

MY FRIEND THE MURDERER

???? a. Nimeh ben er Rebya and Num his Slave-girl cccxxvii. When King El Aziz heard the damsel's song, her speech and her verses pleased him and he said to El Abbas, "O my son, verily, these damsels are weary with long versifying, and indeed they make us yearn after the dwellings and the homesteads with the goodliness of their songs. Indeed, these five have adorned our assembly with the excellence of their melodies and have done well in that which they have said before those who are present; wherefore we counsel thee to enfranchise them for the love of God the Most High." Quoth El Abbas, "There is no commandment but thy commandment;" and he enfranchised the ten damsels in the assembly; whereupon they kissed the hands of the king and his son and prostrated themselves in thanksgiving to God the Most High. Then they put off that which was upon them of ornaments and laying aside the lutes [and other] instruments of music, gave to their houses, veiled, and went not forth. (144). As for the governor, he wasted all that was with him and returned to the city, where he saw the youth and excused himself to him. Then he questioned him of what had befallen him and he told him, whereat he marvelled and returned to companionship with him; but the youth ceased to have regard for him and gave him not stipends, as of his [former] wont, neither discovered to him aught of his secrets. When the governor saw that there was no profit for him with the young Khorassani, he returned to the king, the ravisher of the damsel, and told him what the chamberlain had done and counselled him to slay the latter and incited him to recover the damsel, [promising] to give his friend to drink of poison and return. So the king sent for the chamberlain and upbraided him; whereupon he fell upon him and slew him and the king's servants fell upon the chamberlain and slew him.???? The herald of good news my hearing shall delight.,132. Sindbad the Sailor and Sindbad the Porter dxxxvi.???? j. The Unjust King and the Tither dcccxcix. When she had made an end of her song, she threw the lute from her hand and wept, whilst the old man wept for her weeping. Then she fell down in a swoon and presently coming to herself, filled the cup and drinking it off, gave the old man to drink, after which she took the lute and breaking out into song, chanted the following verses: So the merchant went forth, afflicted, sorrowful, weeping, [and wandered on along the sea-shore], till he came to a sort of divers diving in the sea for pearls. They saw him weeping and mourning and said to him, 'What is thy case and what maketh thee weep?' So he acquainted them with his history, from first to last, whereby they knew him and said to him, 'Art thou [such an one] son of such an one?' 'Yes,' answered he; whereupon they condoled with him and wept sore for him and said to him, 'Abide here till we dive for thy luck this next time and whatsoever betideth us shall be between us and thee.' Accordingly, they dived and brought up ten oysters, in each two great pearls; whereat they marvelled and said to him, 'By Allah, thy luck hath returned and thy good star is in the ascendant!' Then they gave him ten pearls and said to him, 'Sell two of them and make them thy capital [whereon to trade]; and hide the rest against the time of thy straitness.' So he took them, joyful and contented, and addressed himself to sew eight of them in his gown, keeping the two others in his mouth; but a thief saw him and went and advertised his mates of him; whereupon they gathered together upon him and took his gown and departed from him. When they were gone away, he arose, saying, 'These two pearls [in my mouth] will suffice me,' and made for the [nearest] city, where he brought out the pearls [and repairing to the jewel- market, gave them to the broker], that he might sell them.???? The ignorant man may speak with impunity A word that is death to the wise and the ripe of wit..?STORY OF THE SHARPER AND THE MERCHANTS..???? I'm the crown of every sweet and fragrant weed; When the loved one calls, I keep the tryst agreed.. Would God upon that bitterest day, when my death calls for me, i. 47. The Tenth Night of the Month.???? aa. Story of the Jealous Man and the Parrot (226) xiv.???? e. The Fifth Voyage of Sindbad the Sailor. There was once a man of fortune, who lost his wealth, and chagrin and melancholy got the mastery of him, so that he became an idiot and lost his wit. There abode with him of his wealth about a score of dinars and he used to beg alms of the folk, and that which they gave him he would gather together and lay to the dinars that were left him. Now there was in that town a vagabond, who made his living by sharpening, and he knew that the idiot had somewhat of money; so he fell to spying upon him and gave not over watching him till he saw him put in an earthen pot that which he had with him of money and enter a deserted ruin, where he sat down, [as if] to make water, and dug a hole, in which he laid the pot and covering it up, strewed earth upon the place. Then he went away and the sharper came and taking what was in the pot, covered it up again, as it was.???? Were not the darkness (193) still in gender masculine, As oftentimes is the case with she-things passing fine., Then she changed the measure and the mode [and played] so that she amazed the wits of those who were present, and Queen Es Shuhba was moved to mirth and said, 'Well done, O queen of delight!' Then she returned to the first mode and improvised the following verses on the water-lily: Quoth the Khalif, "God grant thee that thou seekest! Let us drink one last cup and rise before