

中文导读英文版

One Thousand and One Night

一千零一夜

刘乃亚 纪飞 编译

下篇

清华大学出版社



(中 文 导 读 英 文 版)

One Thousand and One Night

一千零一夜

刘乃亚 纪飞 编译

下篇

清华大学出版社
北京

本书封面贴有清华大学出版社防伪标签，无标签者不得销售。
版权所有，侵权必究。侵权举报电话：010-62782989 13701121933

图书在版编目（CIP）数据

一千零一夜（下篇）/刘乃亚等编译. —北京：清华大学出版社，2008.5
（中文导读英文版）
ISBN 978-7-302-17283-3

I. 一… II. 刘… III. ①英语-语言读物 ②民间故事-作品集-阿拉伯半岛地区
IV. H319.4: I

中国版本图书馆 CIP 数据核字（2008）第 044175 号

责任编辑：李万红 李玮琪

责任校对：时翠兰

责任印制：王秀菊

出版发行：清华大学出版社

地 址：北京清华大学学研大厦 A 座

<http://www.tup.com.cn>

邮 编：100084

社 总 机：010-62770175

邮 购：010-62786544

投稿与读者服务：010-62776969, c-service@tup.tsinghua.edu.cn

质 量 反 馈：010-62772015, zhiliang@tup.tsinghua.edu.cn

印 刷 者：清华大学印刷厂

装 订 者：三河市溧源装订厂

经 销：全国新华书店

开 本：170×260 印 张：19 字 数：300 千字

版 次：2008 年 5 月第 1 版 印 次：2008 年 5 月第 1 次印刷

印 数：1~5000

定 价：33.00 元

本书如存在文字不清、漏印、缺页、倒页、脱页等印装质量问题，请与清华大学出版社出版部联系调换。联系电话：(010)62770177 转 3103 产品编号：029452-01



《一千零一夜》，又名《天方夜谭》，是世界文学经典巨著。《一千零一夜》是阿拉伯人民在历经几百年共同创作、搜集、加工提炼和编纂而成的一部优秀的民间故事集，它生动地描绘了中世纪阿拉伯帝国的社会生活，色彩斑斓，形象逼真，是一幅瑰丽多姿的历史画卷。由于它具有引人入胜的故事，流畅通俗的语言，奇妙的想象，对事物的鲜明爱憎和对理想的热烈追求，因而吸引着一代又一代的读者。它强烈的艺术魅力，始终为各国人民所喜爱，迄今为止被翻译成世界上一百多种文字。

《一千零一夜》实际上收录的故事只有二百多个。“一千零一”是形容数量多的意思，据说是受土耳其人的影响，因为土耳其人喜欢说“一千零一匹马”、“一千零一幅画”等以言其多。我国明朝以后称阿拉伯国家为“天方国”，而阿拉伯人又喜欢在夜间举行聚会讲故事、朗诵诗歌等，所以《一千零一夜》中文译名又称《天方夜谭》。

《一千零一夜》的故事来源大致有三部分：一部分来自波斯，这一部分源自印度，最初是梵文，后被译成古波斯文，再由古波斯文译成阿拉伯文，迅速在西亚阿拉伯地区流传，并加进了许多阿拉伯故事。第二部分是 10 至 11 世纪在伊拉克创作的，讲的是“黑衣大食”阿拔斯王朝的故事，这一时期所创作的故事是《一千零一夜》的基本结构、主要故事和人物的基础。第三部分是 13 至 14 世纪在埃及创作的，讲的是埃及的故事。全书到 16 世纪才基本定型，即形成目前的规模。《一千零一夜》涉及的地域十分辽阔，从两河流域到非洲大沙漠，从欧亚大陆到海洋，从印度、波斯到中国等。约在公元 8、9 世纪，《一千零一夜》开始以手抄本的形式在社会上流传。手抄本的数量虽多，故事也大致相同，但篇幅却长短不一，内容也有些出入。1704—1717 年，法国驻外使馆的工作人员戈兰把《一千零一夜》



