tant center of trade in Iran at that time, with the help of trading firms already established in the country, he succeeded in acquiring a wide range of Iranian products to be shown at the exhibition.

Austrian traders and industrialists strongly supported Iran's showing at the exhibition, sharing in the financing of the Iranian pavilion (fig. 39) and the stand in the Great Exhibition Palace. But Iran itself, headed by Nasser al-Din Shah, realized the importance of the Vienna World Fair. In the 1870s the country had been struck by a crisis in agriculture caused by drought and disease affecting silkworms, which meant a serious economic decline, but Iran nevertheless made strenuous efforts to take part in the exhibition. The shah himself promised to send his fabulous pearl, the 'Darya ruh,' for display as well as typical Iranian handicraft products such as carpets and silk weaving, metalwork and stoneware.

Nasser al-Din Shah visited Austria during the exhibition, causing great curiosity in Vienna about the alien Eastern empire.

The official catalogue of the 'Persian Exhibition' gave information about Iran, from its geographical situation to the political and economic system, listed the objects shown within the Iranian section, and named the persons and institutions who were exhibiting their goods. This list included a few private individuals from Iran and Vienna, but also members of the Imperial Persian Government and the shah's family. One of these was Prince Alkuli Mirza, Minister of Education, who seems to have been personally interested in the preparation for the World Fair. The catalogue mentions him in its preface: 'We owe special thanks to Prince Alkuli Mirza (zera esultanehe [sic], a man of interest in knowledge and progress, who is especially engaged in taking up the objects of former art and culture of his country in the collections. He sent artworks and astronomical instruments to the exhibition of high value and importance.' Most of the exhibits listed in group X, on education, came from the collections of Prince Alkuli Mirza, who was awarded a Fortschriften-Medaille ('medal for progress') by the exhibition's international jury. It seems that the prince tried to put together a representative selection of works on mathematics, philosophy, medicine, history and poetry, combined with religious treatises and important examples of calligraphy. The catalogue text made it clear that it was Persia's duty to send works by its famous authors to the World Fair. Special attention was given to the selection of manuscripts, which are outstanding due to their binding, decoration or miniatures. All but one of seventeen objects shown in the Great Palace at the exhibition were from the collections of Prince Alkuli Mirza. The penultimate item, no. 458, is described as 'Hamsaname, persisches Roman mit vielen Abbildungen in 3 Folio-Bänder' ('Hamsanama, Persian novel with many illustrations in three volumes').

THE HAMSAZANA AND 'ORIENTALISM' IN VIENNA

Strangely, this catalogue entry is the only evidence that the Hamsanama was shown on the Iranian stand in the Great Palace of industry during the Vienna World Fair in 1873. Although curators of the Austrian Museum of Art and Industry like Bruno Bucher and Jacob von Falko acclaimed artefacts from the East in enthusiastic essays (comparable to German art theorist Gottfried Semper's writings on the purity of Indian handicrafts before the Great Exhibition in London in 1851), no mention of the Hamsanama is to be found before Bucher's list of acquisitions quoted above.

Reports on the exhibition by curators of the Austrian Museum of Art and Industry make it clear that Eastern arts and crafts were seen as important patterns for a reform of Western, especially Austrian, art industry. Falko, who had been curator of the Museum since its foundation in 1853, wrote in 1873: It is the Orient which is important in order to cure the degenerated feeling for colors. The Orient knows only flat ornament and color in art, but both [are] so well developed that we will hardly find a better teacher. It is the East that has gained [in] reputation from World Fair to World Fair. [From] being a curiosity at the first World Fair, today it is the East which will change our taste for color and will reform the carpets, tapestries and flatware we produce.'

It was this approach which started the Orientalist movement in Austria after the World Fair. The initiative to purchase the Hamsanama for the Austrian Museum of Art and Industry with government funds only becomes understandable in this specific aesthetic climate.

During the period of eclecticism that dominated Europe in the second half of the nineteenth century, the Museum, and especially its first director and founder Rudolf von Eitelberger, had tried to establish the Neo-Renaissance as the typical Austrian national style. This became tangible in the Museum building, opened in 1871, where the architect Heinrich von Ferstel (1828–83) took up motifs of Italian Renaissance architecture (fig. 39). He changed in style after the Vienna World Fair could be seen in the important temporary exhibitions (and changes in the permanent exhibition) that took place in the Museum some years later. In 1876, the Museum organized a major exhibition, comprising 350 objects, on Islamic
oriental architecture and art, put together by the architect Franz Schmoranz (1845–92), who had been responsible for the Egyptian pavilions at the Vienna World Fair. Schmoranz had lived in Egypt for years, between 1869 and 1871 working for the Khedive Ismail Pasha on the construction of his palace in the newly founded city of Ismailia on the Suez Canal, and thus had a broad knowledge of Islamic culture. Lectures were given on the topic from 1875 onward by curators, including Von Falke. Austrian industrialists such as the glassmakers J. & L. Lobmeyr or the important textile manufacturers Philipp Haas & Sons reproduced in their new products motifs presented in the exhibits and the Museum’s own collections. Teachers at the Kunstgewerbeschule (School of Applied Arts) affiliated with the Museum used Eastern objects to train their students, future designers for the art industry. In 1883 a special Arabian Room was opened in the Museum, assembled from the remaining parts of the Egyptian pavilion at the Vienna World Fair and supplementary items made by Austrian craftsmen in the ‘Oriental Style’ (fig.40).16

THE FATE OF THE HAMZANANA IN THE AUSTRIAN MUSEUM OF ART AND INDUSTRY UP TO 1900

Given this background of an evolving ‘Oriental’ style in Austria, it is not surprising that the Hamzanana, as a ‘true treasure trove of costumes, architecture, devices, vessels, weapons,’ became an important object for the art industry. Official documents from the time of the Vienna World Fair show that the Austrian Museum of Art and Industry was enabled to purchase objects like the Hamzanana by funding from the Ministry of Education and Culture and the Ministry of Trade, although unfortunately neither of these can be related directly to the purchase of the Hamzanana itself and no invoice is traceable in the Museum’s archive.17 The art historian Heinrich Gluck (1889–1930), who was a curator at the Austrian Museum from 1928, published the first comprehensive study of the Viennese Hamzanana folios. He wrote that ‘60 pages were bought for 2000 Gulden for the Austrian Museum by the director Rudolf von Eitler beger in the Persian pavilion at the Vienna World Fair of 1873. The pages were bound 20 each in three volumes, made of safian leather in the Augsburg bookbinding manner, customary in the third decade of the nineteenth century,’ but he provides no sources for his story of the purchase.18 In the inventories of the library and graphics collection, the Hamzanana shows up only in 1886 as part of the collection of books inventory, given the number ‘8700’ and described as ‘Roman, Persischer des 16. Jahrhunderts mit 578 Illustrationen, 3800 gr fol.’ [Persian novel of the 16th century with 57 pages of illustrations, 3 large folios]. Gluck says that the volumes were taken apart in the Museum, put into large passepartouts and then into three boxes, according to the order in which they had been bound when bought at the exhibition.

The next trace of the Hamzanana folios was in 1897, in the Museum’s magazine the Mitteilungen, where there was a notice that thirty-nine of the sixty miniatures were to be exhibited in room IX of the Museum’s permanent exhibition, where graphic works were shown at that time. This new interest in the folios may be related to a change in the directorship of the Museum. Arthur von Scala, former director of the Oriental Museum, took over in the same year. Given the interest that the purchase of the Hamzanana folios had raised in the Museum—as testified by Gluck’s notes in 1897—and the ‘Oriental Style’ that the Vienna World Fair had initiated in 1873, it remains remarkable that no major publication on the manuscript was produced before Gluck’s book appeared in 1925. The ‘treasure trove had become a hidden treasure again.

Fig.40. Facade of the Österreichisches Museum für Kunst und Industrie (Austrian Museum of Art and Industry, today MAK–Austrian Museum of Applied Arts) by Heinrich von Ferstel.

Fig.40. The Arabian Room at the Austrian Museum of Art and Industry, 1897.

THE HAMZANANA AND THE MAK 287
TRANSLATIONS OF TEXT ACCOMPANYING CATALOGUED HAMZANAMA PAINTINGS
Wheeler M. Thackston

Names occurring in the Hamzamama have been transliterated without resorting to macrons and dots under letters, which is often meaningless to those who do not know how to read Persian and are superfluous for those who do. The 'ignorance of Arabic script has been eliminated at the beginning of words, where it no longer exists in pronunciation, but has been inserted in the middle (as in 'Sa'id') or at the end of words, where it either lengthens a vowel slightly or repeats it to form a digraph.

The majority of personal names in the Hamzamama are ordinary names from Islamic History (Hamaz, Ibrahim, Sa'id) or the Persian storytelling tradition (like Zumurud Shah, Murshidkhan, and Farshid-Nizhad), even though almost all of them have meaning (Zumurud Shah, for instance, means 'Emerald King'); they have been left as names. The added epithets given warriors, demons, and other characters in the Hamzamama have been preserved when they have an immediately obvious meaning ('Dog-Tooth', 'Rug-Ears', 'Gold-Belt'). The text itself is full of inconsistencies and variant spellings of names; but since we rarely have enough running text from consecutive folios to know whether or not characters with similar names are actually the same person, it is impossible to eliminate the inconsistencies.

Each of the following translations is cross-referenced to the catalogued painting to which it relates, or to the catalogue entry in which it is discussed.

TRANSLATION FOR CAT.20
Volume II, text number 42
Victoria & Albert Museum, London. [I, 1580-1600]

The wood-nymphs of this charming story thus namoest a person familiar with the names of heroes:

When the dragon appeared and Khwaja Umar, son of Umar Yamin, was carried off by the demon, the world-conquering Amir witnessed it, but since he was not present, he left, and his son said:

When Hura the genie saw this, he turned to the Amir and said, "How is that you say nothing?"

You are of a great family, the Amir replied, and you were in Solomon's service. Nothing bad will be done to you.

When Hura the genie heard this, he was embarrassed and said to Ayji and Umar: Be not bidden, dressed in his own men's clothes, and taken before the Amir. He also summoned his ministers of state, like Perizal the genie, Hamdaz-Swift-Wing, and others, along with the demon Sarazal, who was the chief of their administration along with a vizier named Azbar the genie. They all assembled, and Hura the genie ordered a great banquet for the Amir, Ayji, and Umar. After that he summoned the vizier and dismissed the captured fashion Ayji. Having counseled the incomparable vizier, he went to the Amir, kissed the ground before him, and explained the situation.

When the Amir heard this, he said, "Whatever he throws will be well."

The vizier heard the reply and went before Hura the genie to report what had happened. Hura rejoiced, and ordered the banquet to be held. When the implements of the banquet arrived, a lavish party was arranged, and all the genie's fair musicians and singers there were there.

When they began to play, the Amir turned to Umar and said, "We would like to hear a lute tune." A master lute player was found, and he played. Umar saw that he played badly. On some pretext Khwaja Umar took the lute from his hands, cut the strings, took out some new strings from his 'ojjor's ratchet, and attached them. Then he strummed the lute and played David's tune. His words he borrowed from the following two lines:

From my moon the fairies learned to show their beauty.

While not, no, why should a fair one visit her here?"

The genie praised Umar's playing and singing, saying, "We had never heard music of you. Now we have been and heard but one of a hundred."

"Khwaja Umar," said the Amir. "Be湿润 you speak of the learned ones of these people or of their rackets lest they claim we see up to something."

When Hura heard this, he said, "There will be no music or whatever Umar Khwaja because the marriages of all people are before him."

Khwaja Umar stood up and changed his manner, taking on the guise of a genius. He sat down in the Sabian Qur'an and whispered his daughter to Ayji.

After the banquet Hura the genie bade farewell to the Amir, and the Amir returned to his camp with Umar and Ayji.

The next day Ayji was again invited and asked the Amir what was wrong. They said, "We are the people of those foothills, and a catastrophe has struck our village."

When asked what sort of catastrophe, they said that birds the size of ostriches with wings like snakeskin had appeared, and weapons were useless against them. Each bird had a beak half a yard long, triangular in shape, that would pass through a steel shield. There were nearly six thousand of them, and they were killing and eating all the cattle, sheep, goats, and any other animal that ventured outside of the village.

The Amir went, but he could not do anything to combat them. There [and]hand of Solomon came forth and disposed a few of them to nonexistence with his heavy mace. Finally Umar set about fishing a plan. He asked where they drank water. The pond from which they drank was known to Khwaja Umar. He poured poison into the water of the pond and all the birds drank. The Amir skinned them and had six thousand breast plates made.

They left that valley.

TRANSLATION FOR CAT.22
Volume II, text number 35
The Al Sahab Collection, Dar al-Attar (Isamyyah, Kuwait National Museum, UNS 297) 165

The narrator says:

When the ill-starred Murray, the last of the princes of the age, the champions, and the Sabh-Quran killed many in the same night. The Fine of Battle was laid forth. For the next day the Sabh-Quran was informed. He entered the fortress and met his sons, warriors, and champions and showed great kindness to the warriors. After, Farangiz, Marzub's nieces, tied to the sea with his horse and family.

Let us return to the story. The Sabh-Quran asked about Murray. Prince Al-Ashraf said, "O Lord [of the age], we have searched far and wide for Murray, but no matter where we looked we could not find any trace of him because he got into a ship and set sail."

The Sabh-Quran said: "I need someone to bring news of Murray. 'Crucified Child' Taj accepted the mission and immediately went out. To his son he said, 'Bring me news of Murray, for the Sabh-Quran is determined to find him, and we know that he has gone to the seven walls of Babylon. You must search all ships and investigate all roads, particularly the seven walls of Babylon. So saying, he dispatched all his men to discover where Murray was. Then he went to the Amir and said, 'Many men have gone to find Murray.'"

The Amir of Kaf and Zaun said, 'Put all the body from the fortress on the sea shore and make a fort.' Then the Sabh-Quran summoned the princes and all those who had gone into the fortresses. Prince Amanshah praised Barahz, greatly, and the Amir rewarded Barahz and gave rewards to all the soldiers. Then he went to marry Qarais Taj's daughter, and ordered to the Sabh-Quran: 'Princes, summoned you all for the Sabh-Quran and all those who had gone into the fortresses. Prince Amanshah praised Barahz, greatly, and the Amir rewarded Barahz and gave rewards to all the soldiers. Then he went to marry Qarais Taj's daughter, and ordered to the Sabh-Quran: 'Princes, summoned you all for the Sabh-Quran and all those who had gone into the fortresses. Prince Amanshah praised Barahz, greatly, and the Amir rewarded Barahz and gave rewards to all the soldiers.'
bath with his warriors and champions... Everyone presented the gifts he had brought, and that day the Amir showed his men much kindness and awarded them all roles of honor as to his enjoyment and the swearing of the oath of allegiance and rule.

**Translation for CAT.22**

**Volume 6, text number 97**

Victoria & Albert Museum, London, 1590-1688

Amir and his warriors made a show. The Amir and Mirza Ayat entered the show, where they saw Badr with his foot on top of a stack of seven ingots of red gold, declaring that anyone who could pull an ingot from under his foot could have it. Mirza Umar pleaded with the Amir, who took hold of the corners of the ingot and pulled so hard that the ingot flew into the air and was caught by an attendant of the Amir, ‘Chamurs’, who wrestled with it.

**Translation for CAT.23**

**Volume 6, text number 90**

Fitzwilliam Museum, Cambridge, PD. 203-1948

The narrator says that when Almaham sat at court for Khairulla, his attendants and soldiers followed behind him, but when they caught up with him, he forbade them to accompany him and insisted that anyone who followed him would be put to death. He ordered his followers to turn around. Of course, they all turned back. Prince Said, on account of the love he bore Almaham, when he heard that Almaham had left for Kharish, he alone accompanied him. His real aim was to stop him and return his head and decided to follow in the direction of Almaham. When Prince Said caught up with Almaham, Almaham refused to accept the prince’s offer to accompany him. The prince begged, and finally Almaham agreed to let him.

Lahras was informed that the prince was headed for Kharish, and he too was drawn further from his desire to serve the prince. However, when Lahras arrived before Almaham, Almaham refused to accept him absolutely and finally. Said said, I want someone to receive the order of the mounts and to see to my guard. Almaham said nothing. Suddenly Zangava appeared. Almaham asked, Have you come?

'I have news of Lahras’s...', said Zangava. ‘He is with you,’ said Almaham. ‘Perhaps he will not return,’ said Zangava. Said smiled. In short, all four of them set out fully armed and mounted on swift horses. They proceeded at a gallop toward Kharish. After several days they reached Kharish, but there was no sign either of a city or of its inhabitants. Almaham was joined by all his friends and the destruction of his house, and several tears ran down from the clouds of his eyes. After a time three people emerged from the forest. When they saw Almaham and his companions, they thought they were angels (and ran away). But Lahras caught them and brought them back. One of those three was Mirad. Kindava’s viceroy. Almaham recognized him and asked about how the inhabitants had come and the difficult times that their people had suffered. Mirad told Almaham everything from the beginning to the end. Together with Mirad, Almaham headed into the city. On the outskirts of the city, Kindava was hanging by his neck. Lahras took Kindava down, and Almaham shrouded him and buried him in the earth. Prince Almaham told Mirad, My youth, in my company of my mother, I came across a tunnel. My mother told me that the revolution occurs in this tunnel. I should consider this tunnel. Now, if you know where our house was, I can find the tunnel.

Mlad took Almaham to the top of a hill. Said said, This was your house. The prince searched beneath it and found the tunnel. When they dug down a bit, they heard women’s voices. Bokra also heard the sound of digging in the tunnel. It crossed her mind that it was a rebel. She had some poison and was about to throw it in, but the prince had a milk brother named Kafri. He and some of the servants were about to flee into the ruins, but Almaham cried out, saying, Do not be afraid. I have a weapon... When Kafri heard Almaham’s name, he rejoiced and went to Almaham. When he opened his eyes to the prince’s beauty, he began weeping. Almaham wanted to embrace him, but Kafri fell at Almaham’s feet and kissed him. Almaham lifted his head and embraced him, and there was much weeping. One by one the servants came, kissed the prince’s feet, and stood before him. They all expressed their gratitude for having found one another.

