

100 GREATEST WELSH WOMEN

A white one, from her sheath of tresses now laid bare And now again concealed in black, luxuriant hair; (256). So they gat them raiment of wool and clothing themselves therewith, went forth and wandered in the deserts and wastes; but, when some days had passed over them, they became weak for hunger and repented them of that which they had done, whenas repentance profited them not, and the prince complained to his father of weariness and hunger. 'Dear my son,' answered the king, 'I did with thee that which behoved me, (205) but thou wouldst not hearken to me, and now there is no means of returning to thy former estate, for that another hath taken the kingdom and become its defender; but I will counsel thee of somewhat, wherein do thou pleasure me.' Quoth the prince, 'What is it?' And his father said, 'Take me and go with me to the market and sell me and take my price and do with it what thou wilt, and I shall become the property of one who will provide for my support,' 'Who will buy thee of me,' asked the prince, 'seeing thou art a very old man? Nay, do thou rather sell me, for the demand for me will be greater.' But the king said, 'An thou wert king, thou wouldst require me of service.' Now, when the draper saw the turban-cloth, he resolved to put away his wife and waited but till he should get together that which was obligatory on him of the dowry and what not else, (56) for fear of her people. When the old woman arose in the morning, she took the young man and carried him to the draper's house. The wife opened the door to her and the ill-omened old woman entered with him and said to the lady, "Go, fetch that which thou wouldst have fine-drawn and give it to my son." So saying, she locked the door on her, whereupon the young man forced her and did his occasion of her and went forth. Then said the old woman to her, "Know that this is my son and that he loved thee with an exceeding love and was like to lose his life for longing after thee. So I practised on thee with this device and came to thee with this turban-cloth, which is not thy husband's, but my son's. Now have I accomplished my desire; so do thou trust in me and I will put a trick on thy husband for the setting thee right with him, and thou wilt be obedient to me and to him and to my son." (57) And the wife answered, saying, "It is well. Do so." Then he bade fetch the youth; so they brought him before him and the viziers said, "O base of origin, out on thee! Thy term is at hand and the earth hungereth for thy body, so it may devour it." But he answered them, saying, "Death is not in your word nor in your envy; nay, it is an ordinance written upon the forehead; wherefore, if aught be written upon my forehead, needs must it come to pass, and neither endeavour nor thought-taking nor precaution will deliver me therefrom; [but it will surely happen] even as happened to King Ibrahim and his son." Quoth the king, "Who was King Ibrahim and who was his son?" And the youth said, "O king, . . . How many a friend, for money's sake, hath companied with me! When the king heard the vizier's story, it pleased him and he bade him go to his house. Then they left him and dispersed and one of the sons fell to spying upon his father, so that he saw him hide the treasure without the city. When he had made an end of burying it, he returned to his house; and when the morning morrowed, his son repaired to the place where he had seen his father bury the treasure and dug and took it and went his way. When the [hour of the] old man's admission [to the mercy of God] drew nigh, he called his sons to him and acquainted them with the place where he had hidden his riches. As soon as he was dead, they went and dug up the treasure and found wealth galore, for that the money, which the first son had taken by stealth, was on the surface and he knew not that under it was other money. So they took it and divided it and the first son took his share with the rest and laid it to that which he had taken aforetime, behind [the backs of] his father and his brethren. Then he took to wife the daughter of his father's brother and was vouchsafed by her a male child, who was the goodliest of the folk of his time. . . 