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The Merchant of Cairo and the Favourite of the Khalif El Mamoun El Hikim bi Amrillak M.Quoth the cook, 'Nothing will serve but I must slay thee, O fellow; for, if I spare thee, I shall myself be slain.' But Selim said, 'O my brother, I will counsel thee somewhat (74) other than this.' 'What is it?' asked the cook. 'Say and be brief, ere I cut thy throat' And Selim said, '[Do thou suffer me to live and] keep me, that I may be a servant unto thee, and I will work at a craft, of the crafts of the skilled workmen, wherefrom there shall return to thee every day two dinars.' Quoth the cook, 'What is the craft?' and Selim said, 'The cutting [and polishing] of jewels.' Now he had a nurse, a foster-mother, on whose knees he had been reared, and she was a woman of understanding and misdoubted of him, but dared not accost him [with questions]. So she went in to Shah Khatoun and finding her in yet sorrier plight than he, asked her what was to do; but she refused to answer. However, the nurse gave not over coaxing and questioning her, till she exacted of her an oath of secrecy. So the old woman swore to her that she would keep secret all that she should say to her, whereupon the queen related to her her history from first to last and told her that the youth was her son. With this the old woman prostrated herself before her and said to her, 'This is an easy matter.' But the queen answered, saying, 'By Allah, O my mother, I choose my destruction and that of my son rather than defend myself by avouching a thing whereof they will not credit me; for they will say, "She avoucheth this, but that she may fend off reproach from herself" And nought will avail me but patience.' The old woman was moved by her speech and her intelligence and said to her, 'Indeed, O my daughter, it is as thou sayst, and I hope in God that He will show forth the truth. Have patience and I will presently go in to the king and hear what he saith and contrive somewhat in this matter, if it be the will of God the Most High.' ? ? ? ? If with her cheek and lustre thou thyself adorn, (120) thou'lt find But chrysolites and gold, with nought of baser metal blent..Then she drank three cups and filling the old man other three, sang the following verses:..When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and went with it to El Abbas. When she gave it to him, he took it and breaking it open, read it and apprehended its purport; and when he came to the end of it, he swooned away. After awhile, he came to himself and said, "Praised be God who hath caused her return an answer to my letter! Canst thou carry her another letter, and with God the Most High be thy requital?" Quoth she, "And what shall letters profit thee, seeing she answereth on this wise?" But he said, "Belike, she may yet be softened." Then he took inkhorn and paper and wrote the following verses:..To return to King El Aziz. When his son El Abbas left him, he was desolated for him with an exceeding desolation, he and his mother; and when tidings of him tarried long and the appointed time passed [and the prince returned not], the king caused public proclamation to be made, commanding all his troops to make ready to mount and go forth in quest of his son El Abbas at the end of three days, after which time no cause of hindrance nor excuse should be admitted unto any. So on the fourth day, the king bade number the troops, and behold, they were four-and-twenty thousand horse, besides servants and followers. Accordingly, they reared the standards and the drums beat to departure and the king set out [with his army], intending for Baghdad; nor did he cease to fare on with all diligence, till he came within half a day's journey of the city and bade his troops encamp in [a place there called] the Green Meadow. So they pitched the tents there, till the country was straitened with them, and set up for the king a pavilion of green brocade, broidered with pearls and jewels..Dethroned King whose Kingdom and Good were restored to him, The, i. 285..? ? ? ? She came in robes of green, the likeness of the leaf That the pomegranate's flower doth in the bud encase..? ? ? ? a. Story of the Chief of the New Cairo Police dciv.Quoth Selma to Selim, 'Hasten not to slay him, but ponder the matter and consider the issue to which it may lead; for whoso considereth not the issues [of his actions], fortune is no friend to him.' Then they arose on the morrow and occupied themselves with devising how they should turn away their mother from that man, and she forebode mischief from them, by reason of that which she saw in their eyes of alteration, for that she was keen of wit and crafty. So she took precaution for herself against her children and Selma said to Selim, 'Thou seest that whereinto we have fallen through this woman, and indeed she hath gotten wind of our purpose and knoweth that we have discovered her secret. So, doubtless, she will plot against us the like of that which we plot for her; for indeed up to now she had concealed her affair, and now she will forge lies against us; wherefore, methinks, there is a thing [fore-]written to us, whereof God (extolled be His perfection and exalted be He!) knew in His foreknowledge and wherein He executeth His ordinances.' 