

HISTORIA DE FORMAS UNA

93. El Feth ben Khacan and El Mutawekkil dclxxxiii.???? I marvel for that to my love I see thee now incline, What time my heart, indeed, is fain to turn away from thine..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."9. Nouredin Ali and the Damsel Ennis el Jelis clxxxi.When the king heard this story, he said in himself, "Verily, had I given ear to the sayings of my courtiers and inclined to the idle prate [of those who counselled me] in the matter of [the slaying of] my vizier, I had repented to the utterest of repentance, but praised be God, who hath disposed me to mansuetude and long-suffering and hath endowed me with patience!" Then he turned to the vizier and bade him return to his dwelling and [dismissed] those who were present, as of wont..Vizier Er Rehwan, King Shah Bekht and his, i. 215.???? The best of all religions your love is, for in you Are love and life made easeful, untroubled and sincere..The Khalif smiled and said to his eunuch, "O Mesrou, verily women are little of wit. I conjure thee, by Allah, say, was not Aboulhusn with me but now?" ["Yes, O Commander of the Faithful," answered Mesrou] Quoth the Lady Zubeideh, laughing from a heart full of wrath, "Wilt thou not leave thy jesting? Is it not enough that Aboulhusn is dead, but thou must kill my slave-girl also and bereave us of the two and style me little of wit?" "Indeed," answered the Khalif, "it is Nuzhet el Fuad who is dead." And Zubeideh said, "Indeed he hath not been with thee, nor hast thou seen him, and none was with me but now but Nuzhet el Fuad, and she sorrowful, weeping, with her clothes torn. I exhorted her to patience and gave her a hundred dinars and a piece of silk; and indeed I was awaiting thy coming, so I might condole with thee for thy boon- companion Aboulhusn el Khelia, and was about to send for thee." The Khalif laughed and said, "None is dead but Nuzhet el Fuad;" and she, "No, no, my lord; none is dead but Aboulhusn."25. Maan ben Zaideh and the Bedouin cclxxi.The king gave him money and men and troops galore and Bekhtzeman said in himself, 'Now am I fortified with this army and needs must I conquer my enemy therewith and overcome him;' but he said not, 'With the aid of God the Most High.' So his enemy met him and overcame him again and he was defeated and put to the rout and fled at a venture. His troops were dispersed from him and his money lost and the enemy followed after him. So he sought the sea and passing over to the other side, saw a great city and therein a mighty citadel. He asked the name of the city and to whom it belonged and they said to him, 'It belongeth to Khedidan the king.' So he fared on till he came to the king's palace and concealing his condition, passed himself off for a horseman (120) and sought service with King Khedidan, who attached him to his household and entreated him with honour; but his heart still clave to his country and his home..69. The Water-Carrier and the Goldsmith's Wife dcliv.????? b. The Second Voyage of Sindbad the Sailor.When it was night, the king summoned the vizier and sought of him the hearing of the [promised] story. "Hearkening and obedience," replied Er Rehwan, "Know, O august king, that.????? e. The Story of the Portress xviii.Trust in God, Of, 114..69. Musab ben ez Zubeir and Aaisheh his Wife ccclxxxvi.The money-changer thought they did but finesse with him, that they might get the ass at their own price; but, when they went away from him and he had long in vain awaited their return, he cried out, saying, 'Woe!' and 'Ruin!' and 'Alack, my sorry chance!' and shrieked aloud and tore his clothes. So the people of the market assembled to him and questioned him of his case; whereupon he acquainted them with his plight and told them what the sharpers had said and how they had beguiled him and how it was they who had cajoled him into buying an ass worth half a hundred dirhems (47) for five thousand and five hundred. (48) His friends blamed him and a company of the folk laughed at him and marvelled at his folly and his credulity in accepting the sharpers' talk, without suspicion, and meddling with that which he understood not and thrusting himself into that whereof he was not assured..55. The Ruined Man who became Rich again through a Dream cccli.128. The Ferryman of the Nile and the Hermit ccclxxix.So El Aziz sent after his son and acquainted him with that which had passed; whereupon El Abbas called for four-and-twenty males and half a score horses [and as many camels] and loaded the mules with pieces of silk and rags of leather and boxes of camphor and musk and the camels [and horses] with chests of gold and silver. Moreover, he took the richest of the stuffs and wrapping them in pieces of gold-striped silk, laid them on the heads of porters, and they fared on with the treasures till they reached the King of Baghdad's palace, whereupon all who were present dismounted in honour of El Abbas and escorting him to the presence of King Ins ben Cais, displayed unto the latter all that they had with them of things of price. The king bade carry all this into the harem and sent for the Cadis and the witnesses, who drew up the contract and married Mariyeh to Prince El Abbas, whereupon the latter commanded to [slaughter] a thousand head of sheep and five hundred buffaloes. So they made the bride-feast and bade thereto all the tribes of the Arabs, Bedouins and townfolk, and the tables abode spread for the space of ten days..????? An if I live, in love of her I'll live, and if I die Of love and longing for her sight, O rare! O excellent!????? Fawn of the palace, knowst thou not that I, to look on thee, The world have traversed, far and wide, o'er many a hill and plain?.I was one day abroad on an occasion with certain of my comrades, and as we went along, we fell in with a company of women, as they were moons, and among them one, the tallest and handsomest of them. When I saw her and she saw me, she tarried behind her companions and waited for me, till I came up to her and bespoke her. Quoth she, "O

