

## DREAM AWAY

Presently, El Abbas cried out at Hudheifeh a cry that astonished him and dealt him a blow, saying, "Take this from the hand of a champion who feareth not the like of thee." Hudheifeh met the stroke with his shield, thinking to ward it off from him; but the sword shored the target in sunder and descending upon his shoulder, came forth gleaming from the tendons of his throat and severed his arm at the armpit; whereupon he fell down, wallowing in his blood, and El Abbas turned upon his host; nor had the sun departed the pavilion of the heavens ere Hudheifeh's army was in full flight before El Abbas and the saddles were empty of men. Quoth Saad, "By the virtue of the Chosen [Prophet], whom God bless and keep, I saw El Abbas with the blood upon his saddle pads, [in gouts] like camels' livers, smiting with the sword right and left, till he scattered them abroad in every mountain-pass and desert; and when he turned [back to the camp], the men of Baghdad were fearful of him." As for the man, he committed his affair to God the Most High, relying upon Him for deliverance, and said in himself, 'What is this affair?' Then he did away the leaves from himself and rising, saw great plenty of men's bones there, of those whom the lion had devoured. He looked again and saw a heap of gold lying alongside a girdle; (140) whereat he marvelled and gathering up the gold in his skirts, went forth of the thicket and fled in affright at hazard, turning neither to the right nor to the left, in his fear of the lion; till he came to a village and cast himself down, as he were dead. He lay there till the day appeared and he was rested from his fatigue, when he arose and burying the gold, entered the village. Thus God gave him relief and he came by the gold." When Aamir heard his lord's verses, he knew that he was a slave of love [and that she of whom he was enamoured abode] in Baghdad. Then they fared on night and day, traversing plains and stony wastes, till they came in sight of Baghdad and lighted down in its suburbs (66) and lay the night there. When they arose in the morning, they removed to the bank of the Tigris and there they encamped and sojourned three days.. Twelfth Officer's Story, The, ii. 179.. THE FIFTH OFFICER'S STORY.. When the king heard this, he said, "Restore him to the prison till the morrow, so we may look into his affair; for that deliberation in affairs is advisable and the slaughter of this [youth] shall not escape [us]." . . . ee. Story of the Barber's Fifth Brother cliv. Then the thieves addressed themselves to sharing their booty and presently fell out concerning a sword that was among the spoil, who should take it. Quoth the captain, 'Methinks we were better prove it; so, if it be good, we shall know its worth, and if it be ill, we shall know that.' And they said, 'Try it on this dead man, for he is fresh.' So the captain took the sword and drawing it, poised it and brandished it; but, when Er Razi saw this, he made sure of death and said in himself, 'I have borne the washing and the boiling water and the pricking with the knife and the grave and its straitness and all this [beating], trusting in God that I might be delivered from death, and [hitherto] I have been delivered; but, as for the sword, I may not brook that, for but one stroke of it, and I am a dead man.' Most like a wand of emerald my shape it is, trow I, ii. 245.. The Twenty-Third Night of the Month.. Then she cast the lute from her hand and wept till she made the Lady Zubeideh weep, and she said to her, "O Sitt el Milah, methinks he whom thou lovest is not in this world, for that the Commander of the Faithful hath sought him in every place, but hath not found him." Whereupon the damsel arose and kissing the Lady Zubeideh's hands, said to her, "O my lady, if thou wouldst have him found, I have a request to make to thee, wherein thou mayst accomplish my occasion with the Commander of the Faithful." Quoth the princess, "And what is it?" "It is," answered Sitt el Milah, "that thou get me leave to go forth by myself and go round about in quest of him three days, for the adage saith, 'She who mourneth for herself is not the like of her who is hired to mourn.' (29) If I find him, I will bring him before the Commander of the Faithful, so he may do with us what he will; and if I find him not, I shall be cut off from hope of him and that which is with me will be assuaged." Quoth the Lady Zubeideh, "I will not get thee leave from him but for a whole month; so be of good heart and cheerful eye." Whereupon Sitt el Milah was glad and rising, kissed the earth before her once more and went away to her own place, rejoicing.. . . Fortune its arrows all, through him I love, let fly At me and parted me from him for whom I sigh.. The wife of the shopkeeper, to wit, the nurse, came out, with the rest of those who came out, to divert herself with gazing upon the show, and when she saw El Abbas and beheld his beauty and the goodness of his army and that which he had brought back with him of herds and slaves and slave-girls and mamelukes, she improvised and recited the following verses: . . . How long will ye admonished be, without avail or heed? The shepherd still his flocks forbids, and they obey his rede.. 4. The Three Apples xix. . . . Unto me the world's whole gladness is thy nearness and thy sight; All incumbent thy possession and thy love a law of right.. When Belekshah had made an end of her verses, all present were moved to delight and El Abbas said to her, "Well done, O damsel!" Then he bade the fifth damsel come forward and sing. Now she was from the land of Syria and her name was Rihaneh; she was surpassing of voice and when she appeared in an assembly, all eyes were fixed upon her. So she came forward and taking the rebeck (for that she was used to play upon [all manner] instruments) improvised and sang the following verses: . . . q. The Shepherd and the Thief dcxxxii. Therewithal Queen Es Shuhba rejoiced and all who were present rejoiced also and admired her speech and fell to kissing her; and when she had made an end of her song, Queen Kemeriyeh said to her, 'O my sister, ere thou go to thy palace, I would fain bring thee to look upon El Anca, daughter of Behram Gour, whom El Anca, daughter of the wind, carried off, and her beauty; for that there is not her match on the face of the earth.' And Queen Es Shuhba said, 'O Kemeriyeh, I [also] have a mind to see her.' Quoth Kemeriyeh, 'I saw her three years ago; but my sister Wekhimeh seeth her at all times, for that she is near unto her, and she saith that there is not in the world a fairer than she. Indeed, this Queen El Anca is become a byword for loveliness and proverbs are made upon her beauty and grace' And Wekhimeh said, 'By the mighty inscription [on the seal-ring of Solomon], there is not her like in the world!' Then said Queen Es Shuhba, 'If it needs must be and the affair is as ye say, I will take