'What is that?' asked he, and she said, 'It is that we arise, I and thou, and go forth this night from this land and seek us a land wherein we may live and witness nought of the doings of yonder traitress; for whoso is absent from the eye is absent from the heart, and quoth one of the poets in the following verse:..? ? ? ? To his beloved one the lover's heart's inclined; His soul's a captive slave, in sickness' hands confined..When she awoke, she said to the old man, "O elder, hast thou aught of food?" And he answered, "O my lady, I have bread and olives." Quoth she, "That is food fit but for the like of thee. As for me, I will have nought but roast lamb and broths and fat rissoled fowls and stuffed ducks and all manner meats dressed with [pounded nuts and almond-]kernels and sugar." "O my lady," replied the Muezzin, "I never heard of this chapter in the Koran, nor was it revealed unto our lord Mohammed, whom God bless and keep!" (31) She laughed and said, "O elder, the matter is even as thou sayest; but bring me inkhorn and paper." So he brought her what she sought and she wrote a letter and gave it to him, together with a seal-ring from her finger, saying, "Go into the city and enquire for such an one the money-changer and give him this my letter."..When he was gone, the old man bade the trooper wash the kitchen-vessels and made ready passing goodly food. When the king returned, he set the meat before

him, and he tasted food whose like he had never known; whereat he marvelled and asked who had dressed it. So they acquainted him with the old man's case and he summoned him to his presence and awarded him a handsome recompense. (207) Moreover, he commanded that they should cook together, he and the cook, and the old man obeyed his commandment..51. The Woman whose Hands were cut off for Almsgiving cccxlvi.?? ? ? ? "Forget him," quoth my censurers, "forget him; what is he?" "If I forget him, ne'er may God," quoth I, "remember me!".? ? ? ? ? For death in your absence to us was decreed; But, when ye came back, we were quickened anew..? ? ? ? ? 'Twas not of wine that I had drunk; her mouth's sweet honeyed dews It was intoxicated me with bliss and ravishment..? ? ? ? ? Reproach me not for what I did, but be thou kind to one Who's sick of body and whose heart is wasted all away..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 Sindbad the Sailor had made an end of his story, all who were present marvelled at that which had befallen him. Then he bade his treasurer give the porter an hundred mithcals of gold and dismissed him, charging him return on the morrow, with the rest of the folk, to hear the history of his seventh voyage. So the porter went away to his house, rejoicing; and on the morrow he presented himself with the rest of the guests, who sat down, as of their wont, and occupied themselves with eating and drinking and merry-making till the end of the day, when their host bade them hearken to the story of his seventh voyage. Quoth Sindbad the Sailor,.The old woman went out, running, whilst the Khalif and Mesroul laughed, and gave not over running till she came into the street. Aboulhusn saw her and knowing her, said to his wife, "O Nuzhet el Fuad, meseemeth the Lady Zubeideh hath sent to us to see who is dead and hath not given credence to Mesroul's report of thy death; so she hath despatched the old woman, her stewardess, to discover the truth; wherefore it behoveth me to be dead in my turn, for the sake of thy credit with the Lady Zubeideh." Accordingly, he lay down and stretched himself out, and she covered him and bound his eyes and feet and sat at his head, weeping..When those who were present heard this, they kissed the earth before him and offered up prayers for him and for the damsel Shehrazad, and the vizier thanked her. Then Shehriyar made an end of the session in all weal, whereupon the folk dispersed to their dwelling-places and the news was bruited abroad that the king purposed to marry the vizier's daughter Shehrazad. Then he proceeded to make ready the wedding gear, and [when he had made an end of his preparations], he sent after his