

## CHILDHOOD

Now this vizier had many enemies, who envied him his high place and still sought to do him hurt, but found no way thereunto, and God, in His fore-knowledge and His fore-ordinance from time immemorial, decreed that the king dreamt that the Vizier Er Rehwan gave him a fruit from off a tree and he ate it and died. So he awoke, affrighted and troubled, and when the vizier had presented himself before him [and withdrawn] and the king was alone with those in whom he trusted, he related to them his dream and they counselled him to send for the astrologers and interpreters [of dreams] and commended to him a sage, for whose skill and wisdom they vouched. So the king sent for him and entreated him with honour and made him draw near to himself. Now there had been private with the sage in question a company of the vizier's enemies, who besought him to slander the vizier to the king and counsel him to put him to death, in consideration of that which they promised him of wealth galore; and he agreed with them of this and told the king that the vizier would slay him in the course of the [ensuing] month and bade him hasten to put him to death, else would he surely slay him. Then they brought the raft before him and I said to him, 'O my lord, I am in thy hands, I and all my good.' He looked at the raft and seeing therein jacinths and emeralds and crude ambergris, the like whereof was not in his treasuries, marvelled and was amazed at this. Then said he, 'O Sindbad, God forbid that we should covet that which God the Most High hath vouchsafed unto thee! Nay, it behoveth us rather to further thee on thy return to thine own country.' So I called down blessings on him and thanked him. Then he signed to one of his attendants, who took me and established me in a goodly lodging, and the king assigned me a daily allowance and pages to wait on me. And every day I used to go in to him and he entertained me and entreated me friendly and delighted in my converse; and as often as our assembly broke up, I went out and walked about the town and the island, diverting myself by viewing them. When this came to the king's knowledge, he despatched troops in pursuit of Zourkhan, to stop the road upon him, whilst he himself went out and overtaking the vizier, smote him on the head with his mace and slew him. Then he took his daughter by force and returning to his dwelling-place, went in to her and married her. Arwa resigned herself with patience to that which betided her and committed her affair to God the Most High; and indeed she was used to serve Him day and night with a goodly service in the house of King Dabdin her husband. An if my substance fail, no one there is will succour me, i. 6. ?STORY OF THE OLD SHARPER. ?THE DISCIPLE'S STORY. ? ? ? ? All things, indeed, that betide to you are fore-ordered of God; Yet still in your deeds is the source to which their fulfilment is due. The Twenty-fifth Night of the Month. 159. The Man of Upper Egypt and his Frank Wife dcccxciv. ? ? ? ? A fire in mine entrails burns, than which the fire of the hells denounced For sinners' torment less scathing is: it seeketh me to slay. ? ? ? ? b, The Merchant's Wife and the Parrot dcccclxxx. ? ? ? ? What had it irked them, had they'd ta'en farewell of him they've left Lone, whilst estrangement's fires within his entrails rage amain? Then she cast the lute from her hand and wept till she made the Lady Zubeideh weep, and she said to her, "O Sitt el Milah, methinks he whom thou lovest is not in this world, for that the Commander of the Faithful hath sought him in every place, but hath not found him." Whereupon the damsel arose and kissing the Lady Zubeideh's hands, said to her, "O my lady, if thou wouldst have him found, I have a request to make to thee, wherein thou mayst accomplish my occasion with the Commander of the Faithful." Quoth the princess, "And what is it?" "It is," answered Sitt el Milah, "that thou get me leave to go forth by myself and go round about in quest of him three days, for the adage saith, 'She who mourneth for herself is not the like of her who is hired to mourn.' (29) If I find him, I will bring him before the Commander of the Faithful, so he may do with us what he will; and if I find him not, I shall be cut off from hope of him and that which is with me will be assuaged." Quoth the Lady Zubeideh, "I will not get thee leave from him but for a whole month; so be of good heart and cheerful eye." Whereupon Sitt el Milah was glad and rising, kissed the earth before her once more and went away to her own place, rejoicing. ? ? ? ? Parting hath sundered us, beloved; indeed, I stood in dread Of this, whilst yet our happiness in union was complete. ? ? ? ? My patience underneath the loss of friends and folk With pallor's sorry garb hath clad me, comrades dear. ? ? ? ? For 'twixt the closing of an eye and th'opening thereof, God hath it in His power to change a case from foul to fair. (Quoth Abdallah ben Nan) So I became his boon-companion and entertained him by night [with stories and the like]; and this pleased him to the utmost and he took me into especial favour and bestowed on me dresses of honour and assigned me a separate lodging; brief, he was everywise bountiful to me and could not brook to be parted from me a single hour. So I abode with him a while of time and every night I caroused with him [and entertained him], till the most part of the night was past; and when drowsiness overcame him, he would rise [and betake himself] to his sleeping-place, saying to me, "Forsake not my service for that of another than I and hold not aloof from my presence." And I made answer with "Harkening and obedience." 71. Haroun er Reshid and the two Girls ccclxxxvii. When Hafizeh had made an end of her song, El Abbas said to her, "Well done! Indeed, thou quickenest hearts from sorrows." Then he called another damsel of the daughters of the Medes, by name Merjaneh, and said to her, "O Merjaneh, sing to me upon the days of separation." "Harkening and obedience," answered she and improvising, sang the following verses: ? ? ? ? If they could hearken to Azzeh's speech, as I, I hearken to it, They straight would humble themselves to her and prone before her fall. Now this letter was written with ultramarine upon the skin of the hog-deer, the which is goodlier than parchment or paper and inclineth unto yellow, and was to the following effect: 'From the King of Hind, before whom are a thousand elephants and on the battlements of his palace a thousand jewels, [to the Khalif Haroun er Reshid, greeting]. To proceed: (209) we send thee some small matter of presents, which do thou accept and be to us as a brother and a friend, for that the love of thee aboundeth in our heart and we would have thee to know that we look to thee for an answer. Indeed, we are sharers with thee in love and fear, ceasing (210) never to do thee honour; and for a beginning, we send thee the Book of the

