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following verses: "Be thou not hard of heart," quoth I. Had ye but deigned To visit me in dreams, I had been satisfied..Fourteenth Officer's Story, The, ii. 183..May the place of my session ne'er lack thee! Oh, why, iii. 118. b, The Merchant's Wife and the Parrot dccccxxx. They have forbid their image to visit me in sleep; So even my nightly phantom forsaketh me, heigho!.Three Men and our Lord Jesus, The, i. 282..There was once, in the parts of Khorassan, a man of the affluent of the country, who was a merchant of the chiefest of the merchants and was blessed with two children, a son and a daughter. He was assiduous in rearing them and making fair their education, and they grew up and thrived after the goodliest fashion. He used to teach the boy, who taught his sister all that he learnt, so that the girl became perfect in the knowledge of the Traditions of the Prophet and in polite letters, by means of her brother. Now the boy's name was Selim and that of the girl Selma. When they grew up and waxed, their father built them a mansion beside his own and lodged them apart therein and appointed them slave-girls and servants to tend them and assigned unto each of them pensions and allowances and all that they needed of high and low, meat and bread and wine and raiment and vessels and what not else. So Selim and Selma abode in that mansion, as they were one soul in two bodies, and they used to sleep on one couch; and rooted in each one's heart was love and affection and familiar friendship [for the other of them]..Accordingly, he made a banquet, and stationing himself in the man's way, invited him and carried him to his house, where they sat down and ate and drank and abode in discourse. Presently, the young man said to the other, 'I hear that thou hast with thee a slave-girl, whom thou desirest to sell.' And he answered, saying, 'By Allah, O my lord, I have no mind to sell her!' Quoth the youth, 'I hear that she cost thee a thousand dinars, and I will give thee six hundred, to boot.' And the other said, 'I sell her to thee [at that price].' So they fetched notaries, who drew up the contract of sale, and the young man counted out to the girl's master half the purchase money, saying, 'Let her be with thee till I complete to thee the rest of the price and take my slave-girl.' The other consented to this and took of him a bond for the rest of the money, and the girl abode with her master, on deposit..When the boy grew up, his father feared for him from poverty and change of case, so he said to him, 'Dear my son, know that in my youth I wronged my brothers in the matter of our father's good, and I see thee in weal; but, if thou [come to] need, ask not of one of them nor of any other, for I have laid up for thee in yonder chamber a treasure; but do not thou open it until thou come to lack thy day's food.' Then he died, and his wealth, which was a great matter, fell to his son. The young man had not patience to wait till he had made an end of that which was with him, but rose and opened the chamber, and behold, it was [empty and its walls were] whitened, and in its midst was a rope hanging down and half a score bricks, one upon another, and a scroll, wherein was written, 'Needs must death betide; so hang thyself and beg not of any, but kick away the bricks, so there may be no escape (225) for thee, and thou shall be at rest from the exultation of enemies and enviers and the bitterness of poverty.' The billows of thy love o'erwhelm me passing sore; I sink and all in vain for succour I implore..Story of King Dadbin and His Viziers..Now this letter was written with ultramarine upon the skin of the hog-deer, the which is goodlier than parchment or paper and inclineth unto yellow, and was to the following effect: 'From the King of Hind, before whom are a thousand elephants and on the battlements of his palace a thousand jewels, [to the Khalif Haroun er Reshid, greeting]. To proceed: (209) we send thee some small matter of presents, which do thou accept and be to us as a brother and a friend, for that the love of thee aboundeth in our heart and we would have thee to know that we look to thee for an answer. Indeed, we are sharers with thee in love and fear, ceasing (210) never to do thee honour; and for a beginning, we send thee the Book of the Quintessence of Balms and a present after the measure of that which is fallen to our lot. Indeed, this is unworthy of thy rank, but we beseech thee, O brother, to favour us by accepting it, and peace be on thee!'.Now Ilan Shah had three viziers, in whose hands the affairs [of the kingdom] were [aforetime] and they had been used to leave not the king night nor day; but they became shut out from him by reason of Abou Temam and the king was occupied with him to their exclusion. So they took counsel together upon the matter and said, 'What counsel ye we should do, seeing that the king is occupied from us with yonder man, and indeed he honoureth him more than us? But now come, let us cast about for a device, whereby we may remove him from the king.' So each of them spoke forth that which was in his mind, and one of them said, 'The king of the Turks hath a daughter, whose like there is not in the world, and whatsoever messenger goeth to demand her in marriage, her father slayeth him. Now our king hath no knowledge of this; so, come, let us foregather with him and bring up the talk of her. When his heart is taken with her, we will counsel him to despatch Abou Temam to seek her hand in marriage; whereupon her father will slay him and we shall be quit of him, for we have had enough of his affair.'