

MEMOIRS OF A MODERN SHE NOODLE

I fear to be seen in the air, ii. 255..Then he gave me the present and letter and money for my expenses. So I kissed his hand and going out from before him, repaired to the sea-coast, where I took ship with many other merchants and we sailed days and nights, till, after a prosperous voyage, God vouchsafed us a safe arrival at the island of Serendib. We landed and went up to the city, where I carried the letter and present to the king and kissing the earth fell [prostrate before him], invoking blessings on him. When he saw me, 'Welcome to thee, O Sindbad!' quoth he. 'By the Most Great God, we have longed for thy sight and the day is blessed on which we behold thee once more.' Then he took my hand and seating me by his side, welcomed me and entreated me friendly and rejoiced in me with an exceeding joy; after which he fell to conversing with me and caressing me and said, 'What brings thee to us, O Sindbad?' I kissed his hand and thanking him, said, 'O my lord, I bring thee a present and a letter from my lord the Khalif Haroun er Reshid.' Then I brought out to him the present and the letter and he read the latter and accepted the former, rejoicing therein with an exceeding joy..102. The Apples of Paradise ccccxii. Therewithal Nouredin's life was troubled; so he arose and donned his clothes, and his host said, "Whither away this night, O my lord?" Quoth Nouredin, "I mean to go to my lodging, and to-morrow I will betake myself to the palace of the Commander of the Faithful and demand my slave-girl." "Sleep till the morning," said the other, "and go not forth at the like of this hour." But he answered, "Needs must I go;" and the host said to him, "[Go] in the safeguard of God." So Nouredin went forth, and drunkenness had got the mastery of him, wherefore he threw himself down on [a bench before one of] the shops. Now the watch were at that hour making their round and they smelt the sweet scent [of essences] and wine that exhaled from him; so they made for it and found the youth lying on the bench, without sense or motion. They poured water upon him, and he awoke, whereupon they carried him to the house of the Chief of the Police and he questioned him of his affair. "O my lord," answered Nouredin, "I am a stranger in this town and have been with one of my friends. So I came forth from his house and drunkenness overcame me." .? ? ? ? ? A sun of beauty she appears to all who look on her, Glorious in arch and amorous grace, with coyness beautified;.And when she had made an end of her song, she wept sore..? ? ? ? ? Favour or flout me, still my soul shall be Thy ransom, in contentment or despite..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..? ? ? ? ? I marvel for that to my love I see thee now incline, What time my heart, indeed, is fain to turn away from thine..When the king heard this, he was certified that the youth was his very son; so he cried out at the top of his voice and casting himself upon him, embraced him and wept and said, "Had I put thee to death, as was my intent, I should have died of regret for thee." Then he cut his bonds and taking his crown from his head, set it on that of his son, whereupon the people raised cries of joy, whilst the trumpets sounded and the drums beat and there befell a great rejoicing. They decorated the city and it was a glorious day; the very birds stayed their flight in the air, for the greatness of the clamour and the noise of the crying. The army and the folk carried the prince [to the palace] in magnificent procession, and the news came to his mother Behrjaur, who came forth and threw herself upon him. Moreover, the king bade open the prison and bring forth all who were therein, and they held high festival seven days and seven nights and rejoiced with a mighty rejoicing; whilst terror and silence and confusion and affright fell upon the viziers and they gave themselves up for lost..? ? ? ? ? Up, to our comrade's convent, that we may visit him And drink of wine more subtle than dust; (115) our trusty fere. Then said Shehrzad, "They avouch, O king, (but God [alone] knowest the secret things,) that. ? ? ? ? ? e. The Barber's Story cxliiii. Meanwhile, Aboulhusn gave not over snoring in his sleep, till the day broke and the rising of the sun drew near, when a waiting-woman came up to him and said to him, "O our lord [it is the hour of] the morning-prayer." When he heard the girl's words, he laughed and opening his eyes, turned them about the place and found himself in an apartment the walls whereof were painted with gold and ultramarine and its ceiling starred with red gold. Around it were sleeping-chambers, with curtains of gold-embroidered silk let down over their doors, and all about vessels of gold and porcelain and crystal and furniture and carpets spread and lamps