brother King Shahzeman, who came, and King Shehriyar went forth to meet him with the troops. Moreover, they decorated the city after the goodliest fashion and diffused perfumes [from the censuring-vessels] and [burnt] aloes-wood and other perfumes in all the markets and thoroughfares and rubbed themselves with saffron, what while the drums beat and the flutes and hautboys sounded and it was a notable day..Quoth Selim to her, 'It is for thee to decide and excellent is that which thou counsellest; so let us do this, in the name of God the Most High, trusting in Him for grace and guidance.' So they arose and took the richest of their clothes and the lightest of that which was in their treasuries of jewels and things of price and gathered together a great matter. Then they equipped them ten mules and hired them servants of other than the people of the country; and Selim bade his sister Selma don man's apparel. Now she was the likeliest of all creatures to him, so that, [when she was clad in man's attire,] the folk knew no difference between them, extolled be the perfection of Him who hath no like, there is no God but He! Then he bade her mount a horse, whilst he himself bestrode another, and they set out, under cover of the night. None of their family nor of the people of their house knew of them; so they fared on into the wide world of God and gave not over going night and day two months' space, at the end of which time they came to a city on the sea-shore of the land of Mekran, by name Es Sherr, and it is the first city in Sind..?THE FOURTEENTH OFFICER'S STORY..When the king heard this from his son, he rose to his feet and calling for his charger of state, took horse with four-and-twenty amirs of the chief officers of his empire. Then he betook himself to the palace of the King of Baghdad, who, when he saw him coming, bade his chamberlains open the doors to him and going down himself to meet him, received him with all worship and hospitality and entreated him with the utmost honour. Moreover, he carried him [and his suite] into the palace and causing make ready for them carpets and cushions, sat down upon a chair of gold, with traverses of juniper- wood, set with pearls and jewels. Then he bade bring sweetmeats and confections and odoriferous flowers and commanded to slaughter four-and-twenty head of sheep and the like of oxen and make ready geese and fowls, stuffed and roasted, and pigeons and spread the tables; nor was it long before the meats were set on in dishes of gold and silver. So they ate till they had enough and when they had eaten their fill, the tables were removed and the wine-service set on and the cups and flagons ranged in order, whilst the mamelukes and the fair slave- girls sat down, with girdles of gold about their middles, inlaid with all manner pearls and diamonds and emeralds and rubies and other jewels. Moreover, the king bade fetch the musicians; so there presented themselves before him a score of damsels, with lutes and psalteries and rebecks, and smote upon instruments of music, on such wise that they moved the assembly to delight..? ? ? ? ? Haste not to that thou dost desire, for haste is still unblest; Be merciful to men, as thou on mercy reckonest;.? ? ? ? ? b. The Second Old Man's Story ii.?THE DISCIPLE'S STORY..Then he went on and presently there met him a third woodcutter and he said to him, 'Pay what is due from thee.' And he answered, 'I will pay thee a dirhem when I enter the city; or take of me four danics (246) [now].' Quoth the tither, 'I will not do it,' but the old man said to him, 'Take of him the four danics presently, for it is easy to take and hard to restore.' 'By Allah,' quoth the tither, 'it is good!' and he arose and went on, crying out, at the top of his voice and saying, 'I have no power to-day [to do evil].' Then he put off his clothes and went forth wandering at a venture, repenting unto his Lord. Nor," added the vizier, "is this story more extraordinary than that of the thief who believed the woman and sought refuge with God against falling in with her like, by reason of her cunning contrivance for herself..Then she wept and the old woman with her and the latter went up to Aboulhusn and uncovering his face, saw his eyes bound and swollen for the binding. So she covered him again and said, "Indeed, O Nuzhet el Fuad, thou art afflicted in Aboulhusn!" Then she condoled with her and going out from her, ran without ceasing till she came in to the Lady Zubeideh and related to her the story; and the princess said to her, laughing, "Tell it over again to the Khalif, who maketh me out scant of wit and lacking of religion, and to this ill-omened slave, who presumeth to contradict me." Quoth Mesroul, "This old woman lieth; for I saw Aboulhusn well and Nuzhet el Fuad it was who lay dead." "It is thou that liest," rejoined the stewardess, "and wouldst fain sow discord between the Khalif and the Lady Zubeideh." And he said, "None lieth but thou, O old woman of ill-omen, and thy lady believeth thee, and she doteth." Whereupon the Lady Zubeideh cried out at him, and indeed she was enraged at him and at his speech and wept..My watering lips, that cull the rose of thy soft