Quintessence of Balms and a present after the measure of that which is fallen to our lot. Indeed, this is unworthy of thy rank, but we beseech thee, O brother, to favour us by accepting it, and peace be on thee!'.34. The Imam Abou Yousuf with Haroun er Reshid and his Vizier Jaafer ccxcvi. When King Shah Bekht heard this story, it pleased him and he bade the vizier go away to his own house..70. Khusrau and Shirin and the Fisherman dclvi. Calcutta (1814-18) Text. 183. Then the prince rose to him and embraced him and kissed him and entreated him with honour. Moreover, he seated him in a chair and bestowed on him a dress of honour; and he turned to his father and said to him, 'This is the king who pardoned me and this is his ear that I cut off with an arrow; and indeed he deserveth pardon from me, for that he pardoned me.' Then said he to Bihkerd, 'Verily, the issue of clemency hath been a provision for thee [in thine hour of need].' And they entreated him with the utmost kindness and sent him back to his own country in all honour and worship Know, then, O King," continued the youth, "that there is no goodlier thing than clemency and that all thou dost thereof, thou shalt find before thee, a treasure laid up for thee." .100. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dclvi. When the Khalif heard these his verses, he was moved to exceeding delight and taking the cup, drank it off, and they ceased not to drink and carouse till the wine rose to their heads. Then said Aboulhusn to the Khalif, "O boon-companion mine, of a truth I am perplexed concerning my affair, for meseemed I was Commander of the Faithful and ruled and gave gifts and largesse, and in very deed, O my brother, it was not a dream." "These were the delusions of sleep," answered the Khalif and crumbling a piece of henbane into the cup, said to him, "By my life, do thou drink this cup." And Aboulhusn said, "Surely I will drink it from thy hand." Then he took the cup from the Khalif's hand and drank it off, and no sooner had it settled in his belly than his head forewent his feet [and he fell down senseless]..My flower a marvel on your heads doth show, ii. 254..88. The Thief turned Merchant and the other Thief cccxcviii. Reshid (Er) and the Barmecides, i. 189..? ? ? ? ? Midst colours, my colour excelleth in light And I would every eye of my charms might have sight..? ? ? ? ? a. The First Old Man's Story ii. When they had made an end of pious wishes and congratulations, they besought the king to hasten the punishment of the Magian and heal their hearts of him with torment and humiliation. So he appointed them for a day on which they should assemble to witness his punishment and that which should betide him of torment, and shut himself up with his wife and sons and abode thus private with them three days, during which time they were sequestered from the folk. On the fourth day the king entered the bath, and coming forth, sat down on the throne of his kingship, with the crown on his head, whereupon the folk came in to him, according to their wont and after the measure of their several ranks and degrees, and the amirs and viziers entered, ay, and the chamberlains and deputies and captains and men of war and the falconers and armbearers. Then he seated his two sons, one on his right and the other on his left hand, whilst all the folk stood before him and lifted up their voices in thanksgiving to God the Most High and glorification of Him and were strenuous in prayer for the king and in setting forth his virtues and excellences..? ? ? ? ? Exalted mayst thou be above th' empyrean heaven of joy And may God's glory greater grow and more exalted aye!..? ? ? ? ? Oft for thy love as I would be consoled, my yearning turns To-thee- ward still and my desires my reason still gainsay..Some with religion themselves concern and make it their business all, i. 48..? ? ? ? ? Favour or flout me, still my soul shall be Thy ransom, in contentment or despite..Now it was the enemy's wont, at every year's end, to bring forth their prisoners and cast them down from the top of the citadel to the bottom. So they brought them forth, at the end of the year, and cast them down, and Melik Shah with them. However, he fell upon the [other] men and the earth touched him not, for his term was [God-]guarded. Now those that were cast down there were slain and their bodies ceased not to lie there till the wild beasts ate them and the winds dispersed them. Melik Shah abode cast down in his place, aswoon, all that day and night, and when he recovered and found himself whole, he thanked God the Most High for his safety [and rising, fared on at a venture]. He gave not over walking, unknowing whither he went and feeding upon the leaves of the trees; and by day he hid himself whereas he might and fared on all his night at hazard; and thus he did some days, till he came to an inhabited land and seeing folk there, accosted them and acquainted them with his case, giving them to know that he had been imprisoned in the fortress and that they had cast him down, but God the Most High had delivered him and brought him off alive..Presently a villager passed by [the pit and finding] her [alive,] carried her to his house and tended her, [till she recovered]. Now, he had a son, and when the young man saw her, he loved her and besought her of herself; but she refused and consented not to him, whereupon he redoubled in love and longing and despite prompted him to suborn a youth of the people of his village and agree with him that he should come by night and take somewhat from his father's house and that, when he was discovered, he should say that she was of accord with him in this and avouch that she was his mistress and had been stoned on his account in the city. So he did this and coming by night to the villager's house, stole therefrom goods and clothes; whereupon the old man awoke and seizing the thief, bound him fast and beat him, to make him confess. So he confessed against the woman that she had prompted him to this and that he was her lover from the city. The news was bruited abroad and the people of the city assembled to put her to death; but the old man, with whom she was, forbade them and said, 'I brought this woman hither, coveting the recompense [of God,] and I know not [the truth of] that which is said of her and will not suffer any to hurt her.' Then he gave her a thousand dirhems, by way of alms, and put her forth of the village. As for the thief, he was imprisoned for some days; after which the folk interceded for him with the old man, saying, 'This is a youth and indeed he erred;' and he released him.. Lover, The Favourite and her, iii. 165..? ? ? ? ? My heart, since the leave-taking day afflicted, will tell of my case, And my body, for love and desire grown wasted and feeble and frail..Merouzi (El) and Er Razi, ii. 28..Presently, her husband entered and saw the girdle and knew it. Now he was ware of the king's love for women; so he said to his wife, 'What is this that I see with thee?' Quoth she, 'I will tell thee the truth,' and recounted to him the story; but he believed her not and doubt entered into his heart. As for the king, he passed that night in chagrin and concern, and when it morrowed,