burning before the prayer-niche and slave-girls and eunuchs and white slaves and black slaves and boys and pages and attendants. When he saw this, he was confounded in his wit and said, "By Allah, either I am dreaming, or this is Paradise and the Abode of Peace!" (18) And he shut his eyes and went to sleep again. Quoth the waiting-woman, "O my lord, this is not of thy wont, O Commander of the Faithful!". When the Khalif heard these his verses, he was moved to exceeding delight and taking the cup, drank it off, and they ceased not to drink and carouse till the wine rose to their heads. Then said Aboulhusn to the Khalif, "O boon-companion mine, of a truth I am perplexed concerning my affair, for meseemed I was Commander of the Faithful and ruled and gave gifts and largesse, and in very deed, O my brother, it was not a dream." "These were the delusions of sleep," answered the Khalif and crumbling a piece of henbane into the cup, said to him, "By my life, do thou drink this cup." And Aboulhusn said, "Surely I will drink it from thy hand." Then he took the cup from the Khalif's hand and drank it off, and no sooner had it settled in his belly than his head forewent his feet [and he fell down senseless]. When it was the third day, the third vizier came in to the king and said to him, "O king, delay not the affair of this youth, for that his deed hath caused us fall into the mouths of the folk, and it behoveth that thou slay him presently, so the talk may be estopped from us and it be not said, 'The king saw on his bed a man with his wife and spared him.'*" The king was chagrined by this speech and bade bring the youth. So they brought him in shackles, and indeed the king's anger was roused against him by the speech of the vizier and he was troubled; so he said to him, "O base of origin, thou hast dishonoured us and marred our repute, and needs must I do away thy life from the world." Quoth the youth, "O king, make use of patience in all thine affairs, so wilt thou attain thy desire, for that God the Most High hath appointed the issue of patience [to be] in abounding good, and indeed by patience Abou Sabir ascended from the pit and sat down upon the throne." "Who was Abou Sabir," asked the king, "and what is his story?" And the youth answered, saying, "O king, . . . Let destiny with loosened rein its course appointed fare And lie thou down to sleep by night, with heart devoid of care; Now this (155) was the francolin that bore witness against him. . . . The sable torrent of her locks falls down unto her hips; Beware the serpents of her curls, I counsel thee, beware! . . . The Wife's Device to Cheat her Husband dlxxxiv. Accordingly, Shefikeh went out and repairing to the nurse's house, found her clad in apparel other (100) than that which she had been wont to wear aforetime. So she saluted her and said to her, "Whence hadst thou this dress, than which there is no goodlier?" "O Shefikeh," answered the nurse, "thou deemest that I have gotten (101) no good save of thy mistress; but, by Allah, had I endeavoured for her destruction, I had done [that which was my right], for that she did with me what thou knowest (102) and bade the eunuch beat me, without offence of me committed; wherefore do thou tell her that he, on whose behalf I bestirred myself with her, hath made me quit of her and her humours, for that he hath clad me in this habit and given me two hundred and fifty dinars and promised me the like thereof every year and charged me serve none of the folk." EL HEJJAJ AND THE THREE YOUNG MEN. (69). When she had made an end of her song, the Commander of the Faithful said to her, "O damsel, thou art in love." "Yes," answered she. And he said, "With whom?" Quoth she, "With my lord and my master, my love for whom is as the love of the earth for rain, or as the love of the female for the male; and indeed the love of him is mingled with my flesh and my blood and hath entered into the channels of my bones. O Commander of the Faithful, whenas I call him to mind, mine entrails are consumed, for that I have not accomplished my desire of him, and but that I fear to die, without seeing him, I would assuredly kill myself." And he said, "Art thou in my presence and bespeakest me with the like of these words? I will assuredly make thee forget thy lord." 141. Haroun er Reshid and the Arab Girl dclxxxv. 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.' 