my lord, (God favour thee!) I saw thee prolong thy looking on me and imagined that thou knewest me. If it be thus, vouchsafe me more knowledge of thee." "By Allah," answered I, "I know thee not, save that God the Most High hath cast the love of thee into my heart and the goodness of thine attributes hath confounded me and that wherewith God hath gifted thee of those eyes that shoot with arrows; for thou hast captivated me." And she rejoined, "By Allah, I feel the like of that which thou feelest; so that meseemeth I have known thee from childhood." m. The Thirteenth Officer's Story dccccxxxix. Now in that town was a man of good breeding and large generosity, a merchant of condition, young of years and bright of face, who had come to that town from his own country with great store of merchandise and wealth galore. He took up his abode therein and the place was pleasant to him and he was lavish in expenditure, so that he came to the end of all his good and there remained with him nothing save that which was upon him of raiment. So he left the lodging, wherein he had abidden in the days of his affluence, after he had wasted (260) that which was therein of furniture, and fell to harbouring in the houses of the townfolk from night to night. When it was the Nine hundred and thirtieth Night, Shehrzad said, "O king, there is present in my thought a story which treateth of women's craft and wherein is a warning to whoso will be warned and an admonishment to whoso will be admonished and whoso hath discernment; but I fear lest the hearing of this lessen me with the king and lower my rank in his esteem; yet I hope that this will not be, for that it is a rare story. Women are indeed corruptresses; their craft and their cunning may not be set out nor their wiles known. Men enjoy their company and are not careful to uphold them [in the right way], neither do they watch over them with all vigilance, but enjoy their company and take that which is agreeable and pay no heed to that which is other than this. Indeed, they are like unto the crooked rib, which if thou go about to straighten, thou distortest it, and which if thou persist in seeking to redress, thou breakest it; wherefore it behoveth the man of understanding to be silent concerning them." They abode thus awhile and presently she said, "Up to now we have not become drunken; let me pour out." So she took the cup and gave him to drink and plied him with liquor, till he became drunken, when she took him and carried him into a closet. Then she came out, with his head in her hand, what while I stood silent, fixing not mine eyes on hers neither questioning her of this; and she said to me, "What is this?" "I know not," answered I; and she said, "Take it and cast it into the river." I obeyed her commandment and she arose and stripping herself of her clothes, took a knife and cut the dead man's body in pieces, which she laid in three baskets, and said to me, "Throw them into the river." So she opened the door to him and brought him in. Then she seated him at the upper end of the room and set food before him. So he ate and drank and lay with her and swived her. Then she sat down in his lap and they toyed and laughed and kissed till the day was half spent, when her husband came home and she could find nothing for it but to hide the singer in a rug, in which she rolled him up. The husband entered and seeing the place disordered (194) and smelling the odour of wine, questioned her of this. Quoth she, 'I had with me a friend of mine and I conjured her [to drink with me]; so we drank a jar [of wine], she and I, and she went away but now, before thy coming in.' Her husband, (who was none other than the singer's friend the druggist, that had invited him and fed him), deemed her words true and went away to his shop, whereupon the singer came forth and he and the lady returned to their sport and abode on this wise till eventide, when she gave him money and said to him, 'Come hither to-morrow in the forenoon.' 'It is well,' answered he and departed; and at nightfall he went to the bath. My fortitude fails, my endeavour is vain, ii. 95. Now the king had a brother, whom he had imprisoned in that pit of old time, and he had died [there]; but the folk of the realm thought that he was alive, and when his [supposed] imprisonment grew long, the king's officers used to talk of this and of the tyranny of the king, and the report spread abroad that the king was a tyrant, wherefore they fell upon him one day and slew him. Then they sought the well and brought out Abou Sabir therefrom, deeming him the king's brother, for that he was the nearest of folk to him [in favour] and the likeliest, and he had been long in the prison. So they doubted not but that he was the prince in question and said to him, 'Reign thou in thy brother's room, for we have slain him and thou art king in his stead.' But Abou Sabir was silent and spoke not a word; and he knew that this was the issue of his patience. Then he arose and sitting down on the king's throne, donned the royal raiment and discovered justice and equity and the affairs [of the realm] prospered [in his hand]; wherefore the folk obeyed him and the people inclined to him and many were his troops. When they knew that there was left him no estate that the king might covet, they feared lest he be brought to release him, by the incidence of the vizier's [good] counsel upon the king's heart, and he return to his former case, so should their plots be marred and their ranks degraded, for that they knew that the king would have need of that which he had known from that man nor would forget that wherewith he was familiar in him. Now it befell that a certain man of corrupt purpose (78) found a way to the perversion of the truth and a means of glozing over