Tuhfeh and go with her [to El Anca], so she may see her.' Woman (The Old), the Merchant and the King, i. 265..Lavish of House and Victual to one whom he knew not, The Man who was, i. 293..? ? ? ? ? Thou layst on me a load too great to bear, and thus thou dost But that my burdens I may bind and so towards thee fare..? ? ? ? ? f. King Bekhtzeman cccclxi. When the king heard this, his wrath subsided and he said, "Carry him back to the prison till the morrow, so we may look into his affair." Then said the sharper, 'O folk, this is my friend and I deposited with him a deposit, but he denieth it; so in whom shall the folk put trust after this?' And they said, 'This (49) is a man of worth and we have found in him nought but trustiness and loyalty and good breeding, and he is endowed with understanding and generosity. Indeed, he avoucheth no falsehood, for that we have consorted with him and mixed with him and he with us and we know the sincerity of his religion.' Then quoth one of them to the merchant, 'Harkye, such an one! Bethink thee and consult thy memory. It may not be but that thou hast forgotten.' But he said, 'O folk, I know nothing of that which he saith, for indeed he deposited nought with me.' And the affair was prolonged between them. Then said the sharper to the merchant, 'I am about to make a journey and have, praised be God the Most High, wealth galore, and this money shall not escape me; but do thou swear to me.' And the folk said, 'Indeed, this man doth justice upon himself.' (50) Whereupon the merchant fell into that which he misliked (51) and came near upon [suffering] loss and ill repute..The ship tarried with him some days, till he should be certified what he would do, (104) and he said, 'I will enquire of the merchants what this merchandise profiteth and in what country it lacketh and how much is the gain thereon.' [So he questioned them and] they directed him to a far country, where his dirhem should profit a hundredfold. Accordingly, he set sail and steered for the land in question; but, as he went, there blew on him a tempestuous wind and the ship foundered. The merchant saved himself on a plank and the wind cast him up, naked as he was, on the sea-shore, hard by a town there. So he praised God and gave Him thanks for his preservation; then, seeing a great village hard by, he betook himself thither and saw, seated therein, a very old man, whom he acquainted with his case and that which had betided him. The old man grieved sore for him, when he heard his story, and set food before him. So he ate and the old man said to him, 'Abide here with me, so I may make thee my steward and factor over a farm I have here, and thou shall have of me five dirhems (105) a day.' 'God make fair thy reward,' answered the merchant, 'and requite thee with benefits!'. Now, as destiny would have it, a certain jeweller of the town had been robbed of ten pearls, like unto those which were with the merchant; so, when he saw the two pearls in the broker's hand, he said to him, 'To whom do these pearls belong?' and the broker answered, 'To yonder man.' [The jeweller looked at the merchant and] seeing him in sorry case and clad in tattered clothes, misdoubted of him and said to him (purposing to surprise him into confession), 'Where are the other eight pearls?' The merchant thought he asked him of those which were in the gown and answered, 'The thieves stole them from me.' When the jeweller heard his reply, he doubted not but that it was he who had taken his good; so he laid hold of him and haling him before the chief of the police, said to him, "This is the man who stole my pearls: I have found two of them upon him and he confesseth to the other eight.' When came the night, the king summoned his vizier and bade him tell the story of the king who lost kingdom and wife and wealth. "Harkening and obedience," replied Er Rehwan. "Know, O king, that. Accordingly, the trooper bought him a house near at hand and made therein an underground passage communicating with his mistress's house. When he had accomplished his affair, the wife bespoke her husband as her lover had lessoned her and he went out to go to the trooper's house, but turned back by the way, whereupon quoth she to him, 'By Allah, go forthright, for that my sister asketh of thee.' So the dolt of a fuller went out and made for the trooper's house, whilst his wife forewent him thither by the secret passage, and going up, sat down beside her lover. Presently, the fuller entered and saluted the trooper and his [supposed] wife and was confounded at the coincidence of the case. (230) Then doubt betided him and he returned in haste to his dwelling; but she forewent him by the underground passage to her chamber and donning her wonted clothes, sat [waiting] for him and said to him, 'Did I not bid thee go to my sister and salute her husband and make friends with them?' Quoth he, 'I did this, but I misdoubted of my affair, when I saw his wife.' And she said, 'Did I not tell thee that she resembleth me and I her, and there is nought to distinguish between us but our clothes? Go back to her.' So he repaired to the draper and buying of him a turban-cloth of lawn, returned with it to the old woman, who took it and burned it in two places. Then she donned devotees' apparel and taking the turban-cloth with her, went to the draper's house and knocked at the door. When the draper's wife saw her, she opened to her and received her kindly and made much of her and welcomed her. So the old woman went in to her and conversed with her awhile. Then said she to her, "[I desire to make] the ablution [preparatory] to prayer." So the wife brought her water and she made the ablution and standing up to pray, prayed and did her occasion. When she had made an end of her prayers, she left the turban-cloth in the place of prayer and went away..Officer's Story, The Fourteenth, ii. 183..The End..? ? ? ? ? m. The Thirteenth Officer's Story dccccxxxix. One day, the Commander of the Faithful's breast was straitened; so he sent after his Vizier Jaafer the Barmecide and Ishac the boon-companion and Mesrour the eunuch, the swordsman of his vengeance; and when they came, he changed his raiment and disguised himself, whilst Jaafer [and Ishac] and Mesrour and El Fezll (164) and Yunus (165) (who were also present) did the like. Then he went out, he and they, by the privy gate, to the Tigris and taking boat, fared on till they came to near Et Taf, (166) when they landed and walked till they came to the gate of the thoroughfare street. (167) Here there met them an old man, comely of hoariness and of a venerable and dignified bearing, pleasing (168) of aspect and apparel. He kissed the earth before Ishac el Mausili (for that he knew but him of the company, the Khalif being disguised, and deemed the others certain of his friends) and said to him, 'O my lord, there is presently with me a slave-girl, a lutanist, never saw eyes the like of her nor the like of her grace, and indeed I was on my way to pay my respects to thee and give thee to know of her; but Allah, of His favour, hath spared me the trouble. So now I desire to show her to thee, and if she be to thy liking, well and good: else I will sell her.' Quoth Ishac, 'Go before