的叙利亚手抄本翻译成法文并出版。这个法译本问世后，立即在欧洲引起巨大反响，此后许多人便相继出版了这本传世之作的不同文字译本，《一千零一夜》开始传遍全世界。而这本书的阿拉伯文本却在 19 世纪才得以问世。虽然《一千零一夜》中有以中国为背景的经典故事“阿拉丁与神灯”，但它直到 20 世纪初才传入中国。

《一千零一夜》在世界各地流传以来，便得到了各国文学家、作家的一致好评。苏联作家高尔基赞誉它是民间口头创作中最壮丽的一座纪念碑。法国启蒙思想家、作家伏尔泰说，他只是在读了《一千零一夜》十四遍之后，才着手小说创作的。俄国作家列夫·托尔斯泰说，在他十四岁之前，对他影响最大的书籍是《圣经》、《一千零一夜》和俄罗斯民间故事。《一千零一夜》对西方各国的文学、音乐、戏剧、绘画和影视作品都曾产生过巨大影响。

《一千零一夜》名称的起源在故事集的开篇中进行了交代。相传，古代印度和中国之间有一个海岛，岛上有一个萨桑国。萨桑国国王沙赫亚尔，因王后与宫奴私通，心生愤恨，不仅杀死王后，还对所有年轻女子滥施报复。他命宰相每日选一少女进宫，翌晨杀掉。宰相之女萨赫拉扎为拯救无辜姐妹，自愿嫁给国王。她用讲故事的方法平息国王的愤怒。她讲的故事曲折离奇，而每讲到精彩动人处则刚好天亮。国王每次都想听完故事再杀她，但她的故事却没完没了，且一个比一个更加引人入胜。她一直讲了一千零一个晚上，共讲了两百多个故事，其中还有大故事套小故事的。小故事一夜可以讲一个到几个，而一个大故事则往往需要几个、十几个甚至几十个晚上才能讲完，国王终于被感化。这便是《一千零一夜》名称的由来。

目前，国内已出版的《一千零一夜》形式主要有两种，一种是中文翻译版，另一种是中英文对照版。而其中的中英文对照读本比较受读者的欢迎，这主要是得益于中国人热衷于学习英文的大环境。而从英文学习的角度上来看，直接使用纯英文的学习资料更有利于英语学习。考虑到对英文内容背景的了解有助于英文阅读，使用中文导读应该是一种比较好的方式，也可以说是该类型书的第三种版本形式。采用中文导读而非中英文对照的方式进行编排，这样有利于国内读者摆脱对英文阅读依赖中文注释的习惯。基于以上原因，我们决定编译《一千零一夜》，并采用中文导读英文版的形式出版。在中文导读中，我们尽力使其贴近原作的精髓，也尽可能保留



前言

原作的风格。我们希望能够编出为当代中国读者所喜爱的经典读本。读者在阅读英文故事之前，可以先阅读中文导读内容，这样有利于了解故事背景，从而加快阅读速度。我们相信，这本经典著作的引进对加强当代中国读者，特别是青少年读者的科学素养和人文修养是非常有帮助的。

本书主要内容由刘乃亚、纪飞编译。参加本书故事素材搜集整理及编译工作的还有赵雪、郑佳、王勋、熊金玉、李丽秀、孟宪行、熊红华、王婷婷、胡国平、李晓红、贡东兴、陈楠、邵舒丽、冯洁、王业伟、徐鑫、王晓旭、周丽萍、熊建国、徐平国、肖洁、王小红等。限于我们的科学、人文素养和英语水平，书中一定会有一些不当之处，我们衷心希望读者朋友批评指正。