falsehood and adorning it with a semblance of fair-seeming and there proceeded from him that wherewith the hearts of the folk were occupied, and their minds were corrupted by his lying tales; for that he made use of Indian subtleties and forged them into a proof for the denial of the Maker, the Creator, extolled be His might and exalted be He! Indeed, God is exalted and magnified above the speech of the deniers. He avouched that it is the planets (79) that order the affairs of all creatures and he set down twelve mansions to twelve signs [of the Zodiac] and made each sign thirty degrees, after the number of the days of the month, so that in twelve mansions there are three hundred and threescore [degrees], after the number of the days of the year; and he wrought a scheme, wherein he lied and was an infidel and denied [God]. Then he got possession of the king's mind and the enviers and haters aided him against the vizier and insinuated themselves into his favour and corrupted his counsel against the vizier, so that he suffered of him that which he suffered and he banished him and put him away. g. King Bihkerd cccclxiv. For if "Her grave above her is levelled" it be said, Of life and its continuance no jot indeed reck I. u. The Two Sharpers who cheated each his Fellow dccccxi. g. The King's Son and the Ogress dccccxxxv. So Aamir took the water-skin and made for the water; but, when he came to the well, behold, two young men with gazelles,

and when they saw him, they said to him, "Whither wilt thou, O youth, and of which of the Arabs art thou?" "Harkye, lads," answered he, "fill me my water-skin, for that I am a stranger man and a wayfarer and I have a comrade who awaiteth me." Quoth they, "Thou art no wayfarer, but a spy from El Akil's camp." Then they took him and carried him to [their king] Zuheir ben Shebib; and when he came before him, he said to him, "Of which of the Arabs art thou?" Quoth Aamir, "I am a wayfarer." And Zuheir said, "Whence comest thou and whither wilt thou?" "I am on my way to Akil," answered Aamir. When he named Akil, those who were present were agitated; but Zuheir signed to them with his eyes and said to him, "What is thine errand with Akil?" Quoth he, "We would fain see him, my friend and I." Presently, up came the old woman, whereupon the young man sprang to his feet and laying hold of her, demanded of her the turban-cloth. Quoth she, "Know that I entered one of the houses and made the ablution and prayed in the place of prayer; and I forgot the turban-cloth there and went out. Now I know not the house in which I prayed, nor have I been directed (59) thereto, and I go round about every day till the night, so haply I may light on it, for I know not its owner." When the draper heard this, he said to the old woman, "Verily, Allah restoreth unto thee what which thou hast lost. Rejoice, for the turban-cloth is with me and in my house." And he arose forthright and gave her the turban-cloth, as it was. She gave it to the young man, and the draper made his peace with his wife and gave her raiment and jewellery, [by way of peace-offering], till she was content and her heart was appeased. (60). In my soul the fire of yearning and affliction rageth aye, iii. 65.. Melik (El) Ez Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of Police, ii. 117..? ? ? ? ? ? ? ? ? ? ba. Story of the Envier and the Envied (225) xiii.? ? ? ? ? g. The Fuller and his Wife dcccxcvi."Out on thee!" exclaimed the king. "How great is thy craft and thy talk! Tell me, what was their story." And the youth said, "O king,? ? ? ? ? Ramazan in my life ne'er I fasted, nor e'er Have I eaten of flesh, save in public (57) it were..King Dadbin and his Viziers, Story of, i. 104..74. The Simpleton and the Sharper cclclxxxviii.? ? ? ? ? God knows I ne'er recalled thy memory to my thought, But still with brimming tears straightway mine eyes were fraught;.Then they fell to journeying night and day, and as they went, behold, they sighted a camp of the camps of the Arabs. So El Abbas enquired thereof and was told that it was the camp of the Benou Zuhreh. Now there were around them sheep and cattle, such as filled the earth, and they were enemies to El Akil, the cousin of El Abbas, upon whom they still made raids and took his cattle; wherefore he used to pay them tribute every year, for that he availed not to cope with them. When El Abbas came near the camp, he dismounted from his courser and his servant Aamir also dismounted; and they set down the victual and ate their sufficiency and rested awhile of the day. Then said the prince to Aamir, "Fetch water and give the horses to drink and draw water for us in thy water-bag, by way of provision for the road."? ? ? ? ? a. The Christian Broker's Story cvii.? ? ? ? ? None, by Allah, 'mongst all creatures, none I love save thee alone! Yea, for I am grown thy bondman, by the troth betwixt us plight..Meanwhile, El Abbas abode with his cousin Akil twenty days, after which he made ready for the journey to Baghdad and letting bring the booty he had gotten of King Zuheir, divided it between himself and his cousin. Then he set out for Baghdad, and when he came within two days' journey of the city, he called his servant Aamir and bade him mount his charger and forego him with the baggage-train and the cattle. So Aamir [took horse and] fared on till he came to Baghdad, and the season of his entering was the first of the day; nor was there little child or hoary old man in the city but came forth to divert himself with gazing on those flocks and herds and upon the goodliness of those slave-girls, and their wits were amazed at what they saw. Presently the news reached the king that the young man El Abbas, who had gone forth from him, was come back with herds and rarities and slaves and a mighty host and had taken up his sojourn without the city, whilst his servant Aamir was presently come to Baghdad, so he might make ready dwelling- places for his lord, wherein he should take up his abode..Sherik ben Amrou, what device avails the hand of death to stay? i. 204..