he summoned the chamberlain and investing him with the governance of one of his provinces, bade him betake himself thither, purposing, after he should have departed and come to his destination, to foregather with his wife. The chamberlain perceived [his intent] and knew his design; so he answered, saying, 'Hearkening and obedience. I will go and set my affairs in order and give such charges as may be necessary for the welfare of my estate; then will I go about the king's occasion.' And the king said, 'Do this and hasten.' There was once a king of the kings, by name Ibrahim, to whom the kings abased themselves and did obedience; but he had no son and was straitened of breast because of this, fearing lest the kingship go forth of his hand. He ceased not vehemently to desire a son and to buy slave-girls and lie with them, till one of them conceived, whereat he rejoiced with an exceeding joy and gave gifts and largesse galore. When the girl's months were accomplished and the season of her delivery drew near, the king summoned the astrologers and they watched for the hour of her child-bearing and raised astrolabes [towards the sun] and took strait note of the time. The damsel gave birth to a male child, whereat the king rejoiced with an exceeding joy, and the people heartened each other with the glad news of this. Fifth Officer's Story, The, ii. 144..When she had made an end of her song, she threw the lute from her hand and wept and lamented. Then she slept awhile and presently awaking, said, "O elder, hast thou what we may eat?" "O my lady," answered the old man, "there is the rest of the food;" but she said, "I will not eat of a thing I have left. Go down to the market and fetch us what we may eat." Quoth he, "Excuse me, O my lady; I cannot stand up, for that I am overcome with wine; but with me is the servant of the mosque, who is a sharp youth and an intelligent. I will call him, so he may buy thee that which thou desirest." "Whence hast thou this servant?" asked she; and he replied, "He is of the people of Damascus." When she heard him speak of the people of Damascus, she gave a sob, that she swooned away; and when she came to herself, she said, "Woe's me for the people of Damascus and for those who are therein! Call him, O elder, that he may do our occasions." . . . c. The Third Old Man's Story ii. Presently, her brothers returned, whereupon the old man acquainted them with the whole case and said to them, "O my sons, know that your sister purposed not aught but good, and if ye slay this man, ye will earn abiding reproach and ye will wrong him, ay, and wrong yourselves and your sister, to boot; for indeed there appeareth no cause [of offence] such as calleth for slaughter, and it may not be denied that this incident is a thing the like whereof may well betide and that he may well have been baffled by the like of this chance." Then he turned to me and questioned me of my lineage; so I set forth to him my genealogy and he said, "A man of equal rank, honourable [and] understanding." And he offered me [his daughter in] marriage. I consented to him of this and marrying her, took up my abode with him and God the Most High hath opened on me the gates of weal and fortune, so that I am become the most abounding in substance of the folk of the tribe; and He hath stablished me in that which He hath given me of His bounties.' It is said that En Numan (169) had two boon-companions, one of whom was called Ibn Saad and the other Amrou ben el Melik, and he became one night drunken and bade bury them alive; so they buried them. When he arose on the morrow, he enquired for them and was acquainted with their case, whereupon he built over them a monument and appointed to himself a day of ill-luck and a day of good-luck. If any met him on his day of ill-omen, he slew him and with his blood he washed the monument aforesaid, the which is a place well known in Cufa; and if any met him on his day of grace, he enriched him..When the king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house..There was once aforetime a certain sharper, who [was so eloquent that he] would turn the ear inside out, and he was a man of understanding and quick wit and skill and perfection. It was his wont to enter a town and [give himself out as a merchant and] make a show of trafficking and insinuate himself into the intimacy of people of worth and consort with the merchants, for he was [apparently] distinguished for virtue and piety. Then he would put a cheat on them and take [of them] what he might spend and go away to another city; and he ceased not to do thus a great while..? ? ? ? ? Then, after them came I to thee and union did entreat And unto thee set forth at length my case and my design; .?SINBAD THE SAILOR AND HINDBAD THE PORTER..Then they told the damsel, who came forth and looked upon him and knew him not. But he knew her; so he bowed his head and wept. She was moved to compassion for him and gave him somewhat and returned to her place, whilst the youth returned with the stewardess to the chamberlain and told him that she was in the king's house, whereat he was chagrined and said, 'By Allah, I will assuredly contrive a device for her and deliver her!' Whereupon the youth kissed his hands and feet. Then he turned to the old woman and bade her change her apparel and her favour. Now this old woman was goodly of speech and nimble of wit; so he gave her costly and delicious perfumes and said to her, 'Get thee to the king's slave girls and sell them these [perfumes] and make thy way to the damsel and question her if she desire her master or not.' So the old woman went out and making her way to the palace, went in to the damsel and drew near her and recited the following verses: .? ? ? ? ? Love's slave, I keep my troth with them; but, when they vowed, Fate made itself Urcoub, (16) whom never oath could bind..The queen drank off her cup and bestowed on Tuhfeh a dress of cloth-of-pearl, fringed with red rubies, worth twenty thousand dinars, and a tray wherein were ten thousand dinars..They lighted down without the place and when they arose in the morning, they saw a populous and goodly city, fair of seeming and great, abounding in trees and streams and fruits and wide of suburbs. So the young man said to his sister Selma, 'Abide thou here in thy place, till I enter the city and examine it and make assay of its people and seek out a place which we may buy and whither we may remove. If it befit us, we will take up our abode therein, else will we take counsel of departing elsewhere.' Quoth she, 'Do this, trusting in the bounty of God (to whom belong might and majesty) and in His blessing.' When Galen heard this, he ordered the weaver the amount of his wife's dowry and bade him pay it to her and divorce her. Moreover, he forbade him from returning to the practice of physic and warned him never again to take to wife a woman of better condition than himself; and he gave him his spending-money and bade him return to his [former] craft. Nor," added the vizier, "is this more extraordinary or rarer than the story of the two sharpeners who cozened each his fellow." One day, he went