上 篇

1. 沙赫亚尔和他的兄弟的故事/
Story of King Shahryar and His Brother 1
2. 公牛与驴的故事/The Tale of the Bull and the Ass 18
3. 渔夫与魔鬼的故事/The Fisherman and the Jinni 29
4. 着魔王子的故事/The Tale of the Ensorceled Prince 46
5. 巴格达的脚夫与三个神秘女郎/
The Porter and the Three Ladies of Baghdad 58
6. 第一个流浪汉的故事/The First Kalandar's Tale 80
7. 第二个流浪汉的故事/The Second Kalandar's Tale 89
8. 第三个流浪汉的故事/The Third Kalandar's Tale 112
9. 女主人的故事/The Eldest Lady's Tale 135
10. 破产商人因梦变富的故事/
The Ruined Man Who Became Rich Again Through A Dream 146
11. 航海家辛巴达航海历险记/
Sindbad the Seaman and Sindbad the Landsman 148
12. 航海家辛巴达的第一次航行/
First Voyage of Sindbad Hight the Seaman 153
13. 航海家辛巴达的第二次航行/
The Second Voyage of Sindbad the Seaman 162
14. 航海家辛巴达的第三次航行/
The Third Voyage of Sindbad the Seaman 171



15. 航海家辛巴达的第四次航行/ The Fourth Voyage of Sindbad the Seaman	184
16. 航海家辛巴达的第五次航行/ The Fifth Voyage of Sindbad the Seaman	199
17. 航海家辛巴达的第六次航行/ The Sixth Voyage of Sindbad the Seaman	209
18. 航海家辛巴达的第七次航行/ The Seventh Voyage of Sindbad the Seaman	220
19. 傲慢的国王、虔诚的信徒与死亡天使/ The Angel of Death With the Proud and the Devout Man	232
20. 偷走狗食金盆的人的故事/ The Man Who Stole the Dish of Gold Wherein the Dog Ate	235
21. 三个苹果的故事/The Tale of The Three Apples	240
22. 一个女人与五个男人的故事/The Lady and Her Five Suitors	250
23. 阿里巴巴和四十大盗/Ali Baba and the Forty Thieves	259

下 篇

24. 阿拉丁与神灯的故事/Aladdin; or, the Wonderful Lamp	291
25. 乌木马的故事/The Ebony Horse	389
26. 睡着的人和醒着的人/The Sleeper and the Waker	421
27. 无赖汉与厨师的故事/Story of the Larrikin and the Cook	425
28. 吉拉巴赫与神奇城堡的故事/ The City of Many-Columned Iram and Abdullah Son of Abi Kilabah	455
29. 洗染匠与理发师的故事/Abu Kir the Dyer and Abu Sir the Barber	463
30. 巴格达渔夫哈里发的故事/Khalifah the Fisherman of Baghdad	495
31. 朱特和两个哥哥的故事/The Tale of Judar and His Brothers	532
32. 尾声/Conclusion	577

24. 阿拉丁与神灯的故事

Aladdin; or, the Wonderful Lamp



相传在古代的中国，有一个以缝纫为生的手艺人，膝下有一子，名叫阿拉丁。

阿拉丁非常淘气，从不肯跟着父亲好好学一门手艺，只知道跟着本地区那些穷困调皮的孩子们鬼混，他的父亲眼看着他这种不争气的行为，大失所望，抑郁成疾，最后竟然一命呜呼。父亲死后，阿拉丁依然放荡不羁，他母亲看到他的这种行为，感觉前途茫茫。于是卖掉了裁缝铺里全部的东西，以纺线糊口。阿拉丁缺少父亲的束缚更加放肆，除了吃饭，其余时间都游荡在外。

有一天，从非洲来了一个专门研究魔法的魔法师，他看到阿拉丁之后确信阿拉丁就是他要找的人。于是他假装是阿拉丁父亲失散多年的弟弟，并赠送了许多贵重的礼物给他家里，以取得阿拉丁母亲的信任，然后又谎称要让阿拉丁成为有用的商人，带他去好多漂亮的风景区游玩，但最后将他带到了一个荒凉的地方。