me to thy barrack, till I come to thee and see her.' Now the magistrate knew of the theft of the pearls; so he bade clap the merchant in prison. Accordingly they imprisoned him and flogged him, and he abode in the prison a whole year, till, by the ordinance of God the Most High, the Master of Police arrested one of the divers aforesaid and imprisoned him in the prison where the merchant lay. He saw the latter and knowing him, questioned him of his case; whereupon he told them his story and that which had befallen him, and the diver marvelled at the sorriness of his luck. So, when he came forth of the prison, he acquainted the Sultan with the merchant's case and told him that it was he who had given him the pearls. The Sultan bade bring him forth of the prison and questioned him of his story, whereupon he told him all that had befallen him and the Sultan pitied him and assigned him a lodging in his own palace, together with an allowance for his living..?STORY OF THE OLD WOMAN AND THE DRAPER'S WIFE..? ? ? ? ? The flames of long desire wax on me day by day And far away are pitched the tent-poles of my fair..82. The Ignorant Man who set up for a Schoolmaster dclxvii. Certain husbandmen once made complaint to David (on whom be peace!) against certain owners of sheep, whose flocks had fallen upon their crops by night and devoured them, and he bade value the crops [and that the shepherds should make good the amount]. But Solomon (on whom be peace!) rose and said, "Nay, but let the sheep be delivered to the husbandmen, so they may take their milk and wool, till they have repaid themselves the value of their crops; then let the sheep return to their owners." So David withdrew his own ordinance and caused execute that of Solomon; yet was David no oppressor; but Solomon's judgment was more pertinent and he showed himself therein better versed in jurisprudence.' (245). Now there was in his neighbourhood a poor man, who had a slave-girl of surpassing beauty and loveliness, and the youth became enamoured of her and suffered grief and concern for the love of her and her loveliness, so that he was like to perish for passion; and she also loved him with a love yet greater than his love for her. So she called an old woman who used to visit her and acquainted her with her case, saying, 'An I foregather not with him, I shall die.' The old woman promised her that she would do her endeavour to bring her to her desire; so she veiled herself and repairing to the young man, saluted him and acquainted him with the girl's case, saying, 'Her master is a covetous man; so do thou invite him [to thy lodging] and tempt him with money, and he will sell thee the damsel.'? ? ? ? ? All, all, for thy sweet sake, I left; ay, I forsook Aziz, my sire, and those akin to me that hight.? ? ? ? ? For indeed I am mated with longing love in public and privily, Nor ever my heart, alas I will cease from mourning, will I or nill..God, Of the Speedy Relief of, i. 174..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.'? ? ? ? ? She let him taste her honey and wine (183) before his death: This was his last of victual until the Judgment Day..Then they displayed Shehrzad in the third dress and the fourth and the fifth, and she became as she were a willow-wand or a thirsting gazelle, goodly of grace and perfect of attributes, even as saith of her one in the following verses:..So Aamir took the water-skin and made for the water; but, when he came to the well, behold, two young men with gazelles, and when they saw him, they said to him, "Whither wilt thou, O youth, and of which of the Arabs art thou?" "Harkye, lads," answered he, "fill me my water-skin, for that I am a stranger man and a wayfarer and I have a comrade who awaiteth me." Quoth they, "Thou art no wayfarer, but a spy from El Akil's camp." Then they took him and carried him to [their king] Zuheir ben Shebib; and when he came before him, he said to him, "Of which of the Arabs art thou?" Quoth Aamir, "I am a wayfarer." And Zuheir said, "Whence comest thou and whither wilt thou?" "I am on my way to Akil," answered Aamir. When he named Akil, those who were present were agitated; but Zuheir signed to them with his eyes and said to him, "What is thine errand with Akil?" Quoth he, "We would fain see him, my friend and I."? ? ? ? ? My secret is disclosed, the which I strove to hide; Of thee and of thy love enough have I abyed..WP="BR1">.? ? ? ? ? e. The Fifth Officer's Story dccccxxiv.? ? ? ? ? So eat what I offer in surety and be The Lord of all things with thanks- giving repaid!.If, in his own land, midst his folk, abjection and despite, ii. 196..When they were grown familiar with him, the queen-mother fell to sending [privily] for the amirs, one by one, and swearing them to secrecy; and when she was assured of their trustworthiness, she discovered to them that the king had left but a daughter and that she had done this but that she might continue the kingship in his family and that the governance should not go forth from them; after which she told them that she was minded to marry her daughter with the new-comer, her father's brother's son, and that he should be the holder of the kingship. They approved of her proposal and when she had discovered the secret to the last of them [and assured herself of their support], she published the news abroad and sent for the cadis and assessors, who drew up the contract of marriage between Selim and the princess, and they lavished gifts upon the troops and overwhelmed them with bounties. Then was the bride carried in procession to the young man and the kingship was stablished unto him and the governance of the realm..Then he wept again and El Abbas said to him, "Fear not for me, for thou knowest my prowess and my puissance in returning answers in the assemblies of the land and my good breeding (63) and skill in rhetoric; and indeed he whose father thou art and whom thou hast reared and bred and in whom thou hast united praiseworthy qualities, the repute whereof hath traversed the East and the West, thou needest not fear for him, more by token that I purpose but to seek diversion (64) and return to thee, if it be the