The teller of the royal tale had said... Rigar Badr attacked Prince Qubas, and that indirectly... came out of the court... will raise my head to the heights of success, but it was in a dream that the messenger of death dragged him to Anshishan’s camp. In short, Rigar Badr, having informed the qasim, wanted to gain upon the world illuminating beauty of life... he sped the head of a youth of tender years. A sign arose from the depths of his being and said, ‘What knowledge... that once again I have extinguished one of your doors of life?’ Behind him to the mind of his fear... he picked up Qubas’ head and set it out for Anshishan’s camp. When he arrived he headed to Babtak’s quarters and placed Qubas’ head on the ground in front of Babtak. Babtak Babtak had Rigar Badr seated, placed the head on his horse, and rode off fast as he could in order to inform Shah Anshishan of the terrible situation. Anshishan wept... immediately dashed to Babtak and the head he brought with sandalmwood and ambreiks, and together with Khwaja Abuzr Mimur, Khurum, and the commanders and nobles, both Sassanian and Adarzidale, he set out for the Qubas’s camp. Meanwhile, in the palace of the king of all worlds, the Shah Qubas had a dream worse than a thousand nightmares in which he saw that the original lamp of that youth was drenched in blood by the soul of the sculptures of the old world. Inevitably, he cried out and began to weep and wail. From his head in came such a cry that filled all people.

In short, the Shah Qubas’s camp was like Doomsday, and the leaders, commanders, and princes gathered themselves in mourning for that丧失 of the garden of martyrdom, putting on clothes as black as night. Grieving for him, the veil dropped over, not before completely closed their lips to laughter.

On the wires the heavens from the birds, as tears of dew from the eyes of the clouds.

The pine tree sat in the midst of the plane tree beat its head in pain.

When the terrible news reached the Shah Qubas, he took the crown from his head and was beset by waves of grief, saying, Alas for the drenching beauty, alas for that enchanting loss. Alas for the drenching beauty, alas for that false son’s death. Alas for that son who was the only one in the delightful world. Alas for that son and his son’s son.

The next day Khwaja Abuzr Mimur’s letter arrived, and from the contents it was known that Shah Anshishan had seized Qubas’ heir and the prince’s head and headed for the camp. The Shah Qubas dispatched his commanders and nobles to Qubas and great Anshishan and escort him with all honor to the Shah Qubas’s assembly. Shah Anshishan reacted poorly to the Amir and his dear son and observed forty days of mourning, after which Anshishan went to Chrishpee... and the commanders and princes were duly appointed by this Bagir’s letter. But when Shah Anshishan camped at Chrishpee, Kau’s son Zubin came to inquire about the Amir... he wanted to give him leave every day he made arrangements and kept him by. By chance one day Babtak and Zuben... in Shah Anshishan’s assembly... the east of the celestial fire fell in Babtak’s favor. Zuben turned his head and three of the courtiers said, ‘You favor Babtak, just as the celestial sphere does’ Shah Anshishan.

Zuben was worried by this news and contemplated...
belongings. Basu read the letter, and when he learned the contents of the letter, he put on Nampadosh’s clothes and departed. Although humiliated and tail, and Basu was short, nonetheless he got himself converted to the gate of the Acër fortress in the middle of the night and crept out. Open the gate. I have come from Paslawar Quran. Who are you?” asked the castellan.

I am Nampadosh the Jew,” he said. When they heard that it was Nampadosh, they opened the gate and let Basu in. They saw that he was not Nampadosh, but he was wearing Nampadosh’s armor. Once again, tomarcertain, they asked him where he was.

I am one of Nampadosh’s servants,” he said. ‘Never mind who I am.’ He grabbed Gurgana, and I’ll tell him who I am.” When the caretakers took Basu before Gurgana, Gurgana asked him who he was.

I am one of Nampadosh the Jew’s servants,” he said. I was in his service when your letter came. When Paslawar Quran read your letter, he decreed that Kambel be killed, and he gave the order to Nampadosh to deliver to you. When Nampadosh left Quran’s court, he gave me this letter and his arms and sent me to you.” You go ahead,” he said, and ‘I’ll follow you later.”

Where has Nampadosh gotten to?” Gurgana asked.

He had not come away and was still there when I set out,” said Basu. ‘I don’t know whether he had departed or not, but I told him that when he saw me, he would follow in two or three days.”

You are not Nampadosh,” they said. ‘Why do you say you were Nampadosh?”

When he sent me,” replied Basu. ‘He told me that when I came to the fortress I should say that Nampadosh was there, so that the guards would open it. I did as he said, and he was there within two or three days, and then the truth be learned.”

When Malik and Ali heard that an edict had been issued for Kambel’s death, they came before Gurgana and said, ‘What do you order concerning Kambel?”

He must be killed,” said Gurgana.

In the edict it is written that Kambel should be killed when Nampadosh arrives,” said Malik and Ali, and Nampadosh has not yet come. When he arrives, we can kill Kambel.”

This seemed reasonable to Gurgana, and he said, ‘Let them bring Kambel so that we can comment on it. Kambel was brought into the assembly hall, and Gurgana insulted and tortured him with harsh words. Kambel tolerated it and did not reply. After a while it was ordained that Paslawar Quran be taken to prison and put back in chains, as an act of justice being taken away. Basu followed him, saying, ‘This is the one who caught with Paslawar Quran. He is an enemy of the state and Malik. T urząd him with insults and curses as much as you can.” He danced around Kambel, speaking thus. At first Kambel did not recognize Basu and kept looking at him sharply. Finally, when Basu licked him, he recognized him and rejoiced at the sight of Basu. Basu also began to speak, telling him everything. Kambel was extremely happy. Basu accompanied him as far as the prison. When Kambel was put in prison, Basu went back to Gurgana and said, ‘Should we go on?”

What did Malik and Ali tell you?” Gurgana asked.

Nampadosh don’t say anything about going anywhere,” he replied. ‘He said to me that when you see me, tell him that I’m here,” said Basu. “Go to Gurgana. You go ahead, and I’ll follow you later.” When they heard this, they shouted at him, saying, ‘You are just trying to trick us with this plan of yours so that you can escape from us.”

At once all shouting him with whispers, and no matter where Nampadosh ran they tracked him and beat him so hard that he died.

‘Miserable fellows,” they said, ‘let’s start again.”

He reported of making false claims. They carried that as a sign and put him in the stocks. Then, after the stocks had been broken, there was a lot of dried blood in his beard, and he was suffering much pain and discomfort.

‘What’s your name?” they asked.

‘I am the king of the east,” Nampadosh, son of xulh,” he said.

When they heard this, they shouted at him, saying, ‘You are just trying to trick us with this plan of yours so that you can escape from us.”

The next day the ruler was called to his palace. On the morning Zayyam, the ruler, was to greet with gifts and presents. They greeted him and told him the story of the bear and the gazelle. Zayyam asked that he be brought, and when he came, what an extraordinary sight he was! Despite his loyalty to Nampadosh, he didn’t recognize him, but he set him free. When Nampadosh saw Zayyam, he was so avalanche to make false claims that he did not want to make himself known, so fearing Hama (son Abdul-Mutall’s slave) he resounding his ring and gave in his destruction. He heeded out into the wilderness and Departed.

The next day, when the beauty of the orient showed her countenance from behind the blue curtain, and the dagger of the sun put a spark in the heart of the children of the night, and the tears of the planes rolled down over the cheek of the Zangi of the night. When dawn came, the Donga Jonkier was come to the other side, in the region of the black horse, and the region of the horse.

A bear appeared that would not put a spark to its name, it was as small as its soul. Zayyam, the ruler, saw the bear, and the stone in its chest at the heart of the darkness, that morning Nampadosh Shah reached Bajswendel City, the glittering spires of which reached the heavens.

The mirror-like appearance that would not put a spark to its name, it was as small as its soul. Zayyam, the ruler, saw the bear, and the stone in its chest at the heart of the darkness, that morning Nampadosh Shah reached Bajswendel City, the glittering spires of which reached the heavens.

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nearly twenty thousand horsemen were lying in ambush. He thought to himself that since Zumurrud Shah had given his treasury and possessions to Qahir Qahraman, it was likely that these men were in ambush to the left and right were waiting for him. He also thought that it would be a rare spectacle and a wonderful sight, so he went up on a hill and waited until Qahir and his men appeared. All at once the twenty thousand horsemen sprang at the wretched infidels. In the midst a brave young man, in whom traces of bravery were apparent, got himself a sword and rode out to him, saying, "I am the person who struck Tahmasep down manfully." So saying, he gave Qahir such a blow on the head with the sword that the blade came out between Qahir's hair and neck. That praetorian youth took the entire contiguous prisoner and confiscated the goods and possessions.

In short, after Baba Umar witnessed this sight, he went to Zumurrud Shah's camp. When Zumurrud Shah heard the news, he was too frightened to go forward and turned back to Zaratanq. The keys to the fortress were turned over to Zumurrud Shah, and the fortress was put in his charge. Zumurrud Shah entered the fortress and then set out for Tabriz.

The narrator says that when Khwaja Umar left the camp, he turned back. Along the way he saw Talsh Shah coming. He was completely exasperated. Umar at last returned to Tabriz and was returning by another road that Qahir had been killed. When he reached the valley he saw that the same twenty thousand men were in ambush. Once again he went up on the hill to watch and waited until Talsh Shah arrived. Battle with swords, arrows, and axes erupted, and act of courage were done on both sides. Finally, however, the same youth who had put Qahir to death closed Talsh Shah in and started battling with him. In the end Talsh Shah was wounded and defeated, but he managed to flee. They set out after him, but when Baba Umar witnessed all this from the tallest youth who had been lying in ambush, he thought that he should not go to the Amir Subhi-Qurian's court until he found out about him. Therefore he set out after the youth's camp to learn who he was and where he was going. Baba Umar had only gone a short way on their heels when he saw two maskodiners. When they saw him, they drew their swords and came on like roaring lions, headed straight for Baba Umar. He fled as fast as he could and went to Amir Subhi-Qurian to whom he explained everything that had happened. The Amir set out March by March and made Azarok his headquarters. The chief commanders of that area hastened to bring gifts and present to the venerable Amir.

TRANSLATION FOR CAT 20 AND 31


The next day, when the rosy-cheeked sun poked its head out into the white dawn.

The narrator says that on that morning, when Khwaja Umar Ayub appeared at the court of Solimon, he explained how, when the Amir went traveling, Umar went until he came to the place where Ashar was grazing. Some men had pulled the Amir onto the shore and then put him in a boat. However, as he was coming, he passed near the place where the Amir was, saw Mubsho. When Mubsho saw the Amir, his face paled.

"Where have you been?" asked Umar.
"I have a scribe," he replied; I went there for planting," he left.

When Umar saw that the Amir had been taken away, his suspicions about Mubsho were aroused somewhat. Just then the Amir's general arrived. Umar explained the situation to them. They ordered Mubsho to go with them. Umar was accustomed to Mubsho. He got upset, but there was nothing he could do.

Mubsho came and paid homage to the Amir.

"Mubsho," said Umar, "I took the Amir away and where have they taken him?"

"How should I know?" he said.

"You know something about this affair," said Umar. "Tell the truth, for I have been told. The truth you say, victory from the Creator. By the Coalition you will fall into ruin. From good you escape you are truthful."

"Umar," said Mubsho, "you can't unfold it, I will give you anything you want, but do not argue me of this, for I am no thief to commit this sort of robbery.

"Umar," said, "Investigate this matter so that no one will suffer injustice."

"If you want a vengeance of the Amir, I will, then be patient. Otherwise you will have to do as you please."

Once one spoke.

Umar said to Isfandali Shah, "Bring every male and female slave you have in Mubsho's house, and seal them in his house."

"Where is the slave who was with you?" Umar asked Mubsho.

"At the gate of the court," he said. "The slave was not there."

"Why did you lie?" asked Umar.

"Just because," he was saying when Zarrin Red-Mustache entered holding the hand of the Amir Umar wailing looking. "How did you find this slave? Umar asked.

"I had been given a voucher," said Zarrin. "In the vicinity of Soltanabad is a village called Anmarja. I changed the voucher for cash and was leaving when I saw this slave running away as fast as he could. It occurred to me that he might have gone with his master and run away. I caught him and brought him to his master's house. There they told me that his master had been arrested and his house sealed. Therefore I brought him to your house."

Umar apportioned him and ordered three of Mubsho's slaves to be beheaded in the presence of the slave. The slave nearly died of fright. Khwaja Umar called the slave forward, put his hand compassionately on his head, and said, "Come here, slave. Tell me the truth, for you were with Mubsho. Who took the Amir? And where have they taken him?"

The slave fell to the ground and began weeping. Umar swore an oath, saying, "If you tell the truth, I will say anything to you. Father, I'll make you rich beyond your wildest dreams. If you lie to me, however, I'll tear the skin from your head!"

In short, the slave explained, beginning to end, about Shahshah's, Mirzoddar [Nasr], Layshgh-Chah [Chevon], and Shab'si, Basha-Chah. How the Amir Subhi-Qurian had been seized, how Mubsho had helped them, and how the Amir had been put in a boat and bound with three hundred men of chain around his hands and necks.

"Does anyone know about all this?" Umar asked. The slave named several of Mubsho's servants who knew about it. Umar interrogated them too. After that, Umar ordered Mubsho hangings at the market crossroads in Solimon and its property and money given to the truthful slave.

There is nothing formal and you do not want to get in a boat and search the east," Umar said to Yaqi, "Perhaps we can learn some news of the Sahh-Qurian."

In short, he took ten slaves and six months' provisions, and he charged Said, saying, "Whenever news of the Amir arrives, you must report it and come as quickly as possible." Saying this, and bidding farewell to the kings and champions, he and Yaqi, the Caghyzian, got in a boat. The sails were trimmed, and they set out on the sea.

Now let us see where they turn up.

TRANSLATION FOR CAT 32

Volume 11, text number 5


The pole-wagging of this pleasant tale thus narrates from the old story:

"Two days after Ayla Alama and Tu Murdi got lost at sea, the storm subsided; to Sarybad near them?" they asked the sailor.

"My lords," he said, "we may have been carried off to a distance of two or three months."

They sighed and said, "We have no provisions on this boat.

What's to become of us?"

"We have some slaves," said Tu Murdi, "we could kill them."

Ayla refused to touch the food. He did not want to eat any more food. Prince, said Tu Murdi, it would be better if Stamin a few of us, we will do it."

When they had finished this, they berated their fate to God's account. God had mercy on them and took the boat across the face of the water like the wind. They reached the shore by night and rejoiced. When it was daylight, Yuna the sailor got out, and it was around noon when he embarked carrying something over his shoulders. He put behind in front of the comrades. It was a bread and metal, and they ate on. Where are we?"

"This is the kingdom of Tabriz," they were told, "the capital city of Malik Alshah. Zumurrud Shah had fled here, and it is rumored that Tahmasep Anqul is coming, as is assistance from the city of Kaz.

What should be done? they asked."

"What do you think?" asked Yuna.

"Five going to the city. Zumurrud Shah's mess will recognize us.

My father used to come here a lot," said Yuna, "Corna, I'll take you."

In short, they got the boat out of the mud and dug out a sand dune in which they hit the boat, and then they set out for the city. When they were near, Yuna said, "It's not proper for you to go into the city in these clothes. Give me some money, and I'll go to buy some clothes that are of the fashion of the people." They gave him money, and he left, brought back these shoes, and they put them on and went into the city.

There was an upsurge. They stood in a corner. Alasik Kamyar appeared with a large retinue.

A champion from Tahmasep named Mohajj is coming with two hundred thousand men. They are going out to greet them. They are told the men passed by them. Yuna took them to an inn, where the comrades entered boldly and then sat in a corner. Yuna went to the aged visir. When the old man saw him asked him how he was. Yuna asked for a room in the inn. The old man said, "People have taken over the inn. There is no room."

"There is a group of nobles," Yuna said, "It would be worthy your while to meet them." He accepted and gave them a chamber at the inn. When they went further, the Amir and his comrades, Baba Junayd came forth, and Tun Murdi said, "Put these items and carpet beds here until our people come." He agreed.

The next day Yuna himself said to the comrades, Mubsho and Yaqi, Lord Xag is coming from the Arab Desert with three hundred thousand men to help Alshah.

Comrades, said Ayla, we ought to think about money."

Ayla said to give a jeweled bedstead, and the other comrades took off what sword and dagger belts they had, as well as everything that was jeweled-studded. They poured the gold and gave to Yuna. "Do you know anybody who can charge this attorney?" he asked.

Off he went to inform Baba Junayd, who went to Khwaja Nu'man.

The narrator says that this was the same Khwaja Nu'man who had given the Amir something to eat in a caravan on the road to Khalkhiana. The caravan men had robbed him, and the Amir had given him some jewels in exchange for把他. He had received them and had a compliment of Alshah at the foot of Mantuz's throne. By chance he had landed here and acquired untold wealth, for which he was well known in the city. Baba Junayd went to him and said, "A group of merchants are selling gold and jewels."

In short, he took Khwaja Nu'man to the comrades' chamber, and when Nu'man's eyes lit on Alshah, he recognized him. But he said nothing, waiting for a better opportunity. He took the jewels and gold and sent them the money was apportion to a cloth. They spent a lot of money on furnishings and to rent a house, and Khwaja Nu'man gave Baba Junayd some of the gold as a tip. Yuna made a sign, but they did not understand it. Until one day when Nu'man found Alshah alone and made himself known. Alshah rejected.
Mahaj mounted a horse and began to exhibit his skill in spear-throwing. A canoe filled with sand was brought, and Mahaj charged it and planet his spear into its side in such a way that it passed straight through. Then he picked up the canoe and its load and hurled it over his head. A cheer arose from the people. Next he threw the spear in such a way that it split into two.

"My lord," said Mahaj, "If anyone can put this spear out of the way, he will have performed a real feat." He said, and he dismounted.

The tales of valor of this rest of effects thus came out from behind the curtain.