the dawn draw near, and to-morrow night I will be with thee again." "Far be it!" said Aboulhusn. Then the Khalif filled a cup and putting therein a piece of Cretan henbane, gave it to his host and said to him, "My life on thee, O my brother, drink this cup from my hand!" "Ay, by thy life," answered Aboulhusn, "I will drink it from thy hand." So he took it and drank it off; but hardly had he done so, when his head forewent his feet and he fell to the ground like a slain man; whereupon the Khalif went out and said to his servant Mesrouf, "Go in to yonder young man, the master of the house, and take him up and bring him to me at the palace; and when thou goest out, shut the door." Woman, The Thief and the, i. 278..???? c. The Fishes and the Crab dccciii. When Ibrahim heard this, he let fetch the thieves and said to them, "Tell me truly, which of you shot the arrow that wounded me." Quoth they, 'It was this youth that is with us.' Whereupon the king fell to looking upon him and said to him, 'O youth, acquaint me with thy case and tell me who was thy father and thou shalt have assurance from God.' 'O my lord,' answered the youth, 'I know no father; as for me, my father lodged me in a pit [when I was little], with a nurse to rear me, and one day,

there fell in upon us a lion, which tore my shoulder, then left me and occupied himself with the nurse and rent her in pieces; and God vouchsafed me one who brought me forth of the pit.' Then he related to him all that had befallen him, first and last; which when Ibrahim heard, he cried out and said, 'By Allah, this is my very son!' And he said to him, 'Uncover thy shoulder.' So he uncovered it and behold, it was scarred..? ? ? ? When the flies light on food, from the platter my hand I raise, though my spirit should long for the fare;.164. The Merchant of Oman dccccxvi.Merry Jest of a Thief, A, ii. 186..Then he looked at her and seeing her eyes fixed on the young Damascene, for that in very deed he had ravished her with his beauty and grace, went up to the latter and said to him, "O my lord, art thou a looker-on or a buyer? Tell me." Quoth Nouredin, "I am both looker-on and buyer. Wilt thou sell me yonder slave-girl for sixteen hundred dinars?" And he pulled out the purse of gold. So the dealer returned, dancing and clapping his hands and saying, "So be it, so be it, or not [at all]!" Then he came to the damsel and said to her, "O Sitt el Milah, shall I sell thee to yonder young Damascene for sixteen hundred dinars?" But she answered, "No," of shamefastness before her master and the bystanders; whereupon the people of the bazaar and the slave-merchant departed, and Abou Nuwas and Ali Nouredin arose and went each his own way, whilst the damsel returned to her master's house, full of love for the young Damascene..King Bekhtzman, Story of, i. 115..Wind of the East, if thou pass by the land where my loved ones dwell, I pray, ii. 204, 271..? ? ? ? Lo, since the day I left you, O my masters, Life is not sweet, no aye my heart is light..? ? ? ? Beauty her appanage is grown in its entirety, And for this cause all hearts must bow to her arbitrament..Vizier's Daughters, The Two Kings and the, iii. 145.,So they dragged him away, what while he wept and spoke the words which whoso saith shall nowise be confounded, to wit, "There is no power and no virtue save in God the Most High, the Sublime!" When they came to the Tigris, one of them drew the sword upon him and El Muradi said to the swordbearer, "Smite off his head." But one of them, Ahmed by name, said, "O folk, deal gently with this poor wretch and slay him not unjustly and wickedly, for I stand in fear of God the Most High, lest He burn me with his fire." Quoth El Muradi, "A truce to this talk!" And Ahmed said, "If ye do with him aught, I will acquaint the Commander of the Faithful." "How, then, shall we do with him?" asked they; and he answered, "Let us deposit him in prison and I will be answerable to you for his provision; so shall we be quit of his blood, for indeed he is wrongfully used." So they took him up and casting him into the Prison of Blood, (13)went away..My heart will never credit that I am far from thee, ii. 275..When the banquet was ended and the folk had dispersed, the king said to El Abbas, "I would fain have thee [abide] with me and I will buy thee a house, so haply we may requite thee the high services for which we are beholden to thee; for indeed thy due is imperative [upon us] and thy worth is magnified in our eyes; and indeed we have fallen short of thy due in the matter of distance." (83) When the prince heard the king's speech, he rose and sat down (84) and kissing the earth, returned thanks for his bounty and said, "I am the king's servant, wheresoever I may be, and under his eye." Then he recounted to him the story of the merchant and the manner of the buying of the house, and the king said, "Indeed, I would fain have had thee with me and in my neighbourhood."Singer and the Druggist, The, i. 229..Meanwhile, the people of the city rejoiced and were glad and blessed the vizier's daughter, marvelling for that three days had passed and that the king had not put her to death and exulting in that, [as they deemed,] he had turned [from his purpose] and would never again burden himself with blood-guiltiness against any of the maidens of the city. Then, on the fourth night, she related to him a still more extraordinary story, and on the fifth night she told him anecdotes of kings and viziers and notables. On this wise she ceased not [to do] with him [many] days and nights, what while the king still said in himself, 'When I have heard the end of the story, I will put her to death,' and