will of God the Most High." Quoth the king, "Whom wilt thou take with thee of attendants and [what] of good?" "O father mine," replied El Abbas, "I have no need of horses or camels or arms, for I purpose not battle, and I will have none go forth with me save my servant Aamir and no more." ? ? ? ? Though they their journey's goal, alas I have hidden, in their track Still will I follow on until the very planets wane..Meanwhile, his father and mother had gone round about all the islands of the sea in quest of him and his brother, hoping that the sea might have cast them up, but found no trace of them; so they despaired of finding them and took up their abode in one of the islands. One day, the merchant, being in the market, saw a broker, and in his hand a boy he was calling for sale, and said in himself, 'I will buy yonder boy, so I may console myself with him for my sons.' So he bought him and carried him to his house; and when his wife saw him, she cried out and said, 'By Allah, this is my son!' So his father and mother rejoiced in him with an exceeding joy and questioned him of his brother; but he answered, 'The sea parted us and I knew not what became of him.' Therewith his father and mother consoled themselves with him and on this wise a number of years passed..The Vicar of the Lord of the Worlds (162) Haroun er Reshid had a boon-companion of the number of his boon-companions, by name Ishac ben Ibrahim en Nedim el Mausili, (163) who was the most accomplished of the folk of his time in the art of smiting upon the lute; and of the Commander of the Faithful's love for him, he assigned him a palace of the choicest of his palaces, wherein he was wont to instruct slave-girls in the arts of lute-playing and singing. If any slave-girl became, by his instruction, accomplished in the craft, he carried her before the Khalif, who bade her play upon the lute; and if she pleased him, he would order her to the harem; else would he restore her to Ishac's palace..Then the Khalif went forth and bade decorate the city: [so they decorated it] and the drums of glad tidings were beaten. Moreover they made banquets to the people and the tables were spread seven days. And Tuhfeh and the Commander of the Faithful ceased not to be in the most delightsome of life and the most prosperous thereof till there came to them the Destroyer of Delights and the Sunderer of Companies; and thu is all that hath come down to as of their story." .TABLE OF CONTENTS OF THE BRESLAU (TUNIS)EDITION OF THE ARABIC TEXT OF THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..? ? ? ? ? ? ? ? ? ? ? ? ? ? My severance to bewail in torment and dismay..Then he gave the cup to the Khalif, saying, "Drink [and may] health and soundness [attend it]! It doth away disease and bringeth healing and setteth the runnels of health abroach." ? ? ? ? ? ? Your coming to-me-ward, indeed, with "Welcome! fair welcome!" I hail. Your sight to me gladness doth bring and banisheth sorrow and bale;.Then they went on a little, and thieves met them and despoiling them of that which remained with them, stripped them of their raiment and took the children from them; whereupon the woman wept and said to her husband, 'O man, put away from thee this folly and arise, let us follow the thieves, so haply they may have compassion on us and restore the children to us.' 'O woman,' answered he, 'have patience, for he who doth evil shall be requited with evil and his wickedness shall revert upon him. Were I to follow them, most like one of them would take his sword and smite off my head and slay me; but have patience, for the issue of patience is praised.' Then they fared on till they drew near a village in the land of Kirman, and by it a river of water. So he said to his wife, 'Abide thou here, whilst I enter the village and look us out a place wherein we may take up our lodging.' And he left her by the water and entered the village..Now there was before us a high mountain, (200) rising [abruptly] from the sea, and the ship fell off into an eddy, (201) which bore it on till presently it struck upon the skirt (202) of the mountain and broke in sunder; whereupon the captain came down [from the mast], weeping, and said, 'God's will be done! Take leave of one another and look yourselves out graves from to-day, for we have fallen into a predicament (203) from which there is no escape, and never yet hath any been cast away here and come off alive.' So all the folk fell a-weeping and gave themselves up for lost, despairing of deliverance; friend took leave of friend and sore was the mourning and lamentation; for that hope was cut off and they were left without guide or pilot. (204) Then all who were in the ship landed on the skirt of the mountain and found themselves on a long island, whose shores were strewn with [wrecks], beyond count or reckoning, [of] ships that had been cast away [there] and whose crews had perished; and there also were dry bones and dead bodies, heaped upon one another, and goods without number and riches past count So we abode confounded, drunken, amazed, humbling ourselves [in supplication to God] and repenting us [of having exposed ourselves to the perils of travel]; but repentance availed not in that place..? ? ? ? ? Haste not to that thou dost desire, for haste is still unblest; Be merciful to men, as thou on mercy reckonest;.Then said she to him, "O elder, I would fain drink." So he arose and brought her a gugglet of water; but she said to him, "Who bade thee fetch that?" Quoth he, "Saidst thou not to me, 'I would fain drink'?" And she answered, "I want not this; nay, I want wine, the delight of the soul, so haply, O elder, I may solace myself therewith." "God forbid," exclaimed the old man, "that wine should be drunk in my house, and I a stranger in the land and a Muezzin and an imam, (32) who prayeth with the true-believers, and a servant of the house of the Lord of the Worlds! "Quoth she, "Why wilt thou forbid me to drink thereof in thy house?" "Because," answered he, "it is unlawful." "O elder," rejoined she, "God hath forbidden [the eating of] blood and carrion and hog's flesh. Tell me, are grapes and honey lawful or unlawful?" Quoth he, "They are lawful;" and she said, "This is the juice of grapes and the water of honey." But he answered, "Leave this thy talk, for thou shall never drink wine in my house." "O Sheikh," rejoined she, "folk eat and drink and enjoy themselves and we are of the number of the folk and God is very forgiving, clement." (33) Quoth he, "This is a thing that may not be." And she said, "Hast thou not heard what the poet saith ... ?" And she recited the following verses: They abode thus awhile and presently she said, "Up to now we have not become drunken; let me pour out." So she took the cup and gave him to drink and plied him with liquor, till he became drunken, when she took him and carried him into a closet. Then she came out, with his head in her hand, what while I stood silent, fixing not mine eyes on hers neither questioning her of this; and she said to me, "What is this?" "I know not," answered I; and she said, "Take it and cast it into the river." I obeyed her commandment and she arose and stripping herself of her clothes, took a knife and cut the dead man's body in pieces,