cheek, declare, iii. 134..Presently, the princess turned to her maid and bade her fetch them somewhat of food and sweetmeats and dessert and fruits. So Shefikeh brought what she desired and they ate and drank [and abode on this wise] without lewdness, till the night departed and the day came. Then said El Abbas, "Indeed, the day is come. Shall I go to my father and bid him go to thy father and seek thee of him in marriage for me, in accordance with the Book of God the Most High and the Institutes of His Apostle (whom may He bless and keep!) so we may not enter into transgression?" And Mariyeh answered, saying, "By Allah, it is well counselled of thee!" So he went away to his lodging and nought befell between them; and when the day lightened, she improvised and recited the following verses:..? ? ? ? ? I am a man in whom good faith's a natural attribute; The deeds of every upright man should with his speech agree..? ? ? ? ? f. The King's Son who fell in Love with the Picture dcccciv.The Khalif laughed at his speech and said, "By Allah, this is none other than a pleasant tale! Tell me thy story and the cause." "With all my heart," answered Aboulhusn. "Know, O my lord, that my name is Aboulhusn el Khelia and that my father died and left me wealth galore, of which I made two parts. One I laid up and with the other I betook myself to [the enjoyment of the pleasures of] friendship [and conviviality] and consorting with comrades and boon-companions and with the sons of the merchants, nor did I leave one but I caroused with him and he with me, and I spent all my money on companionship and good cheer, till there remained with me nought [of the first half of my good]; whereupon I betook myself to the comrades and cup-companions upon whom I had wasted my wealth, so haply they might provide for my case; but, when I resorted to them and went round about to them all, I found no avail in one of them, nor broke any so much as a crust of bread in my face. So I wept for myself and repairing to my mother, complained to her of my case. Quoth she, 'On this wise are friends; if thou have aught, they make much of thee and devour thee, but, if thou have nought, they cast thee off and chase thee away.' Then I brought out the other half of my money and bound myself by an oath that I would never more entertain any, except one night, after which I would never again salute him nor take note of him; hence my saying to thee, 'Far be it that what is past should recur!' For that I will never again foregather with thee, after this night."Now the uncle's son of the king of the city had aforesaid disputed [the kingship] with him, and the people disliked the king; but God the Most High decreed that he should get the better of his cousin. However, jealousy of him abode in his heart and he acquainted the vizier, who hid it not and sent [him] money. Moreover, he fell to summoning [all strangers who came to the town], man after man, and questioning them of their faith and their worldly estate, and whoso answered him not [to his liking], he took his good. (231) Now a certain wealthy man of the Muslims was on a journey and it befell that he arrived at that city by night, unknowing what was to do, and coming to the ruin aforesaid, gave the old woman money and said to her, 'No harm upon thee.' Whereupon she lifted up her voice and prayed [for him], He set down his merchandise by her [and abode with her] the rest of the night and the next day..[When the king returned to his palace,] he went in to his wife Shah Khatoun and said to her, 'I give thee the glad news of thine eunuch's return.' And he told her what had betided and of the youth whom he had brought with him. When she heard this, her wits fled and she would have cried out, but her reason restrained her, and the king said to her, 'What is this? Art thou overcome with grief for [the loss of] the treasure or [for that which hath befallen] the eunuch?' 'Nay, as thy head liveth, O king!' answered she. 