原来这个魔法师并不是阿拉丁的什么伯父，他想要得到与埋在地下的宝藏在一起的一个神奇的神灯。但是要想开启宝藏的大门就必须得到阿拉丁的帮助，所以他费尽心思装作阿拉丁的伯父骗阿拉丁来到了这里。他还交给阿拉丁一枚戒指，告诉他在紧急关头，擦一下戒指就会有人来帮他。在魔法师的指点下，阿拉丁终于拿到了神灯，还带了许多他以为是玻璃球的金银珠宝，但是由于太重了，魔法师不能够把他拉上来，魔法师要他先

交出神灯，阿拉丁并没有想要将神灯据为己有，他只是想要魔法师先将自己拉上来。两个人争执了起来，最后魔法师看到自己这么多天的努力都白费了，一怒之下将阿拉丁关进了地下通道，自己回非洲去了。

这个时候阿拉丁才明白了原来他并不是自己的什么伯父，只是一个利用自己的大坏蛋。但是这个时候已经晚了，他觉得自己除了坐下来等死，已经没有什么其他的办法了。

这个时候，他偶然的搓了一下手，戒指里出现了一个巨人，告诉他谁拿着戒指，谁就是他的主人，他问阿拉丁有什么吩咐。

阿拉丁听了之后，赶忙让戒指里的巨人将自己带回家去，巨人让阿拉丁坐在他的肩膀上，将他带回了家。

母亲看到阿拉丁回来了十分开心，她还以为阿拉丁遇到了什么不测呢！但是回到家里之后，家里已经没有什么可以充饥的东西了，阿拉丁决定把带回的那盏灯卖了，买一点东西母子俩填饱肚子。当他想把那盏灯擦光亮的时候，从灯里出来了一个和戒指里那个巨人一样的人，也说自己是阿拉丁的仆人。有了上一次的经验，阿拉丁十分从容地与灯神交谈。阿拉丁让灯神为自己和母亲弄来了丰富的食物，都是用金盘子装着的山珍海味，他们吃完之后，把金盘子拿到集市上卖了。开始的时候阿拉丁不识价，只一个金币就卖掉了，后来一个珠宝店的好心老板知道了之后，将实价告诉了他，并收购了他的许多金盘。靠着灯神，他们母子俩有着足够的食物和金盘。阿拉丁把这些金币积攒起来，从不随意挥霍，而他自己也好像慢慢长大了，不再和那些不三不四的人来往。他暗自估计，自己拥有的那些珠宝比珠宝店的那些要好得多，珠宝店中体积最大的珠宝也比不上自己最小的！

阿拉丁每天都上街去和商人打交道，获得了他们的好感，他一心想要在商界里出人头地。

有一天，他穿得整整齐齐的照常去搞商业活动时，听到一个消息：今日因巴德尔公主前往澡堂沐浴熏香，在此期间所有人禁止外出，违者死罪。阿拉丁曾听说过宫中大小官员没有不赞美公主的美丽和可爱的，所以阿拉丁很想看看这个传说中的公主。于是他冒险赶到澡堂，躲在穿堂的后面，等着公主的到来。

当他见到公主之后被公主的美貌所折服了，阿拉丁深深地爱上了公主。



阿拉丁神灯



回到家之后，茶不思饭不想的只是满脑子都是公主的影子，在爱子心切的母亲的追问下，他终于道出了实情，他还求母亲带着贵重的礼物去向国王提亲，母亲被他疯狂的想法惊呆了。但是经不起儿子苦苦的哀求只好答应了他，去见国王。