which she laid in three baskets, and said to me, "Throw them into the river." Now the folk used to go in to her and salute her and crave her prayers; and it was her wont to pray for none till he had confessed to her his sins, when she would seek pardon for him and pray for him that he might be healed, and he was straightway made whole of sickness, by permission of God the Most High. [So, when the four sick men were brought in to her,] she knew them forthright, though they knew her not, and said to them, 'Let each of you confess his sins, so I may crave pardon for him and pray for him.' And the brother said, 'As for me, I required my brother's wife of herself and she refused; whereupon despite and folly (7) prompted me and I lied against her and accused her to the townfolk of adultery; so they stoned her and slew her unjustly and unrighteously; and this is the issue of unright and falsehood and of the slaying of the [innocent] soul, whose slaughter God hath forbidden.' So she hastened to admit the eunuch, who entered; and when he saw the Commander of the Faithful, he saluted not neither kissed the earth, but said, 'Quick, quick! Arise in haste! My lady Tuhfeh sitteth in her chamber, singing a goodly ditty. Come to her in haste and see all that I say to thee! Hasten! She sitteth [in her chamber].' The Khalif was amazed at his speech and said to him, 'What sayst thou?' 'Didst thou not hear the first of the speech?' replied the eunuch. 'Tuhfeh sitteth in the sleeping-chamber, singing and playing the lute. Come thy quickest! Hasten!' So Er Reshid arose and donned his clothes; but he credited not the eunuch's words and said to him, 'Out on thee! What is this thou sayst? Hast thou not seen this in a dream?' 'By Allah,' answered the eunuch, 'I know not what thou sayest, and I was not asleep.' Quoth Er Reshid, 'If thy speech be true, it shall be for thy good luck, for I will enfranchise thee and give thee a thousand dinars; but, if it be untrue and thou have seen this in sleep, I will crucify thee.' And the eunuch said in himself, 'O Protector, (250) let me not have seen this in Sleep!' Then he left the Khalif and going to the chamber-door, heard the sound of singing and lute-playing; whereupon he returned to Er Reshid and said to him, 'Go and hearken and see who is asleep.' Then will he say to thee, 'Then thou art an ape-leader of the tribe of the mountebanks?' And do thou reply, 'I may in nowise deny my origin, for the sake of thy daughter and in her honour.' The Cadi will say, 'It may not be that thou shalt be given the daughter of a sheikh who sitteth upon the carpet of the Law and whose descent is traceable by genealogy to the loins of the Apostle of God, (267) nor is it seemly that his daughter be in the power of a man who is an ape-dancer, a minstrel.' And do thou rejoin, 'Nay, O Effendi, she is my lawful wife and every hair of her is worth a thousand lives, and I will not let her go, though I be given the kingship of the world.' Then be thou persuaded to speak the word of divorce and so shall the marriage be dissolved and ye be delivered from each other." Damascus is all gardens decked for the pleasance of the eyes, iii. 9..59. El Mutelemmis and his Wife Umeimeh dclxlviii. Then said she to him, "O chief of the kings, the wise say, 'The kingship is a building, whereof the troops are the foundation,' and whenas the foundation is strong, the building endureth; wherefore it behoveth the king to strengthen the foundation, for that they say, 'Whenas the foundation is weak, the building falleth.' On like wise it behoveth the king to care for his troops and do justice among his subjects, even as the owner of the garden careth for his trees and cutteth away the weeds that have no profit in them; and so it behoveth the king to look into the affairs of his subjects and fend off oppression from them. As for thee, O king," continued Shehrzad, "it behoveth thee that thy vizier be virtuous and versed in the knowledge of the affairs of the folk and the common people; and indeed God the Most High hath named his name (166) in the history of Moses (on whom be peace!) whenas He saith, [Quoth Moses] 'And make me a vizier of my people, Aaron [my brother]. (167) Could a vizier have been dispensed withal, Moses ben Imran had been worthier [than any of this dispensation]. (168).? ? ? ? ? By Allah, O thou that chid'st my heart concerning my sister's love, Leave chiding and rather bemoan my case and help me to my will. On the morrow, she said to the old man, "Get thee to the money-changer and fetch me the ordinary." So he repaired to the money-changer and delivered him the message, whereupon he made ready meat and drink, as of his wont, [with which the old man returned to the damsel and they ate till they had enough. When she had eaten,] she sought of him wine and he went to the Jew and fetched it. Then they sat down and drank; and when she grew drunken, she took the lute and smiting it, fell a-singing and chanted the following verses: .? ? ? ? ? ? ? ? ba. Story of the Envier and the Envied (225) xiii. ? ? ? ? ? Yea, wonder-words I read therein, my trouble that increased And caused emaciation wear my body to a shred..? ? ? ? ? She gives me to drink of her cheeks and her honeyed lips And quenches the worst of the fires that my heart devour..? ? ? ? ? I. The Wife's Device to Cheat her Husband dlxxxiv. ? ? ? ? ? For death in your absence to us was decreed; But, when ye came back, we were quickened anew..? ? ? ? ? O'erbold art thou in that to me, a stranger, thou hast sent These verses; 'twill but add to thee unease and discontent..When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and carried it to El Abbas. He broke it open and read it and apprehended its purport; then took inkhorn and paper and wrote the following verses:..He lay the rest of the night in one of the