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.'? ? ? ? ? For death in your absence to us was decreed; But, when ye came back, we were quickened anew..So the folk resorted to her from all parts and she used to pray God (to whom belong might and majesty) for the oppressed and God granted him relief, and against his oppressor, and He broke him in sunder. Moreover, she prayed for the sick and they were made whole; and on this wise she abode a great space of time. As for her husband, when he returned from the pilgrimage, his brother and the neighbours acquainted him with his wife's affair, whereat he was sore concerned and misdoubted of their story, for that which he knew of her chastity and prayerfulness; and he wept for her loss..40. The Khalif El Mamoun and the Strange Doctor cccvi.Then she carried him up [to the estrade] and seating him on the couch, brought him meat and wine and gave him to drink; after which she put off all that was upon her of raiment and jewels and tying them up in a handkerchief, said to him, "O my lord, this is thy portion, all of it." Moreover she turned to the Jew and said to him, "Arise, thou also, and do even as I." So he arose in haste and went out, scarce crediting his deliverance. When the girl was assured of his escape, she put out her hand to her clothes [and jewels] and taking them, said to the prefect, "Is the requital of kindness other than kindness? Thou hast deigned [to visit me and eat of my victual]; so now arise and depart from us without ill-[doing]; or I will give one cry and all who are in the street will come forth." So the Amir went out from her, without having gotten a single dirhem; and on this wise she delivered the Jew by the excellence of her contrivance.'? ? ? ? ? I'll lay Upon their threshold's dust my cheeks and to my soul,? ? ? ? ? g. The Crows and the Hawk dcxiii.THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..King (The Dethroned), whose Kingdom and Good were restored to him, i. 285..? ? ? ? ? Thou whose desire possesseth my soul, the love

of whom Hold on my reins hath gotten and will not let me free..? ? ? ? ? Bravo for a fawn with a houri's eye of black, Like the sun or the shining moon midst the starry train!.?STORY OF THE MAN OF KHORASSAN, HIS SON AND HIS GOVERNOR..When the vizier came to the King of Samarcand [and acquainted him with his errand], he submitted himself to the commandment [of his brother and made answer] with 'Hearkening and obedience.' Then he equipped himself and made ready for the journey and brought forth his tents and pavilions. A while after midnight, he went in to his wife, that he might take leave of her, and found with her a strange man, sleeping with her in one bed. So he slew them both and dragging them out by the feet, cast them away and set forth incontinent on his journey. When he came to his brother's court, the latter rejoiced in him with an exceeding joy and lodged him in the pavilion of entertainment, [to wit, the guest-house,] beside his own palace. Now this pavilion overlooked a garden belonging to the elder king and there the younger brother abode with him some days. Then he called to mind that which his wife had done with him and remembered him of her slaughter and bethought him how he was a king, yet was not exempt from the vicissitudes of fortune; and this wrought upon him with an exceeding despite, so that it caused him abstain from meat and drink, or, if he ate anything, it profited him not..44. El Mamoun and Zubeideh dlxviii.The Khalif and the Lady Zubeideh laughed and returned to the palace; and he gave Aboulhusn the thousand dinars, saying, "Take them as a thank-offering for thy preservation from death," whilst the princess did the like with Nuzhet el Fuad. Moreover, the Khalif increased Aboulhusn in his stipends and allowances, and he [and his wife] ceased not [to live] in joy and contentment, till there came to them the Destroyer of Delights and Sunderer of Companies, he who layeth waste the palaces and peopleth the tombs..111 El Melik es Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of Police dccccxxx.As for Queen Kemeriyeh, she flew off to the palace of her sister Wekhimeh and told her what Meimoun had done and how [he avouched that], whenas he saw defeat [near at hand], he would slay Tuhfeh; 'and indeed,' added she, 'he is resolved upon this; else had he not dared to commit this outrage. So do thou contrive the affair as thou deemest well, for thou hast no superior in judgment.' Then they sent for Queen Zelzeleh and Queen Sherareh and sat down to take counsel, one with another, of that which they should do in the matter. Then said Wekhimeh, 'We were best fit out a ship in this island [wherein is my palace] and embark therein, in the guise of mortals, and fare on till we come to a little island, that lieth over against Meimoun's palace. There will we [take up our abode and] sit drinking and smiting the lute and singing. Now Tuhfeh will of a surety be sitting looking upon the sea, and needs must she see us and come down to us, whereupon we will take her by force and she will be under our hands, so that none shall avail more to molest her on any wise. Or, if Meimoun be gone forth to do battle with the Jinn, we will storm his stronghold and take Tuhfeh and raze his palace and put to death all who are therein. When he hears of this, his heart will be rent in sunder and we will send to let our father know, whereupon he will return upon him with his troops and he will be destroyed and we shall be quit of him.' And they answered her, saying, 'This is a good counsel.' Then they bade fit out a ship from behind the mountain, (244) and it was fitted out in less than the twinkling of an eye. So they launched it on the sea and embarking therein, together with four thousand Afrits, set