. How many, in Yemameh, (64) dishevelled widows plain! How many a weakling orphan unsuccoured doth remain..When the evening came, the king bade fetch the vizier; so he presented himself before him and the king bade him tell the [promised] story. So he said, "Hearkening and obedience. Know, O king (but God alone knoweth His secret purpose and is versed in all that is past and was foredone among bygone peoples), that..When the company heard this story, they marvelled thereat with the utmost wonderment. Then the fifth officer, who was the lieutenant of the bench, (113) came forward and said, '[This is] no wonder and there befell me that which is rarer and more extraordinary than this..The company marvelled at this story and the tenth officer came forward and said, 'As for me, there befell me that which was yet more extraordinary than all this.' Quoth El Melik ez Zahir, 'What was that?' And he said,.Then said Shehrzad, "They avouch, O king, (but God [alone] knowest the secret things,) that. So make me in your morning a delight And set me in your houses, high and low;..Indeed, thou'st told the tale of kings and men of might, iii. 87..Second Officer's Story, The, ii. 134..50. El Melik en Nasir and the Three Masters of Police dciii. My clothes of sendal are, my veil of the sun's light, The very handiwork of God the Lord Most High..When the king heard this, he bowed [his head] in perplexity and confusion and said, "Carry him back to the prison till the morrow, so we may look into his affair.".75 El Fezl ben Rebiya (233) and the Old Bedouin dclx. The Merciful dyed me with that which I wear Of hues with whose goodness none may compare..21. Kemerezzeman and Budour clxx. The approof of my lord, so my stress and unease I may ban and mine enemies' malice defy..There was once, in the city of Baghdad, a man, [by name El Merouzi,] (30) who was a sharper and plagued (31) the folk with his knavish tricks, and he was renowned in all quarters [for roguery]. [He went out one day], carrying a load of sheep's dung, and took an oath that he would not return to his lodging till he had sold it at the price of raisins. Now there was in another city a second sharper, [by name Er Razi,] (32) one of its people, who [went out the same day], bearing a load of goat's dung, which he had sworn that he would not sell but at the price of dried figs..King of Ind and his Vizier, The, ii. 105..168. Abdallah ben Fasil and his Brothers dccccxviii. In wine, as the glittering sunbeams bright, my heart's contentment is, That banishes hence, with various joys, all kinds of care and dole.. Yea, "Welcome! Fair welcome to those who draw near!" I called out aloud, as to meet you I flew.. q. The Shepherd and the Thief dccccxi. O thou with love of whom I'm smitten, yet content, I prithee come

to me and hasten to my side..Selim abode in the governance, invested with the sultanate, and ruled the people a whole year, after which he returned to El Mensoureh and sojourned there another year. And he [and his wife] ceased not to go from city to city and abide in this a year and that a year, till he was vouchsafed children and they grew up, whereupon he appointed him of his sons, who was found fitting, to be his deputy in [one] kingdom [and abode himself in the other]; and he lived, he and his wife and children, what while God the Most High willed. Nor," added the vizier, "O king of the age, is this story rarer or more extraordinary than that of the king of Hind and his wronged and envied vizier." All who were present were delighted and the sitting-chamber shook with mirth, and Iblis said, 'Well done, O Tuhfet es Sudour!' Then they gave not over wine-bibbing and rejoicing and making merry and tambourining and piping till the night waned and the dawn drew near; and indeed exceeding delight entered into them. The most of them in mirth was the Sheikh Iblis, and for the excess of that which betided him of delight, he put off all that was upon him of coloured clothes and cast them over Tuhfeh, and among the rest a robe broidered with jewels and jacinths, worth ten thousand dinars. Then he kissed the earth and danced and put his finger to his arse and taking his beard in his hand, said to her, 'Sing about this beard and endeavour after mirth and pleasance, and no blame shall betide thee for this.' So she improvised and sang the following verses:..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..Asleep and Awake, i. 5..? ? ? ? ? Would God thou knewst what I endure for love of thee and how My vitals for thy cruelty are all forspent and dead!..One day as she sang before the Commander of the Faithful, he was moved to exceeding delight, so that he took her and offered to kiss her hand; but she drew it away from him and smote upon her lute and broke it and wept Er Reshid wiped away her tears and said, 'O desire of the heart, what is it maketh thee weep? May God not cause an eye of thine to weep!' 