ruins, and when he arose in the morning, he said, 'None is to blame. I sought my own good, and he is no fool who seeketh good for himself; and the druggist's wife also sought good for herself; but destiny overcometh precaution and there remaineth no abiding for me in this town.' So he went forth from the city. Nor (added the vizier) is this story, extraordinary though it be, more extraordinary than that of the king and his son and that which bedded them of wonders and rarities." THE SIXTEENTH OFFICER'S STORY..Midst colours, my colour excelleth in light, ii. 258..When it was the seventh day, the seventh vizier, whose name was Bihkemal, came in to the king and prostrating himself to him, said, "O king, what doth thy long-suffering with this youth advantage thee? Indeed the folk talk of thee and of him. Why, then, dost thou postpone the putting him to death?" The vizier's words aroused the king's anger and he bade bring the youth. So they brought him before him, shackled, and Azadbekht said to him, "Out on thee! By Allah, after this day there abideth no deliverance for thee from my hand, for that thou hast outraged mine honour, and there can be no forgiveness for thee." 133. The City of Brass dlxvi. ? ? ? ? ? Of spies, "How long, O scoffer, wilt mock at my despair, As 'twere God had created nought else whereat to jeer?" Officer's Story,

The Sixth, ii. 146..Wife, The Old Woman and the Draper's, ii. 55..Unto me the whole world's gladness is thy nearness and thy sight, iii. 15..So the youth obeyed his father's commandment and taking him, carried him to the slave-dealer and said to the latter, 'Sell me this old man.' Quoth the dealer, 'Who will buy this fellow, and he a man of fourscore?' Then said he to the king, 'In what crafts dost thou excel?' Quoth he, 'I know the quintessence of jewels and I know the quintessence of horses and that of men; brief, I know the quintessence of all things.' So the dealer took him and went about, offering him for sale to the folk; but none would buy. Presently, up came the overseer of the [Sultan's] kitchen and said, 'What is this man?' And the dealer answered, 'This is a slave for sale.' The cook marvelled at this and bought the king for ten thousand dirhems, after questioning him of what he could do. Then he paid down the money and carried him to his house, but dared not employ him in aught of service; so he appointed him an allowance, such as should suffice for his livelihood, and repented him of having bought him, saying, 'What shall I do with the like of this fellow?'.When the youth had made an end of his story, the king's anger subsided a little and he said, "Restore him to the prison, for the day draweth to an end, and tomorrow we will took into his affair.".Druggist, The Singer and the, i. 229..It is said that El Mamoun (164) came one day upon Zubeideh, mother of El Amin, (165) and saw her moving her lips and muttering somewhat he understood not; so he said to her, "O mother mine, dost thou imprecate [curses] upon me, for that I slew thy son and despoiled him of his kingdom?" "Not so, by Allah, O Commander of the Faithful!" answered she, and he said, "What then saidst thou?" Quoth she, "Let the Commander of the Faithful excuse me." But he was instant with her, saying, "Needs must thou tell it." And she replied, "I said, 'God confound importunity!'" "How so?" asked the Khalif, and she said, "I played one day at chess with the Commander of the Faithful [Haroun er Reshid] and he imposed on me the condition of commandment and acceptance. (166) He beat me and bade me put off my clothes and go round about the palace, naked; so I did this, and I incensed against him. Then we fell again to playing and I beat him; so I bade him go to the kitchen and swive the foulest and sorriest wench of the wenches thereof. [I went to the kitchen] and found not a slave-girl fouler and filthier than thy mother; (167) so I bade him swive her. He did as I bade him and she became with child by him of thee, and thus was I [by my unlucky insistence] the cause of the slaying of my son and the despoiling him of his kingdom." When El Mamoun heard this, he turned away, saying, "God curse the importunate!" to wit, himself, who had importuned her till she acquainted him with that matter..Cook, The Lackpenny and the, i. 9..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..When they knew that there was left him no estate that the king might covet, they feared lest he be brought to release him, by the incidence of the vizier's [good] counsel upon the king's heart, and he return to his former case, so should their plots be marred and their ranks degraded, for that they knew that the king would have need of that which he had known from that man nor would forget that wherewith he was familiar in him. Now it befell that a certain man of corrupt purpose (78) found a way to the perversion of the truth and a means of glozing over falsehood and adorning it with a semblance of fair-seeming and there proceeded from him that wherewith the hearts of the folk were occupied, and their minds were corrupted by his lying tales; for that he made use of Indian subtleties and forged them into a proof for the denial of the Maker, the Creator, extolled be His might and exalted be He! Indeed, God is exalted and magnified above the speech of the deniers. He avouched that it is the planets (79) that order the affairs of all creatures and he set down twelve mansions to twelve signs [of the Zodiac] and made each sign thirty degrees, after the number of the days of the month, so that in twelve mansions there are three hundred and threescore [degrees], after the number of the days of the year; and he wrought a scheme, wherein he lied and was an infidel and denied [God]. Then he got possession of the king's mind and the enviers and haters aided him against the vizier and insinuated themselves into his favour and corrupted his counsel against the vizier, so that he suffered of him that which he suffered and he banished him and put him away..I am filled full of longing pain and memory and dole, iii. 15..Me, till I stricken was therewith, to love thou didst excite, iii. 113.Meanwhile, Aboulhusn abode in the Khalifate, taking and giving, ordering and forbidding and giving effect to his word, till the end of the day, when he gave [those who were present] leave and permission [to withdraw], and the Amirs and officers of state departed to their occasions. Then the eunuchs came to him and calling down on him length of life and continuance [of glory and prosperity], walked in attendance upon him and raised the curtain, and he entered the pavilion of the harem, where he found candles lighted and lamps burning and singing-women smiting [on instruments of music]. When he saw this, he was confounded in his wit and said in himself, "By Allah, I am in truth Commander of the Faithful!" As soon as he appeared, the slave-girls rose to him and carrying him up on to the estrade, (30) brought him a great table, spread with the richest meats. So he ate thereof with all his might, till he had gotten his fill, when he called one of the slave-girls and said to her, "What is thy name?" "My name is Miskeh," replied she, and he said to another, "What is thy name?" Quoth she, "My name is Terkeh." Then said he to a third, "What is thy name?" "My name is Tuhfeh," answered she; and he went on to question the damsels of their names, one after another, [till he had made the round of them all], when he rose from that place and removed to the wine-chamber..? ? ? ? 