

THE GREAT GREAT BLUE

"O king," answered the youth, "there is no great forgiveness save in case of a great crime, for according as the offence is great, in so much is forgiveness magnified and it is no dishonour to the like of thee if he spare the like of me. Verily, Allah knoweth that there is no fault in me, and indeed He commandeth unto clemency, and no clemency is greater than that which spareth from slaughter, for that thy forgiveness of him whom thou purposest to put to death is as the quickening of a dead man; and whoso doth evil shall find it before him, even as it was with King Bihkerd." "And what is the story of King Bihkerd?" asked the king. "O king," answered the youth, "When the king heard these words, he abode in perplexity and said, "Restore him to the prison till the morrow, so we may look into his affair, for the day draweth to an end and I mean to put him to death on exemplary wise, and [to-morrow] we will do with him that which he meriteth." 107. The Ruined Man of Baghdad and his Slave-girl dcccclxiv.?? ? ? ? e. The Fox and the Wild Ass dcccciv. Thy loss is the fairest of all my heart's woes, iii. 43..? ? ? ? ? ? ? ? ? xa. The Old Woman and the Draper's Wife dccccvii. Would we may live together, and when we come to die, i. 47.. Then the Khalif took him into his especial favour and married him and bestowed largesse on him and lodged him with himself in the palace and made him of the chief of his boon-companions, and indeed he was preferred with him above them and the Khalif advanced him over them all. Now they were ten in number, to wit, El Ijli and Er Recashi and Ibdan and Hassan el Feresdec and El Lauz and Es Seker and Omar et Tertis and Abou Nuwas (34) and Abou Ishac en Nedim and Aboulhusn el Khelia, and by each of them hangeth a story that is told in other than this book. And indeed Aboulhusn became high in honour with the Khalif and favoured above all, so that he sat with him and the Lady Zubeideh bint el Casim and married the latter's treasurers, whose name was Nuzhet el Fuad..48. The Thief and the Money-Changer ccxlv.?? ? ? ? ? So arise, by your lives I conjure you, arise And come let us fare to our loved ones away..112. Abdallah ben Nafi and the King's Son of Cashghar dccccxi.?? ? ? ? ? And left me all forlorn, to pine for languishment, "When the damsel heard these verses, she wept till her clothes were drenched and drew near the old woman, who said to her, 'Knowest thou such an one?' And wept and said, 'He is my lord. Whence knowest thou him?' 'O my lady,' answered the old woman, 'sawst thou not the madman who came hither yesterday with the old woman? He was thy lord. But this is no time for talk. When it is night, get thee to the top of the palace [and wait] on the roof till thy lord come to thee and contrive for thy deliverance.' Then she gave her what she would of perfumes and returning to the chamberlain, acquainted him with that which had passed, and he told the youth..TABLE OF CONTENTS OF THE UNFINISHED CALCUTTA (1814-18) EDITION (FIRST TWO HUNDRED NIGHTS ONLY) OF THE ARABIC TEXT OF THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..Trust in God, Of, 114..50. El Melik en Nasir and the Three Masters of Police dciii.?? ? ? ? ? By Him whom I worship, indeed, I swear, O thou that mine eye dost fill, By Him in whose honour the pilgrims throng and fare to Arafat's hill,?? ? ? ? ? Peace on thee! Would our gaze might light on thee once more! So should our hearts be eased and eyes no longer sore..?? ? ? ? ? I hope for present (62) good [and bounty at thy hand,] For souls of men are still to present (63) good inclined..When twenty days had passed by, each [egg] was hatched, and the vizier bade them pair the chickens, male and female, and rear them well. So they did this and it was found a charge unto no one. Then they waited for them awhile and after this the vizier enquired of the chickens and was told that they were become fowls. Moreover, they brought him all their eggs and he bade set them; and after twenty days there were hatched from each [pair] of them thirty or five-and-twenty or fifteen [chickens] at the least. The vizier let note against each man the number of chickens that pertained to him, and after two months, he took the old hens and the cockerels, and there came to him from each man nigh half a score, and he left the [young] hens with them. On like wise he sent to the country folk and let the cocks abide with them. So he got him young ones [galore] and appropriated to himself the sale of the fowls, and on this wise he got him, in the course of a year, that which the regal estate required of the king and his affairs were set right for him by the vizier's contrivance. And he peopled (258) the country and dealt justly by his subjects and returned to them all that he took from them and lived a happy and prosperous life. Thus good judgment and prudence are better than wealth, for that understanding profiteth at all times and seasons. Nor," added the vizier, "is this more extraordinary than the story of the man whose caution slew him." "When Ibrahim heard this, he let fetch the thieves and said to them, 'Tell me truly, which of you shot the arrow that wounded me.' Quoth they, 'It was this youth that is with us.' Whereupon the king fell to looking upon him and said to him, 'O youth, acquaint me with thy case and tell me who was thy father and thou shalt have assurance from God.' 'O my lord,' answered the youth, 'I know no father; as for me, my father lodged me in a pit [when I was little], with a nurse to rear me, and one day, there fell in upon us a lion, which tore my shoulder, then left me and occupied himself with the nurse and rent her in pieces; and God vouchsafed me one who brought me forth of the pit.' Then he related to him all that had befallen him, first and last; which when Ibrahim heard, he cried out and said, 'By Allah, this is my very son!' And he said to him, 'Uncover thy shoulder.' So he uncovered it and behold, it was scarred..?? ? ? ? ? b. The Story of Janshah cccxcix.?? ? ? ? ? b. Story of the Eunuch Kafour ..?? ? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother cli. Presently, he caught sight of an earthen pan turned over upon its mouth; so he raised it from the ground and found under it a horse's tail, freshly cut off, and the blood oozing from it; whereby he knew that the cook adulterated his meat with horses' flesh. When he discovered this default, he rejoiced therein and washing his hands, bowed his head and went out; and when the cook saw that he went and gave him nought, he cried out, saying, 'Stay, O sneak, O slink-thief!' So the lackpenny stopped and said to him, 'Dost thou cry out upon me and becall [me] with these words, O cuckold?' Whereat the cook was angry and coming down from the shop, said, 'What meanest thou by thy speech, O thou that devourest meat and kouskoussou and bread and seasoning and goest forth with "Peace (13)[be on thee!]"