32. The Khalif Hisham and the Arab Youth dxxxiv. . . The ignorant man may speak with impunity A word that is death to the wise and the ripe of wit. This was all the merchant's good; so he said, "O youth, I will play thee another game for the shop." Now the value of the shop was four thousand dinars; so they played and El Abbas beat him and won his shop, with that which was therein; whereupon the other arose, shaking his clothes, and said to him, "Up, O youth, and take thy shop." So El Abbas arose and repairing to the shop, took possession thereof, after which he returned to [the place where he had left] his servant [Aamir] and found there the Amir Saad, who was come to bid him to the presence of the king. El Abbas consented to this and accompanied him till they came before King Ins ben Cais, whereupon he kissed the earth and saluted him and exceeded (78) in the salutation. Quoth the king to him, "Whence comest thou, O youth?" and he answered, "I come from Yemen." Prince Bihzad, Story of, i. 99. God knows I ne'er recalled thy memory to my thought, iii. 46. . . His justice and his truth all creatures do embrace; The erring he corrects and those of wandering mind. Ishac entered, he and his company, and seating themselves in the place of honour, amused themselves by looking on the slave-girls and mamelukes and watching how they were sold, till the sale came to an end, when some of the folk went away and other some sat. Then said the slave-dealer, 'Let none sit with us except him who buyeth by the thousand [dinars] and upwards.' So those who were present withdrew and there remained none but Er Reshid and his company; whereupon the slave-dealer called the damsel, after he had caused set her a chair of fawwak, (170) furnished with Greek brocade, and it was as she were the sun shining in the clear sky. When she entered, she saluted and sitting down, took the lute and smote upon it, after she had touched its strings and tuned it, so that all present were amazed. Then she sang thereto the following verses: . . . In my soul the fire of yearning and affliction rageth aye; Lo, I burn with love and longing; nought in answer can I say. . . Yet, I conjure thee, blame me not for passion and desire, Me whom estrangement long hath brought to sick and sorry plight. Tither, The Unjust King and the, i. 273. . . ec. Story of the Barber's Third Brother xxxii. . . l. The Foolish Fisherman . . . dcxxvi. . . Saying, "Thy fill of union take; no spy is there on us, Whom we should fear, nor yet reproach our gladness may abate." Then came forward the fourteenth officer and said, 'Know that the story I have to tell is pleasanter and more extraordinary than this; and it is as follows. . . ? ? ? ?

? Raiment of silk and sendal, too, he brought to us for gift, And me in marriage sought therewith; yet, all his pains despite, .? ? ? ? ? ? ? ? ef.

Story of the Barber's Sixth Brother xxxiii. When the morning morrowed, he recited the following verses: 10. The Birds and Beasts and the Son of Adam cxlvi. STORY OF THE PIOUS WOMAN ACCUSED OF LEWDNESS. Then he kept them under guard, and when the morning morrowed, he referred their case to El Hejjaj, who caused bring them before him and enquiring into their affair, found that the first was the son of a barber-surgeon, the second of a [hot] bean-seller and the third of a weaver. So he marvelled at their readiness of speech (82) and said to his session-mates, "Teach your sons deportment; (83) for, by Allah, but for their ready wit, I had smitten off their heads!". Presently, she heard a blowing behind her; so she turned and behold, a head without a body and with eyes slit endlong; it was of the bigness of an elephant's head and bigger and had a mouth as it were an oven and projecting tusks, as they were grapnels, and hair that trailed upon the earth. So Tuhfeh said, 'I take refuge with God from Satan the Stoned!' and recited the Two Amulets; (217) what while the head drew near her and said to her, 'Peace be upon thee, O princess of Jinn and men and unique pearl of her age and her time! May God still continue thee on life, for all the lapsing of the days, and reunite thee with thy lord the Imam!' (218) 'And upon thee be peace,' answered she, 'O thou whose like I have not seen among the Jinn!' Quoth the head, 'We are a people who avail not to change their favours and we are called ghouls. The folk summon us to their presence, but we may not present ourselves before them [without leave]. As for me, I have gotten leave of the Sheikh Aboultaawaif to present myself before thee and I desire of thy favour that thou sing me a song, so I may go to thy palace and question its haunters (219) concerning the plight of thy lord after thee and return to thee; and know, O Tuhfet es Sudour, that between thee and thy lord is a distance of fifty years' journey to the diligent traveller.' 