the people waxed ever in wonder and admiration. Moreover, the folk of the provinces and cities heard of this thing, to wit, that the king had turned from his custom and from that which he had imposed upon himself and had renounced his heresy, wherefore they rejoiced and the folk returned to the capital and took up their abode therein, after they had departed thence; yea, they were constant in prayer to God the Most High that He would stablish the king in that his present case; and this," said Shehrzad, "is the end of that which my friend related to me".Thou that wast absent from my stead, yet still with me didst bide, iii. 46..Quoth I (and mine a body is of passion all forslain), iii. 81..? ? ? ? Yea, and black slaves he proffered me and slave-girls big with child And steeds of price, with splendid arms and trappings rich bedight..On the third day I said to myself, "Thou art mad or witless!" For I was going about in quest of a woman who knew me and I knew her not, seeing that indeed she was veiled, [whenas I saw her]. Then I went round about the third day till the hour of afternoon prayer, and sore was my concern and my chagrin, for I knew that there abode to me of my life but [till] the morrow, when the chief of the police would seek me. When it was the time of sundown, I passed through one of the streets, and beheld a woman at a window. Her door was ajar and she was clapping her hands and casting furtive glances at me, as who should say, "Come up by the door." So I went up, without suspicion, and when I entered, she rose and clasped me to her breast I marvelled at her affair and she said to me, "I am she whom thou depositedst with Amin el Hukm." Quoth I to her, "O my sister, I have been going round and round in quest of thee, for indeed thou hast done a deed that will be chronicled in history and hast cast me into slaughter (100) on thine account." "Sayst thou this to me," asked she, "and thou captain of men?" And I answered, "How should I not be troubled, seeing that I am in concern [for an affair] that I turn over and over [in my mind], more by token that I abide my day long going about [searching for thee] and in the night I watch its stars [for wakefulness]?" Quoth she, "Nought shall betide but good, and thou shalt get the better of him."When the evening evened, the king summoned the vizier, and when he presented himself, he required of him the [promised] story. So he said, "Harkening and obedience. Know, O august king, that.? ? ? ? Ye've drowned me in the sea of love for you; my heart Denies to be consoled for those whom I adore..? ? ? ? I wept, but those who spied to part us had no ruth On me nor on the fires that in my vitals flare..When the king heard this story, he said, "How like is this to our own case!" Then he bade the vizier retire to his lodging; so he withdrew to his house and

on the morrow he abode at home [till the king should summon him to his presence.].The folk flocked about them, to divert themselves with watching the play, and they called the bystanders to witness of the wager and fell a-playing. El Abbas forbore the merchant, so he might lead him on, and procrastinated with him awhile; and the merchant won and took of him the hundred dinars. Then said the prince, "Wilt thou play another game?" And the other answered, "O youth, I will not play again, except it be for a thousand dinars." Quoth the prince, "Whatsoever thou stakest, I will match thy stake with the like thereof." So the merchant brought out a thousand dinars and the prince covered them with other thousand. Then they fell a-playing, but El Abbas was not long with him ere he beat him in the square of the elephant, (77) nor did he leave to do thus till he had beaten him four times and won of him four thousand dinars..So, on the morrow, she made her ready and donning the costliest of apparel, adorned herself with the most magnificent of ornaments and the highest of price and stained her hands with henna. Then she let down her tresses upon her shoulders and went forth, walking along with coquettish swimming gait and amorous grace, followed by her slave-girls, till she came to the young merchant's shop and sitting down thereat, under colour of seeking stuffs, saluted him and demanded of him somewhat of merchandise. So he brought out to her various kinds of stuffs and she took them and turned them over, talking with him the while. Then said she to him, "Look at the goodliness of my shape and my symmetry. Seest thou in me any default?" And he answered, "No, O my lady." "Is it lawful," continued she, "in any one that he should slander me and say that I am humpbacked?".? ? ? ? ? Get thee to patience fair, if thou remember thee of that Whose issues (quoth the Merciful) are ever benedict. (89).When the king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house..Then she took the lute and smote thereon, after the fashion she had learnt from the Sheikh Iblis, so that Er Reshid's wit was dazed for excess of delight and his understanding was confounded for joy; after which she improvised and sang the following verses:Awake, Asleep and, i. 5..? ? ? ? ? Quoth he, what while from out his hair the morning glimmered white, "This, this is life indeed, except, alas! it doth not stay."Eleventh Officer's Story, The, ii. 175..?THE THIRD OFFICER'S STORY.? ? ? ? ? j. The Tenth Officer's Story dccccxxxviii.Then he sent for the viziers and said to them, 'O wicked viziers, ye thought that God was heedless of your deed, but your wickedness shall revert upon you. Know ye not that whoso diggeth a pit for his brother shall fall into it? Take from me the punishment of this world and to-morrow ye shall get the