forth in quest of certain stray camels of his and fared on all his day and night till eventide, when he [came to an Arab encampment and] was fain to seek hospitality of one of the inhabitants. So he alighted at one of the tents of the camp and there came forth to him a man of short stature and loathly aspect, who saluted him and lodging him in a corner of the tent, sat entertaining him with talk, the goodliest that might be. When his food was dressed, the Arab's wife brought it to the guest, and he looked at the mistress of the tent and saw a favour than which no goodlier might be. Indeed, her beauty and grace and symmetry amazed him and he abode confounded, looking now at her and now at her husband. When his looking grew long, the man said to him, 'Harkye, O son of the worthy! Occupy thyself with thine own concerns, for by me and this woman hangeth a rare story, that is yet goodlier than that which thou seest of her beauty; and when we have made an end of our food, I will tell it thee.' All who were present were delighted and the sitting-chamber shook with mirth, and Iblis said, 'Well done, O Tuhfet es Sudour!' Then they gave not over wine-bibbing and rejoicing and making merry and tambourining and piping till the night waned and the dawn drew near; and indeed exceeding delight entered into them. The most of them in mirth was the Sheikh Iblis, and for the excess of that which betided him of delight, he put off all that was upon him of coloured clothes and cast them over Tuhfeh, and among the rest a robe broidered with jewels and jacinths, worth ten thousand dinars. Then he kissed the earth and danced and put his finger to his arse and taking his beard in his hand, said to her, 'Sing about this beard and endeavour after mirth and pleasance, and no blame shall betide thee for this.' So she improvised and sang the following verses: A certain singing-woman was fair of favour and high in repute, and it befell one day that she went out apleasuring. As she sat, (133) behold, a man lopped of the hand stopped to beg of her, and he entered in at the door. Then he touched her with his stump, saying, "Charity, for the love of God!" but she answered, "God open [on thee the gate of subsistence]!" and reviled him. Some days after this, there came to her a messenger and gave her the hire of her going forth. (134) So she took with her a handmaid and an accompanist; (135) and when she came to the appointed place, the messenger brought her into a long passage, at the end whereof was a saloon. So (quoth she) we entered and found none therein, but saw the [place made ready for an] entertainment with candles and wine and dessert, and in another place we saw food and in a third beds..? ? ? ? Sure God shall yet, in pity, reknit our severed lives, Even as He did afflict me with lonesome after thee..They tell that El Hejjaj (70) once commanded the Master of Police [of Bassora] to go round about [the city] by night, and whomsoever he found [abroad] after nightfall, that he should strike off his head. So he went round one night of the nights and came upon three youths staggering from side to side, and on them signs of [intoxication with] wine. So the officers laid hold of them and the captain of the watch said to them, "Who are ye that ye transgress the commandment of the [lieutenant of the] Commander of the Faithful and come abroad at this hour?" Quoth one of the youths, "I am the son of him to whom [all] necks (71) abase themselves, alike the nose-pierced (72) of them and the [bone-]breaker; (73) they come to him in their own despite, abject and submissive, and he taketh of their wealth (74) and of their blood." The woman who used to act as decoy for them once caught them a woman from a bride-feast, under pretence that she had a wedding toward in her own house, and appointed her for a day, whereon she should come to her. When the appointed day arrived, the woman presented herself and the other carried her into the house by a door, avouching that it was a privy door. When she entered [the saloon], she saw men and champions (131) [and knew that she had fallen into a trap]; so she looked at them and said, "Harkye, lads! (132) I am a woman and there is no glory in my slaughter, nor have ye any feud of blood-revenge against me, wherefore ye should pursue me; and that which is upon me of [trinkets and apparel] ye are free to take." Quoth they, "We fear thy denunciation." But she answered, saying, "I will abide with you, neither coming in nor going out." And they said, "We grant thee thy life." ? ? ? ? ? How many a victim of the pangs of love-liking hath died! Tired is my patience, but of blame my censors never tire..? ? ? ? ? How long shall I anights distracted be for love Of thee? How long th' assaults of grief and woes abide?.They ate and drank and sported and made merry awhile of the day; and as they were thus engaged, up came the master of the house, with his friends, whom he had brought with him, that they might carouse together, as of wont. He saw the door opened and knocked lightly, saying to his friends, 'Have patience with me, for some of my family are come to visit me; wherefore excuse belongeth [first] to God the Most High, and then to you.' (263) So they took leave of him and went their ways, whilst he gave another light knock at the door. When the young man heard this, he changed colour and the woman said to him, 'Methinks thy servant hath returned.' 'Yes,' answered he; and she arose and opening the door to the master of the house, said to him, 'Where hast thou been? Indeed, thy master is wroth with thee.' 'O my lady,' answered he, 'I have but been about his occasions.' I went forth one day, purposing to make a journey, and fell in with a man whose wont it was to stop the way. When he came up with me, he offered to slay me and I said to him, "I have nothing with me whereby thou mayst profit." Quoth he, "My profit shall be the taking of thy life." "What is the cause of this?" asked I. "Hath there been feud between us aforetime?" And he answered, "No; but needs must I slay thee." Therewithal I fled from him to the river-side; but he overtook me and casting me to the ground, sat down on my breast. So I sought help of the Sheikh El Hejjaj (156) and said to him, "Protect me from this oppressor!" And indeed he had drawn a knife, wherewith to cut my throat, when, behold, there came a great crocodile forth of the river and snatching him up from off my breast, plunged with him into the water, with the knife still in his hand; whilst I abode extolling the perfection of God the Most High and rendering thanks for my preservation to Him who had delivered me from the hand of that oppressor.' ? ? ? ? ? na. A Merry Jest of a Thief dccccxl. ? ? ? ? ? a. The First Old Man's Story iv. ? ? ? ? ? f. The Sixth Voyage of Sindbad the Sailor. Then he arose and going in to his daughter, found her mother with her; so he set out to them the case and Mariyeh said, "O father mine, my wish is subject unto (122) thy commandment and my will ensueth thy will; so whatsoever thou chooseth, I am still obedient unto thee and under thy dominion." Therewithal the King knew that Mariyeh inclined unto El Abbas; so he returned forthright to King El