'But women are fainthearted.' Then came the servant and going in to her, told her all that had befallen him and acquainted her with her son's case also and with that which he had suffered of stresses and how his uncle had exposed him to slaughter and he had been taken prisoner and they had cast him into the pit and hurled him from the top of the citadel and how God had delivered him from these perils, all of them; and he went on to tell her [all that had betided him], whilst she wept..The king approved her speech and bestowed on her a dress of honour and gave her magnificent gifts; after which, for that his choice had fallen upon his younger son, Melik Shah, he married her with him and made him his heir apparent and caused the folk swear fealty to him. When this came to the knowledge of his brother Belehwan and he was ware that his younger brother had been preferred over him, his breast was straitened and the affair was grievous to him and envy entered into him and rancour; but he concealed this in his heart, whilst fire raged therein because of the damsel and the kingship..? ? ? ? ? b. The Enchanted Youth xxi.The queen rejoiced in her and putting out her hand to her, drew her to herself and seated her by her side on the couch; whereupon Tuhfeh kissed her hands and the queen said to her, 'Know, O Tuhfeh, that all that thou treadest of these belong not to any of the Jinn, (224) for that I am the queen of them all and the Sheikh Aboutawaif Iblis sought my permission (225) and prayed me to be present at the circumcision of his son. So I sent to him, in my stead, a slave-girl of my slave-girls, to wit, Shuaaeh, Queen of the Fourth Sea, who is vice-queen of my kingdom. When she was present at the wedding and saw thee and heard thy singing, she sent to me, giving me to know of thee and setting forth to me thine elegance and pleasantness and the goodness of thy breeding and thy singing. So I am come to thee, for that which I have heard of thy charms, and this shall bring thee great worship in the eyes of all the Jinn.' (226)."O father mine," answered the prince, "I have heard tell that in the land of Irak is a woman of the daughters of the kings, and her father is called King Ins ben Cais, lord of Baghdad; she is renowned for beauty and grace and brightness and perfection, and indeed many folk have sought her in marriage of the kings; but her soul consented not unto any one of them. Wherefore I am minded to travel to her, for that my heart cleaveth unto her, and I beseech thee suffer me to go to her." "O my son," answered his father, "thou knowest that I have none other than thyself of children and thou art the solace of mine eyes and the fruit of mine entrails; nay, I cannot brook to be parted from thee an instant and I purpose to set thee on the throne of the kingship and marry thee to one of the daughters of the kings, who shall be fairer than she." El Abbas gave ear to his father's word and dared not gainsay him; so he abode with him awhile, whilst the fire raged in his entrails..One day, another of my friends came to me and said 'A neighbour of mine hath invited me to hear [music]. [And he would have me go with him;] but I said, 'I will not foregather with any one.' However, he prevailed upon me [to accompany him]; so we repaired to the place and found there a man, who came to meet us and said, '[Enter,] in the name of God!' Then he pulled out a key and opened the door, whereupon we entered and he locked the door after us. Quoth I, 'We are the first of the folk; but where are their voices?' (128) '[They are] within the house,' answered he. 'This is but a privy door; so be not amazed at the absence of the folk.' And my friend said to me, 'Behold, we are two, and what can they avail to do with us?' [Then he brought us into the house,] and when we entered the saloon, we found it exceeding desolate and repulsive of aspect Quoth my friend, 'We are fallen [into a trap]; but there is no power and no virtue save in God the Most High, the Supreme!' And I said, 'May God not requite thee for me with good!'..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 goodness 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. . . . ef. Story of the Barber's Sixth Brother clviii. Destiny, Of, i. 136. . . . When the folk heard his words, they talked of letting him go; but the Persian said, 'O folk, let not his speech beguile you. This fellow is none other than a thief who knoweth how to sing, and when he happeneth on the like of us, he is a singer.' 