punishment of the world to come and requital from God.' Then he bade put them to death; so [the headsman] smote off their heads before the king, and he went in to his wife and acquainted her with that wherein he had transgressed against Abou Temam; whereupon she grieved for him with an exceeding grief and the king and the people of his household left not weeping and repenting all their lives. Moreover, they brought Abou Temam forth of the well and the king built him a dome (127) in his palace and buried him therein..Then her case changed and her colour paled; and when Shefikeh saw her mistress in this plight, she repaired to her mother and told her that the lady Mariyeh refused meat and drink. "Since when hath this befallen her?" asked the queen, and Shefikeh answered, "Since yesterday;" whereat the queen was confounded and betaking herself to her daughter, that she might enquire into her case, found her as one dead. So she sat down at her head and Mariyeh opened her eyes and seeing her mother sitting by her, sat up for shamefastness before her. The queen questioned her of her case and she said, "I entered the bath and it stupefied me and weakened me and left an exceeding pain in my head; but I trust in God the Most High that it will cease.".? ? ? ? ? And when I long to look upon thy face, My life is perished with desire straightway..? ? ? ? ? My fruit is a jewel all wroughten of gold, Whose beauty amazeth all those that behold..We abode thus till the setting-in of the time of mid-afternoon, when she said, "Needs must I wash before I go." Quoth I, "Get water wherewithal we may wash," and pulled out from my pocket about a score of dirhems, thinking to give them to her; but she said, "I seek refuge with God!" and brought out of her pocket a handful of silver, saying, "But for destiny and that God hath caused the love of thee fall into my heart, there had not happened that which hath happened." Quoth I, "Take this in requital of that which thou hast spent;" and she said, "O my lord, by and by, whenas companionship is prolonged between us, thou wilt see if the like of me looketh unto money and gain or no." Then she took a pitcher of water and going into the lavatory, washed (111) and presently coming forth, prayed and craved pardon of God the Most High for that which she had done..?STORY OF THE KING OF HIND AND HIS VIZIER..Indeed, thou'st told the tale of kings and men of might, iii. 87..? ? ? ? ? All wasted is my body and bowels tortured sore; Love's fire on me still waxeth, mine eyes with tears still rain..? ? ? ? ? For death in your absence to us was decreed; But, when ye came back, we were quickened anew..So we abode there, daily expecting death, and whoso of us had with him a day's victual ate it in five days, and after this he died; and whoso had with him a month's victual ate it in five months and died also. As for me, I had with me great plenty of victual; so I buried it in a certain place and brought it out, [little by little,] and fed on it; and we ceased not to be thus, burying one the other, till all died but myself and I abode alone, having buried the last of my companions, and but little victual remained to me. So I said in myself, 'Who will bury me in this place?' And I dug me a grave and abode in expectation of death, for that I was in a state of exhaustion. Then, of the excess of my repentance, I blamed and reproached myself for my much [love of] travel and said, 'How long wilt thou thus imperil thyself?' And I abode as I were a madman, unable to rest; but, as I was thus melancholy and distracted, God the Most High inspired me with an idea, and it was that I looked at the river aforesaid, as it entered in at the mouth of the cavern in the skirt of the mountain, and said in myself, 'Needs must this water have issue in some place.'?STORY OF THE KING AND HIS CHAMBERLAIN'S WIFE..Old Woman, the Merchant and the King, The, i. 265..Then he dealt the boy a cuff and he let go his ear, whereupon Aboulhusn put off his clothes and abode naked, with his yard and his arse exposed, and danced among the slave-girls. They bound his hands and he wantoned among them, what while they [well-nigh] died of laughing at him and the Khalif swooned away for excess of laughter. Then he came to himself and going forth to Aboulhusn, said to him, "Out on thee, O Aboulhusn! Thou slayest me with

laughter." So he turned to him and knowing him, said to him, "By Allah, it is thou slayest me and slayest my mother and slewest the sheikhs and the Imam of the Mosque!". ec. Story of the Barber's Third Brother xxxii. d. Prince Bihzad ccccliii. Nor," added the vizier, "is this, O king of the age, more extraordinary or stranger than the story of the king and his chamberlain's wife; nay, the latter is rarer than this and more delightsome." Next morning, up came the Cadi, with his face like the ox-eye, (104) and said, "In the name of God, where is my debtor and where is my money?" Then he wept and cried out and said to the prefect, "Where is that ill-omened fellow, who aboundeth in thievery and villainy?" Therewith the prefect turned to me and said, "Why dost thou not answer the Cadi?" And I replied, "O Amir, the two heads (105) are not equal, and I, I have no helper but God; but, if the right be on my side, it will appear." At this the Cadi cried out and said, "Out on thee, O ill-omened fellow! How wilt thou make out that the right is on thy side?" "O our lord the Cadi," answered I, "I deposited with thee a trust, to wit, a woman whom we found at thy door, and on her raiment and trinkets of price. Now she is gone, even as yesterday is gone; and after this thou turnest upon us and makest claim upon me for six