When Mahaj had displayed his skill he went before Zumrum ud Shah. Malak Agus brought gold and silver to present to him. All applauded him, and he sat on a chair. Then Malaghi long-neck stretched himself to his full height and stood at the gate to the court.

Seven steel shears were brought, and they took a bow in his hand and some arrows like spears. He put an arrow as a shoveling iron between his bow and shoot it. It passed straight through the steel and shot on. rifle of bods. He sat down and said, I believe that my bow be passed to each and every champion, and let them all have it.

None of Zumrum ud Shah's champions could drive the bow. Malaghi long-neck said, We will let him try with our bow, where the moon is renewed everyday throughout the world for drawing bows and shooting arrows, no one could draw this bow or shoot this arrow. All the champions were amazed by the strength of this individual's archery. Malaghi long-neck ordered a beautiful stone dress in brocade to come forth and sit at the gate. Then he took an apple from the table and placed it on the stone's head. From a distance of seventy paces he shot an arrow that took the apple from the stone's head, as the people cried out in glee. After that, Malaghi long-neck handed the bow to his son and said, Go, stand at the place of the throne in which Champion Malajchik sits, and you can use this bow to try which of the people tried their strength. Hold the bow and stand there. Perhaps someone among the sages or the people of the city may be found who can pull the bow.

To Zumrum ud Shah's son (the commanders) said, "Come, let's go to the bee and see whether anybody has the strength to pull the spear from the bow." If he is an enemy, Malaghi sent his son (the commanders) to the bees, I will try my strength against the spear.

"If you permit me," replied Almaham, "I will try my strength against the spear first."

"Very well," said Almaham. Almaham the Greek stepped forward and said to the spear who was holding the bow, "Give me the bow so that I can have a look at it.

He gave Almaham the bow. That champion extended himself and stretched it from the bow. Looking at the bow, some came around, put them in the bow, and shoot them so hard that they passed straight through the tree and stuck in the ground up to the top. Then, Almaham again extended the bow and broke at the handle. Almaham tossed it away and said to the spear, "Tell Malaghi not to boast any more."

The spear picked up the broken bow, and left just as Almaham came to the tree. Malaghi's sycophants were standing there. Almaham reached out, and grasped the spear, heaved, and pulled it from the tree. Then he struck it with such force against the rock, which was jutting as a large as a mountain at the base of the tree, that its roots flew from the spear and the rock sank into the earth. The spear sank nearly two cubits into the rock.

A shout arose from the people, and all praised the champion. One of Malaghi's sycophants fired at Almaham and grasped Almaham, saying, "Come to Almaham to see what he says." "I'm not his servant," said Almaham, "and I won't go to him."

The squire insisted.

"Brother," said Almaham, "Leave us.

When the people who had come from the City of Takaw and Zumrum ud Shah's servants who were standing watching saw that champion's feat, they cried out, and a group of Malaj's servants surrounded Almaham. Some of the people came forward and said to Malaj's servants, "Champion Malajchik has your spear and Malaghi has his bow at the base of this tree as a challenge, and now this young man has performed such a feat by pulling the spear from the tree and striking the rock. If Champion Malajchik were a young man's strength, he should become his jumpers."

The servant insisted, saying, "Tell that knave who has grabbed hold of aigle to let go of this youth."

The man refused, and Almaham greedfully.

TRANSLATION FOR CAT 34 AND 35
go to have a look at the prison.

He agreed and said, "If you'd be good, it was ordered that Khwaja Bakhsh and Malik Kamur accompany me so that we may discover the warrens." So be it," he said.

In short, the Amir was taken away to the prison. By chance the road to the prison led past the door of Baba Lunya's caravanserai, and the champions were sitting upstairs when an uproar occurred. Tuli Mait opened the window and saw Shahshahroo holding the Amir's chain with three or four thousand men around the Amir holding naked swords to prevent the champions from making a rescue attempt. The Amir was walking like an enraged lion and a furious elephant. The champions sighed in despair, unable to help.

In short, the Amir was taken to the prison, which was like a mountain of God's power with a dome above. The circumference of the dome was a hundred and eighty cubic, and the thickness of the walls was forty cubits. Inside a pit had been dug, and on top of that was a stone that took four hundred men to lift it. It had four balconies, and inside it had been built for food and lodging. Kamur, Shahshahro, Baktihud, and Zummur and Shah's officials came. Tavl gave them, and it took forty men to open the gate. A strange sound could be heard that startled everyone. The guards who had come brought the prisoner, and Nimrod asked, "Is this the domed chamber the prisoner?"

"No," said Tavl, "there is a pit under the stone, and it takes four hundred men to lift it."

"Come," said Nimrod, "let's try it." No one could do it. The Amir came forward, gave it a kick, and Tavl's soldiers fought against the wall of the domed chamber. All were astonished, and they tied ropes right tight around the Amir's waist and lowered him into the dungeon. Then they tied the ropes up, and four hundred men replaced the stone over the dungeon.

Shahshahro asked to Talut. "Behave lest you let anyone into the prison."

"Other than my own sons," he replied, "who could get in?"

And they left the dome.

Now the Amir saw that opposite him was a raked youth whose hair had grown down to his waist. He had a loincloth around him, and his features had grown dark and drawn. "Hello," he said.

"Come," said the Amir, and sat down.

He sat down and asked the Amir about himself. Shahshah, Qiran recounted his story from beginning to end. Then the Amir asked him about himself. "My name is Khwaja," he said, "I am the son of king Jamshid, who was the ruler of Takia." And he told his story. Amir Sahib Qiran asked, "How many years have you been in this prison?"

"Eighteen," he replied. "Don't worry," said the Amir. "God willing, I will put you back on the throne of Takia."

"My lord," he said, "no one escapes from this prison."

"God is generous," said the Amir. "Why should you be depressed?"

The narrator says that Khwaja Numan was in that prison when Amir Sahib Qiran was lowered into the dungeon, and when the door was closed, Khwaja Numan said to him the story of the Amir and his kicking the stone. Together they went back into the cell. When they rejoined their comrades and told them the story of the Amir being put in the dungeon, the companions got excited. Akhshali said, "We must go out and do in these worthless infidels in a way that storytellers will tell of! Khwaja Numan forbade them, however, saying, "You are only three men. There are probably six thousand and a hundred people in this kingdom."

Khwaja Numan, "They said, "A thousand of the enemy and we but one; i.e. vast numbers profit modest arms."

"You must be patients," said Khwaja Numan. "God is kind, and fate will play a trick so that the Sahil-Qiran may be resided with ease."

"We will invite to the prison and check it out," they said. "Perhaps we can come up with a plan to rescue the Sahil-Qiran of the Age, the Warrior of Africa and Turan, Amir Hamza the Amir."

"This too will need caution," said Khwaja Numan. "The monarchs who have come without Nimrod and Shahshahro have been lodged in this inn, and every day there is communication through one of Shahshahro's men."

They summoned Baba Lunya, who agreed to help. When it was night, they went with Numan to the prison gate. There was nothing they couldn't do. "I have to dig a tunnel," they said. "But there is a rock."

"So what should we do?" they asked.

"Someone will have to be sent to the Amir's army," said He. "Who's got the power?" They asked. "Any of the soldiers agreed. Got the boat out of the sand, and got in the boat and set sail in the direction of Sahil.

As for Amir, Zurrak, and Saraj, the sailor, they were lost for two months. One day Saraj climbed up to the top of the mast and saw a ship with one man in it. When it got nearer, he saw that it was his own brother. The man recognized himself and came to Saraj. Saraj told his story, and Turan recounted the story of the Amir. Ibari rejoiced and sent him on his way while he himself proceeded until a huge mountain and fortress came into view. Umar rejoiced.

TRANSLATION FOR CAT 56
Volume 1, text number 10
MAK-Austrian Museum of Applied Arts/Contemporary Art, Vienna, B. 870/5.4.

The master narrator, who could deceive men, bedecked the breach of speech in this manner:

When Khwaja Umar saw the fortress, he rejoiced and said, "Saraj, it is a good thing we reached an uninhabited place. Saraj shook his head. Khwaja Umar asked him why he was dejected, saying, "Commander, what is the confusion that has come over you?"

"This is a bad place we have come to," he said.

"Why?" asked Umar.

In this fortress is a chieftain who is a rebel against all the world. Anyone who comes here loses his possessions and his food."

Umar sighed deeply, and said, "But you knew why you came."

"At first I didn't know," he replied, "but when I saw it, I was certain." Just then a group came down from the fortress and said, "Champion Mikil long illness summons you.

Umar picked up a jeweled casket and set forth. He saw a strange road that by no means and by force could be taken. He went until he saw a cantilever at the gate. He went before. Mikil was a kind man, and marketed in his power and surrounded by servitors. His eye fell upon Umar. He rose, bowed, and greeted him. He took Umar by the hand and indicated a place next to him. Umar placed the casket of jewels on the floor and apologized for having no ring more to offer. Mikil recounted his story from beginning to end, saying, "I want to join the Amir. Perhaps I will succeed. Recently I have heard that the Amir was in chains in Takia, and I heard that some of the heroes of Iran had seen him. I sent someone, thinking that he might be able to find them so that together we might do something. However, I thought I saw in a dream that someone was saying to me that tomorrow the ship would appear and the owner of the ship would grant my wish. Now I have seen you. Tell me about yourself."

Umar rejoiced and recounted his adventures.

"I have an asylum whom I went to Takia to gather news. Mikil said, 'I will return you to your asylum.' Mikil said, 'With the Amir in air, I can not lift still.' If just then en sayer was announced. He rejoiced and recounted his story. Then Mikil said, 'What news have you?'

'From the Seifwen Desert comes a Zangi with two thousand men,' he said. "He is called Lurang Zangi." What news have you of the Amir?" he asked.

"I see in dreams with Khwaja," Mikil said. "Well, this youth and he recounted Umar's story. The girl placed his falsehood at Umar's feet.

"Well, how is the road to Takia and how long is it?" asked Umar.

Ten days, he replied, but it is a difficult road. Since you have animals you should go by sea and stay in a caravanserai where we have a friend called Baba Lunya. We have sent him there to see you. I go there and tell him we have whatever news. There is however, the last time we went to tell us to be courageous because our price would soon be released. I have no more than I said, he would not say more:'

Mikil said, 'Do you see the youths who made an attack? No matter how much I searched for them, I could not find them. They said,'

"Which caravanserais near the prison?" asked Umar. "The very caravanserais where Baba Lunya is," he replied.

"If you went, you would come," was the answer. "I am going by sea," he replied, "in the ship by land.

Umar had Badal Fakheri farewell, got into the boat, and set forth in five days he arrived. The customs officers stepped him and took customs duties on Umar's goods. Umar was very pleased to them and said, I am a stranger. Can you show me the way to the caravanserais? They sent one of their men, and they arrived at the chief of the caravanserais. They see Baba Lunya seated on the (nothing) of the (nothing). The customs officer came and greeted him, saying, 'This is a good man. Give me a good place.' Fellow, he read out, 'I am a servant of the customs officers? How am I fitted in any room here?'

The customs servant said, Khwaja, we have spoken and he said. The rest are up to you. This is the said and departed.

Umar came forward and said hello. Baba Lunya replied with a flower. "Umar," he said, "I have a handful of good before Bobad and oak. We have come out of love for you."

"I am a beautiful youth who you would come to see me?" replied Baba. "I can do nothing for you. Pick your gold and go in peace, there is no room." Umar left the caravanserais, feeling that Baba Lunya was in a bad mood.

Niman saw a merchant standing there with many well-dressed animals, and Baba Lunya was eating with the merchant. Baba, what's wrong?" asked Numan.

"This man is looking for a place today," he said, "I have no room. No matter how many times I look, it doesn't do any good."

Umar stood up. Numan saw him and bowed. (Numan) was ashamed and said, "There is no reason to be rude to people. Sit, I will give you a room." He took Khwaja Umar by the arm and gave him two rooms. Umar dressed himself as a merchant. Numan said apologetically, 'I am your servant.' Umar said, for you are not intended by us. He undressed his goods and said Yaka, 'Summon Baba Lunyu and ...'

TRANSLATION FOR CAT 57
Volume 1, text number 20
Seattle Art Museum, 60-96.

The narrative of this ancient tale relates thus from the truthful:

One day the Amir of the Arabs and Umar Dyunik were walking around the Arman fortress. While they were walking, they came across the Jannah Tower. By chance Chashafar was at that moment drinking with a group of his (nothing) (name). Meanwhile, when he saw the Amir and Umar, he cursed loudly. Umar cursed him in return, but the Amir said, "If you are a man, come down and let us grapple to see who will win a man's courage. This displeased Chashafar, and he..."
immediately went down from the tower, and so he approached the Sahib. Qiran he aimed a blow with his sword at the Amir's head. As the sword was coming down the Amir stretched out his champion's hand and gripped it on the point of his sword, and as he attacked he drew the sword and said, "Take this!" Ghanfar raised his shield over his head. The Amir reached under his shield, grabbed his collar, and pulled him down to the ground. The Amir reached for the dagger in his belt, lifted Ghanfar from the ground, lifted him up, and then hurled him to the ground so hard that his very body lay flat. The Amir then took his hands and neck. Still Ghanfar refused to get up and cursed repeatedly.

Umar cut the tongue out and made the Amir look like Ghanfar and Chazanfar look like the Amir. Then he hurried the Amir to look as fast as possible at the Amiras of the Amirs, the Amir was swift and quick.

When the Amir had reached the place where his men had been taken and had what had happened, he got up and went. He looked to the right and to the left. Marzur Kamaran's son and thirty thousand soldiers took Zurnudd Shah and all his amigos, and the next morning they set out for the city of Samarra. As the sun was rising Marzur Kamaran with his thirty thousand men bowed his head before Zurnudd Shah and knelt seven times with glee. Zurnudd Shah showed him great favor, saying, "What action is this that you performed? Was it an action of the country of the east?"

That guebe said, "I was insulted because you did not count my men." He apologized and took him to the city, where he gave him money and made a preparation to battle with the Amir. He summoned Mushak Ayyar and sent him to the Amiran fortress to get news. Mushak disguised himself as a steward, along a short road over his shoulder, and so forth. The Sahib Qiran had also dispatched Umar to get news of Zurnudd Shah. Along the way he encountered Mushak Ayyar. Who are you, where are you coming from, and where are you going?"

"I am called Baha Mushtrak the gardener," he replied; "Two leagues from here is an orchard called Salat Brian I am going to tend my orchard." He also gave him news of Zurnudd Shah. As the Amir went back to ask for water, Mushak brought some poisoned water and gave it to Umar. Umar drank it and lost consciousness. Mushak seized Umar and took him to Marzur Kamaran.

"Say nothing until I bring Amir Hamza too," he said. Off he went, but he was captured at the Amir's gate by Marzur, who took him to the Amir. The Amir ordered him imprisoned. As for his weapons, he stripped them for the Prophet and escaped the bonds. Cutting off the heads of Marzur Kamaran and all his officers and commanders, he escaped. Therefore the fortunes of the guebas of Iran changed.

TRANSLATIONS FOR CAT.39

Volume 1. Text number 21
MAC-Australian Museum of Applied Arts/Contemporary Art, Vienna, 8i, 7.80/73.

The writer of this fictitious material reminds us thus from his ancient folder:

When Shwagh Umar joined the Amir, in thanks the Sahib Qiran freed Mushak Ayyar. Mushak went to Zurnudd Shah and told him every thing that had happened. Ashees Blood-Quocker and Arz Blood-Drinker and twenty thousand renowned guebas went to the wall of Samarra, made it strong as Alexander's castrum, and sat waiting.

From the other direction the Sahib-Qiran summoned Pahlawan Muzzaffar of Amiran and gave him the guebas of ambassadourship. He qualified for the guebas respectfully, kissed the ground politely, and handed the guebas to the Amir. The Amir gave him a letter, saying, "Hand this to Marzur Kamaran and bring back his correct reply." Remember that anyone who has taken a letter from anyone who has brought a correct reply. will do well to take the letter, and do not depart with his number.

The next day Blood-Quocker and Shining Ruby arrived and joined Zurnudd Shah. On the third day the amis all gathered, and nearly a hundred thousand men joined him, like: Derayi-Ocean-Face, Asaf bin Layan, Ghafran Dehara, Suleyman, Lughatay-Chain-Cheer, Subi-Shari-Eye, Sabi 8, Sipha, Qaheri, Sabi, Simik-Dragon-Create, Laja Panther-Skin, Syyal-Pl-Raad, Qahri (Elephant-Singer, Muzzaf Elefant-Singer, Hack-Host-Ivan, Bakhtali, Gavang Cow-Rider, Mals Kayan, Mals Kayar, High-Star, and Mihan Blood-Drinker. When they arrived, Zurnudd Shah asked them, what is the best course of action? We have to go somewhere, said the one who had been sent, because the Amir has decided that we go to the city of Nishad, and this road leads to the city of Nishad and the foot of Arqul Demon-Nurturer's throne. When Zurnudd Shah heard this, he was surprised and said, "We will be angry with you because his slave was killed.

Mazurab 'Uqay Shah bowed again and said, "Our allegiance to you is not so great that if his sons are killed he will refuse to meet Bakhtali. It is also known to you that in all the realms of Bakhtali you have no supports like Arqul Demon Nurturer and his sons, and are present one is brave and courageous as he. When you come in full glory, it will not benefit them not to free you."

Zurnudd Shah sent him a message and was happy. That day the drum of good news was sounded. The next day he came with three hundred thousand men and did obeisance to Zurnudd Shah at Guizer Spring.

Zurnudd Shah passed by the gate and when he decomposed from Guizer Spring and came with the king the city of Nishad, Arqul and his minions came and paid homage to Zurnudd Shah. The like of 'Og... Tiger-Tooth, Arab Man-Overshadow, Mushkn Goby-Descend, Ghanbri Elephant-Strength, Arqul Conley-Forgive, Milas Cow-Skin, Alfar Cow-Skin, Alfar's son Alfar, Sharak's son Alfar, and Milas's son Qamal, paid homage, bowed down before that wrong wayed one, and took him into the city of Nishad. Zurnudd Shah was afraid of the Amir. Alfar sent Qan Qara to block the Amir's way.