'O our lord,' answered they, 'this man is a stranger, and needs must we release him.' Quoth he, 'By Allah, my heart revolteth from this fellow! Let me make an end of him with beating.' But they said, 'Thou mayst nowise do that' So they delivered the singer from the Persian, the master of the house, and seated him amongst them, whereupon he fell to singing to them and they rejoiced in him. . . . Man who was lavish of House and Victual to One whom he knew not, The, i. 293. . . . b. The Second Voyage of Sindbad the Sailor dxliii. Meanwhile the messenger had reached the opposite camp with the news of Tuhfeh's deliverance, whereat the Sheikh Aboutawaif rejoiced and bestowed on the bringer of good tidings a sumptuous dress of honour and made him commander over a company of the Jinn. Then they fell upon Meimoun's troops and destroyed them to the last man; and when they came to Meimoun, they found that he had slain himself and was even as we have said. Presently Kemeriyeh and her sister [Wekhimeh] came up to their grandfather and told him what they had done; whereupon he came to Tuhfeh and saluted her and gave her joy of her deliverance. Then he delivered Meimoun's palace to Selheb and took all the former's riches and gave them to Tuhfeh, whilst the troops encamped upon the Crescent Mountain. Moreover, the Sheikh Aboutawaif said to Tuhfeh, 'Blame me not,' and she kissed his hands. As they were thus engaged, there appeared to them the tribes of the Jinn, as they were clouds, and Queen Es Shuhba flying in their van, with a drawn sword in her hand. . . . Poor Old Man, The Rich Man who gave his Fair Daughter in Marriage to the, i. 247. . . . I supplicate Him, who parted us and doomed Our separation, that we may meet again. . . . As for Er Razi and El Merouzi, they made peace with each other and sat down to share the booty. Quoth El Merouzi, 'I will not give thee a dirhem of this money, till thou pay me my due of the money that is in thy house.' And Er Razi said 'I will not do it, nor will I subtract this from aught of my due.' So they fell out upon this and disputed with one another and each went saying to his fellow, 'I will not give thee a dirhem!' And words ran high between them and contention was prolonged. . . . p. The Foxes and the Wolf dcxxx. . . . I'll say. If for my loved ones' loss I rent my heart for dole, . . . w. The Sharper and the Merchants dccccxv. Sindbad the Sailor and Hindbad the Porter. . . . I. The Wife's Device to Cheat her Husband dccccxxxix. When the king had made an end of his story, he bade the bystanders spit in the Magian's face and curse him; and they did this. Then he bade cut out his tongue and on the morrow he bade cut off his ears and nose and pluck out his eyes. On the third day he bade cut off his hands and on the fourth his feet; and they ceased not to lop him limb from limb, and each member they cast into the fire, after its cutting-off, before his face, till his soul departed, after he had endured torments of all kinds and fashions. The king bade crucify his trunk on the city-wall three days' space; after which he let burn it and reduce its ashes to powder and scatter them abroad in the air. . . . Lo, since the day I left you, O my masters, iii. 24. . . . So the chamberlain went about that which he needed and assembling his wife's kinsfolk, said to them, 'I am resolved to put away my wife.' They took this ill of him and complained of him and summoning him before the king, sat pleading with him. Now the king had no knowledge of that which had passed; so he said to the chamberlain, 'Why wilt thou put her away and how can thy soul consent unto this and why takest thou unto thyself a goodly piece of land and after forsakest it?' 'May God amend the king!' answered the husband. 'By Allah, O king, I saw therein the track of the lion and fear to enter the land, lest the lion devour me; and indeed the like of my affair with her is that which befell between the old woman and the draper's wife.' 'What is their story?' asked the king; and the chamberlain said, 'Know, O king, that. My fruit is a jewel all wroughten of gold, ii. 245. . . . 142. El Asmai and the three Girls of Bassora dclxxxvi. Nouredin fell to kissing his hand and calling down blessings on him and said to him, "Know that I am a stranger in this your city and the completion of kindness is better than the beginning thereof; wherefore I beseech thee of thy favour that thou complete to me thy good offices and kindness and bring me to the gate of the city. So will thy beneficence be accomplished unto me and may God the Most High requite thee for me with good!" ["Fear not,"] answered Ahmed; "no harm shall betide thee. Go; I will bear thee company till thou come to thy place of assurance." And he left him not till he brought him to the gate of the city and said to him, "O youth, go in the safeguard of God and return not to the city; for, if they fall in with thee [again], they will make an end of thee." Nouredin kissed his hand and going forth the city, gave not over walking till he came to a mosque that stood in one of the suburbs of Baghdad and entered therein with the night. . . . 