Aziz and said to him, "May God amend the King! Verily, the occasion is accomplished and there is no opposition unto that which thou commandest" Quoth El Aziz, "By God's leave are occasions accomplished. How deemest thou, O King, of fetching El Abbas and drawing up the contract of marriage between Mariyeh and him?" And Ins ben Cais answered, saying, "Thine be it to decide." . . . . . Between mine eyes and wake ye have your dwelling-place, and thus My tears flow on unceasingly, my sighs know no relent. . . . . OF ENVY AND MALICE. . . . . He, who Mohammed sent, as prophet to mankind, Hath to a just high-priest (61) the Khalifate assigned. . . . . v. The House with the Belvedere dxcviii. Then they all four arose, laying wagers with one another, and went forth, walking, from the palace-gate [and fared on] till they came in at the gate of the street in which Aboulhusn el Khelia dwelt. He saw them and said to his wife Nuzhet el Fuad, "Verily, all that is sticky is not a pancake and not every time cometh the jar off safe. (38)' Meseemeth the old woman hath gone and told her lady and acquainted her with our case and she hath disputed with Mesroure the eunuch and they have laid wagers with one another about our death and are come to us, all four, the Khalif and the eunuch and the Lady Zubeideh and the old woman." When Nuzhet el Fuad heard this, she started up from her lying posture and said, "How shall we do?" And he said, "We will both feign ourselves dead and stretch ourselves out and hold our breath." So she hearkened unto him and they both lay down on the siesta[-carpet] and bound their feet and shut their eyes and covered themselves with the veil and held their breath. . . . . 103. The Loves of Abou Isa and Curret el Ain cccxciv. 125. The Muslim Champion and the Christian Lady ccclxxiv. Therewithal El Abbas smiled and her verses pleased him. Then he bade the fourth damsel come forward and sing. Now she was from the land of Morocco and her name was Belekhsa. So she came forward and taking the lute and the psaltery, tightened the strings thereof and smote thereon in many modes; then returned to the first mode and improvising, sang the following verses: . . . . . When the evening evened, the king withdrew to his privy sitting-chamber and bade fetch the vizier. When he presented himself before him, he said to him, "Tell me the story of the wealthy man who married his daughter to the poor old man." "It is well," answered the vizier. "Know, O puissant king, that. 14. Khelif the Fisherman (227) cccxxi. . . . . a. The First Calender's Story xxxvii. Then she wept till her voice rose high and her lamentation was discovered [to those without]; after which she again began to drink and plying the old man with wine, sang the following verses: . . . . . 140. Younus the Scribe and the Khalif Welid ben Sehl dclxxxiv. . . . . i. The Woman who made her Husband Sift Dust dcccclxxxvi. Then he returned to the youth and said to him, 'Arise and come to the bath.' And he fell to shampooing his hands and feet, whilst the youth called down blessings on him and said, 'O my lord, who art thou? Methinks there is not in the world the like of thee, no, nor a pleasanter than thy composition.' Then each of them acquainted the other with his case and condition and they went to the bath; after which the master of the house conjured the young merchant to return with him and summoned his friends. So they ate and drank and he related to them the story, wherefore they praised the master of the house and glorified him; and their friendship was complete, what while the young merchant abode in the town, till God vouchsafed him a commodity of travel, whereupon they took leave of him and he departed; and this is the end of his story. Nor," added the vizier, "O king of the age, is this more marvellous than the story of the rich man who lost his wealth and his wit." As for the king, he arose in haste and disguising himself, repaired to the house of Firouz and knocked at the door. Quoth Firouz's wife, "Who is at the door?" And he answered, saying, "I am the king, thy husband's master." So she opened the door and he entered and sat down, saying, "We are come to visit thee." Quoth she, "I seek refuge [with God] from this visitation, for indeed I deem not well thereof." And the king said, "O desire of hearts, I am thy husband's master and methinks thou knowest me not." "Nay," answered she, "I know thee, O my lord and master, and I know thy purpose and that which thou seekest and that thou art my husband's lord. I understand what thou wishest, and indeed the poet hath forestalled thee in his saying of the following verses, in reference to thy case: . . . . . So, by Allah, O richest of all men in charms, Vouchsafe to a lover, who's bankrupt well-nigh. When it was eventide, the king summoned the vizier and sought of him the story of the King and the Tither, and he said, "Know, O king, that. As we stood, behold, up came the lady, and with her a slave-girl. When she saw the young man, she said to him, "Art thou here?" And he answered, "Yes, O my lady." Quoth she, "To-day I am bidden by this man. Wilt thou go with us?" And he replied, "Yes." Then said she, "Thou hast brought me [hither] against my will and perforce. Wilt thou go with us in any event?" (184) "Yes, yes," answered he and we fared on, [all three,] till we came to Er Rauzeh and entered the pavilion. The lady diverted herself awhile with viewing its ordinance and furniture, after which she put off her [walking-]clothes and sat down [with the young man] in the goodliest and chiefest place. Then I went forth and brought them what they should eat at the first of the day; moreover, I went out also and fetched them what they should eat at the last of the day and brought them wine and dessert and fruits and flowers. On this wise I abode in their service, standing on my feet, and she said not unto me, "Sit," nor "Take, eat" nor "Take, drink," what while she and the young man sat toying and laughing, and he fell to kissing her and pinching her and hopping about upon the ground and laughing. . . . . Moreover, he assembled the sages and the theologians and the sons of the kings and devised with them and asked them questions and problems and examined with them into many things of all fashions that might direct him to well-doing in the kingly office; and he questioned them also of subtleties and religious obligations and of the laws of the kingdom and the fashions of administration and of that which it behoveth the king to do of looking into the affairs of the people and repelling the enemy [from the realm] and fending off his malice with war; wherefore the people's contentment redoubled and their joy in that which God the Most High had vouchsafed them of his elevation to the kingship over them. So he upheld the ordinance of the realm and the affairs thereof abode established upon the accepted customs. . . . . A fair one, to idolaters if she herself should show, iii. 10. . . . . 112. Abdallah ben Nafi and the King's Son of Cashghar dccccli. When King Shehriyar heard his brother's words he rejoiced with an exceeding joy and arising forthright, went in to his wife Shehrzad and gave her to know of that which his brother purposed, to

