas they had kindled the fire of sticks and brushwood and whereas the Maugrabin enchanter had made his fumigations and conjurations. Then he turned right and left and saw the gardens afar off and looked at the way and knew it for that by which they had come. Then he arose and fared homeward, by the way which he knew, till he came to

the city and entering, betook himself to their house and went in to his mother. When he saw her, he fell down before her, of the greatness of the joy which possessed him for his deliverance, and swooned away for the affright and the weariness which he had suffered, more by token that he was weak with hunger. Now his mother had been woebegone since he left her and sat wailing and weeping for him; so, when she saw him come in to her, she rejoiced in him with an exceeding joy, but grief overwhelmed her, whenas she saw him fall aswoon upon the earth. However, she wasted no time in vain lamentation, but hastened to sprinkle water on his face and sought of her neighbours somewhat of perfumes, to which she made him smell. I will not question thee now, because thou art weary. Indeed, he sought to kill me; nay, I saw death face to face from that accursed wretch, whom thou deemedst mine uncle, and but for God the Most High, who delivered me from him, [I had perished]. Marry, both I and thou, O my mother, suffered ourselves to be deluded by him after the measure of that which the accursed promised to do with me of good and of the love which he professed for me. Know, then, O my mother, that this man is an accursed Maugrabin enchanter, a liar, a deceiver, an impostor and a hypocrite; methinketh the devils that be under the earth are not his match, may God put him to shame in every book! O my mother, what this accursed did; nay, all I shall tell thee is truth and soothfastness. Hearken, O my mother, and learn what this accursed one did. When he saw me offer to flee, he reviled me and smote me, dealing me a buffet which caused me swoon for pain inasmuch as the treasure was opened and he could not go down into it himself, seeing he had opened it by my means and that it was in name and not for him, he knew, being a foul sorcerer, that it might [only] be achieved through me and that this adventure was [reserved] for me. So I descended into the treasure and found four chambers, all full of gold and silver and the like; but this all was nothing and the accursed one charged me take nought thereof. Thence I entered a magnificent garden, full of high trees, whose fruits ravished the wits, O my mother, for that they were all of various-coloured crystal, I fared on till I came to the pavilion was this lamp; whereupon I took it forthright and quenching it, poured out that which was therein. Moreover, he showed her the jewels which he had brought from the garden. Now there were two great purses of these jewels, whereof not one was to be found with the kings of mankind; and Alaeddin knew not their value, but thought that they were glass or crystal. When I come up, I will give it to thee. This, then, O my mother, was what befell me from that foul wizard. But wait awhile; I have here a little yarn by me and I am going down to the market, so I may sell it and buy thee withal somewhat thou mayst eat. Methinketh it will fetch more than the yarn. Here am I, thy slave and the slave of whoso hath in his hand the lamp; and not I alone, but all the slaves of the wonderful lamp that is in thy hand. Indeed, we are beholden to him. And they ate diligently all appetite, for stress of hunger, more by token that the food [was such as] is given to kings, nor knew they if the tray were precious or not, for that never in their lives had they seen the like of these things.

Chapter 6 : Aladdin and the Enchanted Lamp – John Payne – Myths and Legends

*Alaeddin And The Enchanted Lamp* has 1, ratings and 82 reviews. Youstra said: ÛfØ§Ù†Ø³ ØªÙ„Ùf Ø§Ù„Ù„ØµØ© Û...Ù„Ø±Ø±Ø© Ø¹Ù„ÙŠÙ‘ Û•ÙŠ Ø§Ù„ØµÙ• Ø§Ù„Ø©Ø§Ù„...Ø³ Ø§Ù„ØªØªØ§Ø¹ÙŠ Ø¶Ù„Ù† Û...Ù†Ù±Ø– Ø§Ù„Ù„ØªØ© Ø§Ù„Ø¹Ø±Ø·ÙŠØ©.