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..So saying, he spat in her face and went out from her; whilst Shah Khatoun made him no answer, knowing that, if she spoke at that time, he would not credit her speech. Then she humbled herself in supplication to God the Most High and said, 'O God the Great, Thou knowest the hidden things and the outward parts and the inward' If an advanced term (137) be [appointed] to me, let it not be deferred, and if a deferred one, let it not

be advanced!' On this wise she passed some days, whilst the king fell into perplexity and forswore meat and drink and sleep and abode knowing not what he should do and saying [in himself], 'If I kill the eunuch and the youth, my soul will not be solaced, for they are not to blame, seeing that she sent to fetch him, and my heart will not suffer me to slay them all three. But I will not be hasty in putting them to death, for that I fear repentance.' Then he left them, so he might look into the affair..19. The Sparrow and the Peacock clii.Pious Woman accused of Lewdness, The, ii, 5..????? How many a king to me hath come, of troops and guards ensued, And Bactrian camels brought with him, in many a laden line.,When a year had elapsed, there came to the city a ship, wherein were merchants and goods galore. Now it was of their usance, from time immemorial, that, when there came a ship to the city, the king sent unto it such of his servants as he trusted in, who took charge of the goods, so they might be [first of all] shown to the king, who bought such of them as befitted him and gave the merchants leave to sell the rest. So he sent, as of wont, one who should go up to the ship and seal up the goods and set over them who should keep watch over them..Vizier's Daughters, The Two Kings and the, iii. 145.,The Khalif smiled and said to his eunuch, "O Mesroure, verily women are little of wit. I conjure thee, by Allah, say, was not Aboulhusn with me but now?" ["Yes, O Commander of the Faithful," answered Mesroure] Quoth the Lady Zubeideh, laughing from a heart full of wrath, "Wilt thou not leave thy jesting? Is it not enough that Aboulhusn is dead, but thou must kill my slave-girl also and bereave us of the two and style me little of wit?" "Indeed," answered the Khalif, "it is Nuzhet el Fuad who is dead." And Zubeideh said, "Indeed he hath not been with thee, nor hast thou seen him, and none was with me but now but Nuzhet el Fuad, and she sorrowful, weeping, with her clothes torn. I exhorted her to patience and gave her a hundred dinars and a piece of silk; and indeed I was awaiting thy coming, so I might condole with thee for thy boon-companion Aboulhusn el Khelia, and was about to send for thee." The Khalif laughed and said, "None is dead but Nuzhet el Fuad;" and she, "No, no, my lord; none is dead but Aboulhusn."126. Ibrahim ben el Khawwas and the Christian King's Daughter cccclxxvii.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, brodered with pearls and jewels..97. Dibil el Khuzai with the Lady and Muslin ben el Welid ccccvii.49. The Chief of the Cous Police and the Sharper cccxlv.When the king heard his vizier's story, he was assured that he would not slay him and said, "I will have patience with him, so I may get of him the story of the rich man and his wasteful heir." And he bade him depart to his own house..????? e. The Fox and the Wild Ass dccciv.Therewithal he ordered her a handsome house and bade furnish it with carpets and other furniture and vessels of choice and commanded that all she needed should be given her. This was done during the rest of the day, and when the night came, she despatched the eunuch with the mule and a suit of clothes, to fetch Noureddin from the Muezzin's lodging. So the young man donned the clothes and mounting; rode to the house, where he abode in luxury and delight a full-told month, what while she solaced him with four things, to wit, the eating of fowls and the drinking of wine and the lying upon brocade and the entering the bath after copulation. Moreover, she brought him six suits of clothes and fell to changing his apparel day by day; nor was the appointed time accomplished ere his beauty returned to him and his goodliness; nay, his charms waxed tenfold and he became a ravisment to all who looked on him..????? For those whom we cherish are parted and gone; They have left us in torment to pine for dismay..????? e. The Niggard and the Loaves of Bread dlxxx.????? e. Story of the Portress lxvii.When the king heard his vizier's words, he marvelled with the utmost wonderment and bade him retire to his lodging. [So Er Rehwan withdrew to his house and abode there till eventide of the next day, when he again presented himself before the king.].145. The Bedouin and his Wife dcxcii.All this while, Selim lay in shackles and strait prison, and melancholy possessed him by reason of that whereinto he had fallen of that tribulation. Then, when troubles waxed on him and affliction was prolonged, he fell sick of a sore sickness. When the cook saw his plight (and indeed he was like to perish for much suffering), he loosed him from the shackles and bringing him forth of the prison, committed him to an old woman, who had a nose the bigness of a jug, and bade her tend him and medicine him and serve him and entreat him kindly, so haply he might be made whole of that his sickness. So the old woman took him and carrying him to her lodging, fell to tending him and giving him to eat and drink; and when he was quit of that torment, he recovered from his malady..When the king saw this, he cried out and his wife wept in the ship and offered to cast herself into the sea; but the Magian bade the sailors lay hands on her. So they seized her and it was but a little while ere the night darkened and the ship disappeared from the king's eyes; whereupon he swooned away for excess of weeping and lamentation and passed his night bewailing his wife and children..NOTE..????? Yea, and black slaves he proffered me and slave-girls big with child And steeds of price, with splendid arms and trappings rich bedight..122. El Hejjaj ben Yousuf and the Pious Man cccclxx.????? g. The Crows and the Hawk dcccvi.60. Uns el Wujoud and the Vizier's Daughter Rose-in-bud cccclxxi.Indeed, many of the notables of the people have sought her of me in marriage, but I would not marry her to any, for that, one night, I saw, in a dream, the balance aforesaid set up and men and women being weighed, one against the other, therein, and meseemed I saw thee [and her] and it was said to me, "This is such a man, (217) the allotted portion of such a woman." (218) Wherefore I knew that God the Most High had allotted unto her none other than