3. The Porter and the Three Ladies of Baghdad xxviii. All those who were present marvelled at this story with the utmost marvel, and the twelfth officer came forward and said, 'I will tell you a pleasant trait that I had from a certain man, concerning an adventure that befell him with one of the thieves. (Quoth he). STORY OF THE UNJUST KING AND THE TITHER. . . . aa. Selim and Selma dccccxxii. King Bihkerd, Story of, i. 121..59. El Mutelemmis and his Wife Umeimeh dclxlviii. When King Shah Bekht heard his vizier's speech, he was confounded before him and abashed and marvelled at the gravity of his understanding and his patience. So he sprang up to him and embraced him and the vizier kissed his feet. Then the king called for a sumptuous dress of honour and cast it over Er Rehwān and entreated him with the utmost honour and showed him special favour and restored him to his rank and vizierate. Moreover he imprisoned those who had sought his destruction with leasing and committed unto himself to pass judgment upon the interpreter who had expounded to him the dream. So the vizier abode in the governance of the realm till there came to them the Destroyer of Delights; and this (added Shehrzād) is all, O king of the age, that hath come down to us of King Shah Bekht and his vizier. Then he brought out the casket of jewellery [and showed it to an expert,] who told him that the trinkets were gilt and that their worth was but an hundred dirhems. When he heard this, he was sore concerned thereat and presenting himself before the Sultan's deputy, made his complaint to him; whereupon the latter knew that a trick had been put off upon him and that the folk had cozened him and gotten the better of him and taken his stuffs. Now the magistrate in question was a man of good counsel and judgment, well versed in affairs; so he said to the draper, "Remove somewhat from thy shop, [and amongst the rest the casket,] and on the morrow break the lock and cry out and come to me and complain that they have plundered all thy shop.

Moreover, do thou call [upon God for succour] and cry aloud and acquaint the folk, so that all the people may resort to thee and see the breach of the lock and that which is missing from thy shop; and do thou show it to every one who presenteth himself, so the news may be noised abroad, and tell them that thy chief concern is for a casket of great value, deposited with thee by a great man of the town and that thou standest in fear of him. But be thou not afraid and still say in thy converse, 'My casket belonged to such an one, and I fear him and dare not bespeak him; but you, O company and all ye who are present, I call you to witness of this for me.' And if there be with thee more than this talk, [say it;] and the old woman will come to thee." .? .? .? .? .? Fain, fain would I forget thy love. Alack, my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead..Unto its pristine lustre your land returned and more, iii. 132..Sitt el Milah filled a cup and emptied it; after which she drank a second and a third. Then she filled the cup a fourth time and handed it to the old man, but he would not accept it from her. However, she conjured him, by her own head and that of the Commander of the Faithful, that he should take it from her, till he took the cup from her hand and kissed it and would have set it down; but she conjured him by her life to smell it. So he smelt it and she said to him, "How deemest thou?" "Its smell is sweet," replied he; and she conjured him, by the life of the Commander of the Faithful, to taste it. So he put it to his mouth and she rose to him and made him drink; whereupon, "O princess of the fair," said he, "this is none other than good." Quoth she, "So deem I. Hath not our Lord promised us wine in Paradise?" And he answered, "Yes. Quoth the Most High, 'And rivers of wine, a delight to the drinkers.' (36) And we will drink it in this world and the world to come." She laughed and emptying the cup, gave him to drink, and he said, "O princess of the fair, indeed thou art excusable in thy love for this." Then he took from her another and another, till he became drunken and his talk waxed great and his prate..When the king heard this, drowsiness overcame him and he slept and presently awaking, called for the candles. So they were lighted and he sat down on his couch and seating Shehrzad by him, smiled in her face. She kissed the earth before him and said, "O king of the age and lord of the time and the day, extolled be the perfection of [God] the Forgiving One, the Bountiful Giver, who hath sent me unto thee, of His favour and