as it were the thing had not been, and payest down nought for it?' Quoth the lackpenny, 'Thou liest, O son of a cuckold!' Wherewith the cook cried out and laying hold of the lackpenny's collar, said, 'O Muslims, this fellow is my first customer (14) this day and he hath eaten my food and given me nought'.88. The Mad Lover dclxxiv.97. The Woman who had a Boy and the other who had a Man to Lover dclxxxviii.????. What had it irked them, had they'd ta'en farewell of him they've left Lone, whilst estrangement's fires within his entrails rage amain?.One of the host am I of lovers sad and sere, ii. 252..But she said, 'There is a thing wherewith we will make her confess, and all that is in her heart shall be discovered to thee.' 'What is that?' asked the king, and she answered, 'I will bring thee a hoopoe's heart, (138) which, when she sleepeth, do thou lay upon her heart and question her of all thou wilt, and she will discover this unto thee and show forth the truth to thee.' The king rejoiced in this and said to his nurse, 'Hasten and let none know of thee.' So she arose and going in to the queen, said to her, 'I have done thine occasion and it is on this wise. This night the king will come in to thee and do thou feign thyself asleep; and if he ask thee of aught, do thou answer him, as if in thy sleep.' The queen thanked her and the old woman went away and fetching the hoopoe's heart, gave it to the king..Presently, the king [of the city] was minded to go forth to his garden, (206) a-pleasuring, and bade the cook forego him thither and appoint in his stead one who should dress meat for the king, so that, when he returned, he might find it ready. So the cook fell a-considering of whom he should appoint and was bewildered concerning his affair. As he was on this wise, the old man came to him and seeing him perplexed how he should do, said to him, 'Tell me what is in thy mind; belike, I may avail to relieve thee.' So he acquainted him with the king's wishes and he said, 'Have no care for this, but leave me one of the serving-men and go thou in peace and surety, for I will suffice thee of this.' So the cook departed with the king, after he had brought the old man what he needed and left him a man of the guards..????? g. The King's Son and the Ogress dlxxxii.The king marvelled at this and at his dealing and contrivance and invested him with [the control of] all his affairs and of his kingdom and the land abode [under his governance] and he said to him, 'Take and people.' (244) One day, the tither went out and saw an old man, a woodcutter, and with him wood; so he said to him, 'Pay a dirhem tithe for thy load.' Quoth the old man, 'Behold, thou killest me and killest my family.' 'What [meanest thou]?' said the tither. 'Who killeth the folk?' And the other answered, 'If thou suffer me enter the city, I shall sell the wood there for three dirhems, whereof I will give thee one and buy with the other two what will support my family; but, if thou press me for the tithe without the city, the load will sell but for one dirhem and thou wilt take it and I shall abide without food, I and my family. Indeed, thou and I in this circumstance are like unto David and Solomon, on whom be peace!' ['How so?' asked the tither, and the woodcutter said], 'Know that.Now the king was a very old man and destiny decreed the ending of his term of life; so he died and when he was buried, the folk assembled and many were the sayings of the people and of the king's kinsfolk and officers, and they took counsel together to slay the princess and the young pilgrim, saying, 'This fellow dishonoureth us with yonder strumpet and none accepteth dishonour but the base.' So they fell upon them and slew the princess, without questioning her of aught; whereupon the pious woman (whom they deemed a boy) said to them, 'Out on ye, O misbelievers I Ye have slain the pious lady.' Quoth they, 'Lewd fellow that thou art, dost thou bespeak us thus? Thou lovedst her and she loved thee, and we will slay thee without mercy.' 'God forbid!' answered she, 'Indeed, the affair is the contrary of this.' 'What proof hast thou of that?' asked they, and she said, 'Bring me women.' So they brought her women, and when they looked on her, they found her a woman..Then they returned to Shehrzad and displayed her in the second dress. They clad her in a dress of surpassing goodliness, and veiled her face to the eyes with her hair. Moreover, they let down her side locks and she was even as saith of her one of her describers in the following verses:.77. King Kisra Anoushirwan and the Village Damsel cclxxxix.The old woman received the alms from her and carrying it to Selim, took part thereof herself and with the rest bought him an old shirt, in which she clad him, after she had stripped him of that he had on. Then she threw away the gown she had taken from off him and arising forthright, washed his body of that which was thereon of filth and scented him with somewhat of perfume. Moreover, she bought him chickens and made him broth; so he ate and his life returned to him and he abode with her on the most solaceful of life till the morrow..????? Me, till I stricken was therewith, to love thou didst excite, And with estrangement now, alas! heap'st sorrows on my spright..???????? ed. Story of the Barber's Fourth Brother xxxii.????? Wind of the East, if thou pass by the land where my loved ones dwell, I pray, The fullest of greetings bear to them from me, their lover, and say..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..????? I fear me for my body from sickness and unrest, Lest of the fear of sev'rance it be betrayed and slain..O'er all the fragrant flowers that be I have the preference aye, ii. 235..?THE EIGHTH OFFICER'S STORY..????? Well-ground my polished sword is and thin and keen of edge And trenchant, eke, for smiting and long my steel-barbed spear..Then said he whom she had delivered from torture and for whom she had paid a thousand dirhems and who had required her of herself in his house, for that her beauty pleased him, and [when she refused to yield to him] had forged a letter against her and treacherously denounced her to the Sultan and requited her bounty with ingratitude, 'I am he who wronged her and lied against her, and this is the issue of the oppressor's affair.'????? Then spare me, by Him who vouchsafed thee the kingship; For a gift in this world is the regal