母亲带着阿拉丁从地下宝藏得到的珠宝去见国王，说明了来意。国王看到她所带的独一无二的珠宝首饰将整个大厅都映照得金光闪闪，被这一切都惊呆了。但是公主已经被许配给了宰相的儿子，宰相非常嫉妒阿拉丁母亲所带来的这些珠宝，虽然嘴上说要国王给他三个月的时间去筹备一份比这些更加贵重的聘礼，但是就算是国王也未必能拿出如此好的珠宝来，可是国王还是答应了。同时答应阿拉丁的母亲，让他们准备聘礼，三个月之后将公主嫁给阿拉丁。母亲开心地将这一个消息告诉阿拉丁，母子俩都沉浸在喜悦中。可好景不长，两个月之后，阿拉丁居然得到了公主要嫁给宰相儿子的传闻。他顿时火冒三丈，立刻叫来灯神，告诉他事情的始末，并要他在公主新婚的当夜，将公主和新郎连人带床搬到他的家里，自己在公主的身边守着她，而宰相的儿子则被扔进了厕所，第二天才将两人放了回去，如是再三。最后公主实在难以忍受这种生活，与宰相的儿子解除了婚约。阿拉丁趁机去找国王，要他信守承诺，将公主嫁给他。宰相的儿子没有娶到公主而因此心生怨恨。在经过宰相的重重考验之后，阿拉丁终于如愿以偿地娶到了公主。阿拉丁要求灯神在一夜间为他与公主建造了一座富丽堂皇的宫殿，就连国王也被这一奇迹所惊呆了，这样更激起了宰相的嫉妒和怨恨，但是他现在也不能明目张胆地对抗那个年轻的阿拉丁了，只有忍气吞声。

阿拉丁和公主举行了隆重的婚礼。在婚礼之后，他还在他的宫殿里宴请百官和国王，阿拉丁的威信和地位又大大地增强了。

随着时间的推移，阿拉丁的声誉越传越远，不仅为皇上和朝臣们信任 and 爱护，更成为了百姓心目中伟大非凡的人。他还带兵打仗，大获全胜，成为了所有人心目中最伟大的神。在众人心中，都留有“上有天帝，下有阿拉丁”的印象，他已经到了登峰造极的地步了。

那名曾经欺骗过阿拉丁的非洲魔法师回去之后很不甘心，占卜之后发现阿拉丁并没有死，不仅溜出了地道，而且成为了神灯的主人，还娶了公主成为了驸马。于是他愤怒到了极点，决定去找阿拉丁抢回神灯。

于是他来到阿拉丁所居住的城市，装扮成了一个用新灯换旧灯的老人，从公主的手中换回了神灯，继而让灯神将阿拉丁的神灯连同里面的人一起搬回了魔法似的老家非洲。

国王发现阿拉丁的宫殿不见了，连同他的女儿一起不见了，他十分地生气和愤怒，下令逮捕阿拉丁，并要砍他的头，但是最后迫于外界百姓的压力，只有暂缓，国王要求阿拉丁在 40 天内将公主找回来，否则便杀死他。

阿拉丁出发了，由于戒指里的神不能够做灯神做的事情，因此他只能将阿拉丁带到他妻子和宫殿所在的地方。经过一番的磨难，阿拉丁终于秘密地见到了公主，他要公主假装同意了魔法师的求婚，将他用迷药迷晕，然后拿回神灯，公主照做了。阿拉丁在魔法师晕倒时结束了他的性命，拿回了神灯，将公主和宫殿等所有又搬回了原来的地方。并将实情禀明了国王，国王赦免了阿拉丁，并重新将他当作是自己最心爱的孩子和驸马。

谁知，那个非洲魔法师还有一个更坏的同胞弟弟。他经过占卜，知道了哥哥丧生阿拉丁之手的事情，于是他决心报复。

他也来到阿拉丁的家乡，他听说当地有一个品行高洁的道姑叫法蒂玛，每月两次进城行医。于是，他杀死了法蒂玛，装扮成她的样子，欺骗善良的公主，在公主的宫里住下了。他假装是很在行的样子告诉公主，她的宫殿里什么都不缺只缺一只神鹰蛋挂在屋顶的中央，这种神鹰叫雏。公主信以为真，阿拉丁为解公主之忧，就要求灯神取来神鹰蛋。但是灯神大怒，原来神鹰蛋就是灯神的里格公主，灯神将实情告诉了阿拉丁。这时候阿拉丁才知道原来魔法师的弟弟在自己的宫中。他假装要法蒂玛看病的机会，结果了这个险恶的魔法师，并将实情告诉了公主和国王。