beneficence, so I have informed thee with longing after Paradise; for that this which thou wast used to do was never done of any of the kings before thee. As for women, God the Most High [in His Holy Book] maketh mention of them, [whenas He saith, 'Verily, men who submit [themselves unto God] and women who submit] and true-believing men and true-believing women and obedient men and obedient women and soothfast men and soothfast women [and long-suffering men and long-suffering women and men who order themselves humbly and women who order themselves humbly and charitable men and charitable women and men who fast and women who fast] and men who guard their privities and women who guard their privities [and men who are constantly mindful of God and women who are constantly mindful, God hath prepared unto them forgiveness and a mighty recompense]. (172).There was once, of old days and in bygone ages and times, a merchant of the merchants of Damascus, by name Aboulhusn, who had money and riches and slaves and slave-girls and lands and houses and baths; but he was not blessed with a child and indeed his years waxed great; wherefore he addressed himself to supplicate God the Most High in private and in public and in his inclining and his prostration and at the season of the call to prayer, beseeching Him to vouchsafe him, before his admittance [to His mercy], a son who should inherit his wealth and possessions; and God answered his prayer. So his wife conceived and the days of her pregnancy were accomplished and her months and her nights and the pangs of her travail came upon her and she gave birth to a male child, as he were a piece of the moon. He had not his match for beauty and he put to shame the sun and the resplendent moon; for he had a shining face and black eyes of Babylonian witchery (2) and aquiline nose and ruby lips; brief, he was perfect of attributes, the loveliest of the folk of his time, without doubt or gainsaying..? .? .? .? .? In every halting-place like Joseph (17) she appears And he in every stead with Jacob's grief (18) is pined..When his father saw the strength of his determination to travel, he fell in with his wishes and equipped him with five thousand dinars in cash and the like in merchandise and sent with him two serving-men. So the youth set out, trusting in the blessing of God the Most High, and his father went out with him, to take leave of him, and returned [to Damascus]. As for Nouredin Ali, he gave not over travelling days and nights till he entered the city of Baghdad and laying up his loads in the caravanserai, made for the bath, where he did away that which was upon him of the dirt of the road and putting off his travelling clothes, donned a costly suit of Yemen stuff, worth an hundred dinars. Then he put in his sleeve (6) a thousand mithcals (7) of gold and sallied forth a-walking and swaying gracefully as he went. His gait confounded all those who beheld him, as he shamed the branches with his shape and belittled the rose with the redness of his cheeks and his black eyes of Babylonian witchcraft; indeed, thou wouldst deem that whoso looked on him would surely be preserved from calamity; [for he was] even as saith of him one of his describers in the following verses:.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..There was once a man who

was exceeding cautious over himself, and he set out one day on a journey to a land abounding in wild beasts. The caravan wherein he was came by night to the gate of a city; but the warders refused to open to them; so they passed the night without the city, and there were lions there. The man aforesaid, of the excess of his caution, could not fix upon a place wherein he should pass the night, for fear of the wild beasts and reptiles; so he went about seeking an empty place wherein he might lie. Whenas the fire of passion flamed in my breast, with tears, Upon the day of wailing, to quench it I was fain. With this the king's wrath subsided and he said, "Restore him to the prison till the morrow, so we may look into his affair." [When the king heard his wife's words], it was as if he had been asleep and awoke; so he went forth of the harem and bade slaughter fowls and dress meats of all kinds and colours. Moreover, he assembled all his retainers and let bring sweetmeats and dessert and all that beseemeth unto kings' tables. Then he adorned his palace and despatched after El Abbas a man of the chief officers of his household, who found him coming forth of the bath, clad in a doublet of fine goats' hair and over it a Baghdadi scarf; his waist was girt with a Rustec (81) kerchief