thousand dinars. By Allah, this is none other than gross unright, and assuredly some losel of thy household hath transgressed against her!". a. The Cat and the Mouse dccc. I marvel for that to my love I see thee now incline, iii. 112..99. The Three Unfortunate Lovers ccccx. k. The Blind Man and the Cripple dcxvi. And to the birds' descant in the foredawns, From out the boughs it flowered forth and grew,. All charms, indeed, thou dost comprise; so who shall vie with thee And who shall blame me if for love of such a fair I'm sped?. Officer's Story, The Second, ii. 134..When came the night, the king summoned his vizier and bade him tell the story of the king who lost kingdom and wife and wealth. "Harkening and obedience," replied Er Rehwan. "Know, O king, that. Then sent I speech to thee in verses such as burn The heart; reproach therein was none nor yet unright;. Advantages of Patience, Of the, i. 89..96. Adi ben Zeid and the Princess Hind ccccv. Whenas mine eyes behold thee not, that day As of my life I do not reckon aye;. Yet shall thou suffer that which I from thee have borne And with love's woes thy heart shall yet be mortified..It is said that the most extraordinary of that which happened to Er Reshid was as follows: His brother El Hadi, (153) when he succeeded to the Khalifate, enquired of a seal-ring of great price, that had belonged to his father El Mehdi, (154) and it came to his knowledge that Er Reshid had taken it. So he required it of the latter, who refused to give it up, and El Hadi insisted upon him, but he still denied the seal-ring of the Khalifate. Now this was on the bridge [over the Tigris], and he threw the ring into the river. When El Hadi died and Er Reshid succeeded to the Khalifate, he came in person to that bridge, with a seal-ring of lead, which he threw into the river at the same place, and bade the divers seek it. So they did [his bidding] and brought up the first ring, and this was reckoned [an omen] of Er Reshid's good fortune and [a presage of] the continuance of his reign. (155).It chanced one day that he fell in upon a company of folk and they overcame him by dint of numbers and taking him prisoner, pinioned him and carried him to the lord of that country. The latter saw his fashion and grace and misdoubting of him, said, 'This is no robber's favour. Tell me truly, O youth, who thou art.' Bihzad thought shame to acquaint him with his condition and chose rather death for himself; so he answered, 'I am nought but a thief and a bandit.' Quoth the king, 'It behoveth us not to act hastily in the matter of this youth, but that we look into his affair, for that haste still engendereth repentance.' So he imprisoned him in his palace and assigned him one who should serve him.. . . . God keep the days of love-delight! How dearly sweet they were! How joyous and how solaceful was life in them whilere!.Then, in his anger, he walled up the door of the granary with clay, and by the ordinance of God the Most High, there came a great rain and descended from the roofs of the house wherein was the wheat [so that the latter rotted]; and needs must the merchant give the porters five hundred dirhems from his purse, so they should carry it forth and cast it without the city, for that the smell of it was noisome. So his friend said to him, 'How often did I tell thee thou hadst no luck in wheat? But thou wouldst not give ear to my speech, and now it behoveth thee to go to the astrologer and question him of thy star.' Accordingly the merchant betook himself to the astrologer and questioned him of his star, and the astrologer said to him, 'Thy star is unpropitious. Put not thy hand to any business, for thou wilt not prosper therein.' However, he paid no heed to the astrologer's words and said in himself, 'If I do my occasion, (103) I am not afraid of aught.' Then he took the other part of his money, after he had spent therefrom three years, and built [therewith] a ship, which he loaded with all that seemed good to him and all that was with him and embarked on the sea, so he might travel.. . . . By Allah, but that I trusted that I should meet you again, Your camel-leader to parting had summoned you in vain!.. . . . In every rejoicing a boon (232) midst the singers and minstrels am I; "There was once a man of Khorassan and he had a son, whose improvement he ardently desired; but the young man sought to be alone and to remove himself from his father's eye, so he might give himself up to pleasance and delight. So he sought of his father [leave to make] the pilgrimage to the Holy House of God and to visit the tomb of the Prophet (whom God bless and keep!). Now between them and Mecca was a journey of five hundred parasangs; but his father could not gainsay him, for that the law of God made this (178) incumbent on him and because of that which he hoped for him of improvement [therefrom]. So he joined unto him a governor, in whom he trusted, and gave him much money and took leave of him. The son set out on the holy pilgrimage (179) with the governor and abode on that wise, spending freely and using not thrift.. . . . How many a lover, who aspires to union with his love, For all his hopes seem near, is baulked of that whereon he's bent!.. . . . But on no wise was I affrayed nor turned from love of her; So let the railer rave of her henceforth his heart's content..