The narrator says that the way was a river that was difficult to cross other than a bridge, and on both sides of the river there was a line of shads which had been built, and when the fortress was manned it was difficult to cross. The Shad became another tower, and on both sides of the river there was a line of shads which had been built, and when the fortress was manned it was difficult to cross. The Shad became another tower, and on both sides of the river there was a line of shads which had been built, and when the fortress was manned it was difficult to cross.
He accepted the task of taking the wall.
When Marku's wall was taken, Surkhil and Zambor became angry and went to the palace. At this point against Ayar came from Arqoli and said, "Let me take the wall. Perhaps I can achieve something." Thus they did. By the next day to Kayhan's son, rendered him unconscious, and stole him away.

The embryo lives of the ancient tale thus adorned the stature of speech.

When news of Prince Kayhan b. Rustam's capture reached the Amir, he grew very angry, immediately summoning Kowsarab to Urmian. He went to mark the wall as he rode up and down he could find no way to forget across. Returning to the Amir, he explained the situation. At that time the forest of the battle, the crocodile of the river of can. Prince Baduuzzaman, stood up and volunteered to take the wall. The Amir gave him leave, and he departed from the Ispahanian court. Qasim also went to assist Baduuzzaman. The Amir did not agree.

May your laborer deny him; to outsiders: your labor is good. man God be with you.

When he heard this, he kissed the ground politely and departed. The horsemen with sixty thousand renowned warriors until they dismounted next to that river that was like a dragon's breath and contended like how to take the wall.

The next day they ordered boats to be constructed, and several days later they were ready. Placing the warriors in the boats, they went around the wall. When the infidels saw the boats, they barricaded themselves in narrow canyons and sunk them into the river. Seeing this, Qasim and Baduuzzaman went. That day Gumiad Main-Ester came from Arqoli. The next day he crossed the wall's mouth with a troop of renowned infidels and, entering the field, called for combat. "Tell the son of farsat, the crocodile of the river of the exist, the brave Malik Qasim, stood in front of the main-eaters. The brave fought mightily. In the end he was killed by Malik Qasim, and his men were driven into the river.

Baduuzzaman ordered a chest constructed, and its joints were scored so that water was broad entered it. The valiant Prince Baduuzzaman himself and ordered the chest to be fastened and the chest to be thrown into the field. The Amir should be informed, the attendants said. Don't tell him, they said, and they completed. When Qasim heard this dreadful news he grew pale and contemptuous, and after much thought he hurried him- self into the river and set out in pursuit of the chest. He swam mightily, but he went under and was in fear of drowning when suddenly, by God's command, he saw a tree Rahtagh on the water. The prince got himself to the tree, grabbed hold of it, and got on it and thanked God. Then he reached the crocodile from which the water of the river emerged. He struggled hard to get into the crocodile with the tree, and he paddled up the canyon until he emerged the next morning into a garden that would remark one of the garden of Paradise. Making his way to the bank, he pulled himself out. After drying his clothes, he was putting them back on when he heard the sound of a girl's laugh. Looking up, he saw a group of girls, and in their midst was a beauty of the likes of whom he had never seen before. When the girl noticed the splash of the water, she too was written. The other girls became aware and asked, "What has happened to you?" she replied.

The delight of love has gone into my brain and veins. I'll love and I love my lady of its pleasure.
After a while, when the girl regained consciousness, she summoned Malik Qasim to other side and asked him about himself. Might I inquire who you are that I may speak with that knowledge?'

I am the daughter of Malik Surkhil, she said. I am the son of Arqoli, the Saint of the Qalain, said Qasim.

The robe was brought for Malik Qasim. He put it on, and they went into the palace. Wise was saved, and when they drank several galleys, the girl asked Malik Qasim. 'Where are you headed with such magnificent?'

'Have I not taken the wall?', he said.

'How will you take the wall without an army?' she asked.

'Because I am your slave, and I will become Muslim, she said. 'God willing,' replied Qasim, 'when victory will have been achieved I will marry you legally.' She became Muslim.

The assessor of this pleasing pattern thus held up a specimen of versal design.

When Baduuzzaman got into the chest and it was thrown into the water, the water carried him away until the chest was taken out of water. When the chest was opened, he kept out with the rest as brilliant as the sun on his head and a signal. Placing his feet firmly on the ground, he stood Kuzim as asked, 'O nymph, where are you?'

I am Baduuzzaman, the son of Amir Harzmu and scourge of Malik Salarikli, he said.

When he heard the name Baduuzzam, Malik Salarikli was startled and said, 'Oh, Christian, what are you saying? And so saying, he visioned a sword bow at Baduuzzaman's head, but Baduuzzaman rushed forward, stretched forth his warrior's hand, and grabbed his wrist and the pomme of his sword. Hill the vision made him stop. He saw the sword, the sword, and I shall cut off your head. Take that!' he raised his shield, but Baduuzzaman struck him in the head, and the sword went through his skull as though it were a rope girdle and split him into two down to his feet. A great commotion came from that garrison as he fell. Just then its brother Kazar came in wielding his sword. The prince regained and dispatched him till too. There were three hundred men with him, and they all converted to Islam. One of them went to take the news to Zambor. He set forth to Baduuzzaman, but Baduuzzaman and Kuzim had also set forth to Zambor's kingdom to face him. When they met, battle lines were drawn up, and Kuzim went into the field and said to his father, 'Become a Muslim, for I have become one. The father weared angry and wounded his son. Baduuzzaman, brave champion of Amir Harzmu in Salarikli, entered the field and weared him, and he became a sincere Muslim.

When they went to the bridge, the men who had run away had informed Surkhil. They made fast the gate. The battle-field set him by the mountain was too narrow, and the road was a hundred cubits wide. Anyway, a messenger was sent to the Amir, and when he came near to the wall and asked about Kayhan's Rustam, they said, "Wala's Ayar Qasim kidnapped him." Then the Amir asked about Malik Qasim. 'There is no sign of him,' they said. The Amir was greatly saddened and fell into contemplation.

As for Malik Qasim, he spent the entire day drinking wine. That night he recalled for his battle gear, armed himself, and went to the wall, where there were many men standing. Malik Qasim got off his horse and stood. Behind him the gate was platform, and then he went into the field and said to Gabar: "Tell Malik Surkhil the story about Baduuzzaman's coming. Surkhil got quite upset over the news and said, 'Wonder who could have helped him to the wall.' Then Baduuzzaman stepped forward and said, 'Tell the same person who took Baduuzzaman to the wall brought me here.'

When Surkhil heard this, he said, 'O nymph, who are you?'

I am the crocodile of the river of the west, Malik Qasim the brave,' he replied.
WHEELE W. H. ACKSTON

TRANSLATION FOR CAT.45
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The narrator says:

The final scene of the feast at Qasim's house was the dance of the women. As the drum beat and the music played, the women danced in a circle, each holding hands with the woman next to her. The dance was slow and graceful, and the women moved in a synchronized manner. The men on the side of the dance watched in admiration, and the noise of their applause filled the room.

The narrator continues:

As they danced, the women began to sing traditional songs. The music was joyful and lively, and it brought a sense of camaraderie to the dance. The women continued to dance, and the men on the side of the dance clapped and cheered them on. The atmosphere was festive, and everyone seemed to be enjoying themselves.

The dance finally came to an end, and the women took their places again. The men on the side of the dance congratulated the women, and they all clapped and cheered in unison. It was a beautiful and memorable moment, one that everyone in the room would remember for a long time. The dance was a celebration of the women's culture and their strength, and it brought everyone together in a spirit of unity and joy.
grabbed the pomel of his sword and snatched it from his hand, saying, "Take this! And quickly get him on the head with the sword. I do not want to lose him in this country.

Even when the guerilla was killed and right fell, its men were still unaware and kept on fighting. As dawn broke, Sayeh Zainulabedin's guerillas went to inform the men of the vanguard. They came, and the guerillas fled. Jamshid said that he had escaped, and he and the others fled to the mountains. They were pursued by the army of the vanguard. They came to the field from the army's army. It happened that they were being pursued.

When the army of the vanguard came up with them, they were pursuing them. They caught the guerilla and said, "Tell me what army came with you?"

"Commander, he said, "I came alone. No one came with me."

"He was put into the stocks and not released."

Umar said, "Najaf." "General, he said, "Bring him to me and I will make him confess."

When it was almost daylight they went home, taking Barak with them.

"Yazid said to Umar, "I will follow them. Maybe I can rescue him."

"But where will I find you?"

"In the shop of the people to whom I have sold wood," he said. "Yazid set off after the guerillas. When they reached home they entered.

When it was daylight the guerillas went to the house of Sayeh Zainulabedin. Barak is a man who we looked on in the sky. They pulled Barak out and said, "General, tell us the truth. Who else is with you?"

"I came alone, he said, "I kept saying."

They were about to torture him when Yazid took off the head of the guerilla and said, "Friends, I came with him. When the army heard this, they ran to the roof, but he had let himself down through the skylight and released Barak. No matter where they looked on the roof, they could find no body. When they came down they could not find Barak, they were amazed. Everyone praised Yazid for this."

When it was daylight the guerillas went to the house of Sayeh. The brother of Arquy, the ruler of the city, and explained the situation. He laughed and said, "You had already come when we searched the guerillas. You caught them and lost them for nothing. Now what will you do?"

"We are warning you to watch yourself," they said. "Other wise we will eat anything about them."

"You are telling the truth," he said, "We will know how to something to catch them. Otherwise we will never have any idea. I know what to do. Those who are in our body will have to be buried. When they are killed, the guerillas of Iran will cease."

That is a good idea," they said.

At once they wrote a report to Zumun ud Shahr and Arquy Divan Nusrur, explaining in detail about the guerillas and requesting an effort for killing the guerillas. Giving the letter to a swift messenger, they set off.

After that, Pahlan Savageh the night watchman was ordered to go around the city with the thousands and millions and to herald, saying. If anyone can give news of the whereabouts of the guerillas of Iran who attacked tonight, he will be rewarded. If later they are discovered, the house of the one who is reporting them will be burned and the quarter reduced to rubble."

Meanwhile, Sabulyekh Elie stood up, bough before Khwaja Barak, and said, "O dagger wielder of the era, rarity of the time, Frya and your comrades give me permission, I will go out to have a look and bring back news. All wish him well. He is in the court of capitely and propelled. He looked everywhere and listened to everybody to hear what was being said. He said that Bahlg a night watchman and a large contingent were herding the following:

The guerillas of Iran are in the town. Wherever they are, let it be known."

Sabulyekh brought this news back. They all grew dasperpent, and for three days they did not leave the city.

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The narrative of this beautiful story starts:

When Yazid the Cagathyan took Barak Farangi before the guerillas of the east in that manner, they all praised him. Master Yazid and Barak Farangi went up to the platform. Sabulyekh Elie was standing there waiting for Yazid. When he came he grew happy and sat down with him. When they reached the lane of Sayeh, Yazid asked, "Where are you staying?"

"The master cool has a lodging behind the garden," he said, "and he has given us a place there. When you arrived they went in, and everyone praised Yazid's deed. When it was daylight Sabulyekh went out to gather news. When Bahlg saw the night watchman with four thousand men and heard the cry... They were eating and... and when they had eaten their food and washed their hands, every one of them told a story of his adventures. They remained at the gate for three days. When it was the fourth night, Khwaja Umar went disguised as a poor old man. He said, "In this his hand, and his head and body tumbling, stuffing, he went to the prison gate. He asked all around and became aware of what was going on to the top of the city. When he saw those guards sitting with lamps, when he went forward a few steps heped on a platform, so they went up on the platform.

He saw the prison guard having a good time, sitting conversing with forty men, and they were all on the alert. When Khwaja Umar saw this, he could not go any further. He sat down where he was and thought about the comings and goings of the prisoners. Sometimes he had passed by, this Khwaja Umar fell asleep. After a while he awoke, only that someone had grabbed his collar tightly. When he opened his eyes he saw a man clad in black with a glove and a dagger like a snake.

"You thief," he said. "Up per head of a roof audacious one has come. Onl a love of God has you."

When Umar looked carefully he saw that there were four hundred other men clad in black surrounding him. Seeing this, he sighed in desolation. He imagined the padaptive's gazes. As the took his head and wished the head from his eyes, he said, "To padaptive, go on. What are you going to do with an old man like me?"

The man who was holding Khwaja Umar by the collar laughed and said, "There is more to this than meets the eye."

So saying, he called Umar down from the platform and said, "You are going way. I never leave you."

"Oh, sighted one, my poor little sons and daughters will be orphans."

When they searched him, they found his padaptation paraderivana. Tell those truths, they said, "For your good we have."

The truth from you that you go free. Truth from you, victory from the creator.

By disposing you lose, but if you are truthful you will escape every grief.

If you want save yourself. Otherwise you will be killed."

Umar saw that there was no way around telling the truth. The question was yes or no. He broke the news to his relatives.

The person in black was Fahmeen's sister Sanafer Banu. She told him all about her love for the Adimer, saying, Umar, that night, when I was shich by the arrow for lover for the Simbal Qamar, I came to the city and converted nearly four hundred people to Islam. Then, when I heard that the padaptation of Iran had come to this city, it occurred to me that they had come to rescue the prisoners. Of course there would be guards at the prison gate and I came and found you like this."

She offered Umar a place to stay. She said, "You give permission, I will go on my friends and bring them to you."

"So far," she said. "Umar left. When he was near the house he saw someone going with a sack on his back. Umar had himself in a corner. He watched the person go to the very shop where his friend were and gave an empty wallet. The door was opened, and went in. There he saw his friends seated with the sack in front of him. When Umar went in they all jumped up and greeted him. Umar asked what was it. Barak Farangi went out and said, "You said, Umar asked Barak Farangi about it. "I went out after you," he said, but I could not find you."

I saw two men talking together. One was saying to the other that the sister was nervous about finding you in the shop. I went out and got lost. Then I brought this thing. So saying, he placed the sack in front of Khwaja Umar, who said, "All right, pick it up and let's go. I have found a good place for us to stay. "They went and got his head. They went and shut [the door]. They set out and traveled far. Umar led the padaptations to the head of Sanafer Banu's lane, and they entered her house.

T R A N S L A T I O N S
The narrator and tellers of this wonderful story say that in the beginning Satta-Amir wrote a letter to Amir asking for assistance and, saying, "The gourds of hiran and Turan have stood repeat attacks. In particular, they have killed the elder of the city of Noshad and carried off what cash there was as booty. I have even heard that there are several of Amir's renowned generals, and that incomparable baggage warden h also along I do not know what they are up to or where they are.

When Amir heard this he got very upset and sank to the bottom of the soul of contemplation. Then Amir summoned Kila Camel-neck and said, 'You and twenty thousand said renowned warriors will have to go to Noshad and install yourselves in the residence where we were from. From there you can send our men out to spy. After that I will write a report to Sunawbar Banu. She too knows wonderful how to capture these gourds. The day you arrive send an edict to Satta and Umaran, the pirate, keeping them to take the gold-washed ship's out and execute them.' Then he ordered the ground in silence and departed from Amir.

He rejoiced his soldiers, took a lot of the booty, fully armed and armed twenty thousand men, and set out for Noshad. That day on the road, and in that night he kept travelling. The next day, the prince of the plain stole the golden catcher from the green-stained sky and illuminated the world with the light of his face. Kila Camel-neck came forth and arrayed his ranks near Noshad. He saw that the people of the city were fleeing. 'What has happened to you?' he asked.

One turned to him and said, 'Oh, that when you asked an intoxicated narcissus, you ask a head at a stake in an enchanting tale."

When Kila heard this, he said, 'At least tell me what is wrong.'

He explained how the gourds had come, broken open the prison, and taken out the amirs and kings. Kila Camel-neck sighed deeply, and he turned back to Amir. He bowed low before that gourd and said that all he had heard. Amir was startled and sighed in despair. Then he slapped his knee with one hand and put his other hand to his face and tore out several hairs from his beard and said:

'Every day my heart is under a different burden in my eyes is different from yesterday."

The people of the assembly were completely dispersed.

The next day, the prince came to Satta Banu's house, where the moon of the heavens brought them breast plates and implements. When it was daylight they got fully armed and armed.

In the meantime on up a road had broken out, for Satta and ten thousand and thirty gourds were going around searching house to house to find the men. They came out and killed him, stripped the gourds, and took the city. They converted the people of the city old and young, like Muslims, and they conferred Amilu-Degu-Nurten's treasury for the Sattan-Qiran and said Padshah, Khejara Umar Zamir, the innkeeper, and his friends and companions brought it. Best for the champion to stay in the city while they sent word to the Amir. Whatever they thought best would be done. Khejara Umar and the gourds set out for the Sarabistan. In particular, the notorious Prince Malik Qasim reached the edge of the sea, summoned all the sailors in the vicinity, gathered them together, and said, 'Go into the sea and bring out the chest of armor.' They entered the sea at Prince Malik Qasim's command and swam all through the water, but they could not locate the chest. Finally, they emerged, and said, 'There is a demon called Affatah hermit. In him, the gourds are always kept.'

Malik Qasim went, seized the demon, and brought him back. The demon went into the sea and brought out the chest. Then he put the chest on the demon's head. Malik Qasim brought it back to the Amir's camp. Ghalat Amir came to Japura and brought news to the Amir. After that, Amir and the gourds arrived, and then

The Amir had the drums of rejoicing sounded. He sent the soldiers who had been in the city to them, and they were ordered to maintain the city. With this he ordered Amir wrote something to Sunawbar Banu, and the next day Malik Qasim came bringing the Amir's armor on the translation of the Demon's head.

The narrator of this ancient tale says:

Anilu Demun Nurtenner said, 'Winter is now, and the road to the dam of the city of the demons will be very difficult. If you will patiently for a while it will be good.'

The Amir asked, 'What sort of dam is it?'

'In the time of Solomon the place that is now the city of Altahrana was a desert more than a thousand leagues in length and breadth, and at the border thereof where Solomon's dam and Kellarman's mountain are now are extremely large river flowed. When Solomon arrived there he saw the desert and the water, and it occurred to him to make the water flow into the desert. He assembled all his helpers and demons and asked, 'How can we raise the water into the desert?' The demon Shisan accepted the task and it took him and seven thousand demons five years to build it.