estate..Noureddin Ali of Damascus and Sitt el Milan, iii, 3..Think not that I forget our trothplight after you. Nay; God to me decreed remembrance heretofore. (202).? ? ? ? ? Oft as my yearning waxeth, my heart consoleth me With hopes of thine enjoyment in all security..Merouzi (El) and Er Razi, ii, 28..Here the treasure-seeker brought out a book and reading therein, dug in the crest of the mountain five cubits deep, whereupon there appeared to him a stone. He pulled it up and behold, it was a trap-door covering the mouth of a pit. So he waited till the [foul] air was come forth from the midst of the pit, when he bound a rope about the boy's middle and let him down to the bottom, and with him a lighted flambeau. The boy looked and beheld, at the upper end of the pit, wealth galore; so the treasure-seeker let down a rope and a basket and the boy fell to filling and the man to drawing up, till the latter had gotten his sufficiency, when he loaded his beasts and did his occasion, whilst the boy looked for him to let down to him the rope and draw him up; but he rolled a great stone to the mouth of the pit and went away..? ? ? ? ? Say, by the lightnings of thy teeth and thy soul's pure desire, Moan'st thou as moan the doves and is thy heart for doubt on fire?.63. Haroun er Reshid and the Two Girls dcli.? ? ? ? ? a. The First Calender's Story xxxix.? ? ? ? ? My maker reserved me for generous men And the niggard and sland'rer to use me forebade..?THE ELEVENTH OFFICER'S STORY..Officer's Story, The Fifteenth, ii, 190..152. Ardeshir and Heyat en Nufous dccxu.The king read the letter and said to Abou Temam, "We will do what behoveth in the matter; but, O Abou Temam, needs must thou see my daughter and she thee, and needs must thou hear her speech and she thine.' So saying, he sent him to the lodging of the princess, who had had notice of this; so that they had adorned her sitting-chamber with the costliest that might be of utensils of gold and silver and the like, and she seated herself on a throne of gold, clad in the most sumptuous of royal robes and ornaments. When Abou Temam entered, he bethought himself and said, 'The wise say, he who restraineth his sight shall suffer no evil and he who guardeth his tongue shall hear nought of foul, and he who keepeth watch over his hand, it shall be prolonged and not curtailed.' (121) So he entered and seating himself on the ground, [cast down his eyes and] covered his hands and feet with his dress. (122) Quoth the king's daughter to him, 'Lift thy head, O Abou Temam, and look on me and speak with me.' But he spoke not neither raised his head, and she continued, 'They sent thee but that thou mightest look on me and speak with me, and behold, thou speakest not at all. Take of these pearls that be around thee and of these jewels and gold and silver. But he put not forth his hand unto aught, and when she saw that he paid no heed to anything, she was angry and said, 'They have sent me a messenger, blind, dumb and deaf.' Then he stripped him of his clothes and clapping on his neck a heavy chain, bound him to a high lattice and fell to drubbing him two bouts a day and two anights; and on this wise he abode the space of ten days. Then his mother came to him and said, "O my son, O Aboulhusn, return to thy reason, for this is the Devil's doing." Quoth he, "Thou sayst sooth, O my mother, and bear thou witness of me that I repent [and forswear] that talk and turn from my madness. So do thou deliver me, for I am nigh upon death." So his mother went out to the superintendant and procured his release and he returned to his own house..? ? ? ? ? Indeed, thou'st