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..Meanwhile, Queen Kemeriyeh and her company sailed on, without ceasing, till they came under the palace wherein was Tuhfeh, to wit, that of Meimoun the Sworder; and by the ordinance of destiny, Tuhfeh herself was then sitting on the belvedere of the palace, pondering the affair of Haroun er Reshid and her own and that which had befallen her and weeping for that she was doomed to slaughter. She saw the ship and what was therein of those whom we have named, and they in mortal guise, and said, 'Alas, my sorrow for yonder ship and the mortals that be therein!' As for Kemeriyeh and her company, when they drew near the palace, they strained their eyes and seeing Tuhfeh sitting, said, 'Yonder sits Tuhfeh. May God not bereave [us] of her!' Then they moored their ship and making for the island, that lay over against the palace, spread carpets and sat eating and drinking; whereupon quoth Tuhfeh, 'Welcome and fair welcome to yonder faces! These are my kinswomen and I conjure thee by Allah, O Jemreh, that thou let me down to them, so I may sit with them awhile and make friends with them and return.' Quoth Jemreh, 'I may on no wise do that.' And Tuhfeh wept. Then the folk brought out wine and drank, what while Kemeriyeh took the lute and sang the following verses:..Then she was silent, and when the king heard her speech and profited by that which she said, he summoned up his reasoning faculties and cleansed his heart and caused his understanding revert [to the right way] and turned [with repentance] to God the Most High and said in himself, "Since there befell the kings of the Chosroes more than that which hath befallen me, never, whilst I abide [on life], shall I cease to blame myself [for that which I did in the slaughter of the daughters of the folk]. As for this Shehrzad, her like is not found in the lands; so extolled be the perfection of Him who appointed her a means for the deliverance of His creatures from slaughter and oppression!" Then he arose from his session and kissed her head, whereat she rejoiced with an exceeding joy, she and her sister Dinarzad..? ? ? ? ? ? ? ? ed. Story of the Barber's Fourth Brother clviii.Hawk and the Locust, The, ii. 50..Haroun er Reshid, Tuhfet el Culoub and, ii. 203..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."? ? ? ? ? My favours I deny not all the year; Though cessation be desired, I nothing heed..? ? ? ? ? a. The Ox and the Ass.? ? ? ? ? If I must die, then welcome death to heal My woes; 'twere lighter than the pangs I feel..Certain husbandmen once made complaint to David (on whom be peace!) against certain owners of sheep, whose flocks had fallen upon their crops by night and devoured them, and he bade value the crops [and that the shepherds should make good the amount]. But Solomon (on whom be peace!) rose and said, "Nay, but let the sheep be delivered to the husbandmen, so they may take their milk and wool, till they have repaid themselves the value of their crops; then let the sheep return to their owners." So David withdrew his own ordinance and caused execute that of Solomon; yet was David no oppressor; but Solomon's judgment was more pertinent and he showed himself therein better versed in jurisprudence.' (245).Meanwhile, he ceased not, he and his beloved, Queen Mariyeh, in the most delightful of life and the pleasantest thereof, and he was vouchsafed by her children; and indeed there befell friendship and love between them and the longer their companionship was prolonged, the more their love waxed, so that they became unable to endure from each other a single hour, save the time of his going forth to the Divan, when he would return to her in the uttermost that might be of longing. And on this wise they abode in all solace and delight of life, till there came to them the Destroyer of Delights and the Sunderer of Companies. So extolled be the perfection of Him whose kingdom endureth for ever, who is never heedless neither dieth nor sleepeth! This is all that hath come down to us of their story, and so peace [be on you!].128. The Ferryman of the Nile and the Hermit cccclxxix.Meanwhile, Isfehend the Vizier wrote a letter and despatched it to all the Amirs, acquainting them with that which had betided him with King Azadbekht and how he had taken his daughter by force and adding, "And indeed he will do with you more than he hath done with me." When the letter reached the chiefs [of the people and troops], they all assembled together to Isfehend and said to him, "What is to do with him?" (96) So he discovered to them the affair of his daughter and they all agreed, of one accord, that they should endeavour for the slaughter of the king and taking horse with their troops, set out, intending for him. Azadbekht knew not [of their design] till the noise [of the invasion] beset his capital city, when he said to his wife Behrjaur, "How shall we do?" And she answered, saying, "Thou knowest best and I am at thy commandment." So he let bring two swift horses and bestrode one himself, whilst his wife mounted the other. Then they took what they might of gold and went forth, fleeing, in the night, to the desert of Kerman; what while Isfehend entered the city and made himself king..Meanwhile, El Abbas betook himself to his father's camp, which was pitched in the Green Meadow, by the side of the Tigris, and none might make his way between the tents, for the much interlacement of the tent-ropes. When the prince reached the first of the tents, the guards and servants came out to meet him from all sides and