wit, that he sought her sister Dinarzad in marriage; whereupon, "O king of the age," answered she, "we seek of him one condition, to wit, that he take up his abode with us, for that I cannot brook to be parted from my sister an hour, because we were brought up together and may not brook severance from each other. If he accept this condition, she is his handmaid." King Shehriyar returned to his brother and acquainted him with that which Shehrzad had said; and he answered, saying, "Indeed, this is what was in my mind, for that I desire nevermore to be parted from thee. As for the kingdom, God the Most High shall send unto it whom He chooseth, for that there abideth to me no desire for the kingship." . . . . . By Allah, I knew not their worth nor yet how dear. Bunducdari (El) and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers, ii. 117. Fourteenth Officer's Story, The, ii. 183. I blessed him and thanked him and abode with him in all honour and consideration, till, after a little, the merchants came, even as he had said, and bought and sold and bartered; and when they were about to depart, my master came to me and said, 'The merchants are about to depart; arise, that thou mayst go with them to thy country.' So I betook myself to the folk, and behold, they had bought great store of elephants' bones and bound up their loads and embarked in the ship; and my master took passage for me with them and paid my hire and all that was chargeable upon me. (220) Moreover, he gave me great store of goods and we set sail and passed from island to island, till we traversed the sea and arrived at the port of our destination; whereupon the merchants brought out their goods and sold; and I also brought out that which was with me and sold it at a good profit. Therewithal Queen Es Shuhba was moved to exceeding delight and said, 'Well done, O queen of delight! None can avail to describe thee. Sing to us on the apple,' Quoth Tuhfeh, 'Harkening and obedience.' Then she improvised and sang the following verses: . . . . . For indeed I am mated with longing love in public and privily, Nor ever my heart, alas I will cease from mourning, will I or nill. So on the morrow, early, he took the stuff and carrying it to the market whence it had been stolen, sat down at the shop whence it had been stolen and gave it to the broker, who took it and cried it for sale. Its owner knew it and bidding for it, [bought it] and sent after the chief of the police, who seized the sharper and seeing him an old man of venerable appearance, handsomely clad, said to him, "Whence hadst thou this piece of stuff?" "I had it from this market," answered he, "and from yonder shop where I was sitting." Quoth the prefect, "Did its owner sell it to thee?" "Nay," replied the thief; "I stole it and other than it." Then said the magistrate, "How camest thou to bring it [for sale] to the place whence thou stolest it?" And he answered, "I will not tell my story save to the Sultan, for that I have an advertisement (154) wherewith I would fain bespeak him." Quoth the prefect, "Name it." And the thief said, "Art thou the Sultan?" "No," replied the other; and the old man said, "I will not tell it but to himself." Therewithal Queen Es Shuhba rejoiced and all who were present rejoiced also and admired her speech and fell to kissing her; and when she had made an end of her song, Queen Kemeriyeh said to her, 'O my sister, ere thou go to thy palace, I would fain bring thee to look upon El Anca, daughter of Behram Gour, whom El Anca, daughter of the wind, carried off, and her beauty; for that there is not her match on the face of the earth.' And Queen Es Shuhba said, 'O Kemeriyeh, I [also] have a mind to see her.' Quoth Kemeriyeh, 'I saw her three years ago; but my sister Wekhimeh seeth her at all times, for that she is near unto her, and she saith that there is not in the world a fairer than she. Indeed, this Queen El Anca is become a byword for loveliness and proverbs are made upon her beauty and grace' And Wekhimeh said, 'By the mighty inscription [on the seal-ring of Solomon], there is not her like in the world!' Then said Queen Es Shuhba, 'If it needs must be and the affair is as ye say, I will take Tuhfeh and go with her [to El Anca], so she may see her.' . . . . . Beard of the old he-goat, the one-eyed, what shall be My saying of a knave, his fashion and degree? . . . . . By Allah, without fail, to-morrow thou shalt see Me with ox-leather dress and drub the nape of thee!. On this wise they did with her sister Dinarzad, and when they had made an end of displaying the two brides, the king bestowed dresses of honour on all who were present and dismissed them to their own places. Then Shehrzad went in to King Shehriyar and Dinarzad to King Shahzeman and each of them solaced himself with the company of his beloved and the hearts of the folk were comforted. When the morning morrowed, the vizier came in to the two kings and kissed the ground before them; wherefore they thanked him and were bountiful to him. Then they went forth and sat down upon couches of estate, whilst all the viziers and amirs and grandees and the chief officers of the realm and the household presented themselves before them and kissed the earth. King Shehriyar ordered them dresses of honour and largesse and they offered up prayers for the abiding continuance [on life] of the king and his brother. Now there was a ruined building hard by and he climbed up on to a high wall and gave not over clambering hither and thither, of the excess of his carefulness, till his feet betrayed him and he slipped [and fell] to the bottom and died, whilst his companions arose in the morning in health [and weal]. Now, if he had overmastered his corrupt (259) judgment and submitted himself to fate and fortune fore-ordained, it had been safer and better [for him]; but he made light of the folk and belittled their wit and was not content to take example by them; for his soul whispered him that he was a man of understanding and he imagined that, if he abode with them, he would perish; so his folly cast him into perdition. Nor," added the vizier, "is this more extraordinary than the story of the man who was lavish of his house and his victual to one whom he knew not"