'Indeed,' rejoined Tuhfeh, 'thou grievest me [for him] between whom and me is fifty years' journey. And the head said to her, 'Be of good heart and cheerful eye, for the kings of the Jinn will restore thee to him in less than the twinkling of an eye.' Quoth she, 'I will sing thee an hundred songs, so thou wilt bring me news of my lord and that which hath befallen him after me.' And the head answered, saying, 'Do thou favour me and sing me a song, so I may go to thy lord and bring thee news of him, for that I desire, before I go, to hear thy voice, so haply my thirst (220) may be quenched.' So she took the lute and tuning it, sang the following verses: .? ? ? ? ? An you'd of evil be quit, look that no evil yon do; Nay, but do good, for the like God will still render to you. .? ? ? ? ? ed. Story of the Barber's Fourth Brother xxxii. .? ? ? ? ? Of spies, "How long, O scoffer, wilt mock at my despair, As 'twere God had created nought else whereat to jeer?" 71. Haroun er Reshid and the two Girls ccclxxxvii. Then said Shehrzad, "They avouch, O king, (but God [alone] knowest the secret things,) that. Awhile after this a friend of mine invited me to his house and when I came to him, we ate and drank and talked. Then said he to me, 'O my friend, hath there befallen thee in thy life aught of calamity?' 'Nay,' answered I; 'but tell me [first], hath there befallen thee aught?' ['Yes,'] answered he. 'Know that one day I espied a fair woman; so I followed her and invited her [to come home with me]. Quoth she, "I will not enter any one's house; but come thou to my house, if thou wilt, and be it on such a day." Accordingly, on the appointed day, her messenger came to me, purposing to carry me to her; so I arose and went with him, till we came to a handsome house and a great door. He opened the door and I entered, whereupon he locked the door [behind me] and would have gone in, but I feared with an exceeding fear and foregoing him to the second door, whereby he would have had me enter, locked it and cried out at him, saying, "By Allah, an thou open not to me, I will kill thee; for I am none of those whom thou canst cozen!" Quoth he, "What deemest thou of cozenage?" And I said, "Verily, I am affrighted at the loneliness of the house and the lack of any at the door thereof; for I see none appear." "O my lord," answered he, "this is a privy door." "Privy or public," answered I, "open to me." On this wise they abode till the morning, tasting not the savour of sleep; and when the day lightened, behold, the eunuch came with the mule and said to Sitt el Milah, "The Commander of the Faithful calleth for thee." So she arose and taking her lord by the hand, committed him to the old man, saying, "I commend him to thy care, under God, (40) till this eunuch cometh to thee; and indeed, O elder, I owe thee favour and largesse such as filleth the interspace betwixt heaven and earth." .? ? ? ? ? ab. Story of the King's Son and the Ogress xv. As the eunuch was speaking with the king, behold, the damsel raised a corner of the curtain that shut in the litter, so she might look upon the speaker, and saw the king. When Azadbekht beheld her and noted her fashion and her loveliness (and indeed never set story-teller (95) eyes on her like,) his soul inclined to her and she took hold upon his heart and he was ravished by her sight. So he said to the eunuch, "Turn the mule's head and return, for I am King Azadbekht and I will marry her myself, for that Isfehnd her father is my vizier and he will accept of this affair and it will not be grievous to him." "O king," answered the eunuch, "may God prolong thy continuance, have patience till I acquaint my lord her father, and thou shalt take her in the way of approof, for it befitteth thee not neither is it seemly unto thee that thou take her on this wise, seeing that it will be an affront to her father if thou take her without his knowledge." Quoth Azadbekht, "I have not patience [to wait] till thou go to her father and return, and no dishonour will betide him, if I marry her." "O my lord," rejoined the eunuch, "nought that is done in haste is long of durance nor doth the heart rejoice therein; and indeed it behoveth thee not to take her on this foul wise. Whatsoever betideth thee, destroy not thyself with [undue] haste, for I know that her father's breast will be