国王更加信任阿拉丁，在他去世后，阿拉丁夫妇做了国王和王后，相亲相爱地生活在一起，直至白发千古。

*I*T hath reached me, O King of the Age, that there dwelt in a city of the cities of China a man which was a tailor, withal a pauper, and he had one son, Aladdin hight. Now this boy had been from his babyhood a ne'er-do-well, a scapegrace. And when he reached his tenth year, his father inclined to teach

him his own trade, and, for that he was overindigent to expend money upon his learning other work or craft or apprenticeship, he took the lad into his shop that he might be taught tailoring. But, as Aladdin was a scapegrace and a ne'er-do-well and wont to play at all times with the gutter boys of the quarter, he would not sit in the shop for a single day. Nay, he would await his father's leaving it for some purpose, such as to meet a creditor, when he would run off at once and fare forth to the gardens with the other scapegraces and low companions, his fellows. Such was his case- counsel and castigation were of no avail, nor would he obey either parent in aught or learn any trade. And presently, for his sadness and, sorrowing because of his son's vicious indolence, the tailor sickened and died.

Aladdin continued in his former ill courses, and when his mother saw that her spouse had deceased and that her son was a scapegrace and good for nothing at all, she sold the shop and whatso was to be found therein and fell to spinning cotton yam. By this toilsome industry she fed herself and found food for her son Aladdin the scapegrace, who, seeing himself freed from bearing the severities of his sire, increased in idleness and low habits. Nor would he ever stay at home save at meal hours while his miserable wretched mother lived only by what her hands could spin until the youth had reached his fifteenth year. It befell one day of the days that as he was sitting about the quarter at play with the vagabond boys, behold, a dervish from the Maghrib, the Land of the Setting Sun, came up and stood gazing for solace upon the lads. And he looked hard at Aladdin and carefully considered his semblance, scarcely noticing his companions the while. Now this dervish was a Moorman from Inner Morocco, and he was a magician who could upheap by his magic hill upon hill, and he was also an adept in astrology. So after narrowly considering Aladdin, he said in himself, "Verily, this is the lad I need and to find whom I have left my natal land."

Presently he led one of the children apart and questioned him anent the scapegrace saying, "Whose son is he?" And he sought all information concerning his condition and whatso related to him.

After this he walked up to Aladdin, and drawing him aside, asked, "O my son, haply thou art the child of Such-a-one the tailor?" and the lad answered, "Yes, O my lord, but 'tis long since he died."

The Maghrabi, the magician, hearing these words, threw himself upon Aladdin and wound his arms around his neck and fell to bussing him, weeping the while with tears trickling a-down his cheeks. But when the lad saw the Moorman's case, he was seized with surprise thereat and questioned him, saying, "What causeth thee weep, O my lord, and how eamest thou to know my father?"

"How canst thou, O my son," replied the Moorman, in a soft voice saddened by emotion, "question me with such query after informing me that thy father and my brother is deceased? For that he was my brother german, and now I come from my adopted country and after long exile I rejoiced with exceeding joy in the hope of looking upon him once more and condoling with him over the past. And now thou hast announced to me his demise. But blood hideth not from blood, and it hath revealed to me that thou art my nephew, son of my brother, and I knew thee amongst all the lads, albeit thy father, when I parted from him, was yet unmarried."

Then he again clasped Aladdin to his bosom, crying: "O my son, I have none to condole with now save thyself. And thou standest in stead of thy sire, thou being his issue and representative and 'whoso leaveth issue dieth not,' O my child!"

So saying, the magician put hand to purse, and pulling out ten gold pieces, gave them to the lad, asking, "O my son, where is your house and where dwelleth she, thy mother and my brother's widow?"