'What sort of dam is it?' asked the Amir.

'Amir, replied Anilu, unless you see it no description will avail.'

'Tell me, anyway,' said the Amir.

'O prince,' he said, 'from the valley through which the water flows and the place from which the water enters the valley from the mountain to the site of the dam is four leagues long. The length of the dam across the valley is half a league, and it is fourteen cubits high. It is made of a combination of lead, bronze, and brass. The lake behind it is fourteen leagues long half a league wide, and four hundred cubits deep. There are conduits installed in the mountain through which the water goes to the desert. Now, thanks to Solomon, that desert flourishes, and there is a great king. And Amilu-Degu-Nurtenner, who rules that territory in the dam they made a hole, and there is a round half-made brass and chains affixed to it. On top of the dam is a crane and the chains are attached to the crane. If they want to let the water go into the valley, it takes four hundred men to lift the crane. The ball moves from the mouth of the hole, and the lake pours all into the valley. When they want to stop it up again, they draw the chains and lift the hole."

'Who is on the other side of the dam?' asked the Amir.

'O prince,' said Anilu. 'Three men of the demon Shisan's progeny are left. One is a commander named Kayur Demun-Nurtenner, it is said that the demon Shisan married a Zangi woman who was fifty cubits tall, Gehwar Zangi by name. These persons were born of her.'

In short, the Amir sent a warship in the city of Noshad. He asked for Sunawbar Banu from Amir. He accepted and gave a feast for the people.

As for Zumurrud Shah, when he reached Shisan's dam, Taymat and Kailu remained and greeted him. Zumurrud Shah crossed the dam, and when he approached the city of Altahrana, he sent a messenger informing Aid, and he ordered that when Shisan and Zumurrud should be served, they should not differ. Then they did. When he was near he sent a messenger. And Aid went out to greet Zumurrud Shah with all his commanders and princes, like Hazil, At-mahit, Kahara Elo, Dokran, Ham, Kailu, and others. They escorted him into the city and gave him a banquet. Then a spell arrived, saying, 'Amir Hannu the Arab has stopped for the winter in the city of Noshad and has married Anilu's daughter. Qasim has married Demun-Nurtenner's niece. In the spring they intend to come here.' The colored drained from Zumurrud Shah's face and he was perplexed, wringing his hands and saying:

'Like a wolf when the winter is over the Amir Sattan Qiran mounted his steed and set forth for Shisan's dam at the most auspicious hour. When he arrived at the city he saw thirty thousand
Bloodstained gauntlets arrayed against his troops. The Amir was astonished that there were so few men opposing him and wondered what it could mean. When someone was sent to investigate, he said, "This Kaykhauz Demor Nourzad and Bakhhtai has come."

The next day the Amir was still at his prayers when he heard the sound of battle drums. The two armies lined up opposite each other, and Kaykhur entered the field with a firing cannon and called out for Kaykhauz Demor Nourzad to come to the field. Kaykhur knocked him from his horse and threw him to the ground so hard that his bones were crushed. Audajshah and Fatihshah were also wounded.

Umar said, "Arre, he is my great enemy!"

"Yes," replied the Amir.

Qaim came out. Both reached for their swords. Qasim took a blow from Kaykhur and aimed a blow with his sword at him. Kaykhur ducked, and the sword landed on the Minneesa's neck, severing his head. Kaykhur grabbed the leg of Qasim's horse, and anyone other than Qasim would have been sent to the horse. When Qasim saw this, he leapt from his horse, Kaykhur attempted to cut out the man's back, Kaykhur cut off his leg in his mouth, and started to chew. The Minneesa's both sides stood still when night fell and they withdrew.

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The reporter of this account reveals beauty from behind the curtain.
When Malik Qasim and Tayyib Baar-Tooth separated from each other on the battlefield, they withdrew. The next day, as the sun illuminated the sky, the sound of battle drums arose from the infidels' camp. The two armies arrayed against each other, and Tayyib was charging on his horse on the field of battle when, from the army of Islam, Sheerwab, Sar entered the field and was martyred. Mazarfa and Suyaiman came across the field and were wounded. Ali Khan Saman Soldier, Cap entered the field, but he left wounded. Kattana Suyam poshy was martyred. Bahram Leon-Far was also martyred, and Umar Malik's side's brother was killed.

In short, by over thirty men had been martyred. The Amir withdrew from the field and retreated to their camps. A great uproar arose from the army of Islam as the champions of Islam were seen. The Amir Qasim elated ridden his horse and the general called the army of Islam. As black night fell and the sky once again became a stage for the hosts of Ethiopia, the Amir was very frightened and cut off the head of the Bahram of the day.

When the sun in the pavement germinated itself in unimagined clothing ended off the discourse of evening.
That night Kaykhur entered the army of Islam in stealth. As his path crossed Bahram God's tent as he was going full swing of the Solomon's court to his residence, Kaykhur set in an ambush until the guards went to sleep. Pulling out a stake from the rear of the tent, he went in and cut off Bahram God's head. Taking the head, he departed. His path then crossed Marzargan and Marzana's tent. Finding the guards asleep, he went in and put his hands on the head. When day broke, the entire camp became aware of the situation, and all raised voices of mourning. The Amir Salih Qasim was very upset by this frightening news and, turning to Umar, he said, "You thief, you are not alive!" Umar surrounded his aggers and sent them out in all directions, thinking that he might find a clue.

The next night Kaykhur Leon-Tooth dressed himself as an agger and entered the camp of Islam. First he came to the tent of Prince Umar Qasim. The distant one waited until the guard went to sleep and then he went into the tent. He found the prince lying on his side. He approached Umar Qasim, decapitated him, picked up his head, and left the tent. Meanwhile; the Amir Salih Qasim had a dream that Umar Qasim was hunting on a lion. Suddenly a bear attacked him.

Umar fell from his horse, and the bear took hold of his head in its mouth and ran away. The Amir cried out and woke up with such a fear that the people of the court were startled. Malik Qasim ran forward. The Amir said, "Malik Qasim, go to my son Umar Godzurad, tense and quickly bring me news, for I have a strange dream."

Malik Qasim went to Umar Godzurad's tent and found the guards asleep. Shouting at them, he went into the tent and cried out to the prince, The Salih-Qasim wants you. "The servants woke up and found the candle and lamp that the agger had extinguished. Malik Qasim went forward with all the people of the court and went to the tent. Malik Qasim and came back and told the Amir what had happened, and the Amir began to mourn. At once the soldiers ordered the army of Islam to ascend and cut down the aggers' horses' manes and tails and pull black feet against their shoulders in mourning.

Amar sayy was very upset and sleeping. When he saw the Amir consoled him, he said, "O Salih Qasim, do not allow yourself to grieve."

"Umar," said the Amir, "Tell someone to bring their heads and we will carpet them in coffins and send them to the city of Sabyai.

"Give me permission to cut off the perpetrator's head," said Umar. The Amir did not agree. Umar put the point of his dagger against his breast and said, "If you do not give me permission, I will destroy myself." The Amir gave in, and Umar departed. Whatever he could do to search it, he did not find anything. Finally, when he had searched the banner, he thought, "Omar goes through this way. When he was near the banner, he saw that nearly two hundred fully armed men were standing with him. Umar was amazed, and several renowned champions of the Amir Salih Qasim like Qasim, badi, Allahwai, Landhau, Milat, and Tul Man. When these came, battle broke out. Tayyib was on top of the banner. Allahwai hit him in two..."

TRANSLATIONS FOR CAT:51
Volume 11, text number 47
Cleveland Museum of Art, 76-74

The narrator says that when they captured several of these men, they said, "Kaykhur has received the palace of the Godwassapers and gone to Zumurdad Shah."

The army of Islam sat on the banner. When Kaykhur saw this, he took flight and went to Abysia. The Amir Salih Qasim entered the banner with an irresistible host, but the Amir Bhana, Khwaja, Ibrar, and Bahshuk Black Face were extremely happy. He told them to five hundred men and two days later his brother came and reported this to the Amir. Kaykhur explained the banner, the seizure of the banner, the blocking of the water, and the (qu-qanun) of the (junnin). A distant man was from the guards, Kaykhur told them to five hundred men, and the Amir called out to them to do this.

Khanjoo Umar arrived at the gate of Zumurdad Shah's court, and there he saw the heads displayed. He stole them by night and sent them back to the Amir with Zabhoo Ayyar. In full daylight, Ayyar stood before the gate to Zumurdad Shah's court, and with Kaykhur appeared. Umar pulled out a vial of naqish'ah and stuck it in his face without. He burnt into flame. Umar escaped as Kaykhur burned. This caused Zumurdad Shah and the guards to flee in flight.

Zambr brought the heads to the Amir, who sent the bodies to Salayani to be buried on the hill of the martyrdom. Then the Amir set forth. When he arrived, the guards were informed. That day they arrayed their banners. When they disseminated the Amir saw an order indicating that Aali should convert to Islam. He did not accept. The battle drums were sounded, and Khan shot at Laganid Aal. He had martyred seven of Mirosh's men when Hamija's son Ibrahim stopped forth and cast
him in two. The armies withdrew. Aawd was very upset over his commander being killed. He sent Firoz Ayub to kidnap Ibrahim, who he did. Zumurrud Shah asserted that he should also be killed. Ibrahim, it seems, did not want the game of no mercy to stop. General re... sent Ibrahim and ordered a blockade, but the guerrillas sounded the battle drums... came forth, and... came forth and cut him in two. On the part of the guerrillas Salazia said, she said, "Tonight I will go to the army of Islam." ... he stationed a thousand men in ambush and went himself to the vanguard and shouted, ... come out of the vanguard so that we can do battle together." Bad' drowned him far back, and the thousand men emerged from ambush and started doing battle by daybreak many of them had been killed. Then thirty thousand of the guerrillas, soused armed, Bad' prayed, and two thousand men appeared. The youth who was the leader attacked the guerrillas and cut Salazia's head. In defeat before the guerrillas. The Youth paid homage to Bad'. The youth was Fariq ul-Hakim, and he was hideous. In short, he joined the Amir. The Amir gave Fariq ul-Hakim a place on Farrukh's seat, and he gave Salazia's seat to Farrukh ul-Hakim. (1) When the news reached the guerrillas, they were upset over Salazia. The next day the battle drums were sounded. When the armies stood in line opposite each other, there were two brothers with Aawd-E-Aker. One was named Jangi-and, the other was called Sarfaraz. These two brothers came before Aawd and were given permission to go into the field. Many of Aawd's soldiers entered the field. One brother took an elephant by for his two legs and held the brother held it by its back legs, and they hid it under the field. As they set out for the field, the Amir's army, saying, "O God worshiper, can any of you perform such a feat at the field of battle?"

Witnessing this feat, the soldiers were astonished. Suddenly a cavalry emerged from the army of Aawd.

And he entered the field and faced the two brothers, saying, "What have you done? Two people, one elephant... what say you?"

"Let us see," they replied.

Prince Salazia-Fariq ul-Hakim grabbed the elephant by the chain around its waist. As the two armies watched what was transpiring on the field of battle, that courageous one mentioned the name of the God of the world, seated the elephant and swung it around the field... The drums of rejoicing were played in the city, but Salazia-Fariq ul-Hakim hit the elephant dows on the ground so that it burst with a sudden noise. The brothers came forth and sincerely became Muslims after the hand of the prince.

The Amir brought in, he asked, "O handsome young man, who captured you?"

"No one captured me through manliness," he answered. "I was taken away from me by the sword."... in a field where you could take him in combat?" Sadia asked. Then he cried out at his men, "Let the God worshipper's hands so that I can take him in combat!"

First would not amount to anything, said, "Sadia, you don't know this God worshipper. He is the son of Amir Hamza sb-sb. Ibrahim."

And he asked all the facts he had performed.

Sadia turned to the prince and said, "If you swear that, if you win, you will allow yourself to be bound again, I will wrestle with you."

Ibrahim swore he would, and his hands were untied. Sadia ran into the prince, and they grappled. Sadia was thrown. Firoz began to be worried. Ibrahim gave his hands to be bound, and heavy chains were placed on the hands and feet. All the men were astonished. In short, Prince Ibrahim was imprisoned in a well-fortified place.

The narrator says that Sadia had son Mirhaf. He set out to fish in the sea. After two days a boat appeared with a group of girls, all with musical instruments and singing. When the boat came near each other they inquired after one another...

"It was Malik Sadia's son Mirhaf, the girls were told. He has come to see the sea. Who are you? Have you come to see the sea? Tell us your name."

"It is the daughter of Malik Kilari from the kingdom of Samanna," they said, and her name is Bilal-Hazirah.

In short, the little loten sea together and went to the garden, where they revolved. One day the girl's brother, Devar son of Kilari, came in to the girl told Mirhaf under the throne. However, Mirhaf noticed, and the brother realized he was there. The girl ran away. Mirhaf said, "I am not bothered, but I will get him."

Ibrahim was extremely worried by this news. He immediately summoned his viceroy. When the viceroy came, he explained the situation to him and said, "Tell him, and let him enter. The viceroy was also troubled by this occurrence and went to contemplation. After much thought, he saw that the best plan of action was, to tell him and Mirhaf to go and visit the god-worshipper and see what they thought two boys. He set forth at once.

The narrator says that there was a mountain in that vicinity called Kilari. There was a great war mountain, and a God worshipper devil. Six hundred years old lived there. They went to him, and Sadia fell in the dust at his feet. When Firoz the God worshipper realized that he was crying bitterly, he turned to him and said, "Become Muslim and release the son of Amir Hamza the Arabs so that you may have your wish."

And he did so.

They go into battle armor when Ibrahim went hunting, and along the way he saw a dominion.

TRANSLATION FOR CAT 5.3

Volume 1, issue 11 Kaiser-1

The adverbs of speech in the enantiomorphy of speech have made the ornament-scented pens flow into expressing his sweet ancient story. When Kilari Uma bowed down all the Amir's feet and opened his mout in apology, the Amir showed him great favor and then proclaimed a banquet in his Sokolmieric and had the drums sounded in rejoicing. Kilari Uma brought Laim and Takshte's young Satang to pay homage to the Amir, and they were given a place in the Sokolmieric tent. The Amir showed them great favor. Kilari Uma received from the Amir the island of Nariana's dependencies along with several other provinces for Laima. They were given honors of honor and given permission to depart.

Zumurrud Shah the Lost and the back-faced infidels were summoned to be given advice, but no matter how much he stressed his points, it was not received.

What profits advice to the block-headed? An iron nail will not go into stone.

If they had bound me by force of manliness and charity," said Zumurrud Shah, the advice would have had an affect on my heart. But you, ogyon, bound me through trickery. All this was so of no use."

"Actually," the Amir said, what Zumurrud Shah says is not untrue. Take the hands from Zumurrud Shah's and the other infidels' hands and feet. As ordered, the men rushed to receive them, and the infidels were released and went to their homes.

The narrator says that the shiks and princes praised and exalted Kilari Uma. The Amir gave a sumptuous banquet for him. During the conversation the Amir asked Khwaja Umar what miracles and strange things he had witnessed. "The best of what I have seen in the world," said Khwaja Umar, "was when I saw inaj and the sun-worshipper. The Amir must know that the dervise has Bronze Body like canav is (1) and wounded Prince Nuruddin. Is there now such a charism that nobody except the Amir could oppose?"

At this time Nuruddin said, I give him a wound he won't forget as long as he lives."

Khwaja Uma said, "The one thing I don't think about is this.

Nuruddin [Nuruddin] did not like this talk all. When night fell he mounted a donkey and rode toward the city of Fareoghul in search of my. When he arrived at the city, all the people there were astonished by his beauty. He asked the people, 'Is there anything monstrous or strange in this city? There is islam's ashri house," they said, 'whence can see can'.

Immediately he went there and found a marauding eunuch house. When he asked the people about it, they said, 'ira has gone hunting, but his deputy Ud Kayli is here. Just now he is coming.'

Nuruddin saw that Ud Kayli's and his followers, each according to his ability, were exercising by flogging microbes, elephants, oxen, camels, and other things made of brass. When Ud Kayli had finished his exercises he began to bombard and braid, saying, "Where is Rustam of Sawin and Amir Hamza Sb-qrib and the champions who lay claim to manliness? Let them come forth and wrestle the nations of the world!"

Just then Prince Nuruddin's seal was shivered, and he stood upon the field, saying, "This at boasting and bragging is not appropriate. Just the ud Kayli Shah stood up and said, 'Young man, there is no objection, if you have any strength, I will be found out.'

When Nuruddin didn't see that islam was there, he paid no attent Ion to him, and he displayed the things they had done. The people of the city were astonished and rushed upon the prince. Ira's supporters attacked. When Ud Kayli saw that many people had gathered around the prince, he forced them and said, 'Let them sit down and arise, for he is the prince.'

TRANSLATION FOR CAT 5.4

Volume 1, issue 11 Kaiser-1

The narrator says that when Khwaja realized that Parans had gone, he thought long and hard. Finally he decided that Parans Ayub had come to the city in order to rescue Ibrahim. I must go and lay a ambush around him, he thought. 'I might be able to catch him.'

Having decided thus, he went out and sat in ambush. When it was night, he saw someone dressed in black using a lantern to go up over the roof. He went up and saw it, and he disliked and the things that done. The people of the city were astonished and rushed upon the prince. Ira's supporters attacked. When Ud Kayli saw that many people had gathered around the prince, he forced them and said, 'Let them sit down and arise, for he is the prince.'
to be taken to Jameh-Um's Dome, which had no windows and into which funnels could be made because it was made of solid granite. Its strong walls were so thick that even a cannon could not penetrate them. It is said that Amâhâd's son Prince Ibrahim betaken and put in chains. Khazar Zangi and forty bloody-handed Zangi's kept constant watch at the gate. When Prince Ibrahim was taken away and Baron Pierre found out about it, he was worried.