out, intending for Meimoun's palace. Moreover, they bade other five thousand Afrits betake themselves to the island under the Crescent Mountain and lie in wait for them there..? ? ? ? ? c. The King who knew the Quintessence of Things dcccxc. When she had made an end of her song, she cast the lute from her hand and wept till she swooned away, whereupon the Khalif bade carry her to her chamber. Now he was ravished with her and loved her with an exceeding love; so, after awhile, he again commanded to bring her to his presence, and when she came, he bade her sing. Accordingly, she took the lute and spoke forth that which was in her heart and sang the following verses:..? ? ? ? ? At their appointed terms souls die; but for despair My soul is like to die, or ere its term betide..? ? ? ? ? I crave none other than thou for friend, beloved of my heart; So trust in my speech, for the generous are true and trusty still..150. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dxcviii.?Story of the Merchant and His Sons..16. Uns el Wujoud and the Vizier's Daughter Rose- in-bud cccxli.Then he wept again and El Abbas said to him, "Fear not for me, for thou knowest my prowess and my puissance in returning answers in the assemblies of the land and my good breeding (63) and skill in rhetoric; and indeed he whose father thou art and whom thou hast reared and bred and in whom thou hast united praiseworthy qualities, the repute whereof hath traversed the East and the West, thou needest not fear for him, more by token that I purpose but to seek diversion (64) and return to thee, if it be the will of God the Most High." Quoth the king, "Whom wilt thou take with thee of attendants and [what] of good?" "O father mine," replied El Abbas, "I have no need of horses or camels or arms, for I purpose not battle, and I will have none go forth with me save my servant Aamir and no more." Then she drank three cups and filling the old man other three, sang the following verses:..? ? ? ? ? My maker reserved me for generous men And the niggard and sland'rer to use me forebade..There was once, of old days and in bygone ages and times, a king of the kings of the time, by name Shah Bekht, who had troops and servants and guards galore and a vizier called Er Rehwan, who was wise, understanding, a man of good counsel and a cheerful acceptor of the commandments of God the Most High, to whom belong might and majesty. The king committed to him the affairs of his kingdom and his subjects and said according to his word, and on this wise he abode a long space of time..96. Adi ben Zeid and the Princess Hind ccccv.158. Ali Nouredin and the Frank King's Daughter dcccclxiii.Beard of the old he-goat, the one-eyed, what shall be, ii. 231..80. Yehya ben Khalid and the Poor Man cccxci.His story troubled the Sultan's deputy and he was sore enraged against him; so he drew his sword and smiting him, cut off his head; whereupon one recited the following verses:.The vizier's story pleased King Shah Bekht and his heart clave to the story of the merchant and the old woman; so he bade Er Rehwan withdraw to his lodging, and he went away to his house and abode there the next day..Then he turned to a damsel of the damsels and said to her, "Who am I?" Quoth she, "Thou art the Commander of the Faithful;" and he said, "Thou liest, O calamity! (33) If I be indeed the Commander of the Faithful, bite my finger."

So she came to him and bit it with her might, and he said to her, "It sufficeth." Then he said to the chief eunuch, "Who am I?" And he answered, "Thou art the Commander of the Faithful." So he left him and turning to a little white slave, said to him, "Bite my ear;" and he bent down to him and put his ear to his mouth. Now the slave was young and lacked understanding; so he closed his teeth upon Aboulhusn's ear with his might, till he came near to sever it; and he knew not Arabic, so, as often as Aboulhusn said to him, "It sufficeth," he concluded that he said, "Bite harder," and redoubled his bite and clenched his teeth upon the ear, whilst the damsels were diverted from him with hearkening to the singing-girls, and Aboulhusn cried out for succour from the boy and the Khalif [well-nigh] lost his senses for laughter. When the king heard this from the vizier, he bade him go away [and he withdrew to his house]. The Credulous Husband dcccxcviii. Then she went away, and when the girl's master came, she sought his leave to go with the old woman and he granted her leave. So the beldam took her and carried her to the king's door. The damsel entered with her, unknowing whither she went, and beheld a goodly house and chambers adorned [with gold and colours] that were no idol's chambers. Then came the king and seeing her beauty and grace, went up to her, to kiss her; whereupon she fell down in a fit and strove with her hands and feet. When he saw this, he was solicitous for her and held aloof from her and left her; but the thing was grievous to her and she refused meat and drink, and as often as the king drew near her, she fled from him in affright, wherefore he swore by Allah that he would not approach her, save with her consent, and fell to guerdoning her with trinkets and raiment, but she only redoubled in aversion to him. Nor troops have I nor henchmen nor one to lend me aid Save God, to whom, my Maker, my voice in praise I rear. The Twenty-Eighth and Last Night of the Month. Then he bade take her away; so she was carried to her chamber and he sent her a black slave-girl, with a casket, wherein were three thousand dinars and a carcanet of gold, set with pearls, great and small, and jewels, worth other three thousand, saying to her, "The slave-girl and that which is with her are a gift from me to thee." When she heard this, she said, "God forbid that I should be consoled for the love of my lord and my master, though with the earth full of gold!" And she improvised and recited the following verses: So he fell to resorting daily to the physician and committing to memory his sayings and that which he spoke of jargon, till he had gotten a great matter by heart, and all this he studied throughly and digested it. Then he returned to his wife and said to her, 'I have committed the physician's sayings to memory and have learned his fashion of muttering and prescribing and applying remedies (19) and have gotten by heart the names of the remedies and of all the diseases, and there abideth nought [unaccomplished] of thy commandment. What wilt thou have me do now?' Quoth she, 'Leave weaving and open thyself a physician's shop.' But he answered, 'The people of my city know me and this affair will not profit me, save in a land of strangerhood; so come, let us go out from this city and get us to a strange land and [there] live.' And she said, 'Do as thou wilt.' Meanwhile, Aboulhusn abode in the Khalifate, taking and giving, ordering and forbidding and giving effect to his word, till the end of the day, when he gave [those who were present] leave and permission [to withdraw], and the Amirs and officers of state departed to their occasions. Then the eunuchs came to him and calling down on him length of life and continuance [of glory and prosperity], walked in attendance upon him and raised the curtain, and he entered the pavilion of the harem, where he found candles lighted and lamps burning and singing-women smiting [on instruments of music]. When he saw this, he was confounded in his wit and said in himself, "By Allah, I am in truth Commander of the Faithful!" As soon as he appeared, the slave-girls rose to him and carrying him up on to the estrade, (30) brought him a great table, spread with the richest meats. So he ate thereof with all his might, till he had gotten his fill, when he called one of the slave-girls and said to her, "What is thy name?" "My name is Miskeh," replied she, and he said to another, "What is thy name?" Quoth she, "My name is Terkeh." Then said he to a third, "What is thy name?" "My name is Tuhfeh," answered she; and he went on to question the damsels of their names, one after another, [till he had made the round of them all], when he rose from that place and removed to the wine-chamber. The company marvelled at this story and at the doings of women. Then came forward a fourth officer and said, 'Verily, that which hath betided me of strange adventures is yet more extraordinary than this; and it was on this wise. What is the pleasance of the world, except it be to see My lady's face, to drink of wine and ditties still to hear? Porter, Sindbad the Sailor and Hindbad the, iii. 199. Then he sent for his daughter, whose name was Jemreh, and when she came, he said to her, 'Harkye, Jemreh! Know that I am going to [meet] the clans of Es Shisban and Queen Kemeriyeh and the kings of the Jinn. If I am vouchsafed the victory over them, to Allah be the praise and thou shall have of me largesse; but, if thou see or hear that I am worsted and any come to thee with news of me [to this effect], hasten to slay Tuhfeh, so she may fall neither to me nor to them.' Then he took leave of her and mounted, saying, 'When this cometh about, pass over to the Crescent Mountain and take up thine abode there, and await what shall befall me and what I shall say to thee.' And Jemreh answered with 'Hearkening and obedience.'. Thereupon the king went in to his mother and questioned her of his father, and she told him that me king her husband was weak; (211) 'wherefore,' quoth she, 'I feared for the kingdom, lest it pass away, after his death; so I took to my bed a young man, a baker, and conceived by him [and bore a son]; and the kingship came into the hand of my son, to wit, thyself.' So the king returned to the old man and said to him, 'I am indeed the son of a baker; so do thou expound to me the means whereby thou knewest me for this.' Quoth the other, 'I knew that, hadst thou been a king's son, thou wouldst have given largesse of things of price, such as rubies [and the like]; and wert thou the son of a Cadi, thou hadst given largesse of a dirhem or two dirhems, and wert thou the son of a merchant, thou hadst given wealth galore. But I saw that thou guerdonest me not but with cakes of bread [and other victual], wherefore I knew that thou wast the son of a baker.' Quoth the king, 'Thou hast hit the mark.' And he gave him wealth galore and advanced him to high estate.". 15. The Cat and the Crow cl. "When I [returned from my sixth voyage, I] forswore travel and renounced commerce, saying in myself, 'What hath befallen me sufficeth me.' So I abode at home and passed my time in pleasance and delight, till,

one day, as I sat at mine ease, plying the wine-cup [with my friends], there came a knocking at the door. The doorkeeper opened and found without one of the Khalif's pages, who came in to me and said, 'The Commander of the Faithful biddeth thee to him.' So I accompanied him to the presence of the Khalif and kissing the earth before him, saluted him. He bade me welcome and entreated me with honour and said to me, 'O Sindbad, I have an occasion with thee, which I would have thee accomplish for me.' So I kissed his hand and said, 'O my lord, what is the lord's occasion with the slave?' Quoth he, 'I would have thee go to the King of Serendib and carry him our letter and our present, even as he sent us a present and a letter.' KING SHAH BEKHT AND HIS VIZIER ER REHWAN. (177). King Shah Bekht and his Vizier Er Rehwan, i. 215.. Wife, The Old Woman and the Draper's, ii. 55.. It chanced one day that they sallied forth to stop the way and fell in upon a caravan in the night; but the people of the caravan were on their guard; so they joined battle with the robbers and overcame them and slew them and the boy fell wounded and abode cast down in that place till the morrow, when he opened his eyes and finding his comrades slain, lifted himself up and rose to walk