Presently Aladdin arose with him and showed him the way to their home, and meanwhile quoth the wizard: "O my son, take these moneys and give them to thy mother, greeting her from me, and let her know that thine uncle, thy father's brother, hath reappeared from his exile and that Inshallah-God willing-on the morrow I will visit her to salute her with the salaam and see the house wherein my brother was homed and look upon the place where he lieth buried."

Thereupon Aladdin kissed the Maghrabi's hand, and after running in his joy at fullest speed to his mother's dwelling entered to her clean contrariwise to his custom, inasmuch as he never came near her save at mealtimes only.

And when he found her, the lad exclaimed in his delight: "O my mother, I give thee glad tidings of mine uncle who hath returned from his exile, and who now sendeth me to salute thee." "O my son," she replied, "meseemeth thou mockest me! Who is this uncle, and how canst thou have an uncle in the bonds of life?"

He rejoined: "How sayest thou, O my mother, that I have no living uncles nor kinsmen, when this man is my father's own brother? Indeed he embraced me and bussed me, shedding tears the while, and bade me acquaint thee herewith."

She retorted, "O my son, well I wot thou haddest an uncle, but he is now dead, nor am I ware that thou hast other eme."

The Moroccan magician fared forth next morning and fell to finding out Aladdin, for his heart no longer permitted him to part from the lad. And as he was to-ing and fro-ing about the city highways, he came face to face with him disporting himself, as was his wont, amongst the vagabonds and the scapegraces. So he drew near to him, and taking his hand, embraced him and bussed him. Then pulled out of his poke two dinars and said: "Hie thee to thy mother and give her these couple of ducats and tell her that thine uncle would eat the evening meal with you. So do thou take these two gold pieces and prepare for us a succulent supper. But before all things, show me once more the way to your home."

"On my head and mine eyes be it, O my uncle," replied the lad and forewent him, pointing out the street leading to the house. Then the Moorman left him and went his ways and Aladdin ran home and, giving the news and the two sequins to his parent, said, "My uncle would sup with us."

So she arose straightway and, going to the market street, bought all she required. Then, returning to her dwelling, she borrowed from the neighbors whatever was needed of pans and platters, and so forth, and when the meal was

cooked and suppertime came she said to Aladdin: "O my child, the meat is ready, but peradventure thine uncle wotteth not the way to our dwelling. So do thou fare forth and meet him on the road."

He replied, "To hear is to obey," and before the twain ended talking a knock was heard at the door. Aladdin went out and opened, when, behold, the Maghrabi, the magician, together with a eunuch carrying the wine and the dessert fruits. So the lad led them in and the slave went about his business. The Moorman on entering saluted his sister-in-law with the salaam, then began to shed tears and to question her, saying, "Where be the place whereon my brother went to sit?"

She showed it to him, whereat he went up to it and prostrated himself in prayer and kissed the floor, crying: how scant is my satisfaction and how luckless is my lot, for that I have lost thee, O my brother, O vein of my eye!" And after such fashion he continued weeping and wailing till he swooned away for excess of sobbing and lamentation, wherefor Aladdin's mother was certified of his sooth-fastness. So, coming up to him, she raised him from the floor and said, "What gain is there in slaying thyself?"

As soon as he was seated at his ease, and before the food trays were served up, he fell to talking with her and saying: "O wife of my brother, it must be a wonder to thee how in all thy days thou never sawest me nor learnst thou aught of me during the lifetime of my brother who hath found mercy. Now the reason is that forty years ago I left this town and exiled myself from my birthplace and wandered forth over all the lands of Al-Hind and Al-Sind and entered Egypt and settled for a long time in its magnificent city, which is one of the world wonders, till at last I fared to the regions of the setting sun and abode for a space of thirty years in the Moroccan interior. Now one day of the days, O wife of my brother, as I was sitting alone at home, I fell to thinking of mine own country and of my birthplace and of my brother (who hath found mercy). And my yearning to see him waxed excessive and I bewept and bewailed my strangerhood and distance from him. And at last my longings drave me homeward until I resolved upon traveling to the region which was the falling