Qamar entered the harem and summoned Mirdokht, saying, "Are you ashamed to have gone to work and disobeyed me before all the world? Shamsa managed to escape, but he had Mirdokht put in chains. Baran and his companions thought about how to rescue Qamar's son Ibrahim.

When the Salih-Qâbir returned from battle and his sons had performed valiant deeds, Zumurrud Shah the Wayward had not done battle for seven days, and the eighth day the battle drums were sounded. So an ad was come onto the field and defeated twenty men. Hashim entered, and he cut him in two and threw his limbs of the Adelus into the dust. The army retreat. The next day the battle drums were sounded. Abar Zangi came out of the field and numbers forty from the army of Islam. Salâd Fanuš-Nishad entered the field, cut him in two, and fled thirty more men. The armies retired.

The next day, when the sun illuminated the world—

Morning came, and the sun stuck its head out from the indigo- colored sphere; the emperor of the sky beat the drum of battle—the sounds of the battle drums came from the field, and the hosts of morning appealed. When the battle lines were formed opposite each other, from the infantry's army came a band of Sairî. Salâd Fanuš-Nishad entered the field and wounded him. Abar Mân-Eater entered, wounded Salâd, cut twenty of Amir Salih-Qâbir's champions, and retreated. When he entered the court, Zumurrud Shah ordered them killed. But his brother, Pesh-Andesh, would not allow it. He filled Abar Aead took him to the city of Aljâsh and destroyed him. He sent them to prison to remain in chains in Husâb's prison. Every night four hundred men kept guard. In short, when they were brought into the city, a litter appeared in front of them. Is Aab An捺-Elater's father, they said.

"Who are these people?" asked Shânifar-Barnâ. They are from Amir Hama's army," they said, "and one of them is Amir Hama's son, Shahbâd by name."

No sooner had the girl's gaze fallen upon Shahbâd than she fell hopelessly in love with him. Abar Aead—forty took him to prison and put him over to Tarak the warden, whom they charged to take care of the God-worshippers'‘s' sons. Abar Aead put them in chains. We will return to their story later.

Meanwhile, when Amir Salih-Qâbir returned from battle, he settled down at the Court of Solom. When he heard the news and princes assembled, the Amir of Artes removed his battle dress and put on a banqueting dress. He summoned Khwaja Umar and said, "We have not seen our sons and friends for a long time. Send out a few aiossars. Umar dispatched Kudshâqân and Shâbûshûlî.

Meanwhile, the infidels were beating their battle drums, but the next day they did not sit from their places into the field, and both sides drew up ranks. Oldâr Khan-Mân Kipper entered the field, and from Khan's trip came Akhan Dîlavâr, who was married. Qamar Khan-Lanigi came onto the field; he too was married. [Dîlavâr Khan] had felled many when Akhan Dîlavâr came onto the field and cut him in two.

TRANSLATION FOR CAT55 AND 56
Volume II, text number 56
Metropolitan Museum of Art, New York, 352642.

The nurse of the whole Yâla drives to nurse such an infant.

When Khwaja Umar set out to battle, and sat on his chest, he turned his head and saw his children named Heydâb. "Umar started to kill him, but he said, "Khwaja Umar, don't kill me, I will tender you good service. I will show you the way into the castle."
You will have need of me, she said. 'I will follow it after the conquest of Antal.' And she obtained permission from the Amir and departed.

Volume 1, text number 88
MAK—Austrian Museum of Applied Arts/Contemporary Art, Vienna, a.i. 870/22

The narrator says that when Zummurad Shah held a discussion with the soldiers, he selected Malik Zabardist and said, 'Amir Hanzita knows how to cast magic spells and how to break magic spells. Something must be done to keep him from doing that.' Malik Zabardist then thanked Hanzita, Mashhur Rukhsdadgan, and Lahat the soldier who took care of the Amir, but told them that they ought to work so that Amir Hanzita will not remember either how to break a spell or cast one. They did it, and there was no more trouble.' Amir Umar Madi was in charge of the vanguard. They cast spells and dispelled them and his thirty thousand and they turned Ummar Madi into illusion and turned him at the gate to Zardush's palace. The other soldiers were sent into the forest and let loose in the plains. The Amir Sahib-Qran learned of this event, and he was in the main that when the soldiers arrived and unraveled their ranks opposite the Amir. Every soldier appeared to be sixty cables tall, riding on dragons, and with serpent's whips. Billi lashed his whip, and fierce beasts around him, turned around both sides of the army, and the Amir stood forward in the direction of the soldiers. Shaban-Bacha Tayfi threw himself at the vanguard and turned up. For two days there were no signs, until they came into the vanguard. That person bowed and handed the Amir the letter. The letter was from Zardush's Malik, and it said, 'I am called Awad Blood. When anything needs doing, they refer to me.'

The Amir said, 'People, have forgotten how to break a spell and cannot remember.' ‘Unless Album is killed, he said, 'you will not remember.' Awad reacted to the news and the Amir went away. This went on until the Amir, and so did the Amir. Whatever magic spell it was cast, Awad broke it. The Amir killed Billi, and he remembered how to break a spell.

Mustapha Ruhgadan entered the field, and he was killed. Lahat had the drums of retreat beaten, and they fled to the north toward the Antal. When he reached Antal, Shaban-Bacha Tayfi had been killed and his place was taken by Ummar Madi. They had built a town around him such that mosque and mouth showed, but all the rest was incinerated in mourn of and bricks. Roclina Zada was thrown at a tower near the gate, but the Amir would call the name of anyone who appeared.

When Zummurad Shah camped in a meadow he received the news of the soldiers' defeat. He set out for Antal. The soldiers had received permission from Zummurad Shah to go on the road and to Antal. Marchans gathered and Zummurad Shah led them. One station down the road (Zummurad Shah) saw a pole and asked [Marzban] about it. The soldiers have seven tall men in front to block the road so that the God of Não-Peabees cannot pass. Marzban said: 'How are we going to get past the tall men?' asked Zummurad Shah.

'Will you convince and inform them of your approach?' he said. He made a bird of clay, wrote a letter, tied it to the bird's wing, worked its magic, and made it fly to Antal. Two days later they saw that several jays had appeared. Zummurad Shah and all his commanders were, as if soldiers were sitting on the jars, and off they flew into the sky toward Antal. The next day when the sun set in the west it lit the ancient wood. Several thousand jays appeared in the sky, and all of Zummurad Shah's commander's horses and soldiers were sitting on the jars. The whole city of Antal was festively decorated, strange and fabulous shapes were made, and fine carpets were laid. Then, when Zummurad Shah stepped to the gate to Zardush's house, soldiers gathered all around Zummurad Shah to welcome him and escort him into the palace. Where a basin was given to him on his head. Each of Zummurad Shah's commanders was lodged in the house of a sorcerer. Zummurad Shah set off immediately to have an audience with Zardush, and when he arrived he stood on the forehead on the ground and communicated greatly. A voice came from a closed window, saying, 'Your visit has been accepted.'

Volume 1, text number 178
MAK—Austrian Museum of Applied Arts/Contemporary Art, Vienna, a.i. 870/28

The narrator says that one day Qubad, son of Sad Payshin, went out intending to hunt. He was bringing down prey in every direction when he saw a needle. Taking a slash from his saddler and loosed it and set out after the needle. He matter how hard he galloped, he could not catch up with it. Suddenly a dark shape appeared. Prince Qubad saw from the midst of the darkness a hand appearing that stretched both hands and his mouth away.

Ghalian Aygar went out in search of the prince but could not find him. Despondent, he returned to the Amir and related the story. The Amir was extremely worried.

The next day Amir Sahib-Qran decided. Landlau was riding beside him when a whirlwind appeared on one side. Landlau looked at his right, he saw a dome. He rode toward it, but the closer he got to the dome the stronger the wind became. When he approached down by his horse. He saw a river of water in front of the dome. No matter how much he walked up and down the water, he could not see a way to cross it. He returned to the Amir and related the situation. The Amir ordered several men to go throughout the region, perhaps they might find some locals. The gypsys went off in all directions. After searching they found two men they brought back to the Amir. The Amir questioned them. They said, 'Yes, father and son, are bothsons. This son of mine is named Luka.'

'There is a certain dome around here,' said the Amir. 'Yes,' they replied. 'We have heard that in the vicinity is a dome called samshin's dome. The Zakhki put a treasure in it and killed all with a spell cast at the dome spell.'

The Amir mounted with his officers. When they were near [the dome], the wind carried off both the Amir and mount. Amir Sahib-Qran returned and tied himself with his religious duties and went to sleep. He saw in a dream that some one said to him: 'O Zakhkha Arab, you must go to the gypsys toward the gypsies of the dome. A magnificent mountain will appear. Ride close to the skiez of the mountain. Take the road and approach toward the peak of the wind. When you reach the dome there will be a brass step attached to the dome. If anyone tries to place his foot on that step he will be up. The step will lift, cast the person in the middle, and cut him in two. At the foot of the brass step is a very long pole of iron with a platform attached to the foot of the pole. You must go up on the platform. Take a heavy macar in your hand and strike the dome with it as it stands in the place where the poles go up to the earth and renders the brass step null. You must go up and the earth into the mountain, and then on the slope of the mountain will appear a pool with brass pipes arranged along the slope of the mountain that you are through the poles up the slope. On the slope of the dome is a bird. The water enters into the bird and pours down from below. On the birds head is a bowl of tamarisk seeds. When the water rises the seeds that it sees go past. When you reach the pool, you must shoot a arrow from the edge of the pool so that its head goes straight and knocks off the head of the bird. When the birds head has been separated from its body, the wind will blow, a demon will come out of the dome, holding a macar. He will hurl the macar at you. Repeat it after you attack him, he will take a load from the front and throw that you. Cast the lasso and slip the demon with one blow of your whip. Go up to the dome and there you will find a round stone as white as milk. Pick it up. A wheel of diamond will appear with chains attached to it. The wheel has been so arranged that if you throw down the side of the dome and reaches the handle of the wheel and flows around its base. You must smash the wheel with one blow of your heavy mace. A door in the ground will appear. Go in. There will be a deep pit in the dome, and the Zakhki's treasure is that pit. However, you must be careful for the pit is not devoid of death-faced sorcerers.'

In short, Amir Sahib-Qran came out of his heavy sleep, summoned the shahe, and told him the story of his dream. They mounted and headed off toward the pit. When they arrived, they did so as they had been told. Amir Sahib-Qran came to the edge of the pit.

The depth of the pit was a step, as donkey and as a donkey's grove. The picture of no existence foot of it. Not a pit of water, but a scrooge, a scrooge going into the earth it was. When Amir Sahib-Qran stood at the edge of the pit, a dragon came out and grasped him with his fire. The Amir rejected a spell against magic, and the dragon began to weep and wail. The Amir fell down. There was a storm the sorcerer with atabite in his hands. The Amir brought out and picked up the treasure, left, and hastened back to his soldiers.

TRANSLATION QUEST 90
Volume 1, text number 66
MAK—Austrian Museum of Applied Arts/Contemporary Art, Vienna, a.i. 870/35

The narrator says that when Songur Bahk designed that pit, he saw that it was very dark. Hiding himself in a corner, he waited until they had all left and shut the door. When night fell he went to the edge of the hole, took his sword in his hand, and let himself down into the pit. In short, he took the bonds from Ibrahim's cousin and Salwadiq's feet and hands. They got out of the pit, tore the door of the prison from its hinges, and departed.

Then just Chila arrived and blocked the way, Ibrahim threw him out of the way and hit the other one hard so that both of them were squashed. Grabbing his sword, he fell upon the gypsys. The night watchmen got wind of this and appeared from all directions. They sent someone to Qamar, and battle broke out. When Hararni Aygar learned of a alarm he arrived to help with forty braves. They put themselves to the door of the Victory Gate, opened the gate, and sent Songur Bahk to Sal.

When Qamar learned of this, he ordered his forces to move on to Sang, Bahk displayed for forty to go quickly. He went. Malak Bahman got news and left his station. The gypsys attacked. Qamar was slain by Ibrahim, and Salwadiq the night watchman was killed by Malak Bahman. Next the gypsys attacked just as Sad Farwshad arrived with civility and tearproof sound the drums and clarics, Qamar saw no alternative to being and took flight to Tawar.

When Ibrahim the victor saw this, he ordered the men to summor. As soon as their camp was set Sad came into the tent. The friends greeted each other and were happy. Parran Aygar, Misbat the greenener, and Dost the butcher were brought with these festivities. His cousin was very kind to them, and he was happy, and cousin had been captured. He was pinioned in the very place Ibrahim had been. Ibrahim the victor became Muslim. Qamar's son, Qubad by name, was captured. He became Muslim. They gave him his father's place, and they made Misbat the greenener the police chief of the city and Dost the butcher the overseer of the market, and they gave them this much gold. They wrote a proclamation of victory and sent it to the Amir with Salwadiq the. When Qamar set out for Sang with a group along the way Mawus Aygar had been sent to Ila'mish. He arrived. They asked, 'What have you done?'

'They have brought him in with four thousand men and forty commanders,' he said.

The next day they met. They greeted him and his commanders, like Hamid Man-thrower, Samii Man-thrower, Qarman
"I will accompany you," said the girl. "Nothing he could say would prevent her from going with him, so she settled off to a fast home together with Songhur, Ilat Akar, and a mastervar named Khosh-shirom.

The next day when the battle drums were sounded Zambur went before Prince Ibrahim and informed him of the aggro. He rejoined, Baysan Tag came onto the field, and killed fourteen of Malik Kaya’s men. Sa’id came onto the field and was wounded. Prince Ibrahim came onto the field. When he and Baysan Tag were about the other, the prince extended his hand and seized him. The armies retreated. Baysan Tag became Muslim. Manah took the news to Malik Mu'in, and just then a chambari came in and whispered in the ear of Malik to the visier, saying, for two nights now Malik Bedelshuk [his] has been suffering. When they were in private he told him to kill Malik Mu'in, who flew into a rage, but no matter how hard he asked he could not find him... [1]. Ibrahim summoned Zambur, Farrak Aygar, and Lulu the spy and said, ‘All my forces is the sake of Khwarwshm.’ They said, ‘The two bastards Mahat and Manaheli may know (where she is). If she is in one of the camps they may try to force her to. We have sent someone to bring her.’

‘Let one person go,’ said Ibrahim, and set Sherer Bunu. She may have news of Khwarwshm.’

‘She said to the person who had been sent, I don’t know, but however she was in the service of a man who has no equal in trickery and sleight. She says that if someone goes with her she will go into the city and get word of khwarwshm.’

Zambur said, ‘I will go.’

Then she said, Ibrahim. He went to Sherer Bunu saying that he was going. She said to summon Malik. ‘Get two donkeys,’ she said. ‘Get a donkey with the fruit and a donkey with supper.’ Mahat put her veil over her head and got on a donkey and set off with Zambur to Tawargi. When they got there Zambur asked where to go. ‘Take me around the city alone by lane,’ she said. Suddenly a man appeared with a donkey on which sat a woman. The woman was walking. Mahat said to Zambur, ‘Ask what is wrong with her and where she is going.’ He asked.

‘I am Ustad Khahat,’ she said, ‘I am a medicine woman.’ Mahat went with her.

**TRANSLATION FOR CAT.60**

Vol. 11, text number 59
MALK—Austrian Museum of Applied Arts,Contemporary Art, Vienna, 8. 8770/44

The narrator says that when tvs daylight the depressed Zangkal went to Malik Mu'in’s gate and explained the situation to him.

‘I hope the aggro of Iran don’t rescue him,’ he said. ‘He had better not go away. I shall ask Zibarad Shah to send him to Malik Tuyan in Akqargun. Malik Tuyan was Malik Mu’ins father-in-law. It was ordered that Mahatirazi and two thousand men should take him.’

The next day the battle drums were sounded. The infields lined up, and when the ranks were arried, Prince Ibrahim came into the field with his army and performed valiantly. When he returned, Ibrahim said to his men: ‘Summoned Zambur Aygar and said, ‘Go get news of Songhur’. He entered the city, and one of Mahat’s soldiars collared Zambur. All of a sudden a man appeared and killed the sider. He was Songhur Bahri. Then he came up to Zambur, and the two of them repaired in the sight of each other. After that, he told Zambur everything that had happened to him from beginning to end. They bid each other farewell, and he let take the news to Ibrahim. Songhur took the news to Malik Mu’in.

‘Chazkarli, who was the brother of the girl [Malik Mah], came, and when he entered it was drunk. After he stopped he said, ‘Sister, can you do something to make Khwarwshm meet with me?’

‘Brother,’ replied Malik Mah, ‘She is smitten with that Iranian, and as long as it is the case, there is no possibility.’

‘Sister,’ he said. ‘We sent Farralhi-Nizhad, who was held captive by us, to Malik Tuyan in Akqargun, and we will get him.’

We tell Malik and Mahat to bring him, the girl said, ‘but you will have to do something to plant love for me in his heart.’

Then someone came from Malik Mu’ins to say: ‘This is no time to get drunk with wine. He is immediately available. You should fetch him to your sister. She summoned Songhur and told him about Said Farralhi-Nizhad and how he got to Akqargun.

Songhur said, ‘In any case have to go.’

On the night that Mahat’s youth was killed by Songhur, Malik Mu’in said to Gharb. You must be watchful and const ated the city. The gate at the house of the one of the aggro of Iran will fall captive to us, his agreed, and that night he drank in drinking wine with his friends in the marketplace. When half the night had passed and the men were resting there he, and his friend got up and looked all over the marketplace. Just then Zambur came into view from afar. They lay in ambush, and when Zambur reached that place they seized him, tied him up, and took him roughly before the guards who were drinking wine. He took him in forward, sat down, and started drinking wine. Then he said to Zambur, ‘Tell the truth. Who are you? where do you come from, and what do you think you’re doing?’

‘I am a stranger,’ he replied. ‘Togemosi’s today I sold out to someone. She detained me and entertained me. I just now set out from there to go to bed when you encountered me.’

Gharb had laughed and said, ‘You don’t know much about the city.’ When he was drunk he ordered his men to hang Zambur upside down. No matter how much Zambur cried and pleaded, the guards were unmoved and kept drinking wine. At last they went to sleep.