in the way. Presently, there met him a man, a treasure-seeker, and said to him, 'Whither goest thou, O youth?' So he told him what had betided him and the other said, 'Be of good heart, for that [the season of] thy fair fortune is come and God bringeth thee joy and solace. I am one who am in quest of a hidden treasure, wherein is vast wealth. So come with me, that thou mayst help me, and I will give thee wealth, wherewith thou shalt provide thyself thy life long.' Then he carried the youth to his dwelling and dressed his wound, and he abode with him some days, till he was rested; when he took him and two beasts and all that he needed, and they fared on till they came to a precipitous mountain.. Moreover, he gave her a complete suit of clothes and raising his head to her, said, "When thou toldest me that which Mariyeh had done with thee, God rooted out the love of her from my heart, and never again will she occur to my mind; so extolled be the perfection of Him who turneth hearts and eyes! It was she who was the cause of my coming out from Yemen, and now the time is past for which I engaged with my people and I fear lest my father levy his troops and come forth in quest of me, for that he hath no child other than myself and cannot brook to be parted from me; and on like wise is it with my mother." When the nurse heard his words, she said to him, "O my lord, and which of the kings is thy father?" "My father is El Aziz, lord of Yemen and Nubia and the Islands (91) of the Benou Kehtan and the Two Noble Sanctuaries (92) (God the Most High have them in His keeping!)," answered El Abbas; "and whenas he taketh horse, there mount with him an hundred and twenty and four thousand horsemen, all smiters with the sword, let alone attendants and servants and followers, all of whom give ear unto my word and obey my commandment." "Why, then, O my lord," asked the nurse, "didst thou conceal the secret of thy rank and lineage and passedst thyself off for a wayfarer? Alas for our disgrace before thee by reason of our shortcoming in rendering thee thy due! What shall be our excuse with thee, and thou of the sons of the kings?" But he rejoined, "By Allah, thou hast not fallen short! Nay, it is incumbent on me to requite thee, what while I live, though I be far distant from thee." "?? ?? ? Yet, an thou wilt vouchsafe thy favours unto me, My sabre thou shalt see the foemen put to flight; The king gave ear to her counsel and despatching the eunuch for the mamelukes, assigned them a lodging and said to them, "Have patience, till the king give you tidings of your lord El Abbas." When they heard his words, their eyes ran over with plenteous tears, of their much longing for the sight of their lord. Then the king bade the queen enter the privy chamber (97) and let down the curtain (98) [before the door thereof]. So she did this and he summoned them to his presence. When they stood before him, they kissed the earth, to do him worship, and showed forth their breeding (99) and magnified his dignity. He bade them sit, but they refused, till he conjured them by their lord El Abbas. So they sat down and he caused set before them food of various kinds and fruits and sweetmeats. Now within the Lady Afifeh's palace was an underground way communicating with the palace of the princess Mariyeh. So the queen sent after her and she came to her, whereupon she made her stand behind the curtain and gave her to know that El Abbas was the king's son of Yemen and that these were his mamelukes. Moreover, she told her that the prince's father had levied his troops and was come with his army in quest of him and that he had pitched his camp in the Green Meadow and despatched these mamelukes to make enquiry of their lord. So Mariyeh abode looking upon them and upon their beauty and grace and the goodliness of their apparel, till they had eaten their fill of food and the tables were removed; whereupon the king recounted to them the story of El Abbas and they took leave of him and went away..? ? ? ? A fair one, to idolaters if she herself should show, They'd leave their idols and her face for only Lord would know;. One day, as he went wandering about the streets, he espied a woman of the utmost beauty and grace, and what he saw of her charms amazed him and there betided him what made him forget his present plight. She accosted him and jested with him and he besought her of foregathering and companionship. She consented to this and said to him, 'Let us go to thy lodging.' With this he repented and was perplexed concerning his affair and grieved for that which must escape him of her company by reason of the straitness of his hand, (261) for that he had no jot of spending money. But he was ashamed to say, 'No,' after he had made suit to her; so he went on before her, bethinking him how he should rid himself of her and casting about for an excuse which he might put off on her, and gave not over going from street to street, till he entered one that had no issue and saw, at the farther end, a door, whereon was a padlock..? ? ? ? ? ? ? ? ? ? la. The Disciple's Story dcccii. They have shut out thy person from my sight, iii. 43..? ? ? ? ? b. The Second Old Man's Story ii. Merchant and the King, The Old Woman, the, i. 265.. He [seated himself on the divan and] leant upon a cushion, whilst she put out her hand to her veil and did it off. Then she put off her heavy outer clothes and discovered her charms, whereupon he embraced her and kissed her and swived her; after which they washed and returned to their place and he said to her, 'Know that I have little knowledge [of what goes on] in my house, for that I trust to my servant; so arise thou and see what the boy hath made ready in the kitchen.' Accordingly, she arose and going down into the kitchen, saw cooking pots over the fire, wherein were all manner of dainty meats, and manchet-bread and fresh almond-and-honey cakes. So