told the tale of kings and men of might, Each one a lion fierce, impetuous in the fight..? ? ? ? ? Your water I'll leave without drinking, for there Too many already have drunken whilere..? ? ? ? ? Thine honour, therefore, guard and eke thy secret keep, Nor save to one free-born and true thy case confess..Then he again began to pay me frequent visits and I entered into converse with him and questioned him of the band and how he came to escape, he alone of them all. Quoth he, 'I left them from the day on which God the Most High delivered thee from them, for that they would not obey my speech; wherefore I swore that I would no longer consort with them.' And I said, 'By Allah, I marvel at thee, for that thou wast the cause of my preservation!' Quoth he, 'The world is full of this sort [of folk]; and we beseech God the Most High for safety, for that these [wretches] practise upon men with every kind of device.' Then said I to him, 'Tell me the most extraordinary adventure of all that befell thee in this villainy thou wast wont to practise.' And he answered, saying, 'O my brother, I was not present when they did on this wise, for that my part with them was to concern myself with selling and buying and [providing them with] food; but I have heard that the most extraordinary thing that befell them was on this wise..As for his mother, Shah Khatoun, great was her longing for her son and she [still] thought of him and news of him was cut off from her, wherefore her life was troubled and she forswore sleep and could not make mention of him before King Caesar her husband. Now she had an eunuch who had come with her from the court of her uncle King Suleiman Shah, and he was intelligent, quickwitted, a man of good counsel. So she took him apart one day and said to him, 'Thou hast been my servant from my childhood to this day; canst thou not therefore avail to get me news of my son, for that I cannot speak of his matter?' 'O my lady,' answered he, 'this is an affair that thou hast concealed from the first, and were thy son here, it would not be possible for thee to harbour him, lest thine honour fall into suspicion with the king; for they would never credit thee, since the news hath been spread abroad that thy son was slain by his uncle.' Quoth she, 'The case is even as thou sayst and thou speakest truly; but, provided I know that my son is alive, let him be in these parts pasturing sheep and let me not see him nor he me.' And he said to her, 'How shall we contrive in this affair?' 'Here are my treasures and my wealth,' answered she. 'Take all thou wilt and bring me my son or else news of him.'The Seventh Day..Hindbad the Porter, Sindbad the Sailor and, iii, 199..Then she turned to the old man who had delivered her from the pit and prayed for him and gave him presents galore and among them a myriad of money; (9) and they all departed from her, except her husband. When she was alone with him, she made him draw near unto her and rejoiced in his coming and gave him the choice of abiding with her. Moreover, she assembled the people of the city and set out to them his virtue and worth and counselled them to invest him with the charge of their governance and besought them to make him king over them. They fell in with her of this and he became king and took up his abode amongst them, whilst she gave herself up to her religious exercises and abode with her husband on such wise as she was with him aforesaid. (10) Nor," added the vizier, "is this story, O king of the time, more extraordinary or more delightful than that of the journeyman and the girl whose belly he slit and fled."The