and on his head he wore a light turban of Damietta make. The first to take the cup was Iblis the Accursed, who said, 'O Tuhfet es Sudour, sing over my cup.' So she took the lute and touching it, sang the following verses: When it was the fourth day, the fourth vizier, whose name was Zoushad, made his appearance and prostrating himself to the king, said to him, "O king, suffer not the talk of yonder youth to delude thee, for that he is not a truth-teller. So long as he abideth on life, the folk will not give over talking nor will thy heart cease to be occupied with him." "By Allah," cried the king, "thou sayst sooth and I will cause fetch him this day and slay him before me." Then he commanded to bring the youth; so they brought him in shackles and he said to him, "Out on thee! Thinkest thou to appease my heart with thy prate, whereby the days are spent in talk? I mean to slay thee this day and be quit of thee." "O king," answered the youth, "it is in thy power to slay me whensoever thou wilt, but haste is of the fashion of the base and patience of that of the noble. If thou put me to death, thou wilt repent, and if thou desire to bring me back to life, thou wilt not be able thereunto. Indeed, whoso acteth hastily in an affair, there befalleth him what befell Bihzad, son of the king." Quoth the king, "And what is his story?" "O king," replied the young treasurer, "I went forth one day, purposing to make a journey, and fell in with a man whose wont it was to stop the way. When he came up with me, he offered to slay me and I said to him, "I have nothing with me whereby thou mayst profit." Quoth he, "My profit shall be the taking of thy life." "What is the cause of this?" asked I. "Hath there been feud between us aforetime?" And he answered, "No; but needs must I slay thee." Therewithal I fled from him to the river-side; but he overtook me and casting me to the ground, sat down on my breast. So I sought help of the Sheikh El Hejjaj (156) and said to him, "Protect me from this oppressor!" And indeed he had drawn a knife, wherewith to cut my throat, when, behold, there came a great crocodile forth of the river and snatching him up from off my breast, plunged with him into the water, with the knife still in his hand; whilst I abode extolling the perfection of God the Most High and rendering thanks for my preservation to Him who had delivered me from the hand of that oppressor. When the evening evened, the king sat in his privy chamber and bade fetch the vizier, who presented himself before him, and the king required of him the promised story. So the vizier answered, "With all my heart. Know, O king, that When El Abbas had made an end of his verses, his father said to him, "I seek refuge for thee with God, O my son! Hast thou any want unto which thou availest not, so I may endeavour for thee therein and lavish my treasures in quest thereof?" "O father mine," answered El Abbas, "I have, indeed, an urgent want, on account whereof I came forth of my native land and left my people and my home and exposed myself to perils and stresses and became an exile from my country, and I trust in God that it may be accomplished by thine august endeavour." "And what is thy want?" asked the king. Quoth El Abbas, "I would have thee go and demand me in marriage Mariyeh, daughter of the King of Baghdad, for that my heart is distraught with love of her." And he recounted to his father his story from first to last. As for Zubeideh, she went in to the Khalif and talked with him awhile; then she fell to kissing him between the eyes and on his hand and asked him that which she had promised Sitt el Milah, saying, "O Commander of the Faithful, I doubt me her lord is not found in this world; but, if she go about in quest of him and find him not, her hopes will be cut off and her mind will be set at rest and she will sport and laugh; for that, what while she abideth in hope, she will never cease from her frowardness." And she gave not over cajoling him till he gave Sitt el Milah leave to go forth and make search for her lord a month's space and ordered her an eunuch to attend her and bade the paymaster [of the household] give her all she needed, were it a thousand dirhems a day or more. So the Lady Zubeideh arose and returning to her palace, sent for Sitt el Milah and acquainted her with that which had passed [between herself and the Khalif]; whereupon she kissed her hand and thanked her and called down blessings on her. For the longing that abideth in my heart is hard to bear. Fare with me, then, to my loved one. Answer nothing, but obey. 54. The Woman whose Hands were cut off for Almsgiving dcxli. 