When he came to ten years of age, his father would fain have taught him his own craft, for that, because he was poor, he could not spend money upon him to have him taught [another] trade or art [3] or the like; [4] so he carried him to his shop, that he might teach him his craft of tailoring; but, forasmuch as the lad was perverse and wont still to play with the boys of the quarter, [5] he would not sit one day in the shop; nay, he would watch his father till such time as he went forth the place to meet a customer [6] or on some other occasion, when he would flee forth incontinent and go out to the gardens with the good-for-nothing lads like himself. This, then, was his case, [7] and he would not obey his parents, nor would he learn a craft. When his mother saw that her husband had departed this life [8] and that her son was a scapegrace and a good-for-nought, she sold the shop and all she found therein and fell to spinning cotton and feeding herself and her graceless son Alaeddin with her toil. One [11] day of the days, as he sat in the street, playing with the vagabond boys, behold, a Maugrabin [12] dervish came up and stopping to look at the lads, singled out Alaeddin from his comrades and fell to gazing upon him and straitly considering his favour. Now this dervish was from the land of Hither Barbary [13] and he was an enchanter who would cast mountain upon mountain with his sorcery and was skilled to boot in physiognomy. Marry, blood discovered unto me that [18] thou wast the son of my brother, and indeed I knew thee from amongst all the lads; although thy father, when I left him, was not yet married. Who is thine uncle and whence hast thou an uncle on life? Indeed, this man is my uncle and he embraced me and kissed me, weeping, and bade me tell thee of this. Go thou and meet him. I journeyed to the lands of Hind and Sind and all the country of the Arabs and coming presently into Egypt, sojourned awhile in the magnificent city [of Cairo], which is the wonder of the world. In fine, my yearning for him importuned me till I resolved to journey to this country, the which was the falling-place of my head [35] and my native land, that I might see my brother. Arise and journey and look upon him ere thou die. Who knoweth the calamities of fate and the vicissitudes of the days? Moreover, Allah praised be He hath given thee abundant wealth and it may be thy brother is in poor case and straitened, and thou wilt help him, an [37] thou see him. At his sight I forgot all my toils and troubles and was like to fly for joy; then, when he told me that my late brother had departed to the mercy of God the Most High, I swooned away for stress of grief and chagrin; and most like he hath told thee of that which overcame me. Hast thou learned thee a trade whereby thou mayst live, thou and thy mother? By Allah, he knoweth nought at all! So graceless a lad I never saw. All day long he goeth about with the vagabond boys of the quarter like himself; nay, his father, woe is me, died not but of his chagrin concerning him; and now, as for me, my case is woeful. I spin cotton and toil night and day, to earn two cakes of bread, that we may eat them together. This, then, is his condition, O my brother-in-law, and by thy life, he cometh not in to me save at eating-times, and I am thinking to bolt the door of my house and not open to him and let him go seek his living for himself, for that I am grown an old woman and have no strength left to toil and provide for the maintenance of a fellow like this. It is a disgrace to thee to go vagabonding about in this abjection. This befitteth not men like thee. Thou art gifted with understanding, O my son, and the child of [reputable] folk; [45] I and it is a shame upon thee that thy mother, who is an old woman, should toil for thy maintenance, now thou art grown a man. Nay, it behoveth thee get thee some means whereby thou mayst maintain thyself, O my son. Tell me the craft which pleaseth thee and I will help thee in all that is possible, O son of my brother. So she fell to admonishing her son and exhorting him to put away ignorance and folly from his head and be a man, and bade him still yield obedience to his uncle, as he were his father, and apply himself to make up the time which he had wasted in idleness [with] those who were like him, after which she arose and laying the table, spread the evening-meal and they all sat down and fell to eating and drinking, whilst the Maugrabin talked with Alaeddin upon matters of merchandry and the like. Alaeddin slept not that night for joy and when it was morning, behold, the Maugrabin knocked at the door. So