Twenty-Eighth and Last Night of the Month.???? Who art thou, wretch, that thou shouldst hope to win me? With thy rhymes What wouldst of me? Thy reason, sure, with passion is forspent.???? c. Story of the Chief of the Old Cairo Police dev.???? The dwellings, indeed, one and all, I adorned, Bewildered and dazed with delight at your view;.58. The King's Daughter and the Ape ccclv.Dadbin (King) and his Viziers, Story of, i. 104.???? Whenas En Nebhan strove to win my grace, himself to me With camel- loads he did commend of musk and camphor white,???? ? g. The Seventh Officer's Story dccccxxiv.???? The wine was sweet to us to drink in pleasance and repose, And in a garden of the garths of Paradise we lay,.One day, another of my friends came to me and said 'A neighbour of mine hath invited me to hear [music]. [And he would have me go with him;] but I said, 'I will not foregather with any one.' However, he prevailed upon me [to accompany him]; so we repaired to the place and found there a man, who came to meet us and said, '[Enter,] in the name of God!' Then he pulled out a key and opened the door, whereupon we entered and he locked the door after us. Quoth I, 'We are the first of the folk; but where are their voices?' (128) '[They are] within the house,' answered he. 'This is but a privy door; so be not amazed at the absence of the folk.' And my friend said to me, 'Behold, we are two, and what can they avail to do with us?' [Then he brought us into the house,] and when we entered the saloon, we found it exceeding desolate and repulsive of aspect Quoth my friend, 'We are fallen [into a trap]; but there is no power and no virtue save in God the Most High, the Supreme!' And I said, 'May God not requite thee for me with good!'.???? d. The Crow and the Serpent dcxi.???? So eat what I offer in surety and be The Lord of all things with thanks- giving repaid!.???? c. The Third Voyage of Sindbad the Sailor.Then he commanded one of the slave-girls to take the lute and strike it at Aboulhusn's head, whilst the rest smote upon their instruments. [So they played and sang,] till Aboulhusn awoke at the last of the night and heard the noise of lutes and tabrets and the sound of the pipes and the singing of the slave-girls, whereupon he opened his eyes and finding himself in the palace, with the slave-girls and eunuchs about him, exclaimed, 'There is no power and no virtue but in God the Most High, the Supreme! Verily, I am fearful of the hospital and of that which I suffered therein aforetime, and I doubt not but the Devil is come to me again, as before. O my God, put thou Satan to shame!' Then he shut his eyes and laid his head in his sleeve and fell to laughing softly and raising his head [bytimes], but [still] found the apartment lighted and the girls singing..???? And deemedst me a waif, a homeless good-for-nought, A slave-begotten brat, a wanton, witless wight..Then said he to them one day, 'There was with us bread and the locusts ate it; so we put in its place a stone, a cubit long and the like broad, and the locusts came and gnawed away the stone, because of the smell of the bread.' Quoth one of his friends (and it was he who had given him the lie concerning the dog and the bread and milk), 'Marvel not at this, for mice do more than that.' And he said, 'Go to your houses. In the days of my poverty, I was a liar [when I told you] of the dog's climbing upon the shelf and eating the bread and spoiling the milk; and to-day, for that I am rich again, I say sooth [when I tell you] that locusts devoured a stone a cubit long and a cubit broad.' They were confounded at his speech and departed from him; and the youth's good flourished and his case was amended. (227) Nor," added the vizier,"is this stranger or more extraordinary than the story of the king's son who fell in love with the picture.".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.".Then said Shehrzad, "They avouch, O king, (but God [alone] knowest the secret things,) that.???? O'er all the fragrant flowers that be I have the preference aye, For that I come but once a year, and but a little stay..???? How many a mirth-exciting joy amid The raiment of ill chances lies in wait!.When Selim found himself in that sorry plight and considered that wherewith he was afflicted of tribulation and the contrariness of his fortune, in that he had been a king and was now returned to shackles and prison and hunger, he wept and groaned and lamented and recited the following verses:???? My fruit is a jewel all wroughten of gold, Whose beauty amazeth all those that behold..When I came forth, I swooned away: so I sat down till my trouble subsided; then I made for my comrades and said to them, "I have found the booty and the thief, and I affrighted him not neither troubled him, lest he should flee; but now, come, let us go to him, so we may make shift to lay hold upon him." Then I took them and repaired to the keeper of the garden, who had tortured me with beating, meaning to make him taste the like of that which he had done with me and lie against him and cause him eat stick. So we rushed into the water-wheel and seizing the keeper, pinioned him..???? j. The Unjust King and the Tither dccccxix.???? Up, to our comrade's convent, that we may visit him And drink of wine more subtle than dust; (115) our trusty fere.The company marvelled at the generosity of this man and his clemency (152) and courtesy, and the Sultan said, 'Tell us another of thy stories.' (153) 'It is well,' answered the officer, 'They avouch that.159. The Man of Upper Egypt and his Frank Wife dccccxiv.???? ? What is there in the tents? Their burdens are become A lover's, whose belov'd is in the litters' shrined..After three days, the old woman came to him and bringing him the [thousand dinars, the] price of the stuffs, demanded the casket. (122) When he saw her, he laid hold of her and carried her to the prefect of the city; and when she came before the Cadi, he said to her, "O Sataness, did not thy first deed suffice thee, but thou must come a second time?" Quoth she, "I am of those who seek their salvation (123) in the cities, and we foregather every month; and yesterday we foregathered." "Canst thou [bring me to] lay hold of them?" asked the prefect; and she answered, "Yes; but, if thou wait till to-morrow, they will have dispersed. So I will deliver them to thee to-night." Quoth he to her, "Go;" and she said, "Send with me one who shall go with me to them and obey me in that which I shall say to him, and all that I bid him he shall give ear unto and obey me therein." So he gave her a company of men and she took them and bringing them to a certain door, said to them, "Stand at this door, and whoso cometh out to you, lay hands on him; and I will come out to you last of all." "Harkening and obedience," answered they and stood at the door, whilst the old woman went in. They waited a long while, even as the Sultan's deputy had bidden them, but none came out to them and their standing was prolonged. When they were weary of