straitened by this affair and this that thou dost will not profit thee." But the king said, "Verily, Isfehnd is [my boughten] servant and a slave of my slaves, and I reckon not of her father, if he be vexed or pleased." So saying, he drew the reins of the mule and carrying the damsel, whose name was Behrjaur, to his house, married her. .? ? ? ? ? ea. Story of the Barber's First Brother ci. Girl, The Journeyman and the, ii. 17. .? ? ? ? ? Ay, and around Baghdad the horsemen shalt behold, Like clouds that wall the world, full many a doughty knight. So he sat down at the sharper's head, and said to him, 'Know, O Razi, that I will not leave thee till after ten days and their nights, wherein I will wake and sleep by thy grave. So arise and be not a fool.' But he answered him not and El Merouzi [drew his

knife and] fell to sticking it into the other's hands and feet, thinking to make him move; but [he stirred not and] he presently grew weary of this and concluded that the sharper was dead in good earnest. [However, he still misdoubted of the case] and said in himself, 'This fellow is dissembling, so he may enjoy all the money.' Therewith he addressed himself to prepare him [for burial] and bought him perfumes and what [not else] was needed. Then they brought him to the washing-place and El Merouzi came to him and heating water till it boiled and bubbled and a third of it was wasted, (40) fell to pouring it on his skin, so that it turned red and blue and blistered; but he abode still on one case [and stirred not]..? ? ? ? Get thee to patience fair, if thou remember thee of that Whose issues (quoth the Merciful) are ever benedict. (89).? ? ? ? The best of all religions your love is, for in you Are love and life made easeful, untroubled and sincere..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..? ? ? ? a. Story of Tuhfet el Culoub and Haroun er Reshid dccccxlii. When she had made an end of her verses, El Abbas bade the third damsel, who came from Samarcand of the Persians and whose name was Rummaneh, sing, and she answered with "Harkening and obedience." Then she took the psaltery and crying out from the midst of her bead (130) improvised and sang the following verses:..Now the old woman had heard from the folk of the lady who gave alms to the sick, and indeed [the news of] her bounties reached both poor and rich; so she arose and bringing out Selim to the door of her house, laid him on a mat and wrapped him in a mantle and sat over against him. Presently, it befell that the charitable lady passed by them, which when the old woman saw, she rose to her and offered up prayers for her, saying, 'O my daughter, O thou to whom pertain goodness and beneficence and charity and almsdoing, know that this young man is a stranger, and indeed want and vermin and hunger and nakedness and cold slay him.' When the lady heard this, she gave her alms of that which was with her; and indeed her heart inclined unto Selim, [but she knew him not for her husband]..Presently, in came Mesrour the eunuch to him and saluted him and seeing Nuzhet el Fuad stretched out, uncovered her face and said, "There is no god but God! Our sister Nuzhet el Fuad is dead. How sudden was the [stroke of] destiny! May God have mercy on thee and acquit thee of responsibility!" Then he returned and related what had passed before the Khalif and the Lady Zubeideh, and he laughing. "O accursed one," said the Khalif, "is this a time for laughter? Tell us which is dead of them." "By Allah, O my lord," answered Mesrour, "Aboulhusn is well and none is dead but Nuzhet el Fuad." Quoth the Khalif to Zubeideh, "Thou hast lost thy pavilion in thy play," and he laughed at her and said to Mesrour, "O Mesrour, tell her what thou sawest." "Verily, O my lady," said the eunuch, "I ran without ceasing till I came in to Aboulhusn in his house and found Nuzhet el Fuad lying dead and Aboulhusn sitting at her head, weeping. I saluted him and condoled with him and sat down by his side and uncovered the face of Nuzhet el Fuad and saw her dead and her face swollen. So I said to him, 'Carry her out forthright [to burial], so we may pray over her.' He answered, 'It is well;' and I left him to lay her out and came hither, that I might tell you the news."