Alaeddin went out to him and gave him good-morning and kissed his hand; whereupon the Maugrabin took him by the hand and going with him to the market, entered the shop of a seller of all manner of clothes and demanded a suit of costly stuffs. The Maugrabin at once paid the merchant their price and going out, carried Alaeddin to the bath, where they bathed and came forth and drank wine. Then, after they had eaten and drunken, the night being now come, the Maugrabin arose and taking Alaeddin, carried him back to his mother. It being congregation day, all the merchants will go out after prayers to the gardens and pleasaunces; but, God willing, on Saturday, an it please the Creator, we will do our business. To-morrow I will come to you and take Alaeddin, that I may show him the gardens and pleasaunces without the city,â€™it may be he hath not yet seen them,â€™and he shall see the merchant-folk and the notables a-pleasuring there, so he may become acquainted with them and they with him. Alaeddinâ€™of the excess of his joy in the clothes he had donned and of the pleasures he had enjoyed on the past day, what with the bath and eating and drinking and viewing the folk and the thought that his uncle was coming in the morning to take him and show him the gardensâ€™slept not that night neither closed an eye and thought the day would never break. As for Alaeddin, he rejoiced and was exceeding glad and fell a-jesting with the Maugrabin and making merry with him, as he were his uncle in very deed. See, we have left all the gardens behind us and are come to the foot of a mountain. So gird up thy loins [74] for walking; praised be God, thou art a man. But [76] do thou, after thou art rested, arise and seek sticks and grass and reeds and such like matters as are small and dry, so we may kindle a fire, and I will cause thee look, O son of my brother, upon a thing which passeth understanding. At this Alaeddin was sore affrighted and would have fled; which when the Maugrabin enchanter saw, he was exceeding, incensed at him, for that without Alaeddin his labour was of none avail, since the treasure whereat he sought to come might not be opened save by means of the lad. But now collect thy wits [79] and see how I have opened the earth by my conjurations and incantations. Under [80] yonder stone, wherein is the ring, is the treasure whereof I have told thee; so do thou put thy hand to the ring and lift the slab, for that none of mankind can open it but thou and none but thou can set his foot within this treasure, since it is guarded for thee. But needs must thou hearken from me that which I shall teach thee and lose not [81] a syllable of my speech. Marry, all this, O my son, is for thy good, for that this is an exceeding great treasure, the kings of the world possess not its like, and it is thine and mine. I have no kindred other than thyself and thou art my natural heir and successor, O my son. But, when thou raisest it, name thine own name and those of thy father and mother and it will straightway rise with thee, nor shalt thou feel its weight. Go down with all circumspection into yonder vault till thou come to the bottom thereof and thou wilt find there a place divided into four chambers, [88] in each of which thou wilt see four jars of gold and others of native ore and silver. Beware lest thou handle them or take aught therefrom, but pass them by till thou come to the fourth chamber, and let not thy clothes or thy skirts touch the jars, no, nor the walls, and stay not one moment; for, an thou do contrary to this, thou wilt forthright be transformed and wilt become a black stone. When thou comest to the fourth chamber, thou wilt find there a door; open it and speak the names which thou spokest over the slab; then enter and thou wilt find thyself in a garden, all adorned with trees and fruits. Thence do thou fare on some fifty cubits in the path thou wilt find before thee and thou wilt come to a dais, [89] with [90] a stair of some thirty steps. Above the dais thou [91] wilt find a lamp hung up; take it and pour out the oil that is therein and put it in thy sleeve; [92] and fear not for thy clothes therefrom, for that it [93] is not oil. And as thou returnest, thou mayst pluck from the trees what thou wilt, for that it is thine, what while the lamp abideth in thy hand. So now arise and go down; gird thy loins and summon up thy resolution and fear not, for that thou art a man and not a child; and after this, O my son, thou shalt in a little time become the richest of mankind. He passed them by with all care and precaution, even as the Maugrabin had bidden him, and entering the garden, fared on there through till he came to the dais and mounting the stair, entered [94] and found the lamp. So he quenched it and pouring out the oil that was therein, put it in his sleeve; then, going down into the garden, he fell to gazing upon its trees, whereon were birds extolling with their songs [95] the perfection of the Great Creator, and he had not seen them as he entered. Now the fruits of these trees were all precious stones, each tree bearing fruit of one colour and kind of jewel, and these fruits were of all colours, green and white and yellow and red and what not else of colours. Their glitterance outshone the rays of the sun in its forenoon splendour and the bigness of each jewel