waiting, they went up to the door and smote upon it heavily and violently, so that they came nigh to break the lock. Then one of them entered and was absent a long while, but found nought; so he returned to his comrades and said to them, "This is the door of a passage, leading to such a street; and indeed she laughed at you and left you and went away." When they heard his words, they returned to the Amir and acquainted him with the case, whereby he knew that the old woman was a crafty trickstress and that she had laughed at them and cozened them and put a cheat on them, to save herself. Consider, then, the cunning of this woman and that which she contrived of wiles, for all her lack of foresight in presenting herself [a second time] to the draper and not apprehending that his conduct was but a trick; yet, when she found herself in danger, she straightway devised a shift for her deliverance. Wife, Firouz and his, i. 209. I am filled full of longing pain and memory and dole, That from the wasted body's wounds distract the anguished soul. As for the king, he arose in haste and disguising himself, repaired to the house of Firouz and knocked at the door. Quoth Firouz's wife, "Who is at the door?" And he answered, saying, "I am the king, thy husband's master." So she opened the door and he entered and sat down, saying, "We are come to visit thee." Quoth she, "I seek refuge [with God] from this visitation, for indeed I deem not well thereof." And the king said, "O desire of hearts, I am thy husband's master and methinks thou knowest me not." "Nay," answered she, "I know thee, O my lord and master, and I know thy purpose and that which thou seekest and that thou art my husband's lord. I understand what thou wishest, and indeed the poet hath forestalled thee in his saying of the following verses, in reference to thy case: Of me he got not what he sought and brideless did return, For that estrangement and disdain were pleasing in my sight. 150. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dxcviii. When King Bekhtzeman heard this, his heart was comforted and he said in himself, 'I put my trust in God. If He will, I shall overcome mine enemy by the might of God the Most High.' So he said to the folk, 'Know ye not who I am?' and they answered, 'No, by Allah.' Quoth he, 'I am King Bekhtzeman.' When they heard this and knew that it was indeed he, they dismounted from their horses and kissed his stirrup, to do him honour, and said to him, 'O king, why hast thou thus adventured thyself?' Quoth he, 'Indeed, my life is a light matter to me and I put my trust in God the Most High, looking to Him for protection.' And they answered him, saying, 'May this suffice thee! We will do with thee that which is in our power and whereof thou art worthy: comfort thy heart, for we will succour thee with our goods and our lives, and we are his chief officers and the most in favour with him of all folk. So we will take thee with us and cause the folk follow after thee, for that the inclination of the people, all of them, is to thee.' Quoth he, 'Do that unto which God the Most High enableth you.' ab. The King's Son and the Ogress xv. So she made ready and setting out, traversed the deserts and spent treasures till she came to Sejestan, where she called a goldsmith to make her somewhat of trinkets. [Now the goldsmith in question was none other than the prince's friend]; so, when he saw her, he knew her (for that the prince had talked with him of her and had depicted her to him) and questioned her of her case. She acquainted him with her errand, whereupon he buffeted his face and rent his clothes and strewed dust on his head and fell a-weeping. Quoth she, 'Why dost thou thus?' And he acquainted her with the prince's case and how he was his comrade and told her that he was dead; whereat she grieved for him and faring on to his father and mother, [acquainted them with the case]. As they abode thus on the fourth day, behold, a company of folk giving their beasts the rein and crying aloud and saying, "Quick! Quick! Haste to our rescue, O King!" Therewithal the king's chamberlains and officers accosted them and said to them, "What is behind you and what hath befallen you?" Quoth they, "Bring us before the king." [So they carried them to Ins ben Cais;] and when they saw him, they said to him, "O king, except thou succour us, we are dead men; for that we are a folk of the Benou Sheiban, (67) who have taken up our abode in the parts of Bassora, and Hudheifeh the Arab (68) hath come down on us with his horses and his men and hath slain our horsemen and carried off our women and children; nor was one saved of the tribe but he who fled; wherefore we crave help [first] by God the Most High, then by thy life." 155. Hassan of Bassora and the King's Daughter of the Jinn dclxxviii. Look at the moss-rose, on its branches seen, ii. 256. So the prefect carried him up to the Sultan and he said, "I have an advertisement for thee, O my lord." "What is thine advertisement?" asked the Sultan; and the thief said, "I repent and will deliver into thy hand all who are evildoers; and whomsoever I bring not, I will stand in his stead." Quoth the Sultan, "Give him a dress of honour and accept his profession of repentance." So he went down from the presence and returning to his comrades, related to them that which had passed and they confessed his subtlety and gave him that which they had promised him. Then he took the rest of the stolen goods and went up with them to the Sultan. When the latter saw him, he was magnified in his eyes and he commanded that nought should be taken from him. Then, when he went down, [the Sultan's] attention was diverted from him, little by little, till the case was forgotten, and so he saved the booty [for himself]. The folk marvelled at this and the fifteenth officer came forward and said, 'Know that among those who make a trade of knavery are those whom God the Most High taketh on their own evidence against themselves.' 'How so?' asked they; and he said..? ? ? ? Ay, and around Baghdad the horsemen shalt behold, Like clouds that wall the world, full many a doughty knight, 8. Ali ben Bekkar and Shemsennehar clxiii