As for Mahat, she saw that tvs late and she was watch ing for Zambur to return. When a long time had passed she got up. She put on her gown and went outside the house, looking it through the marketplace until she came to that place. There she saw that someone was suspended upside down and a group of men had been drinking wine. The attendants of the party were scattered, and the participants were lying all over the place. She went forward, and recognizing Zambur, she set him free. Then she drew aside from the door and cut off the head of Sir Gharb’s companion. She hung Gharb upside down in Tawargi’s palace and went back home with Zambur.

The next day the people of the city came and saw what had happened to everyone gathered, perplexed by the sight.

When this disturbing news reached Malik Mu’in, he and his men got very upset. A servant went to Ustad Khahat and said, ‘Ma’kale summons you’.

Ustad Khahat said, ‘The daughter of the king... is his pain. Sometimes she summons us. We go and treat her.’

Ustad Khahat said, ‘How would it be if you did me a favor and took me with you so that I could see the daughter of a king? After all, I came from my village to see this lady in order to get the grief out of my heart. Now that we are staying in your house, I am at your disposal.’

**TRANSLATION FOR CAT.61**

Vol 11; text number 30
The narrator says, ‘When Mahat was looking for Ustad Khahat’s house’[the woman] joined her. They went together to the gate of Ustad Khahat’s house. Mahat got off the donkey and sat in a hallway. Zambur took the saddlebag from the donkey and placed it in front of Mahat, and he also took the baskets of fruit. After that, Mahat went inside Ustad Khahat’s house. She greeted her profusely and said, ‘You will forgive me, for I have brought you only a little fruit. Ustad Khahat embraced her and complimented her. Mahat gave her the baskets of fruit and said, ‘I have brought my husband too.’ So saying, she put her hand in her pocket, took out ten longs, and placed them before Ustad Khahat.

‘What is this?’ asked Ustad Khahat.

‘Should I truly tell you what is wrong with me?’ Mahat asked.

‘Yes, tell me, said Ustad Khahat.

‘I have been feeling sick for several days,’ she said. ‘I wanted to come to town for a few days to get the sickness out of my heart. When we arrived in town my husband said, ‘The place for us to stay is in Ustad Khahat’s house’. So we came here.

‘And you are welcome here,’ said Ustad Khahat.

To Zambur she said, ‘Your wife has much pain. You stay here for a few days. You can tour the town and market.’ Zambur agreed to this. She emptied wooden rooms for him. When night came Mahat went to Zambur and said, ‘We have taken lodging here. Now we need food. We’ll go with you.’ Zambur went out and set forth.

The narrator says that when Mahat flatlined Ustad Khahat and said, ‘Sir, I want to see the beauty of Mahat’s daughter,’ Ustad Khahat acted very kind and said, ‘Mahat, you are like my own daughter. Come with me. I’ll take you there and show you things you have never seen before. I’ll take you into the harem of Malik Na’im, the king of the city of Tawargi. Come now, and we’ll go together to Khwarwshm.’

Ustad Khahat said, ‘Mahat, consider me as one of your maidservants.

In short, Malik and Ustad Khahat put on their veil and went outside.

‘Let me tell my husband not to do anywhere until I get back,’ said Mahat to Ustad Khahat. So saying, she went to Zambur and said, ‘Ayye, you have good news for you. Khwarwshm has summoned Ustad Khahat, and I am going with him. Let us see what happens to Malik Bahri and Zambur here.’

When Mahat went to Ustad Khahat to the door to Khwarwshm’s house, Mahat was astonished by everything of royal luxury she saw until the death of this door to the house. She said Ustad Khahat who the other woman was. ‘She is my sister,’ she told them. ‘She is a hand in my business.’ So saying, she went in, taking Mahat with her.

When they entered, Khwarwshm’s mother said to Ustad
Khatun, Khwanimah is in that room, complaining of a pain in her side. Ustachkhutin went into the room with Mahlaya. When Khwanimah said Mahlaya, she recognized her and smiled. Mahlaya wrinkled her left lip.

"What is the reason for this smiling?" asked Ustachkhutin.

"Lady," said Khwanimah, "I have a pain for which no one knows the remedy, and which no one can treat that person whom I know." 

Ustachkhutin went forward, put her hand on Khwanimah's side, and rubbed it. Just then the queen asked Ustachkhutin whether the other woman was. She is a druggist, she said, and she comes from the city of Aqapugazar. She is a relative of mine. In short, they were there until evening. Khwanimah said, Khutin, when a bit of the night had passed, the pain in her side grew worse. If there is someone who can give me a massage at that time, I will relax down.

"My queen," said Ustachkhutin, "I have a full house of things, and also have guests. I cannot remain here at night.

"I will stay here," said Mahlaya. This, of course, was Khwanimah's object. In short, she kept Mahlaya there, and Ustachkhutin left. When Khwanimah remained until they were alone together, Khwanimah said, Sister, how were you separated from Sher Banu?

"Your queen," said Mahlaya, when they kept you here. Hatami's son Prince Amrul in tkkaha he had they that you put in chains. He sent someone to Sher Banu. Thinking she might have news of you, but she didn't understand that was ordered and ordered the guards to come and find out about you. No one agreed to come. Sher Banu summoned me and told me I accepted and have come to you.

"Are you alone, or do you have someone with you?" she asked.

"Zambur Ayyar is with me," said Mahlaya. "Now tell me your news, and I will tell Zambur Ayyar, and he will send to Sher Banu.

"It was true that they put me in prison," said the queen. But I wrote letters. They finally got me.

Now the narrator says that when Malikul islam had not done battle for several days, one day Khwanimah was acting before him and said. As the king of Shah has been in your prison for some time now. If you release me, maybe he will come near the God-worshippers. He accepted.

The next day the battle drums were sounded and tanks were formed. The Zangi entered the field and killed several from the army of Islam. Then they entered the area and cut him to ribbons. The assembly retired from the field.

Now, there was Malikul islam's son Ghazarfar. He was hopeless in love with Khwanimah. One day he said to Munir, the viceroy. "I cannot die from love of this girl. After I am dead, what will the girl tell me? I cannot die from the secret of the girl."

One day, while the viceroy was searching for his lost son in the city of the army, he came to a village. "I want to eat a little more."

In short, when the conversation grew warm, they applied the knock-out drug. Ghazarfar was thrown into the sea by his people, and Khwanimah was outfitted. The three let them set down with a small and set forth, traveling until dawn. Khwanimah's feet were kitted. Zambur Ayyar said, "You stay here while I go. Maybe I can find a remedy."
The narrator relates that when Malik Tsaidin’s son heard that Khusha was dead...
The guerres who got up from the chair was called Mikael Mustafiz. Sid had glanced at Sheryl, who asked Sid, "Young man, where have you come from and where are you going? What is your name and what do you do in this world?" Prince Sid told him about himself from beginning to end and then offered him conversion.

"Young man," he replied, "until now I have eaten my bread by sorcery. If you desire me at wrestling and can master an exercise stone I have, I will do whatever you say."

The prince stood up, started wrestling with him, and defeated him. Then he went into the forest and mastered the exercise stone. He saw a spring there, and when he asked about it, he was told. This spring has the peculiar characteristics that, if anyone is sick and about to die, if he washes in the spring he will not die for a long time. If anyone has illness and an injury is running, the spring will quickly vanish. However, if anyone drinks water from the spring, wherever there, it turns to blood. The prince converted Sheryl to Islam. Then he went down from the forest and took the girls inside, where they remained for five days in celebration and rejoicing.

Then they got several mounts from Sheryl. Each one got one horse and set out for Ruby Mountain and Raghun Elephant-Nick's fortress.

The narrator says that when Malik Tayyub is dispatched from the island of Kral Mah-Later's Island, they realized that soldiers would have to be stationed around the fortification. He went into the city of Asyeghan. The forty thousand soldiers and Sherald found him. He stated the subservience and was sent to the city. Since there were no provisions left in the fortress, they decided to get out of the fortress. Sherald can make the soldiers go away. He went out with fifty thousand men, leaving Rahsha Water Traveler inside. When Tayrub surrounded them with twenty thousand men, battle broke out. Tayrub brought down the fort with an acrid of blood. Malik submitted with Sherald Shegeri and thousand men, and they defeated the infidels. Tayrub was wounded and fled. However, when Tayrub entered the city, he received word that Malik Naim and Qamar had arrived. He went out to greet them, rewarded them inside, with honor, and gave them a banquet. Just then Tayrub arrived to report the situation. "Tayrub must be kissed before I am born," they said. Four commanders were dispatched. Sid's army had almost been defeated when Malik Bahram arrived with a large army and attacked the infidels. The drums of retreat were sounded.

The next city, Ibrahim was called with his entire army, and they met each other. The guerres beat the battle drums. Mahavan Elephant-Nick went into the field and murdered thirty men. Then Malik Bahram went out and overthrew him. Mahavan's son Minh was out and was killed. When he had killed thirty-one men, the armies retreated.

TRANSLATION FOR CAT 65
Volume 11, text number 80
MAK-Austrian Museum of Applied Arts/Contemporary Art, Vienna, Austria, ISBN 87058

The narrator says:

"The army withdrew, and the next day, Wine Gold Belt quietly passed by. Malik Bahram went out and seized him. Malik Gold-Hat went out and..." "Malik, I want to see you."

The prince offered the captives a chance to convert. They became Muslim. The Guerres, however, thought that they would be better to launch a surprise attack on the army of Sid. Zambur Ayyar brought word of this. Sid said, "We must take Malik, Bahram, and all the men that deserted from the camp."

The guerres came. There was battle until day, in the end defeated the guerres, he died, and Film-Ajaqgar. The men of Islam got a lot of tribulation. When Malik Naim and Malik Tayyub arrived at Asyeghan, Kral Mah-Later's army came bearing a letter. The contents were as follows: To Malik, the house that you sent our daughter and her with. Now I am here with the entire army to destroy him. Malik Tayyub rejoiced and honored the emissary greatly. The next day an emissary from Malik Shafi came from Sharafiyah in search of Khwarizma.

"Khwarizma is in the hands of the Guerres-worshippers," he said. "Send an army led by men from our side."

Just then Malak Ayyar arrived and bowed his head before Malik Tayyub, saying, "When the sun rises, the army of the Guerres-worshippers will come. Malik Qamar lowered his head and sank into contemplation. Malik Naim said, "Malik Qamar, do not worry, for whatever is fated will be willing to be."

Malik Tayyub replied, "Malik lahir, you have assured that I have summoned so many soldiers that after a few days there will be no trace of the army of Guerres-worshippers."

The next day, when the bright sun illuminated the dark camp, the army of Islam had arrived and the two forces met. The sun illuminated the other side of the camp. Malik Qamar went out. Prince Sid said out and killed him. But the time had been brought down seven men and stirred up a lot of dust. Malik Naim and Malik Bahram arrived with sixty thousand men. When he saw Prince Sid, the dust went out and swore up until nightfall, when he withdrew and the armies immobilized. Malik Tayyub gave a banquet for Malik Qamar.

The next day the battle drums were sounded. Once again the armies drove up their ranks opposite each other. Kral Mah-Later went out and called for MalikNaim and MalikNaim. The armies withdrew. Malik Naim and Malik Qamar and Malik Bahram went out to visit Malik Taim. It was mistaken when he died of the wound he had received. The guerres mounted him. Malik's men took his coffin and set out for their island.

Malik Tayyub said, "Malik Qamar, is there any guerres who can kidnap Ibrahim?"

"That is a job for Mahal," said Qamar. They summorred him and explained the situation to him.

"My lord, said Malik, I would have been able to kidnap him, but now their army is too strong. I can do nothing."

Tayrub said, "Malik Qamar, I had an angel called nekkah. He would have been able to kidnap Malik Naim and bring him in I sent him to Kral Mah-Later's Island."

"What have I done to you?" asked Qamar.

"Nothing," Malik Tayyub answered him.

"I saw something that has to be done to remove them," said Malik Qamar. "What?" they asked.

"I saw the silence of the lighthouse, the crocodile," said Qamar. "Maybe we can remove them."

The next day the battle drums were sounded and the armies began to move in vengence. Fully armed, they lined up opposite each other. A guerres stepped into the field, and Ibrahim went out and killed him. The guerres attacked all at once and battle broke out. Malik Qamar was taken captive. The armies withdrew. Malik Naim was very worried, but the prince pulled back and entered the court. Summoning Malik Qamar, he offered him a chance to convert. He became Muslim and of fear. Songur Bahram went out that day, when Malik Qamar went out with his court and whispered something into Qamar's ear. When Songur appeared, Malik Qamar put Mahus to fight Songur and withdrew to report to Prince Ibrahim that he had panicked. The news of Qamar's arrest was reported to him by Mahus Ayyar.

TRANSLATION FOR CAT 66
Volume 11, text number 81
Rare Book Department, John Frederick Lewis Collection, Free Library of Philadelphia, MZ

The narrator says that when the news of the imprisonment arrived, Malik Timar, Malik Tayyub, and Malik Naim were very concerned and began to wonder how their engagement with the God of Guerres-worshippers would turn out. Namos Ayyar entered and said, "Malik, you must travel together, and Malik Qamar, who has come, will take care of Malik and Mahabat both became since the king of the guerres and sent a messenger to Sharafiyah to Malik Shafi, who also came with much tribute and became Muslim. The city of Asyeghan was also made in Asyeghan, and a noble..."
TRANSLATION FOR CAT. 40
Volume 11, text number 83
MAX-Austrian Museum of Applied Arts/Contemporary Art, Vienna, a. u. 87ff.115

The narrator says that when the sources left Bakhtal at the gate to Zumunud Shah's court, a chamberlain entered and told sayyid Shah that Khwaja Bakhtal had come. "It is Umar Ayyar," said Humzah.
Sabtujay arose and said, "Send for him."
When Bakhtal came in and saw Bakhtal, he became confused because Shah Arslan Khan had ordered Humzah to drag [1] him into Cutbakh. He arose in anger, picked up a mace, and hit Bakhtal on the head with it. He cried out, "I shall cut off my head."
Khwaja Bakhtal said, "He is nothing."
He then chided his father and picked up a mace, and hit Bakhtal on the head with it. He cried out, "I shall cut off my head."
Khwaja Bakhtal said, "Tell him I am ranked among the worthies."
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Khwaja Bakhtal said, "Tell him I am ranked among the worthies."
The man asked, "Where are you from?"
"From Amrit," answered Umar. Then he asked him about himself.
I am called Muzammil ibn Najar, he said. My house is also in Amrit. I had a Kamhadian summoned me in Amrit. I went and joined his service. It has been three years since I left my house, but no matter how long I tried to get jamshid to let me go, he wouldn't let me go. Now, when the God-worshippers' cry went up, I gave him leave to depart. When the caravans drew near I forgave them. For that reason they went overearlier, but I have sent someone forward."
Umar put forward his hands to receive his bread and gave Khwaja Muzammil the surgeon a handful of silver. He had gone to the village to buy fruit; he said to the sergeant there to bring what I bought; I myself set out for home.
Khwaja Muzammil took the raisins, ate them, and fell unconscious. Umar hid him in a place that was very well hidden, and where the army and servants would be safe. He took him on his form, and waited until the sun went down, then he hired six pack animals, loaded them up, and entered the city of Amrit.
Umar brought to Khwaja Bakhtal the fruit and became acquainted. and Ay-Temir rented a house.

TRANSLATIONS FOR CAT. 71
Volume 11, text number 84
The Art Gallery of Art, Smithsonian Institution, Washington, DC. Purchase 1960.15
The narrative continues thus:
When Khwaja Umar [i] came to Amrit on the cause of Muzammil the surgeon, he headed for the city of Amrit, but he did not know in the slightest where his house was. On the way, riding his horse, with that bag he was holding behind him, until he reached the city and Khwaja Muzammil's men appeared. As soon as the news of Khwaja Muzammil's arrival was delivered by the merchants, his friends, children, and relatives went out to greet him. When they saw the Khwaja from afar, they rejoiced, got on their mounts, and threw themselves on the ground. Khwaja Umar also got off his horse and ran forward, embraced the merchant, and said, "Now that I have you, all is well."
Khwaja Muzammil said: I am observing Zoroaster's fast. They picked up the truth, and asked Khwaja Muzammil how he was. Yes, said Umar. Naib-ik Ahteran had a serious illness. When he summoned me from Malik Zurdabshah, Malik sent me. When I went before them, they treated me as a god. I brought him. I kept him for three years, but now that the renown of the God-worshippers has spread, I gave him leave to depart and sent much booty along with me. When the caravan got near here, I looked for my house. "Khwa'ja," his friends said, We are in favor with the God-worshippers; they are mighty victorious, and all the tailkans that have been used have been broken by the God-worshippers' magicians. In every battle they have ended up in victories and successes. The sorcerers have seized several of their renowned champions and imprisoned them in Zurdabshah's dungeon. They have stationed Malik-i Ahteran in the city, and now Zumunud Shah has sent Irama Nizarshah and a group of ogdans to guard the champions lest Umar Ayyar attack."
"Khwaja Muzammil said, 'what sort of person is Umar?" The men told him what they had heard from him. Khwaja shook his head, mounted with his friends, and went into the city. When they reached the gates of his house, the men said, "Khwaja, we will be at your service. Go home now and rest."
With this, the sergeant rode out of the house and fell at Malik's feet. Umar realized that this was Muzammil's house. He dismounted. The neighbors came, and there was a huge uproar in the quarter because Khwaja Muzammil the surgeon had come from Amrit after three years.
However, when Umar went into the house, and the people of his household surrounded him left and right, Khwaja Umar saw that the house was decorated. He rejoiced.
In short, fast was broken, but he did not eat anything. That night he slept in his wife's bed. When it was day, his wife asked him, "What was the affair?" The wife of Arslan said, "does not agree with strangers," he said as she showed her feet. She was ashamed and sank into thought. Don't worry," said Umar, "for I will think up something for you."
The next day all the goods and items he had brought from Amrit armed. Umar said to Malik Iqbal, who was disguised as his squire 'Tolder,' the goods have arrived. Be easy of mind. Take these things to Zumunud Shah's camp, and tell the merchants that Khwaja Muzammil has arrived and given these things to repay your favors."
That night, in the city. During these three days that I was in Amrit I had to borrow a lot. Now I will sell these goods."
In short, Khubat took them, and Khwaja Umar borrowed much from the wife and children and from the merchants and gave it to Khubat, where he sent off his son to inform that anyone who had a pashan should come to be treated. People flocked to him in because Amrit were all sorcerers, and toothaches, headaches, earaches, sore eyes, and feet were common. There was not a single skilled physician. When they heard that Khwaja Muzammil the surgeon had come, all gathered around him. In short, everyone who had a pain told him about it. He gave them medicine recol of his ogdan's salve, and two days later they all died. The Khwaja left Muzammil's house in the middle of the night, woke [the wife] Khwaja Muzammil up, and gave him his horns. He went home, but he was attacked by the people, who were shouting, "Why have we received medicine and killed them?"
Friends, [they] yell. I have no knowledge of this. I have just come home after an absence of five years. But you dragged him to his house of Malik Zurdabshah and cried out against him. Zumunud Shah heard their cries and said to Khubat, 'Summon Khwaja Muzammil.' When he came in, he was asked about what was happening, and he explained. He realized that it was Umar. The merchants also cried out, 'He borrowed a lot of money from us. It's doing good. The news spread throughout Amrit.'