overpassed description; suffice it that not one of them might be found with the greatest of the kings of the world, [96] no, nor a gem half the bigness of the smallest that was there. Alaeddin [97] entered among the trees and proceeded to gaze upon them and upon these things which amazed the sight and ravished the sense and observing them, saw that, instead of fruits, they bore magnificent jewels from the mines, emeralds and diamonds and rubies and pearls and topazes [98] and the like of precious stones, such as confounded the wit. Then he quickened his pace, of his fear of his uncle the Maugrabin, and hastened through the four chambers and the [outer] vault nor looked, as he returned, at the jars of gold, albeit he might now have taken of them. Then, when he saw that Alaeddin would not give it him, he was angry with an exceeding anger and abandoning all hope of the lamp, conjured and enchanted and cast perfumes into the midst of the fire; whereupon the slab immediately turned over [] and shut [] of itself by the might of his enchantments; the earth covered it like as it was before and Alaeddin abode under the ground, unable to come forth. Thus the enchanterâ€™forasmuch as he was a stranger and no uncle of Alaeddin, as he said, but had counterfeited himself and avouched leasing, so he might get the lamp by means of the lad, unto whom that treasure was fortunèd by the starsâ€™shut up [] the earth upon him and left him to die of hunger. Now this accursed Maugrabin wizard was from the city of Africa [] in Hither Barbary and had from his childhood been addicted to magic and all the occult arts, for which the city in question is renowned. He ceased not from his tenderest years to study and learn in his native land Africa till he became versed in all sciences, and of the much skill and proficiency which he acquired, by dint of study and application for the space of forty years, in the matter of incantations and conjurations, it was discovered to him, [] one day of the days, that among the uttermost of the cities of China was a city called El Kelaas and in this city a vast treasure, the like whereof no king of the kings of the world ever possessed; but the rarest [was] that in this treasure [was] [] a wonderful lamp, [] whereat if one should come, there might no man be found on earth richer than he, whether in might or in wealth, nor might the greatest king in the world avail unto aught of the riches of this lamp and its puissance and virtue. Moreover [] he saw that this treasure was to be achieved by means of a lad of mean birth, by name Alaeddin, who was of the city aforesaid, and that it was eath to take and unarduous: But his endeavour was baffled and his expectation baulked and his toil wasted in vain; whereupon he sought to kill Alaeddin and closed up the earth upon him by his sorcery, so he might die and the live hath no slayer [] ; moreover, he purposed by this that Alaeddin should not come forth and that the lamp should not be brought up from under the earth. Then he went his ways and returned to his country Africa, woeful and despairing of his hope. So much for the enchanter and as for what came of Alaeddin, after the earth closed over him, he fell to calling upon the Maugrabin, whom he thought his uncle, to give him his hand, so he might come forth the underground to the surface of the earth; but, when he found that none returned him an answer, he was ware of the cheat which the Maugrabin had put upon him and knew that he was none of his uncle, but a liar and a sorcerer. Therewith he despaired of his life and knew, to his woe, that there was no more going forth for him upon the face of the earth; so he fell to weeping and lamenting over that which had befallen him. Then, after a little, he arose and went down, that he might see if God the Most High had vouchsafed him a door whereby he might go forth; and he went seeking right and left, but saw nought save darkness and four walls shut upon him; for that the Maugrabin sorcerer had by his enchantments locked all the doors and had even shut up the garden, so he might leave him no door whereby he should come forth upon the face of the earth and so hasten his death upon him. O my God, I conjure Thee, by his [] glory with Thee, deliver me from my extremity. Seek whatsoever thou wilt, for that I am his slave who hath the ring in hand, the ring of my lord. Now, he had been three days under the earth, sitting in the treasure in the dark; so, when the light of day smote on his face and the rays of the sun, he might not unclothe his eyes, but took to opening them little by little and shutting them again, till they became stronger and grew used to the light and were cleared of the darkness. Then, [] seeing himself upon the surface of the earth, he rejoiced exceedingly, but marvelled to find himself overagainst the entrance of the treasure, whereby he went down, whenas the Maugrabin enchanter opened it; and now the stone was shut down and the earth levelled, nor was there any sign therein of a door. So he redoubled in wonderment and thought himself elsewhere; nor was he assured that he was in the very place, till he saw whereas they had kindled the fire of sticks and brushwood and whereas the Maugrabin enchanter had made his