..Endowed with amorous grace past any else am I, ii 253..His love he'd have hid, but his tears denounced him to the spy, iii. 42.As we stood, behold, up came the lady, and with her a slave-girl. When she saw the young man, she said to him, "Art thou here?" And he answered, "Yes, O my lady." Quoth she, "To-day I am bidden by this man. Wilt thou go with us?" And he replied, "Yes." Then said she, "Thou hast brought me [hither] against my will and perforce. Wilt thou go with us in any event?" (184) "Yes, yes," answered he and we fared on, [all three,] till we came to Er Rauzeh and entered the pavilion. The lady diverted herself awhile with viewing its ordinance and furniture, after which she put off her [walking-]clothes and sat down [with the young man] in the goodliest and chiefest place. Then I went forth and brought them what they should eat at the first of the day; moreover, I went out also and fetched them what they should eat at the last of the day and brought them wine and dessert and fruits and flowers. On this wise I abode in their service, standing on my feet, and she said not unto me, "Sit," nor "Take, eat" nor "Take, drink," what while she and the young man sat toying and laughing, and he fell to kissing her and pinching her and hopping about upon the ground and laughing..Full many a man incited me to infidelity, i. 205..88. The Thief turned Merchant and the other Thief cccxcviii. Assemble, ye people of passion, I pray, iii. 31..? ? ? ? The absent ones' harbinger came us unto With tidings of those who (129) had caused us to rue..Unto its pristine lustre your land returned and more, iii. 132..? ? ? ? The world is upon me all desolate grown. Alack, my long grief and forlornness! Who knows..Uselessness of Endeavour against Persistent Ill Fortune, Of the, i. 70..? ? ? ? My heart will never credit that I am far from thee; In it thou art, nor ever the soul can absent be..? ? ? ? q. The Shepherd and the Thief dcxxxii..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..? ? ? ? e. King Dadbin and his Viziers ccclv..? ? ? ? What if the sabre cut me limb from limb! No torment 'twere for lovers true and leal..? ? ? ? Thou taught'st me what I cannot bear; afflicted sore am I; Yea, thou hast wasted me away with rigour and despite..When the poor man heard the merchant's story, he became desirous of marrying his daughter. So he took her to wife and was vouchsafed of her exceeding love. Nor,"

added the vizier, "is this story more extraordinary than that of the rich man and his wasteful heir." Then Selim turned to Selma and said to her, 'O sister mine, how deemest thou of this calamity and what counsellest thou thereanent?' 'O my brother,' answered she, 'indeed I know not what I shall say concerning the like of this; but he is not disappointed who seeketh direction [of God], nor doth he repent who taketh counsel. One getteth not the better of the traces of burning by (68) haste, and know that this is an affliction that hath descended on us; and we have need of management to do it away, yea, and contrivance to wash withal our shame from our faces.' And they gave not over watching the gate till break of day, when the young man opened the door and their mother took leave of him; after which he went his way and she entered, she and her handmaid..? ? ? ? ? By thy ransom, (109) who dwellest alone in my heart, In despair for the loss of the loved one am I..? ? ? ? ? d. The Fourth Voyage of Sindbad the Sailor dl.? ? ? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother cxlv.? ? ? ? ? y. The Debauchee and the Three-year-old Child dcxv.? ? ? ? ? Whenas En Nebhan strove to win my grace, himself to me With camel- loads he did commend of musk and camphor white,.So El Merouzi went away and the other turned to his wife and said to her, 'We have gotten us great plenty of money, and yonder dog would fain take the half of it; but this shall never be, for that my mind hath been changed against him, since I heard him solicit thee; wherefore I purpose to play him a trick and enjoy all the money; and do not thou cross me.' 'It is well,' answered she, and he said to her, '[To-morrow] at day-peep I will feign myself dead and do thou cry out and tear thy hair, whereupon the folk will flock to me. Then lay me out and bury me, and when the folk are gone away [from the burial-place], do thou dig down to me and take me; and have no fear for me, for I can abide two days in the tomb [without hurt].' And she answered, 'Do what thou wilt.'.150. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dcxcviii.So he took a belt, wherein were a thousand dinars, and binding it about his middle, entered the city and gave not over going round about its streets and markets and gazing upon its houses and sitting with those of its folk whose aspect bespoke them men of worth, till the day was half spent, when he resolved to return to his sister and said in himself, 'Needs must I buy what we may eat of ready-[dressed] food] I and my sister.' Accordingly, he accosted a man who sold roast meat and who was clean [of person], though odious in his [means of getting a] living, and said to him, 'Take the price of this dish [of meat] and add thereto of fowls and chickens and what not else is in your market of meats and sweetmeats and bread and arrange it in dishes.' So the cook set apart for him what he desired and calling a porter, laid it in his basket, and Selim paid the cook the price of his wares, after the fullest fashion..? ? ? ? ? Great in delight, beloved mine, your presence is with me; Yet greater still the miseries of parting and its bane..75 El Fezl ben Rebiya (233) and the Old Bedouin dclx.Idiot and the Sharper, The, i. 298..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:.When Jemreh heard her words, she knew that, if she let her not down, she would assuredly destroy herself. So she said to her, 'O Tuhfeh, between thee and them are a thousand fathoms; but I will bring them up to thee.' 'Nay,' answered Tuhfeh, 'needs must I go down to them and take my pleasance in the island and look upon the sea anear; then will we return, thou and I; for that, if thou bring them up to us, they will be affrighted and there will betide them neither easance nor gladness. As for me, I do but wish to be with them, that they may cheer me with their company neither give over their merrymaking, so haply I may make merry with them, and indeed I swear that needs must I go down to them; else will I cast myself upon them.' And she cajoled Jemreh and kissed her hands, till she said, 'Arise and I will set thee down beside them.'.When Dabdin heard this, he burnt with rage and said to one of his eunuchs, (115) 'Go and slay her in her chamber.' But the eunuch said to him, 'O king, may God prolong thy continuance! Indeed, the killing of her may not be at this time; but do thou bid one of thine eunuchs take her up on a camel and carry her to one of the trackless deserts and cast her down there; so, if she be at fault, God shall cause her to perish, and if she be innocent, He will deliver her, and the king shall be free from sin against her, for that this damsel is dear to thee and thou slewest her father by reason of thy love for her.' Quoth the king, 'By Allah, thou sayst sooth!' Then he bade one of his eunuchs carry her on a camel to one of the far-off deserts and there leave her and go away, and he forbade [him] to prolong her torment. So he took her up and betaking himself with her to the desert, left her there without victual or water and returned, whereupon she made for one of the [sand-]hills and ranging stones before her [in the form of a prayer-niche], stood praying..Endeavour against Persistent Ill Fortune, Of the Uselessness of, i. 70..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!".? ? ? ? ? Deem not, O youth, that I to thee incline; indeed, no part Have I in those who walk the ways, the children of the tent. (87).? ? ? ? ? Except I be appointed a day [to end my pain], I'll weep until mine eyelids with blood their tears ensue..When they reached the city, the king heard of their coming and commanded that they should attend him with what befitted [of their merchandise]. So they presented themselves before him, [and the boy with them,] whom when the king saw, he said to them, "To whom belongeth this boy?" And they answered, "O king, we were going in such a road, when there came out upon us a sort of robbers; so we made war upon them and overcame them and took this boy prisoner. Then we questioned him, saying, 'Who is thy father?' and he answered, 'I am the captain's son of the thieves.'" Quoth the king, "I would fain have this boy." And the captain of the caravan said, "God maketh thee gift of him, O king of the age, and we all are thy slaves." Then the king dismissed [the people of] the caravan and let carry the youth into his palace and he became as one of the servants, what while his father the