thyself, and I choose rather to marry thee to her in my lifetime than that thou shouldst marry her after my death. For whoso doth rejoice in meeting him shall have Largesse and gifts galore at his dismounting gain..The prefect bade carry him to his lodging; but one of those in attendance upon him, by name El Muradi, said to him, "What wilt thou do? This man is clad in rich clothes and on his finger is a ring of gold, the bezel whereof is a ruby of great price; so we will carry him away and slay him and take that which is upon him of raiment [and what not else] and bring it to thee; for that thou wilt not [often] see profit the like thereof, more by token that this fellow is a stranger and there is none to enquire concerning him." Quoth the prefect, "This fellow is a thief and that which he saith is leasing." And Nouredin said, "God forbid that I should be a thief!" But the prefect answered, "Thou liest." So they stripped him of his clothes and taking the ring from his finger, beat him grievously, what while he cried out for succour, but none succoured him, and besought protection, but none protected him. Then said he to them, "O folk, ye are quit of (12) that which ye have taken from me; but now restore me to my lodging." But they answered, saying, "Leave this knavery, O cheat! Thine intent is to sue us for thy clothes on the morrow." "By Allah, the One, the Eternal," exclaimed he, "I will not sue any for them!" But they said, "We can nowise do this." And the prefect bade them carry him to the Tigris and there slay him and cast him into the river..Next morning, he again took up the bier and went round with it as before, in quest of alms. Presently, the master of police, who was of those who had given alms on account of the supposed dead man on the previous day, met him; so he was angered and fell on the porters and beat them and took the [supposed] dead body, saying, 'I will bury him and earn the reward [of God].' (35) So his men took him up and carrying him to the prefecture, fetched grave-diggers, who dug him a grave. Then they bought him a shroud and perfumes (36) and fetched an old man of the quarter, to wash him. So he recited over him [the appointed prayers and portions of the Koran] and laying him on the bench, washed him and shrouded him. After he had shrouded him, he voided; (37) so he renewed the washing and went away to make his ablutions, (38) whilst all the folk departed, likewise, to make the [obligatory] ablution, previously to the funeral..169. Marouf the Cobbler and his Wife Fatimeh dccccxxxix-Mi. p. The Man who saw the Night of Power dccccxciii. I clipped her (118) in mine arms and straight grew drunken with the scent Of a fresh branch that had been reared in affluence and content..The Tenth Night of the Month..Whilst the Sheikh was thus occupied with taking leave of the kings, Meimoun sought his opportunity, whenas he saw the place empty, and taking up Tuhfeh on his shoulders, soared up with her to the confines of the sky and flew away with her. Presently, Iblis came to look for Tuhfeh and see what she purposed, but found her not and saw the slave-girls buffeting their faces; so he said to them, 'Out on ye! What is to do?' 'O our lord,' answered they, 'Meimoun hath snatched up Tuhfeh and flown away with her.' When Iblis heard this, he gave a cry, to which the earth trembled, and said, 'What is to be done? Out on ye! Shall he carry off Tuhfeh from my very palace and outrage mine honour? Doubtless, this Meimoun hath lost his wits.' Then he cried out a second time, that the earth quaked therefor, and rose up into the air..The old man laughed at her speech and her verses pleased him. Then said she to him, "I desire of thee a lute." (38) So he arose and brought her a piece of firewood. Quoth she, "What is that?" And he said, "Didst thou not bid me bring thee wood?" "I do not want this," answered she, and he rejoined, "What then is it that is called wood, other than this?" She laughed and said, "The lute is an instrument of music, whereunto I sing." Quoth he, "Where is this thing found and of whom shall I get it for thee?" And she said, "Of him who gave thee the wine." So he arose and betaking himself to his neighbour the Jew, said to him, "Thou favouredst us aforetime with the wine; so now complete thy favours and look me out a thing called a lute, to wit, an instrument for singing; for that she seeketh this of me and I know it not" "Hearkening and obedience," replied the Jew and going into his house, brought him a lute. [The old man took it and carried it to Sitt el Milah,] whilst the Jew took his drink and sat by a window adjoining the other's house, so he might hear the singing..? ? ? ? ? Where lavender, myrtle, narcissus entwine, With all sweet-scented herbs, round the juice of the vine..Some days after this, as I stood at the door of my house, there came up to me a young man, with a chain about his neck and with him a trooper, and he said to me, "O my lord, charity for the love of God!" Quoth I, "God open!" (147) and he looked at me a long while and said, "That which thou shouldst give me would not come to the value of thy turban or thy waistcloth or what not else of thy raiment, to say nothing of the gold and the silver that was about thee." "How so?" asked I, and he said, "On such a night, when thou fellest into peril and the thieves would have stripped thee, I was with them and said to them, 'Yonder man is my lord and my master who reared me.' So was I the cause of thy deliverance and thus I saved thee from them." When I heard this, I said to him, "Stop;" and entering my house, brought him that which God the Most High made easy [to me]. (148) So he went his way. And this is my story.! ? ? ? ? h. The Thief and the Woman dccccxcix. ? ? ? ? ? q. The Lady and her five Suitors dxciii

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