fumigations and conjurations. Then he turned right and left and saw the gardens afar off and looked at the way and knew it for that by which they had come. Then he arose and fared homeward, by the way which he knew, till he came to the city and entering, betook himself to their house and went in to his mother. When he saw her, he fell down before her, of the greatness of the joy which possessed him for his deliverance, and swooned away for the affright and the weariness which he had suffered, more by token that he was weak with hunger. Now his mother had been woebegone since he left her and sat wailing and weeping for him; so, when she saw him come in to her, she rejoiced in him with an exceeding joy, but grief overwhelmed her, whenas she saw him fall aswoon upon the earth. However, she wasted no time in vain lamentation, but hastened to sprinkle water on his face and sought of her neighbours somewhat of perfumes, to which she made him smell. I will not question thee now, because thou art weary. Indeed, he sought to kill me; nay, I saw death face to face from that accursed wretch, whom thou deemedst mine uncle, and but for God the Most High, who delivered me from him, [I had perished]. Marry, both I and thou, O my mother, suffered ourselves to be deluded by him after the measure of that which the accursed promised to do with me of good and of the love which he professed for me. Know, then, O my mother, that this man is an accursed Maugrabin enchanter, a liar, a deceiver, an impostor and a hypocrite; methinketh the devils that be under the earth are not his match, may God put him to shame in every book! Hearken, O my mother, and learn what this accursed one did. When he saw me offer to flee, he reviled me and smote me, dealing me a buffet which caused me swoon for pain [] but, inasmuch as the treasure was opened and he could not go down into it himself, seeing he had opened it by my means and that it was in my name and not for him, he knew, being a foul sorcerer, that it might [only] be achieved through me and that this adventure was [reserved] for me. So I descended into the treasure and found four chambers, all full of gold and silver and the like; but this all was nothing and the accursed one charged me take nought thereof. Thence I entered a magnificent garden, [] all full of high trees, whose fruits ravished the wits, O my mother, for that they were all of various-coloured crystal, [] and I fared on till I came to the pavilion [] wherein was this lamp; whereupon I took it forthright and quenching it, poured out that which was therein. Moreover, he showed her the jewels which he had brought from the garden. Now there were two great purses [] full of these jewels, whereof not one was to be found with the kings of mankind; and Alaeddin knew not their value, but thought that they were glass or crystal. When I come up, I will give it to thee. This, then, O my mother, was what befell me from that foul wizard. But wait awhile; I have here a little yarn by me and I am going down to the market, so I may sell it and buy thee withal somewhat thou mayst eat. Methinketh it will fetch more than the yarn. Here am I, thy slave and the slave of whoso hath in his hand the lamp; and not I alone, but all the slaves of the wonderful lamp that is in thy hand. Indeed, we are beholden to him. And they ate diligently [] with all appetite, for stress of hunger, more by token that the food [was such as] is given to kings, nor knew they if the tray were precious or not, for that never in their lives had they seen the like of these things. That was the servant of the ring and this thou sawest is the slave of the lamp which was in thy hand. Wherefore, O my mother, it behoveth us keep this lamp and guard it with all care, for that this is our support and this it is shall enrich us; and it behoveth us show it not unto any. On like wise, as for the ring, it may not be that I should put it off from my finger, forasmuch as, but for this ring, thou hadst not seen me again on life; nay, I had died under the earth within the treasure; so how can I put it off from my hand and who knoweth what may happen to me in time to come of error or calamity or shift of the shifts of mischance, from which the ring might deliver me? However, of regard for thy wish, I will lay up the lamp and let thee not see it henceforth.

*Editions for Alaeddin And The Enchanted Lamp: (Kindle Edition), (Paperback published in ), (Hardcover published in ), (Kindle Edition).*