escorted him till he drew near the sitting-place of his father, who knew of his coming. So he issued forth of his pavilion and coming to meet his son, kissed him and made much of him. Then they returned together to the royal pavilion and when they had seated themselves and the guards had taken up their station in attendance on them, the king said to El Abbas, "O my son, make ready thine affair, so we may go to our own land, for that the folk in our absence are become as they were sheep without a shepherd." El Abbas looked at his father and wept till he swooned away, and when he recovered from his swoon, he improvised and recited the following verses: EL HEJJAJ AND THE THREE YOUNG MEN. (69).101. The Mad Lover ccccx. Now the king, who had plundered Abou Sabir[*s* goods] and driven him forth of his village, had an enemy; and the latter took horse against him and overcame him and captured his [capital] city; wherefore he addressed himself to flight and came to Abou Sabir's city, craving protection of him and seeking that he should succour him. He knew not that the king of the city was the headman whom he had despoiled; so he presented himself before him and made complaint to him; but Abou Sabir knew him and said to him, 'This is somewhat of the issue of patience. God the Most High hath given me power over thee.' Then he bade his guards plunder the [unjust] king and his attendants; so they plundered them and stripping them of their clothes, put them forth of his country. When Abou Sabir's troops saw this, they marvelled and said, 'What is this deed that the king doth? There cometh a king to him, craving protection, and he despoileth him! This is not of the fashion of kings.' But they dared not [be]speak [him] of this..? ? ? ? If slaves thou fain wouldst have by thousands every day Or, kneeling at thy feet, see kings of mickle might,.So she gave him all that she possessed and he sold it and paid the rest of her price; after which there remained to him a hundred dirhems. These he spent and lay that night with the damsel in all delight of life, and his soul was like to fly for joy; but when he arose in the morning, he sat weeping and the damsel said to him, 'What aileth thee to weep?' And he said, 'I know not if my father be dead, and he hath none other heir but myself; and how shall I win to him, seeing I have not a dirhem?' Quoth she, 'I have a bracelet; do thou sell it and buy small pearls with the price. Then bray them and fashion them into great pearls, and thereon thou shalt gain much money, wherewith we may make our way to thy country.' So he took the bracelet and repairing to a goldsmith, said to him, 'Break up this bracelet and sell it.' But he said, 'The king seeketh a good (183) bracelet; I will go to him and bring thee the price thereof.' So he carried the bracelet to the Sultan and it pleased him greatly, by reason of the goodliness of its workmanship. Then he called an old woman, who was in his palace, and said to her, 'Needs must I have the mistress of this bracelet, though but for a single night, or I shall die.' And the old woman answered, 'I will bring her to thee.'? ? ? ? a. Story of the Eunuch Sewab (228) cccxxiv.? ? ? ? O skinker of the vine-juice, let the cup 'twixt us go round, For in its drinking is my hope and all I hold most dear..There was once in a city of Khorassan a family of affluence and distinction, and the townfolk used to envy them for that which God had vouchsafed them. As time went on, their fortune ceased from them and they passed away, till there remained of them but one old woman. When she grew feeble and decrepit, the townfolk succoured her not with aught, but put her forth of the city, saying, 'This old woman shall not harbour with us, for that we do her kindness and she requiteth us with evil.' So she took shelter in a ruined place and strangers used to bestow alms upon her, and on this wise she abode a while of time..When the king heard his viziers' words, he was exceeding wroth and bade bring the youth, and when he came in to the king, the viziers all cried out with one voice, saying, 'O scant o' grace, thinkest thou to save thyself from slaughter by craft and guile, that thou beguilest the king with thy talk and hopest pardon for the like of this great crime which thou hast committed?' Then the king bade fetch the headsman, so he might smite off his head; whereupon each of the viziers fell a-saying, "I will slay him;" and they sprang upon him. Quote the youth, "O king, consider and ponder these men's eagerness. Is this of envy or no? They would fain make severance between thee and me, so there may fall to them what they shall plunder, as aforetime." And the king said to him, "Consider their testimony against thee." "O king," answered the young man, "how shall they testify of that which they saw not? This is but envy and rancour; and thou, if thou slay me, thou wilt regret me, and I fear lest there betide thee of repentance that which betided Ilan Shah, by reason of the malice of his viziers." "And what is his story?" asked Azadbekht. "O king," replied the youth,.Now the king was seated at the lattice, hearkening to their talk, and Abou Sabir's words angered him; so he bade bring him before him and they brought him forthright. Now there was in the king's palace an underground dungeon and therein a vast deep pit, into which the king caused cast Abou Sabir, saying to him, 'O lackwit, now shall we see how thou wilt come forth of the pit to the throne of the kingdom.' Then he used to come and stand at the mouth of the pit and say, 'O lackwit, O Abou Sabir, I see thee not come forth of the pit and sit down on the king's throne!' And he assigned him each day two cakes of bread, whilst Abou Sabir held his peace and spoke not, but bore with patience that which betided him..? ? ? ? Of me he got not what he sought and brideless did return, For that estrangement and disdain were pleasing in my sight..So he repaired to the vizier and repeated to him the answer; and he marvelled at its justness and said to him, 'Go; by Allah, I will ask thee no more questions, for thou with thy skill marrest my foundation.' (233) Then he entreated him friendly and the merchant acquainted him with the affair of the old woman; whereupon quoth the vizier, 'Needs must the man of understanding company with those of understanding.' Thus did this weak woman restore to that man his life and good on the easiest wise. Nor," added the vizier, "is this more extraordinary than the story of the credulous husband."