king knew not that he was his son. As time went on, the king observed in him good breeding and understanding and knowledge (100) galore and he pleased him; so he committed his treasuries to his charge and straitened the viziers' hand therefrom, commanding that nought should be taken forth therefrom except by leave of the youth. On this wise he abode a number of years and the king saw in him nought but fidelity and studiousness in well-doing..? ? ? ? How long shall I thus question my heart that's drowned in woe? I'm mute for my complaining; but tears speak, as they flow..Voyage of Sindbad the Sailor, The Seventh, iii. 224..When she came to Alaeddin's shop, she sat down thereat and said to him, "May the day be blessed to thee, O my lord Alaeddin! God prosper thee and be good to thee and accomplish thy gladness and make it a wedding of weal and content!" He knitted his brows and frowned in answer to her; then said he to her, "Tell me, how have I failed of thy due, or what have I done to injure thee, that thou shouldst play me this trick?" Quoth she, "Thou hast no wise offended against me; but this inscription that is written on the door of thy shop irketh me and vexeth my heart. If thou wilt change it and write up the contrary thereof, I will deliver thee from thy predicament." And he answered, "This that thou seekest is easy. On my head and eyes be it." So saying, he brought out a ducat (264) and calling one of his mamelukes, said to him, "Get thee to such an one the scribe and bid him write us an inscription, adorned with gold and ultramarine, in these words, to wit, 'THERE IS NO CRAFT BUT WOMEN'S CRAFT, FOR THAT INDEED THEIR CRAFT IS A MIGHTY CRAFT AND OVERCOMETH AND HUMBLETH THE FABLES (265) OF MEN.'" And she said to the servant, "Go forthright.".111. The Pilgrim and the Old Woman who dwelt in the Desert cccxxxiv.When she had made an end of her song, all who were in the assembly wept for the daintiness of her speech and the sweetness of her voice and El Abbas said to her, "Well done, O Merziyeh I Indeed, thou confoundest the wits with the goodness of thy verses and the elegance of thy speech." All this while Shefikeh abode gazing upon her, and when she beheld El Abbas his slave-girls and considered the goodness of their apparel and the nimbleness of their wits and the elegance of their speech, her reason was confounded. Then she sought leave of El Abbas and returning to her mistress Mariyeh, without letter or answer, acquainted her with his case and that wherein he was of puissance and delight and majesty and veneration and loftiness of rank. Moreover, she told her what she had seen of the slave-girls and their circumstance and that which they had said and how they had made El Abbas desirous of returning to his own country by the recitation of verses to the sound of the strings..On this wise they abode a whole year, at the end of which time Selim said to the queen-mother, 'Know that my life is not pleasing to me nor can I abide with you in contentment till I get me tidings of my sister and learn in what issue her affair hath resulted and how she hath fared after me. Wherefore I will go and be absent from you a year's space; then will I return to you, so it please God the Most High and I accomplish of this that which I hope.' Quoth she, 'I will not trust to thy word, but will go with thee and help thee to that which thou desirest of this and further thee myself therein.' So she took a ship and loaded it with all manner things of price, goods and treasures and what not else. Moreover, she appointed one of the viziers, a man in whom she trusted and in his fashion and ordinance, to rule the realm in their absence, saying to him, 'Abide [in the kingship] a full-told year and ordain all that whereof thou hast need..So he abode in this employ, till he had sowed and reaped and threshed and winnowed, and all was sheer in his hand and the owner appointed neither inspector nor overseer, but relied altogether upon him. Then he bethought himself and said, '_I_* misdoubt me the owner of this grain will not give me my due; so I were better take of it, after the measure of my hire; and if he give me my due, I will restore him that which I have taken.' So he took of the grain, after the measure of that which fell to him, and hid it in a privy place. Then he carried the rest to the old man and meted it out to him, and he said to him, 'Come, take [of the grain, after the measure of] thy hire, for which I agreed with thee, and sell it and buy with the price clothes and what not else; and though thou abide with me half a score years, yet shall thou still have this wage and I will acquit it to thee thus.' Quoth the merchant in himself, 'Indeed, I have done a foul thing in that I look