Then she gave him her staff and taught him how he should walk and how he should do, whenas he went down into the city; moreover, she put her rosary on his neck and finally giving him the mirror, said to him, "Look now; thou differest not from me in aught. Then, for the much crowding upon him and the clamour of the folk, the Lady Bedrulbudour heard and said to her women, "See what is to do and what is the cause of this noise. An it please thee bid me fetch her to thee, so thou mayst ask a blessing of her The princess rose and saluting him, seated him by her side and said to him, "O my Lady Fatimeh, I will have thee with me alway, that I may be blessed in thee and eke that I may learn of thee the ways of God-service and piety and model myself on thee. Moreover, I need no rich viands, but every day do thou favour me and send me by thy handmaid a piece of bread and a draught of water to my closet; and when I am minded to eat, I will eat in my closet alone. Then the Lady Bedrulbudour took him and showed him the belvedere [] and the kiosk of jewels, with the four-and-twenty oriels, [] and said to him, "How deemest thou, O my Lady Fatimeh, of this wonderful pavilion? Tell me of it; I had thought that it was altogether perfect. So the slave-girls laid the table and the Lady Bedrulbudour sat down and sought of the accursed sorcerer that he should eat with her; but he refused and rising, entered the pavilion which she had given him, whither the slave-girls carried him the morning-meal. When it was eventide and Alaeddin returned from the chase, the Lady Bedrulbudour met him and saluted him: So he said to her, "What aileth thee, O my beloved? Tell me, hath there befallen thee aught to trouble thee? By Allah, ye deserve that I should forthright reduce you both to ashes and scatter you to the winds! But, inasmuch as ye are ignorant, thou and she, concerning this matter and know not its inward from its outward, [] I excuse you, for that ye are innocent. As for the guilt, it lieth with the accursed one, the surviving [] brother of the Maugrabin enchanter, who feigneth himself to be Fatimeh the Recluse; for lo, he hath slain Fatimeh in her cavern and hath donned her dress and disguised himself after her favour and fashion and is come hither, seeking thy destruction, so he may take vengeance on thee for his brother; and he it is who taught thy wife to seek this of thee. When the Lady Bedrulbudour saw him put his hand to his head and complain of its aching, [] she asked him what was the cause and he said, "I know not, except that my head irketh me sore. Moreover he kissed the hem of his sleeve and welcomed him, [] saying, "O my Lady Fatimeh, I beseech thee do me a kindness, since I know thy usances in the matter of the healing of pains, for that there hath betided me a sore pain in my head. When he drew near-him, he laid one hand on his head and putting the other under his clothes, drew a dagger, so [] he might slay him withal. But Alaeddin was watching him and waited till he had all to-drawn the dagger, when he gripped him by the hand and taking the knife from him, planted [] it in his heart. When the Lady Bedrulbudour saw this, she cried out and said to him, "What hath this holy anchoress done, that thou burthenest thyself with the sore burden of her blood? Hast thou no fear of God, that thou dost this and hast slain Fatimeh, who was a holy woman and whose divine gifts were renowned? Yea, this accursed one was his brother and came to this country and wrought these frauds, slaying Fatimeh and donning her clothes and coming hither, so he might take vengeance on me for his brother. Thenceforward Alaeddin abode with his wife the Lady Bedrulbudour in all peace and pleasure and was delivered from all perils. Then, after a while, the Sultan died and Alaeddin sat down on the throne of the kingdom and ruled and did justice among the people; and all the folk loved him and he lived with his wife, the Lady Bedrulbudour, in all cheer and solace and contentment till there came to them the Destroyer of Delights and the Sunderer of Societies. Galland was aware of the imperfection of the MS. Habicht from a MS. Galland himself cautions us that the Stories of Zeyn Alasnam and Codadad do not belong to the Thousand and One Nights and were published how he does not explain without his authority. The only one of the eleven which seems to me to bear any trace of possible connection with the Book of the Thousand Nights and One Night is Aladdin, and it may be that an examination of the MS. Paris, Imprimerie Nationale, See also following note. These four supplemental vols. Chavis, faisant suite aux Mille et Une Nuits. I cannot agree with my friend Sir R. As Caussin de Perceval