? ? ? ? o. The Man who was lavish of his House and his Victual to one whom he knew not dcccciv.Prince who fell in Love with the Picture, The, i. 256..? ? ? ? They left me and content forthright forsook my heart,.? ? ? ? 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?.So he left him for dead and entering his brother's chamber, saw him asleep, with the damsel by his side, and thought to slay her, but said in himself, 'I will leave the damsel for myself.' Then he went up to his brother and cutting his throat, severed his head from his body, after which he left him and went away. Therewithal the world was straitened upon him and his life was a light matter to him and he

sought his father Suleiman Shah's lodging, that he might slay him, but could not win to him. So he went forth from the palace and hid himself in the city till the morrow, when he repaired to one of his father's strengths and fortified himself therein..35. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun dxi. So the affair was concluded and we drew up the contract of marriage and I made the bride-feast; but on the wedding-night I beheld a thing (214) than which never made God the Most High aught more loathly. Methought her people had contrived this by way of sport; so I laughed and looked for my mistress, whom I had seen [at the lattice], to make her appearance; but saw her not. When the affair was prolonged and I found none but her, I was like to go mad for vexation and fell to beseeching my Lord and humbling myself in supplication to Him that He would deliver me from her. When I arose in the morning, there came the chamber-woman and said to me, "Hast thou occasion for the bath?" "No," answered I; and she said, "Art thou for breakfast?" But I replied, "No;" and on this wise I abode three days, tasting neither meat nor drink..Now there was before us a high mountain, (200) rising [abruptly] from the sea, and the ship fell off into an eddy, (201) which bore it on till presently it struck upon the skirt (202) of the mountain and broke in sunder; whereupon the captain came down [from the mast], weeping, and said, 'God's will be done! Take leave of one another and look yourselves out graves from to-day, for we have fallen into a predicament (203) from which there is no escape, and never yet hath any been cast away here and come off alive.' So all the folk fell a-weeping and gave themselves up for lost, despairing of deliverance; friend took leave of friend and sore was the mourning and lamentation; for that hope was cut off and they were left without guide or pilot. (204) Then all who were in the ship landed on the skirt of the mountain and found themselves on a long island, whose shores were strewn with [wrecks], beyond count or reckoning, [of] ships that had been cast away [there] and whose crews had perished; and there also were dry bones and dead bodies, heaped upon one another, and goods without number and riches past count So we abode confounded, drunken, amazed, humbling ourselves [in supplication to God] and repenting us [of having exposed ourselves to the perils of travel]; but repentance availed not in that place..Then said she to me, "To-morrow morning, when Amin el Hukm cometh, have patience with him till he have made an end of his speech, and when he is silent, return him no answer; and if the prefect say to thee, 'What ailest thee that thou answerest him not?' do thou reply, 'O lord, know that the two words are not alike, but there is no [helper] for him who is undermost (101), save God the Most High.' (102) The Cadi will say, 'What is the meaning of thy saying,' The two words are not alike"?' And do thou make answer, saying, 'I deposited with thee a damsel from the palace of the Sultan, and most like some losel of thy household hath transgressed against her or she hath been privily murdered. Indeed, there were on her jewels and raiment worth a thousand dinars, and hadst thou put those who are with thee of slaves and slave-girls to the question, thou hadst assuredly lit on some traces [of the crime].' When he heareth this from thee, his agitation will redouble and he will be confounded and will swear that needs must thou go with him to his house; but do thou say, 'That will I not do, for that I am the party aggrieved, more by token that I am under suspicion with thee.' If he redouble in calling [on God for aid] and conjure thee by the oath of divorce, saying, 'Needs must thou come,' do thou say, 'By Allah, I will not go, except the prefect come also.' Then he thrust his feet into boots and girt him with a sword and a girdle and bound about his middle a quiver and a bow and arrows. Moreover, he put money in his pocket and thrust into his sleeve letters-patent addressed to the governor of Ispahan, bidding him assign to Rustem Khemartekeni a monthly allowance of a hundred dirhems and ten pounds of bread and five pounds of meat and enrol him among the Turks under his commandment. Then he took him up and carrying him forth, left him in one of the mosques..THE TWO KINGS AND THE VIZIER'S DAUGHTERS. (154).? ? ? ? ? No sin is there in drinking of wine, for it affords All that's foretold (117) of union and love and happy cheer.

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