9. Kemerezzeman and Budour ccxviii. . . . Ye are the pleasaunce of my soul; or present though you be Or absent from me, still my heart and thought with you remain. . . . A fair one, to idolaters if she herself should show, iii. 10. . . . (Quoth Abdallah ben Nan) So I became his boon-companion and entertained him by night [with stories and the like]; and this pleased him to the utmost and he took me into especial favour and bestowed on me dresses of honour and assigned me a separate lodging; brief, he was everywise bountiful to me and could not brook to be parted from me a single hour. So I abode with him a while of time and every night I caroused with him [and entertained him], till the most part of the night was past; and when drowsiness overcame him, he would rise [and betake himself] to his sleeping-place, saying to me, "Forsake not my service for that of another than I and hold not aloof from my presence." And I made answer with "Hearkening and obedience." . . . So on the morrow, early, he took the stuff and carrying it to the market whence it had been stolen, sat down at the shop whence it had been stolen and gave it to the broker, who took it and cried it for sale. Its owner knew it and bidding for it, [bought it] and sent after the chief of the police, who seized the sharper and seeing him an old man of venerable appearance, handsomely clad, said to him, "Whence hadst thou this piece of stuff?" "I had it from this market," answered he, "and from yonder shop where I was sitting." Quoth the prefect, "Did its owner sell it to thee?" "Nay," replied the thief; "I stole it and other than it." Then said the magistrate, "How camest thou to bring it [for sale] to the place whence thou stolest it?" And he answered, "I will not tell my story save to the Sultan, for that I have an advertisement (154) wherewith I would fain bespeak him." Quoth the prefect, "Name it." And the thief said, "Art thou the Sultan?" "No," replied the other; and the old man said, "I will not tell it but to himself." . . . 42. The Loves of Jubeir ben Umeir and the Lady Budour cccxvii. Two months after this occurrence, there came to me one of the Cadi's officers, with a scroll, wherein was the magistrate's writ, summoning me to him. So I accompanied the officer and went in to the Cadi, whereupon the plaintiff, to wit, he who had taken out the summons, sued me for two thousand dirhems, avouching that I

had borrowed them of him as the woman's agent. (117) I denied the debt, but he produced against me a bond for the amount, attested by four of those who were in company [on the occasion]; and they were present and bore witness to the loan. So I reminded them of my kindness and paid the amount, swearing that I would never again follow a woman's counsel. Is not this marvellous?'.Presently, El Abbas, son of King El Aziz, lord of the land of Yemen and Zebidoun (55) and Mecca (which God increase in honour and brightness and beauty!), heard of her; and he was of the great ones of Mecca and the Hejaz (56) and was a youth without hair on his cheeks. So he presented himself one day in his father's sitting-chamber, (57) whereupon the folk made way for him and the king seated him on a chair of red gold, set with pearls and jewels. The prince sat, with his head bowed to the ground, and spoke not to any; whereby his father knew that his breast was straitened and bade the boon-companions and men of wit relate marvellous histories, such as beseem the assemblies of kings; nor was there one of them but spoke forth the goodliest of that which was with him; but El Abbas still abode with his head bowed down. Then the king bade his session-mates withdraw, and when the chamber was void, he looked at his son and said to him, "By Allah, thou rejoicest me with thy coming in to me and chagrinst me for that thou payest no heed to any of the session-mates nor of the boon-companions. What is the cause of this?".The Khalif assigned them pensions and allowances and as for Nouredin, his father brought him those riches and his wealth waxed and his case was goodly, till he became the richest of the folk of his time in Baghdad and left not the presence of the Commander of the Faithful night or day. Moreover, he was vouchsafed children by Sitt el Milah, and he ceased not to live the most delightful of lives, he and she and his father and mother, a while of time, till Aboulhusn sickened of a sore sickness and was admitted to the mercy of God the Most High. After awhile, his mother died also and he carried them forth and shrouded them and buried and made them expiations and nativities. (45) Then his children grew up and became like unto moons, and he reared them in splendour and fondness, what while his wealth waxed