[Conversations and Journals in Egypt and Malta Volume 1](#)

[Souls in Pawn A Story of New York Life](#)

[The Far East Unveiled](#)

[Peasant Properties And Other Selected Essays Volume 1](#)

[Sanctum Sanctorum Or Proof-Sheets from an Editors Table](#)

[Grape Culture and Wine-Making in California A Practical Manual for the Grape-Grower and Wine-Maker](#)
[An Historical Mystery](#)
[Introduction to the Art of Thinking](#)
[The Light and Dark of the Rebellion \[by CE Lester\]](#)
[The Municipalities Act of 1867 Notes Thereon and General Instructions for the Working of Municipal Councils and the Conduct of Elections Etc](#)
[Thereunder Also with a Draft Code of By-Laws and Other Information Relative to the Transaction of Municipa](#)
[Gonzalvo Or the Fall of Grenada](#)
[Memoirs of Sir Robert Strange Knt Engraver and of His Brother-In-Law Andrew Lumisden](#)
[Gesammelte Schriften Der Alte Deutsche Degenknopf Wallenstein Und Stralsund](#)
[Letters Sentences and Maxims](#)
[A Commentary on Ecclesiastes](#)
[Lambeth and the Vatican Or Anecdotes of the Church of Rome of the Refomed Churches and of Sects and Sectaries Volume 1 of Lambeth and](#)
[the Vatican Or Anecdotes of the Church of Rome of the Refomed Churches and of Sects and Sectaries](#)
[Plays from Moliere](#)
[The Marquis of Pombal](#)
[The Lives of the Popes in the Early Middle Ages Volume 3](#)
[The Outlaws A Story of the Building of the West](#)
[The Lives of the Saints](#)
[Analecta Anglo-Saxonica Selections in Prose and Verse from the Anglo-Saxon Literature With an Introductory Ethnological Essay and Notes](#)
[Critical and Explanatory Volume 1](#)
[Julian Philosopher and Emperor And the Last Struggle of Paganism Against Christianity](#)
[History of the Texas Press Association From Its Organization in Houston in 1880 to Its Annual Convention in San Antonio in 1913](#)
[Publications of the Astronomical Society of the Pacific Volume 4](#)
[The Attic Nights of Aulus Gellius Volume 2](#)
[The Development of Religion A Study in Anthropology and Social Psychology](#)
[The History of Painting in Italy from the Period of the Revival of the Fine Arts to the End of the Eighteenth Century Volume 3](#)
[Heinrich Heines Life Told in His Own Words](#)
[The Four Gospels of the New Testament in Greek from the Text of Griesbach With a Lexicon in English of All the Worlds Contained in Them](#)
[Designed for the Use of Schools](#)
[Journal of the Waterloo Campaign 1815](#)
[Selections from the Latin Poets Catullus Lucretius Tibullus Propertius Ovid Lucan](#)
[Researches and Missionary Labours Among the Jews Mohammedans and Other Sects](#)
[The Study of English](#)
[The Complaynt of Scotlande Wyth Ane Exortatione to the Thre Estaits to Be Vigilante in the Deffens of Their Public Veil 1549 Issue 17 Part 1 -](#)
[Issue 18 Part 2](#)
[Ancient America in Notes on American Archeology](#)
[Up the River](#)
[The Life of John Calvin](#)
[The Sabbath A Brief History of Laws Petitions Remonstrances and Reports with Facts and Arguments Relating to the Christian Sabbath](#)
[Overland Monthly and Out West Magazine Volume 81](#)
[Memoirs of the Duchesse de Dino \(Afterwards Duchesse de Talleyrand Et de Sagan\) 1831-1835](#)
[The Mirror and the Lamp](#)
[The Apostolic Fathers And the Fathers of the Third Century](#)
[A Summer in Skye Volume 2](#)
[Tudor School-Boy Life The Dialogues \[colloquia\] of Juan Luis Vives Transl for the First Time Into Engl Together with an Introd by Foster Watson](#)
[The Cactaceae Descriptions and Illustrations of Plants of the Cactus Family Volume Volume 2](#)
[The Russian Revolutionary Movement](#)
[Greek Roman Sculpture by Edward Robinson](#)
[Heating Systems Design of Hot Water and Steam Heating Apparatus](#)
[Gaston de Blondville or the Court of Henry III Keeping Festival in Ardenne a Romance St Albans Abbey a Metrical Tale With Some Poetical](#)