she set bread on a dish and ladled out [what she would] from the pots and brought it to him..? ? ? ? ? Is there a man of you will come, that I may heal his pain With blows right profitful for him who's sick for lust of fight?.145. The Bedouin and his Wife dxcxi.58. The Lovers of the Benou Udhreh (232) dclxvi.? ? ? ? ? "What is the taste of love?" quoth one, and I replied, "Sweet water 'tis at first; but torment lurks behind."..? ? ? ? ? c. The Third Voyage of Sindbad the Sailor cclv.? ? ? ? ? b. The Second Old Man's Story (236) iv.Then the rest of the women of the palace came all to him and lifted him into a sitting posture, when he found himself upon a couch, stuffed all with floss-silk and raised a cubit's height from the ground. (19) So they seated him upon it and propped him up with a pillow, and he looked at the apartment and its greatness and saw those eunuchs and slave-girls in attendance upon him and at his head, whereat he laughed at himself and said, "By Allah, it is not as I were on wake, and [yet] I am not asleep!" Then he arose and sat up, whilst the damsels laughed at him and hid [their laughter] from him; and he was confounded in his wit and bit upon his finger. The bite hurt him and he cried "Oh!" and was vexed; and the Khalif watched him, whence he saw him not, and laughed..On this wise they abode months and years and the queen-mother ceased not to do thus till the cook's brother came to the town in his ship, and with him Selim. So he landed with the youth and showed him to the queen, [that she might buy him]. When she saw him, she augured well of him; so she bought him from the cook's brother and was kind to him and entreated him with honour. Then she fell to proving him in his parts and making assay of him in his affairs and found in him all that is in kings' sons of understanding and breeding and goodly manners and qualities..? ? ? ? ? Thou only art the whole of our desire; indeed Thy love is hid within our hearts' most secret core..Then, when it was night, she brought her to me, after she had adorned her and perfumed her, and said to her, "Gainsay not this thy lord in aught that he shall seek of thee." When she came to bed with me, I said in myself, "Verily, this damsel (216) is more generous than I!" Then I sent away the slave-girl and drew not nigh unto her, but arose forthright and betaking myself to my wife, lay with her and did away her maidenhead. She straightway conceived by me and accomplishing the time of her pregnancy, gave birth to this dear little daughter; in whom I rejoiced, for that she was lovely to the utterest, and she hath inherited her mother's wit and her father's comeliness..Presently, one of the slave-girls brought him a pair of sandals wrought with raw silk and green silk and embroidered with red gold, and he took them and put them in his sleeve, whereat the slave cried out and said, "Allah! Allah! O my lord, these are sandals for the treading of thy feet, so thou mayst enter the draught-house." Aboulhusn was confounded and shaking the sandals from his sleeve, put them on his feet, whilst the Khalif [well-nigh] died of laughter at him. The slave forewent him to the house of easance, where he entered and doing his occasion, came out into the chamber, whereupon the slave- girls brought him a basin of gold and an ewer of silver and poured water on his hands and he made the ablution..When it was eventide, the king caused avoid his sitting chamber and summoned the vizier, who presented himself and making his obeisance to the king, kissed the earth before him and bespoke him as follows:..? ? ? ? ? k. The Vizier's Son and the Bathkeeper's Wife dlxxxiv.? ? ? ? ? m. The Boy and the Thieves dccccxviii.? ? ? ? ? The hands of noble folk do tend me publicly; With waters clear and sweet my thirsting tongue they ply..? ? ? ? ? All hearkening to my word, obeying my command, In whatsoever thing is pleasing to my sight..?Story of Prince Bihzad..Meanwhile, she prayed to God the Most High that He would establish her innocence in the eyes of her husband and the folk. So He sent down upon her husband's brother a sore disease and none knew a remedy for him; wherefore he said to his brother, ' In such a city is a pious woman, a recluse, and her prayers are answered; so do thou carry me to her, that she may pray for me and God (to whom belong might and majesty) may make me whole of this sickness.' Accordingly, he took him up and fared on with him, till they came to the village where dwelt the old man, who had rescued the woman from the pit and carried her to his dwelling and tended her there, [till she recovered]..? ? ? ? ? O thou my inclining to love him that blamest, Shall lovers be blamed for the errors of Fate?.Now the merchant their father lay asleep in the ship, and the crying of the boys troubled him; so he rose to call out to them [and silence them] and let the purse [with the thousand dinars therein] fall among the bales of merchandise. He sought for it and finding it not, buffeted his head and seized upon the boys, saying, 'None took the purse but you. Ye were playing about the bales, so ye might steal somewhat, and there was none here but you.' Then he took a staff and laying hold of the children, fell to beating them and flogging them, whilst they wept, and the sailors came round about them and said, 'The boys of this island are all thieves and robbers.' Then, of the greatness of the merchant's wrath, he swore that, if they brought not out the purse, he would drown them in the sea; so when [by reason of their denial] his oath became binding upon him, he took the two boys and lashing them [each] to a bundle of reeds, cast them into the sea..? ? ? ? ? How long did the heart for thy love that languished with longing endure A burden of passion, 'neath which e'en mountains might totter and fail!.Dethroned King whose Kingdom and Good were restored to him, The, i. 285.

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