'O my lord,' answered she, 'what am I that thou shouldst kiss my hand? Wilt thou have God punish me for this and that my term should come to an end and my felicity pass away? For this is what none ever attained unto.' Quoth he, 'Well said, O Tuhfeh. Know that thy rank in my esteem is mighty and for that which wondered me of what I saw of thee, I offered to do this, but I will not return unto the like thereof; so be of good heart and cheerful eye, for I have no desire for other than thyself and will not die but in the love of thee, and thou to me art queen and mistress, to the exclusion of all humankind.' Therewith she fell to kissing his feet; and this her fashion pleased him, so that his love for her redoubled and he became unable to brook an hour's severance from her..Then the king sent for the captain of the thieves and bestowed on him a dress of honour, (142) commanding that all who loved the king should put off [their raiment and cast it] upon him. (143) So there fell dresses of honour [and other presents] on him, till he was wearied with their much plenty, and Azadbekht invested him with the mastership of the police of his city. Then he bade set up other nine gibbets beside the first and said to his son, "Thou art guiltless, and yet these wicked viziers endeavoured for thy slaughter." "O my father," answered the prince, "I had no fault [in their eyes] but that I was a loyal counsellor to thee and still kept watch over thy good and withheld their hands from thy treasures; wherefore they were jealous and envied me and plotted against me and sought to slay me," Quoth the king, "The time [of retribution] is at hand, O my son; but what deemest thou we should do with them in requital of that which they did with thee? For that they have endeavoured for thy slaughter and exposed thee to public ignominy and soiled my honour among the kings." ? ? ? ? ? Indeed, mine eyelids still with tears are ulcered and to you My bowels yearn to be made whole of all their pain and heat..Then he bade set up for her a tent and another for himself, facing hers, so he might worship God with her, and fell to sending her food; and she said in herself, 'This is a king and it is not lawful for me that I suffer him forsake his subjects and his kingdom for my sake. So she said to the serving-woman, who used to bring her the food, 'Speak to the king, so he may return to his women, for he hath no need of me and I desire to abide in this place, so I may worship God the Most High therein.' The slave-girl returned to the king and told him this, whereupon he sent back to her, saying, 'I have no need of the kingship and I also desire to abide here and worship God with thee in this desert.' When she found this earnestness in him, she consented to his wishes and said, 'O king, I will consent unto thee in that which thou desirest and will be to thee a wife, but on condition that thou bring me Dadbin the king and his Vizier Kardan and his chamberlain (116) and that they be present in thine assembly, so I may speak a word with them in thy presence, to the intent that thou mayest redouble in affection for me.' Quoth Kisra, 'And what is thine occasion unto this?' So she related to him her story from first to last, how she was the wife of Dadbin the king and how the latter's vizier had miscalled her honour..As stated In the Prefatory Note to my "Book of the Thousand Nights and One Night," four printed Editions (of which three are more or less complete) exist of the Arabic text of the original work, namely those of Calcutta (1839-42), Boulac (Cairo), Breslau (Tunis) and Calcutta (1814-18). The first two are, for purposes of tabulation, practically identical, one whole story only, (222) of those that occur in the Calcutta (1839-42) Edition, (which is the most complete of all,) being omitted from that of Boulac; and I have, therefore, given but one Table of Contents for these two Editions. The Breslau Edition, though differing widely from those of Calcutta (1839-42) and Boulac in contents, resembles them in containing the full number (a thousand and one) of Nights, whilst that of Calcutta (1814-18) is but a fragment, comprising only the first two hundred Nights and the Voyages of Sindbad, as a separate Tale..88. The Thief turned Merchant and the other Thief cccxcviii.67. Haroun er Reshid and Zubeideh in the Bath cccclxxv.My secret is disclosed, the which I strove to hide, iii. 89..I fear to be seen in the air, ii. 255..7. Ali ben Bekkar and Shemsennehar clxix.Then he brought out the casket of jewellery [and showed it to an expert,] who told him that the trinkets were gilt and that their worth was but an hundred dirhems. When he heard this, he was sore concerned thereat and presenting himself before the Sultan's deputy, made his complaint to him; whereupon the latter knew that a trick had been put off upon him and that the folk had cozened him and gotten the better of him and taken his stuffs. Now the magistrate in question was a man of good counsel and judgment, well versed in affairs; so he said to the draper, "Remove somewhat from thy shop, [and amongst the rest the casket,] and on the morrow break the lock and cry out and come to me and complain that they have plundered all thy shop. Moreover, do thou call [upon God for succour] and cry aloud and acquaint the folk, so that all the people may resort to thee and see the breach of the lock and that which is missing from thy shop; and do thou show it to every one who presenteth himself, so the news may be noised abroad, and tell them that thy chief concern is for a casket of great value, deposited with thee by a great man of the town and that thou standest in fear of him. But be thou not afraid and still say in thy converse, 'My casket belonged to such an one, and I fear him and dare not bespeak him; but you, O company and all ye who are present, I call you to witness of this for me.' And if there be with thee more than this talk, [say it;] and the old woman will come to

thee."He who Mohammed sent, as prophet to mankind, i. 50..The Sixteenth Night of the Month..? ? ? ? ? I. The Twelfth Officer's Story dccccxxxix.? ? ? ? ? Would God upon that bitterest day, when my death calls for me, What's 'twixt thine excrement and blood (50) I still may smell of thee!.? ? ? ? ? c. The Fishes and the Crab dcccciii

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