[Pieces Volume 1](#)

[Hygiene of Nerves and Mind in Health and Disease](#)

[Doctrine of the Soul in the Sapientiale of Thomas of York Volume 1](#)

[Pilgrims of the Lonely Road](#)

[Tonkin Or France in the Far East](#)

[New Poems Hitherto Unpublished or Uncollected](#)

[The Clives of Burcot A Novel Volume 3](#)

[Stocks and Shares](#)

[The Miraculous Element in the Gospels a Course of Lectures on the Ely Foundation Delivered in Union Theological Seminary](#)

[A History of Literary Criticism in the Renaissance](#)

[The Old Yellow Book Source of Robert Brownings the Ring and the Book](#)

[Selections from the German Poets with Interlinear Tr Notes and Complete Vocabularies and a Dissertation on Mythology by Falck Lebahn](#)

[Armenia and Her People](#)

[On the Sunset Shore A Book of Poems and Rhymes](#)

[The Star of Valhalla A Romance of Early Christianity in Norway](#)

[On Sledge and Horseback to the Outcast Siberian Lepers](#)

[A Treatise on Analytical Statics With Numerous Examples Volume 2](#)

[The Handy Book on the Law and Practice of Joint Stock Companies Incorporated Under the Comapnies Acts 1862 to 1900 with Forms and Precedents Being a Manual for Secretaries and Others Interested in the Practical Legal Management of the Business of a](#)

[Foxboroughs Official Centennial Record Saturday June 29 1878](#)

[The Manuscripts of the Earl of Lonsdale](#)

[Foreshadows Lectures on Our Lords Parables by the REV John Cumming](#)

[Flood Fell and Forest Volume 1](#)

[Sae Transactions Volume 5](#)

[The Clays of the United States East of the Mississippi River Issue 11](#)

[The Evolution of Forces](#)

[With the Judans in the Palestine Campaign](#)

[The British Empire in America Containing the History of the Discovery Settlement Progress and Present State of All the British Colonies on the Continent and Islands of America with Curious Maps Done from the Newest Surveys Volume Volume 2](#)

[The Preachers Complete Homiletical Commentary on the Old Testament Joshua](#)

[Shandy MGuire](#)

[Noontide Leisure or Sketches in Summer Outlines from Nature and Imagination and Including a Tale of the Days of Shakespeare Volume 1](#)

[Regina vs Palmerston the Correspondence Between Queen Victoria and Her Foreign and Prime Minister 1837-1865](#)

[The Kiln Drying of Lumber A Practical and Theoretical Treatise](#)

[The Church of Rome](#)

[Curious Questions in History Literature Art and Social Life Designed as a Manual of General Information Volume Volume 2](#)

[The Persian Letters With Introduction and Notes Now Completely Done Into English](#)

[The Annals of Covent Garden Theatre from 1732 to 1897 Volume 1](#)

[Starks History and Guide to Barbados and the Caribbee Islands Containing a Description of Everything on or about These Islads of Which the Visitor or Resident May Desire Information](#)

[Grammar of Ancient Geography Compiled for the Use of Kings College School](#)

[Wild Eelin Her Escapades Adventures and Bitter Sorrows Volume 1](#)

[Souvenirs of the Past With Illustrations An Instructive and Amusing Work Giving a Correct Account of the Customs and Habits of the Pioneers of Canada and the Territory of Michigan](#)

[The Religious Souvenir A Christmas New Years and Birth Day Present](#)

[Narrative of an Excursion to the Mountains of Piemont in the Year MDCCCXXIII And Researches Among the Vaudois or Waldenses](#)

[The Lost Ship Or the Atlantic Steamer](#)

[Personal Narrative of the Irish Rebellion of 1798](#)

[The American Family Robinson Or the Adventures of a Family Lost in the Great Desert of the West](#)

[Madeleine A Tale of Auvergne Founded on Fact](#)

[Jesus Ideals of Living A Text-Book in the Religion of Youth Based on Jesus Own Religion and His Discoveries of Truth](#)

[Development of Personality A Phase of the Philosophy of Education](#)

[The Cid Ballads and Other Poems and Translations from Spanish and German Volume 2](#)

[Treatise on Regeneration](#)

[A Rudimentary Treatise on the History Construction and Illumination of Lighthouses](#)