it without his leave.' Then Ishac went forth of the barrack and overtook Er Reshid [who had foregone him]; and they walked till they came to their [landing-]place, where they embarked in the boat and fared on to Theghr el Khanekah. (177) As for the slave-dealer, he sent the damsel to the house of Ishac en Nedim, whose slave-girls took her and carried her to the bath. Then each damsel gave her somewhat of her apparel and they decked her with earrings and bracelets, so that she redoubled in beauty and became as she were the moon on the night of its full. When Ishac returned home from the Khalifs palace, Tuhfeh rose to him and kissed his hand; and he saw that which the slave-girls had done with her and thanked them therefor and said to them, 'Let her be in the house of instruction and bring her instruments of music, and if she be apt unto singing, teach her; and may God the Most High vouchsafe her health and weal!' So there passed over her three months, what while she abode with him in the house of instruction, and they brought her the instruments of music. Moreover, as time went on, she was vouchsafed health and soundness and her beauty waxed many times greater than before and her pallor was changed to white and red, so that she became a ravishment to all who looked on her..Then came her brother to him and said, "O Firouz, an thou wilt not acquaint me with the reason of thine anger against thy wife, come and plead with us before the king." Quoth he, "If ye will have me plead with you, I will do so." So they went to the king and found the cadî sitting with him; whereupon quoth the damsel's brother, "God assist our lord the cadî! I let this man on hire a high-walled garden, with a well in good case and trees laden with fruit; but he beat down its walls and ruined its well and ate its fruits, and now he desireth to return it to me." The cadî turned to Firouz and said to him, "What sayst thou, O youth?" And he answered, "Indeed, I delivered him the garden in the goodliest of case." So the cadî said to the brother, "Hath he delivered thee the garden, as he saith?" And the other replied, "No; but I desire to question him of the reason of his returning it." Quoth the cadî, "What sayst thou, O youth?" And Firouz answered, "I returned it in my own despite, for that I entered it one day and saw the track of the lion; wherefore I feared lest, if I entered it again, the lion should devour me. So that which I did, I did of reverence to him and

for fear of him." Between mine eyes and wake ye have your dwelling-place, and thus My tears flow on unceasingly, my sighs know no relent. To his beloved one the lover's heart's inclined; His soul's a captive slave, in sickness' hands confined. Story of King Dadbin and His Viziers. With this the Khalif waxed wroth, and the Hashimi vein (36) started out from between his eyes and he cried out to Mesrour and said to him, "Go forth and see which of them is dead." So Mesrour went out, running, and the Khalif said to Zubeideh, "Wilt thou lay me a wager?" "Yes," answered she; "I will wager, and I say that Aboulhusn is dead." "And I," rejoined the Khalif, "wager and say that none is dead save Nuzhet el Fuad; and the stake shall be the Garden of Pleasance against thy palace and the Pavilion of Pictures." So they [agreed upon this and] abode awaiting Mesrour, till such time as he should return with news. Then they agreed upon a device between them, to wit, that they should feign an occasion in their own country, under pretext that she had there wealth buried from the time of her husband Melik Shah and that none knew of it but this eunuch who was with her, wherefore it behoved that he should go and fetch it. So she acquainted the king her husband with this and sought of him leave for the eunuch to go: and the king granted him permission for the journey and charged him cast about for a device, lest any get wind of him. Accordingly, the eunuch disguised himself as a merchant and repairing to Belehwan's city, began to enquire concerning the youth's case; whereupon they told him that he had been prisoned in an underground dungeon and that his uncle had released him and dispatched him to such a place, where they had slain him. When the eunuch heard this, it was grievous to him and his breast was straitened and he knew not what he should do. To whom shall I complain of what is in my soul, Now thou art gone and I my pillow must forswear?

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