[The Religious Training of Children in the Family the School and the Church](#)

[Famous Leaders of Industry The Life Stories of Boys Who Have Succeeded](#)

[The Republic of Plato Books I-V With Notes and Introduction](#)

[Thrice-Greatest Hermes Vol 1 Studies in Hellenistic Theosophy and Gnosis Being a Translation of the Extant Sermons and Fragments of the Trismegistic Literature with Prolegomena Commentaries and Notes](#)

[Records of the Borough of Nottingham Vol 1 Being a Series of Extracts from the Archives of the Corporation of Nottingham King Henry II to King Richard II 1155-1399](#)

[A New Variorum Edition of Shakespeare As You Like It](#)

[The Christian Examiner and General Review 1843 Vol 34](#)

[Cyclopedia of Applied Electricity Vol 2 of 6 A General Reference Work on Dynamo-Electric Machinery Generators Motors Storage Batteries Electric Wiring Electrical Measurements Electric Lighting Electric Railways Power Stations Power Transmissio](#)

[The Life of Alice Freeman Palmer](#)

[Reminiscences of Adams Jay and Randolph Counties](#)

[The Autobiography of Satan](#)

[The Lives of Reformers Vol 2 of 2](#)

[A History of Greece Vol 6 of 12 From the Earliest Period to the Close of the Generation Contemporary with Alexander the Great With Portrait and Plans](#)

[Specimens of British Poetesses Selected and Chronologically Arranged](#)

[Flour Milling Products April 1957 December 1969](#)

[An Exposition in the Form of Question and Answer of the Westminster Assemblys Shorter Catechism](#)

[The Hermetic and Alchemical Writings of Aureolus Philippus Theophrastus Bombast of Hohenheim Called Paracelsus the Great Vol 1 of 2 Edited with a Biographical Preface Elucidatory Notes a Copious Hermetic Vocabulary and Index Hermetic Chemistry](#)

[A Survey of Worcestershire Vol 2](#)

[From the Day We Met \(Love Sucks #1\)](#)

[Christo and Jeanne-Claude The Floating Piers](#)

[Lantern on the Borders of Uncreated Spaces](#)

[St Thomas Tower](#)

[Annes Angel Came Twice](#)

[Love By Definition](#)

[Under My Wing Book II](#)

[Companies that Mimic Life Leaders of the Emerging Corporate Renaissance](#)

[Corruption and Human Rights Law in Africa](#)

[Kareem and the Time Machine](#)

[What is this thing called Metaethics?](#)

[Il Paese Silenzioso](#)

[Come Meet the Parker Sisters](#)

[The Search for the Treasure Hoard](#)

[L'Uso Dell'acqua Nel Ciclo Termico Dei Motori a Scoppio - Hho 1 7](#)

[Seventy-Seven Museum Gems](#)

[Heritiers Du Reve Et Les Prisonniers Des Deux Mondes Tome 2 Les](#)

[Operation Hail Storm](#)

[How the Cookie Crumbles](#)

[The Hitchner Biscuit Company of West Pittston Pennsylvania A Small Town Treasure](#)

[The Broken Toy](#)

[Discovering Your Guitar Famous Tunes Before 2000 and After 2000 to Now](#)

[The Pixie Plot](#)

[Berliner Astronomisches Jahrbuch Sonnen-Und Mond-Ephemeride Fur 1862](#)

[Historia General de Espana y de Sus Indias Desde Los Tiempos Mas Remotos Hasta Nuestros Dias Vol 1 Tomada de Las Principales Historias Cronicas y Anales Que Acerca de Los Sucesos Occurridos En Nuestra Patria Se Han Escrito](#)

[Catalog of Copyright Entries Part 2 Number 1 Vol 11 Periodicals January-June 1957](#)

[Grammaire de Conversation Et de Lecture Cours Complet](#)

[Die Funf Bucher Der Psalmen Vol 2 Auslegung Und Verdeutschung](#)

[A Plain Commentary on the Four Holy Gospels Vol 1 of 2 Intended Chiefly for Devotional Reading St Matthew St Mark](#)

[The Journal of the Franklin Institute Devoted to Science and the Mechanic Arts Vol 156 Nos 931-936 \(78th Year\) July-December 1903](#)

[Extrait Du Livre de Renvoi Officiel de la Cite de Montreal Division Centre Quartier Est Extract of the Official Book of Reference of the City of](#)