and his case flourished. He ceased not to pay frequent visits to the Commander of the Faithful, he and his children and his slave-girl Sitt el Milah, and they abode, he and they, in all solace of life and prosperity till there came to them the Destroyer of Delights and the Sunderer of Companies; and extolled be the perfection of the Abiding One, the Eternal! This is all that hath come down to us of their story..91. The Schoolmaster who Fell in Love by Report cccclii.? ? ? ? f. King Bekhtzeman cccclxi.When the day departed and the evening came, the king sat in his privy chamber and summoned the vizier, who presented himself to him and he questioned him of the story. So the vizier said, "Know, O august king, that.96. Adi ben Zeid and the Princess Hind ccccv.The Seventh Day..? ? ? ? ? By Allah, but that I trusted that I should meet you again, Your camel-leader to parting had summoned you in vain!.? ? ? ? I fear to be seen in the air, Without my consent, unaware;.? ? ? ? Love's slave, I keep my troth with them; but, when they vowed, Fate made itself Urcoub, (16) whom never oath could bind..?THE ELEVENTH OFFICER'S STORY..King Bekhtzeman, Story of, i. 115..127. The Justice of Providence cccclxxviii.He gained him wealth and returning to his native land, after twenty years' absence, alighted in the neighbourhood of an old woman, whom he bespoke fair and entreated with liberality, requiring of her a wench whom he might lie withal. Quoth she, 'I know none but a certain fair woman, who is renowned for this fashion.' (12) Then she described her charms to him and made him lust after her, and he said, 'Hasten to her forthright and lavish unto her that which she asketh, [in exchange for her favours].' So the old woman betook herself to the damsel and discovered to her the man's wishes and bade her to him; but she answered, saying, 'It is true that I was on this [fashion of] whoredom [aforetime]; but now I have repented to God the Most High and hanker no more after this; nay, I desire lawful marriage; so, if he be content with that which is lawful, I am at his service.'.? ? ? ? Then was my heart by that which caused my agitation seared, And from mine eyelids still the tears poured down without relent..THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..51. The Thief and the Money-changer dcv.But for the spying of the eyes [ill-omened,] we had seen, i. 50..Viziers, The Ten, i. 61..? ? ? ? Ah, then will I begin on you with chiding than the breeze More soft, ay pleasanter than clear cold water and more sweet..There was once aforetime a chief officer [of police] and there passed by him one day a Jew, with a basket in his hand, wherein were five thousand dinars; whereupon quoth the officer to one of his slaves, "Canst thou make shift to take that money from yonder Jew's basket?" "Yes," answered he, nor did he tarry beyond the next day before he came to his master, with the basket in his hand. So (quoth the officer) I said to him, "Go, bury it in such a place." So he went and buried it and returned and told me. Hardly had he done this when there arose a clamour and up came the Jew, with one of the king's officers, avouching that the money belonged to the Sultan and that he looked to none but us for it. We demanded of him three days' delay, as of wont, and I said to him who had taken the money, "Go and lay somewhat in the Jew's house, that shall occupy him with himself." So he went and played a fine trick, to wit, he laid in a basket a dead woman's hand, painted [with henna] and having a gold seal-ring on one of the fingers, and buried the basket under a flagstone in the Jew's house. Then came we and searched and found the basket, whereupon we straightway clapped the Jew in irons for the murder of a woman..? ? ? ? t. The Sandalwood Merchant and the Sharpers dccccxcviii.Galen heard that which he avouched of his understanding and it was certified unto him and established in his mind that the man was a skilled physician of the physicians of the Persians and [he said in himself], 'Except he had confidence in his knowledge and were minded to confront me and contend with me, he had not sought the door of my house neither spoken that which he hath spoken.' And concern gat hold upon Galen and doubt. Then he looked out upon (21) the weaver and addressed himself to see what he should do, whilst the folk began to flock to him and set out to him their ailments, and he would answer them thereof [and prescribe for them], hitting the mark one while and missing it another, so that there appeared unto Galen of his fashion nothing whereby his mind might be assured that he had formed a just opinion of his skill.

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