remarks, it is evident that Shawish whether from ignorance or carelessness must, in many instances, have utterly misled his French coadjutor who had no knowledge of Arabic as to the meaning of the original, whilst it is much to be regretted that a writer of exquisite genius and one of the first stylists of the 18th century, such as the author of the *Diable Amoureux*, a masterpiece to be ranked with *Manon Lescaut* and *Le Neveu de Rameau*, should have stooped to the commission of the flagrant offences against good taste and artistic morality which disfigure well nigh every line of the so-called "Sequel to the Nights. Rather let us seek to bury in oblivion this his one offence and suffer kind Lethe with its beneficent waters to wash this "adulterous blot" from his else unsullied name. Kebikej is the name of the genie set over the insect kingdom. Scribes occasionally invoke him to preserve their manuscripts from worms. At this date Galland had already published the first six of twelve volumes of his translation and as far as I can ascertain, in the absence of a reference copy the British Museum possessing no copy of the original edition, the 7th and 8th volumes were either published or in the press. Galland died in , leaving the last two volumes of his translation which appear by the Diary to have been ready for the prep on the 8th June, to be published in See my terminal essay. Or "favourites" auliya, i. Burton suggests, with great probability, that the name, as it stands in the text, is a contraction, by a common elliptical process, of the more acceptable, form Zein-ud-din ul Asnam, i. Burton, "Valiant and intelligent. Wa huwa hema caiou fihi bads wasifihi shiran. Burton apparently from a different text, "and presently he became even as the poets sang of one of his fellows in semblance. Milah, plural of melih, a fair one. Shabb, adult, man between sixteen and thirty. Femu ghefir min el aalem. Burton, "All the defenders of the realm. Burton, "Such a palace of thy sire. The "also" in this clause seems to refer to the old man of the dream. Burton, "recess for lamps. Or "Cairo," the name Misr being common to the country and its capital. The common form of welcome to a guest. Or "upper room" keszr. Eight; see ante, p. Edh dheheb el kedim. Edh dhelieb er yemli, lit. This, by the way, is the first mention of the thrones or pedestals of the images. It is by some lexicologists supposed to have arisen from the circumstance of a man answering another, who begged of him a wine-jar hubb, with the words, "Ay, I will give thee a jar and a cover kerameh also," and to have thus become a tropical expression of ready compliance with a petition, as who should say, "I will give thee what thou askest and more. Burton, "whatso of importance thou wouldst have of me. Burton, "in thy requiring it. I am weary of waiting. Burton, "My tarrying with thee hath been long. Or "difficult" aziz; Burton, "singular-fare. El berr el atfer. Burton translates, "the wildest of wolds," apparently supposing atfer to be a mistranscription for aefer, which is very possible. Kewaribji, a word formed by adding the Turkish affix ji to the Arabic kewarib, plural of carib, a small boat. The common form of the word is caribji. Burton reads it, "Kewariji, one who uses the paddle. Sic ashjar anber; though what the Arabic author meant by "trees of ambergris" is more than I can say. The word anber pro. It is possible that the mention of this latter may be an interpolation by some ignorant copyist, who, seeing two only of the three favourite Oriental scents named, took upon himself to complete the odoriferous trinity, so dear to Arab writers, by the addition of ambergris. Yas, Persian form of yasm, yasmin or yasimin. Kanoun is the Syrian name of two winter months, December Kanoun el awwal or first and January Kanoun eth thani or second. So as to form a magic barrier against the Jinn, after the fashion of the mystical circles used by European necromancers. Fe-halan tuata, the time-honoured "Ask and it shall be given unto thee. Sic berec ed dunya; but dunya the world is perhaps meant to be taken here by synecdoche in the sense of "sky. Here we have the word mithl as or like which I supplied upon conjecture in the former description of the genie; see ante, p. It is well known see the Nights passim that the Egyptians considered Cairo the city of cities and the wonder of the world. Or "in brief" bi-tejewwuz. Burton translates, "who maketh marriages," apparently reading bi-tejewwuz as a mistranscription for tetejewwez, a vulgar Syrian corruption of tetezewwej. Said in a quasi-complimentary sense, as we say, "Confound him, what a clever rascal he is! Quoth Shehrzad to Shehriyar. This would be quite in character with the style of our present manuscript, which constantly substitutes sz sad for s sin, e. The mosque being the caravanserai of the penniless stranger. The person specially appointed to lead the prayers of the congregation and paid out of the endowed revenues of the mosque to which he is attached. Eth thiyab el heririyeh. Netser ila necshetihim lit. Scriptural "image and presentment" wa szufretihim, i. I am now become in confusion of or at him lianneni alan szirtu fi khejaleh properly khejleh minhu. Burton, "for that I have been ashamed of waiting

upon him. Burton, "one of the envious;" but the verb is in the plural. Et tsenn er redi. So that they might hang down and hide his feet and hands, it being a point of Arab etiquette for an inferior scrupulously to avoid showing either of these members in presenting himself especially for the first time before his superior. Burton, "He was by nature conscientious," which does not quite express the meaning of the text; conscientiousness being hardly an Oriental virtue. This word is not sufficiently rendered by "education," which modern use has practically restricted to scholastic teaching, though the good old English phrase "to bring up" is of course a literal translation of the Latin educare. Or perhaps "Would I might. Miheffeh, a kind of howdah with a flat roof or top. Tekht-rewan, a sort of palanquin drawn or carried by mules or camels wherein she could recline at length.

#### Chapter 8 : Aladdin and the Enchanted Lamp, Part II Â» Operation: Brain Leak

*Aladdin and the Enchanted Lamp - John Payne Home / Sources / Aladdin and the Enchanted Lamp - John Payne There in a city of the cities of China was a man, a tailor and poor, and he had a son by name Aladdin, who was perverse and graceless from his earliest childhood.*

#### Chapter 9 : Alaeddin and the Enchanted Lamp, by John Payne

*alaeddin and the enchanted lamp; zein ul asnam and the king of the jinn: two stories done into into english from the recently discovered arabic text by john payne.*