[Montreal Centre Division East Ward](#)  
[Annales de Philosophie Chretienne 1834 Vol 9 Recueil Periodique](#)  
[Anecdotes of Painting in England Vol 2 With Some Account of the Principal Artists And Incidental Notes on Other Arts](#)  
[The Wealden and Purbeck Fishes Part II The Pliocene Mollusca Part III The Palozoic Asterozoa Part III British Graptolites Part XI](#)  
[Detailed Exhibits of the Tangible Property of the Chicago City Railway Company as of June 30 A D 1906 Accompanying the Valuation Report Submitted to the Committee on Local Transportation of the Chicago City Council](#)  
[Bailys Magazine of Sports and Pastimes 1872 Vol 21](#)  
[Afrika Hand-Lexikon Vol 2 Ein Nachschlagebuch Fur Jedermann](#)  
[Universal-Handbuch Der Musikliteratur Aller Voelker Vol 7 Manuel Universel de la Litterature Musicale The Universal Handbook of Musical Literature Demeur Dz](#)  
[Official Army Register for January 1886](#)  
[A Manual of Classical Mythology or a Companion to the Greek and Latin Poets Designed Chiefly to Explain Words Phrases and Epithets from the Fables and Traditions to Which They Refer](#)  
[Periplus Des Caspischen Meeres Vol 1 Den Historischen Bericht Der Reise Auf Dem Caspischen Meere Enthaltend Mit 4 Kupfern Und Karten](#)  
[Afrika Hand-Lexikon Vol 1](#)  
[Ward 15 Precinct 1 City of Boston List of Residents 20 Years of Age and Oer as of April 1 1934](#)  
[Instructions Generales En Forme de Catechisme Vol 2 Ou IO n Explique En Abbrege Par IEcriture-Sainte Par La Tradition IHistoire Les Dogmes de la Religion La Morale Chretienne Les Sacremens Les Prieres Les Ceremonies Et Les Usages de le](#)  
[Archaeologia Gaeca or the Antiquities of Greece Vol 2 Containing I the Military Affairs of the Grecians II Some of Their Miscellany Customs](#)  
[An Examination of the Letters Said to Be Written by Mary Queen of Scots to James Earl of Bothwell Vol 2 Also an Inquiry Into the Murder of King Henry Containing I the Letters Themselves in Scottish Latin and French II the Conferences at York](#)  
[Thirty-Five Years in Russia](#)  
[Annalen Der Physik 1815 Vol 51](#)  
[Proceedings of the American Academy of Arts and Sciences Vol 14 From May 1878 to May 1879](#)  
[Walkers Manly Exercises Containing Rowing Sailing Riding Driving Racing Hunting Shooting and Other Manly Sports](#)  
[The United Service Journal and the Naval and Military Magazine 1832 Vol 2](#)  
[Reports from the Commissioners Vol 17 of 24 Oaths Public Records Session 5 February 21 August 1867](#)  
[Proceedings and Ordinances of the Privy Council of England Vol 2 12 Henry IV MCCCCX to 10 Henry V MCCCCXXII](#)  
[The Rauzat-Us-Safa or Garden of Purity Vol 1 Containing the Life of Muhammad the Apostle of Allah Part II](#)  
[The Popular Encyclopedia Vol 5 Being a General Dictionary of Arts Sciences Literature Biography History and Political Economy Part II](#)  
[Discourses Delivered in the College of New Jersey Addressed Chiefly to Candidates for the First Degree in the Arts With Notes and Illustrations Including a Historical Sketch of the College from Its Origin to the Accession of President Witherspoon](#)  
[The Nature-Printed British Sea-Weeds Vol 2 of 4 A History Accompanied by Figures and Dissections of the Algae of the British Isles](#)  
[Rhodospermeae](#)  
[The History of the European Commerce with India To Which Is Subjoined a Review of the Arguments for and Against the Trade with India and the Management of It by a Chartered Company](#)  
[Halbmonatliches Literaturverzeichnis Der Fortschritte Der Physik 1904 Vol 3](#)  
[Dan Michels Ayenbite of Inwyt or Remorse of Conscience In the Kentish Dialect 1340 A D Edited from the Autograph Ms in the British Museum with an Introduction on the Peculiarities of the Southern Dialect and a Glossarial Index](#)  
[Travels Into Poland Russia Sweden and Denmark Vol 4 of 5 Illustrated with Charts and Engravings](#)  
[Miscellaneous Notices Relating to China and Our Commercial Instercourse with That Country Including a Few Translations from the Chinese Language](#)  
[Catalogue of Opera Librettos Printed Before 1800 Vol 2 Author List Composer List and Aria Index](#)  
[Proceedings of the American Academy of Arts and Sciences Vol 32 From May 1896 to May 1897](#)  
[Publications of the Astronomical and Astrophysical Society of America Vol 1 Organization Membership and Abstracts of Papers 1897 1909](#)  
[The Works of Sir Joshua Reynolds Knight Late President of the Royal Academy Vol 1 of 3 Containing His Discourses Idlers a Journey to Flanders and Holland and His Commentary on Du Fresnoys Art of Painting](#)  
[History of the City of Rome in the Middle Ages Vol 4 Part II](#)  
[A Memoir of the Rev Edward Payson D D Late Pastor of the Second Church in Portland](#)  
[Abhandlungen Der Koniglichen Bohmischen Gesellschaft Der Wissenschaften 1854-1856 Vol 9 Funfter Folge](#)

[History of the German People at the Close of the Middle Ages Vol 4](#)

[The Just and the Unjust](#)

[A Manual of Qualitative Chemical Analysis](#)

[Wagner as Man and Artist](#)

[The Life of Wiclif](#)

[Modern Spanish Readings Embracing Text Notes and an Etymological Vocabulary](#)

[Easy Lessons for Learner Drivers Large Sized A4 Version](#)

[The Unitarian Review and Religious Magazine 1874 Vol 1](#)

[Bulletin of the New York Botanical Garden Vol 4 With 14 Plates 1905-1907](#)

[The Eton School Lists from 1791 to 1850 \(Every Third Year After 1793\) With Notes](#)

[The Life of Our Life Vol 2 of 2](#)

[The Morning Watch Or Quarterly Journal on Prophecy and Theological Review 1831 Vol 3](#)

[Treatise on Mineralogy or the Natural History of the Mineral Kingdom Vol 1 Translated from the German with Considerable Additions](#)

---