Volume 11, text number 85

The narrator says that when Zumunud Shah was sorely pressed by Umar, he said to the scribes, 'Can you think of some way of dealing with Umar?"
Of course, they said. Malik Zurdabshah the magician sent some scribes into the Amriti camp to work the magic. They took away the most renowned champions like sand-fu'ah, sid-sand, sid-padishah, sid-suby;i and Qamis. When said Malik Zurdabshah was informed of this situation he was very disturbed. He summoned Khwaja Umar and said, 'Ayer. And out of what they have done to the champions the sorcerers have taken away.' Umar said: Our ogdans are weak. They are not able to destroy the large Amriti army."

The Art Gallery of Art, Smithsonian Institution, Washington, DC. Purchase 1960.15

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The Art Gallery of Art, Smithsonian Institution, Washington, DC. Purchase 1960.15
THE AMIR gave her a province, and she gave the city of Asfall to Malik Marzban, and hermed Khwaja Mirwas the surg-

on military governor of the city because he had suffered much loss on account of Khusraw. The Amir sent Khusraw to Asfall to Khusraw Buzurg to test him. Khusraw Buzurg, telling him to find out whether he wanted to marry the girl who was Zarudshat’s grand-
doughter or not. Khusraw went and asked. He did not accept. Azada Jash Fullanak came and stoke Khusraw away by magic. The next day the world conquering Amir, who was worried over Khusraw, grew even more worried on this account. Amir said: ‘It’s the talk of Azada Buzar. .

But the daughter of... and Hamid escaped that night, they traveled for seven days, then one night, they let their horses graze. When the girl arrived at the city, she could not find her horse. She went there. Hamid wondered if it was her son. He mounted his horse and rode until sunrise. A gaolkeeper also caught it with his hoss. A rider appeared. They grabbed and Hamid pulled the rider from his horse. As he was about to binow him, the rider said, Anyone you pull up from the dust you must throw. Hamid put him back on his mount, and the rider’s feet fell away. It was a gaol rider at the harem. In search of the girl came nearly five hundred men who bowed to her. ‘Oh, you’, she said, ‘our home is nearby. We, Hamid set out. He spotted several tents. The girl went into one of them. After a time she sum-
mermed Hamid and asked about him. ‘I am a merchant’, he said, ‘but I have been separated from my companions.’

‘Stay with me’, she said, ‘until you find news of your friends.’ ‘Tell me about yourself’. Hamid said. ‘This is our kingdom of Venus. She said, and my father is the king of this realm. My name is Sun-Cheek. The girl had a garden into which they settled. One day a messenger came to say, ‘Your mother is coming.’ ‘Stand for a time among my servants’, the girl pleaded with Hamid.

When the mother came she said Hamid, ‘A group of merchants came, the girl explained, and brought this slave from them.’ He is not suitable for you. The mother said. ‘I’ll buy him from you for a double the price you paid. The girl said nothing. Since the mother had fallen in love with Hamid, she stayed there and gave a party. However, when the king went into his harem and could not find his wife, he asked about her. He was told that she had gone to see her daughter. The king had an opal sent to find out, where his wife was and to summon her. When the opal got to the garden gate, the gate was locked. He went over the wall and saw the mother and daughter giving a party, and in the midst of the assembly was a handsome youth. The opal waited patiently until it passed the time for sleeping. He saw that the youth’s place was outside. At midnight the girl left her mother and went to the youth’s embrace. The opal waited until it was day, and then he informed the mother. She asked her daughter, who became worried. The woman had the opal given another thousand ladies. The girl went and informed the king, who had two men eating Zangis he sent. Hamid killed them both. The king was informed. He sent Chupis, who kidnapped Hamid. When he was brought before the king he was made to swear: I am called Hamid Ruby-Chek, he said. I am the son of Malik Qusam. What has that girl done to me? He was thrown into chains. The next day when he was brought before the king, and informed the girl, she grew impatient and said, ‘O queen, this Zangi has enticed with Hamid to love in is life. With me, if you scour it, I will kill him and release Hamid.’ With permission she left. When she came she rendered everyone unconscious, cut the Zangi’s head off, and rescued Hamid. When the king found out about it, he said to Chupis, ‘Go get news. We found Hamid in a garden. The queen informed him. Two commanders were sent with two thou-
sand men. When they arrived, Hamid killed one of the com-
mmanders, and the other became a Muslim.

The narrator says that Mirhakheh kept traveling, and after two days she saw several tents. When she went forward she saw a group of girls of the utmost beauty. They summoned her. She went forward. She saw a girl who was served by the others.

A girl like a gorgeous glowering lady in the midst, the others like moth circling around her. Mirhakheh bowed. The girl asked her about herself. ‘I am the son of a merchant’, she said. ‘She asked her name. ‘My name is Mirhad’, she said. ‘One tight the others dispersed. She lay asleep with killing, and my voice carried me off the road and far from my friends, I was looking for them when I came across you.’

The narrator says that this girl is the daughter of Malik Kharshavaz, known as Khusraw, the ruler of the realm of Khusraw. He possessed nearly three hundred thousand women of shiny hair. The daughter’s name was Asfall Buzar. When she had been informed of Mirhakheh’s situation, she said, ‘Young man, don’t worry. Stay with us until your friends are found.’ Asfall Buzar was the faneque of Khusraw. She refused to set eyes upon any man, and Khusraw didn’t have the courage to say anything about it. Khurshavaz had only this one daughter, and he loved her very much. One day she was sitting in her garden and Khurshavaz went into his court when a messenger entered and said, ‘Long live the king!’ He delivered a letter to Khurshavaz, and when he read it he realized that Khusraw had written saying, ‘Kharshavaz, be it known to you that my son Khusraw is gravely ill. If you could send Asfall Buzar to his sick bed, it would be good for him to gaze upon her beauty in his last moments.’

Khurshavaz became very upset and sent the letter to Asfall Buzar. When she was apprised of the contents of the letter she rejoiced, although she showed herself to the people as very concerned and upset. Several days later, Asfall Buzar received news that Khusraw had died and she went out mourning. When the sad news spread throughout the realm, Khurshavaz also went into mourning. Mirhakheh saw that Asfall Buzar was really happy that Khusraw had died. After a while the girl’s mother came and took her out of mourning. Asfall Buzar summoned Mirhad, and told, ‘I was about to go mourning. If you come, you will be good. The next day Asfall Buzar went out to hunt with a group of the elite companions, and she took down prayers in all directions. Finally two gazelles appeared. Asfall Buzar galloped after the gazelles, and Mirhakheh accompanied her as the two of them went far from their people. Asfall Buzar scared one of the gazelles and demented to cut it’s head. Mirhakheh went after the other gazelle, which had escaped, but a far as she galloped she couldn’t catch it. Night fell on the plain. Asfall Buzar returned to other people and asked what had happened to Mirhakheh. ‘He hasn’t come’ they said. Very worried, she went into the garden. When Mirhakheh had gone very far in the chase, night fell on the plain. She kept on going until daylight, when she had reached the edge of the sea. There was a ship sailing by, but no matter how much she cried out, the ship would not turn back. However, when she promised her horse to the captain, he brought it to the shore, and Mirhakheh gave him her horse. She got on the ship, but then the sea became turbulent. The sea was so fast of water as anything else, and the people were in a situation bad as they are now. The ship struck a rock and broke apart. All were drowned, but by chance Mirhakheh clung to a piece of wood. Floating on the surface. After two days he reached the shore. She thanked God and went onto the island. As she looked around she spied a nephew in the distance. There were ten young men and one old man in the boat. When they got out of the sea and their eyes fell upon Mirhakheh and they realized she was a girl, they all desired her and started fighting over her. Mirhakheh saw that the death in their midst was saying

TRANSLATIONS FOR CAT. 25, 26 AND 27

VOLUME 17, TEXT NUMBER 91

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WHEELER M. THACKSTON
nothing, but was attempting to stop them from fighting.

"Friends," said Milhdukh, "there is no need to fight. I will shoot an arrow, and we will accept whatever brings it back first. They agreed to this.

"The narrator says that Milhdukh was an extremely good archer. They young men turned to Milhdukh and said, "All right, shoot the arrow." She shot, and the young men ran off after it. The old man turned to Milhdukh and said, "Why your beauty, what are you planning?"

"I thought I would get in the boat and escape," she said. The old man was highly pleased by this. Milhdukh got into the boat, and they set out.

One of the young men was a better runner than the others, and when he brought the arrow he found no trace of the old man nor the girl, so he went out in search of the others. When they returned and could not find her, they searched the seas.

Moreover, Milhdukh and the old man, whose name was Baharan, went to the island where his home was. When he took Milhdukh home, his ill-tempered wife disbelieved her. She raged at her unconsciousness, and put her in a chest. Then she gave the chest to a slave to sell. The slave put it in his back and went through the market, saying, "Who will take a chance and buy this chest?" Wherever he went, it would make a wish, and wherever he did not buy, it will repeat.

The people were astonished, but there was a rich merchant in that city who was a slave in rings doors in their ears. With his help, they were able to buy goods from the slave. After that, he took the chest into a chamber and opened the lid.

A girl she saw unraveled in beauty, renowned across the horizons like the sun. Wherever she saw her, she was struck and made acquainted with great and foul praise. Annoyed, restless, and stricken by her, and with one glance he was charmed.

When the merchant asked her what had happened to her, Milhdukh said nothing. She said, "I bought you for a thousand dinars," said the merchant. Milhdukh asked for a few days' respite. There was a room upstairs where Milhdukh lived, and the four maidens lived downstairs. When they came before Milhdukh they were astonished by her beauty and were too ashamed to remain in her presence. Milhdukh also said nothing to them and always watched them and was on guard against them.

One day the four maidens had a thought. Together, "This girl is going to be in the master's service," they said. We will have no honor or respect. We will do away with her as soon as possible. We would be our worst interests. Since the women were feeble-minded, they decided to put poison in her food. One day when Milhdukh was seated upstairs, they cooked some food, poured poison on Milhdukh's plate, and took it to her. She raised an outcry, saying, "My sisters, I have neither done anything immoral to you nor have anything to do with you. Goodrill, Why have you poisoned my food? Do you imagine that I will live by my misdeeds?"

I got separated from her on a hunt. I reached the edge of the sea and gave my horse to a ship's captain. By chance, this ship foundered, and I was a piece of food. After two days, I reached an island. There I saw two young men and an old man. There was an argument over me. I shot an arrow, and the young men went running off after the arrow. I got into a boat with the old man and came to this island. An old woman did such a thing to us. Will you put poison in my mouth?"

The maidens were very ashamed and apologized profusely. "Bring me a horse and arms," she said, "so that I can be on my way."

Lily, they replied, you are our queen and set us away. "I have lost a jaw," said Milhdukh, and I am in search of it I cannot find it."

In short, they brought her a horse and arms. Milhdukh put on a man's arm, mounted the horse, and rode. In search of a boat, two days later she set sail, and set sail in search of a boat. Her path lay across an endless, waterless landscape. A wasteland, a place filled with terror. At every step a hundred different afflictions.

The air was like the air of hell, the ground was rocky, very magnetic. Instead of red tulips in that epoch was... stained with blood.

Milhdukh had grown very weak, and her home was exhausted, but she went on this day. The next day she emerged from the desert and came to a spring. She went to a spring, and there she rested. She looked at the spring, and it was a thin and thankless God. However, she was thinking of Hamid and saying, "Oh, Lord, what can have happened to Prince Hamid Ruby Okali?" She let the horse go down the field, and after a time she mounted and headed to the wilderness.

From afar a tall tree came into view, and she headed toward it. As she drew near, she saw two nobles standing at the base of the tree. They were standing and talking. They came closer, and she saw young man who had thrown an old man to the ground and was sitting on his chest and holding a diamond-colored dagger ready to cut his head off. The old man was still alive, and she cried, "My beautiful, what are you doing with this?"

The young man looked back, and his gaze fell upon Milhdukh. He beheld a young woman of unsurpassed beauty, mounted on a horse, dressed in man's clothing, and bearing down on him, sword unsheathed. The young man got up in a hurry and ran toward Milhdukh. That beauty mentioned the God of the world and brought her sword down across his chest. He let out a roar and crumpled. The old man got up kissed Milhdukh's ship, and apologized profusely.

TRANSLATION FOR CAT. 17

Volume 11, text number 3
HM, Cambridge University, 2004-2008

The waver of this nest of secrets speaks thus from behind the curtain:

When Prince Hamid Ruby-Tunci... [If you do not appear at the court and exceed the threshold, I will rip your ears from your head].

Kau said, "Prince, an amazing honor's nest..."

... but since you are afraid of him I'll deal with him first. Kau rejoiced, and they revealed. However, when Mahvil came to Khizzam and told about it, He had a brother named Thamul. He summoned him and said, Take two thousand men, and bring Iran and Khuzan, kings and next best..."\n"Mahvil Man-Later, Mahvil's son Qaran, Farsanwai Masrir, Tabo son of Samsam, and As-Dragun...Agin got busy readying to arms. Khizzam entered the harem and... hasn't happened for the IRAN are still green, and this one and that one have broken Solomon's seal."

I have dispatched two hundred thousand men," he said. After Barun was extremely clever. Father, he said, "I want to go too!"

There is no need for you to go," he said, but she insisted and her father finished with him. Meanwhile, Hamid was out hunting when Shuja Qabar, whom Kau had made Muslim, arrived and told of the army. Kau entered the army, and took it over, and came out with the whole army. The leader, Samir Lion-heart, rode near them.

A few days after they arrived, and behind Samir was a tall woman with twenty thousand men, and behind him was Kau's son Samir's son Khaham, Shams and Shamsa Banu with thirty thousand horsemen. Behind them was a woman named Thamul. They had 28 sides covered, Hamid said, "Someone must be sent on an embassy."

Samir bowed and accepted it. When the news reached the guards that an ambassador was coming, they all gathered at the court. Aifar also dressed herself as a man and took a seat near her uncle. When Samir came in, he greeted them and he was seated in an honor on place. After drinks and food, they asked him on what mission he had come. They asked a letter that said: "Become Muslims, otherwise I will destroy you."

This is sworn in with a vain pride," said Aifar, "because he wants not met anyone who could chastise him properly. We will show him a thing or two with our blade in combat."

A Bosnia has made such a claim, said Samir, "But they all false."

"God, " said she, and -cost speaking nonsense," in short, they gave him leave to withdraw. When he came back to Hamid, and said that next to Thamul Cat-Lye was seated a boy, in whose chin is a chum that would put the sun to shame. He spoke roughly, Kau said, "It is not unlikely that he is Khamzam's son."

In short, the next day all armies drew up their ranks on the battlefield. From the prince Shamsawar Baktani, and he had killed five of Kass's soldiers when Chantas the Maal, a member of Hamid's retinue, entered the field and squashed him with a blow of his club. He had defeated twenty-eight men. Malik Thamul Cat-Lye cried said, "May all that has happened to us! All were standing watching when Thamul's son. Saffam Elephant-Dogger, entered the arena and stood in front of Chantas. Chantas killed that guerrier's horse, and they began to wrestle. Thamul feared. Sounding the drums of victory, both armies retired from the field. Hamid rewarded Chantas greatly."

The next day battle lines were formed again. From the guards Samir's son Tant entered the field and had bested seven of Hamid's men when Hamid took the field, and cut him in two. Just then, Aifar came onto the field veiled. They fought until noon and were still standing against each other. After Barun... When they brought her forward, she threw off her veil, and Hamid saw. A beauty, for beyond the borders of humanity, the like of which none had seen among men or women.

Losing his head, he fell miserably in love.

TRANSLATION FOR CAT. 18

Volume unknown, text number 66

The tiler of this elaborated tale draws upon the string pens of rubies:

When that battle tried to watch, iron was of strength, that all fighting beat. Malik Rajausin with the sun-worshipper, with the strength of his arm unswerving, and valiantly threw Zummurud Shah the Wayward and twenty and twenty outlaws into the air, a cheer arose from the entire army, and all praised the strength of the champion of the age. The sun-worshippers beat their drums, and the sound of their solar battle-cry reached the celestial sphere. Malik khan has thrown Zummurud Shah into the dust!

With the breath knocked out of him, Zummurud Shah was bound. Then he pushed his hand on Malik's head and face and praised him as al of Zummurud Shah's champions and Malik Malsal assembled. Zummurud Shah looked and saw all the people of the city of Faraghusha were standing on the tops of tall buildings, on the mountains, on the walls of Alassandarr and on the hills, and when their gaze fell upon that adept warrior, they began to shout. Malik Rajau bowed his head. When Khwaaj Baktani saw such strength in Malik Shah, he was confused and set out for Harram, to whom he said, Prince, it is no good to me. We must be from the family of Amiz Hamza Shah-Qiran; otherwise in the realm of the east such strength did not exist in Tahnasp.