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." Presently, there came in upon us a spunger, without leave, and we went on playing, whilst he played with us. Then quoth the Sultan to the Vizier, "Bring the spunger who cometh in to the folk, without leave or bidding, that we may enquire into his case. Then will I cut off his head." So the headsman arose and dragged the spunger before the Sultan, who bade cut off his head. Now there was with them a sword, that would not cut curd; (151) so the headsman smote him therewith and his head flew from his body. When we saw this, the wine fled from our heads and we became in the sorriest of plights. Then my friends took up the body and went out with it, that they might hide it, whilst I took the head and made for the river. f. The Lady and her Two Lovers dccccclxxxiv. Meanwhile, she prayed to God the Most High that He would establish her innocence in the eyes of her husband and the folk. So He sent down upon her husband's brother a sore disease and none knew a remedy for him; wherefore he said to his brother, ' In such a city is a pious

woman, a recluse, and her prayers are answered; so do thou carry me to her, that she may pray for me and God (to whom belong might and majesty) may make me whole of this sickness.' Accordingly, he took him up and fared on with him, till they came to the village where dwelt the old man, who had rescued the woman from the pit and carried her to his dwelling and tended her there, [till she recovered]..Sharpers, The Money-Changer and the Ass, The, ii. 41..?STORY OF THE JOURNEYMAN AND THE GIRL..In my soul the fire of yearning and affliction rageth aye, iii. 65..Quoth the merchant, 'Indeed, it is as the old man avoucheth and he is an excellent judge.' And the king said, 'Increase his allowance.' But the old man stood still and did not go away. So the king said to him, 'Why dost thou not go about thy business?' And he answered, 'My business is with the king.' 'Name what thou wouldst have,' said the king, and the other replied, 'I would have thee question me of the quintessences of men, even as thou hast questioned me of the quintessences of horses.' Quoth the king, 'We have no occasion to question thee of [this].' But the old man replied, 'I have occasion to acquaint thee.' 'Say what thou pleasest,' rejoined the king, and the old man said, 'Verily, the king is the son of a baker.' Quoth the king 'How knowest thou that?' And the other replied, 'Know, O king, that I have examined into degrees and dignities (210) and have learnt this.'.The company marvelled at this story and at the doings of women. Then came forward a fourth officer and said, 'Verily, that which hath betided me of strange adventures is yet more extraordinary than this; and it was on this wise..On this wise they abode till the morning, tasting not the savour of sleep; and when the day lightened, behold, the eunuch came with the mule and said to Sitt el Milah, "The Commander of the Faithful calleth for thee." So she arose and taking her lord by the hand, committed him to the old man, saying, "I commend him to thy care, under God, (40) till this eunuch cometh to thee; and indeed, O elder, I owe thee favour and largesse such as filleth the interspace betwixt heaven and earth." 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).Hardly had we settled ourselves in the place when we heard a noise of kicking [at the door] and people running right and left and questioning the cook and saying, "Hath any one passed by thee?" "Nay," answered he; "none hath passed by me." But they ceased not to go round about the shop till the day broke, when they turned back, disappointed. Then the cook removed the grass and said to us, "Arise, for ye are delivered from death." So we arose, and we were uncovered, without mantle or veil; but the cook carried us up into his house and we sent to our lodgings and fetched us veils; and we repented unto God the Most High and renounced singing, (138) for indeed this was a great deliverance after stress.'.So, when the night darkened, we sallied forth to make our round, attended by men with sharp swords, and went round about the streets and compassed the city, till we came to the by-street where was the woman, and it was the middle of the night Here we smelt rich scents and heard the clink of earrings; so I said to my comrades, "Methinks I spy an apparition," And the captain of the watch said, "See what it is." So I came forward and entering the lane, came presently out again and said, "I have found a fair woman and she tells me that she is from the Citadel and that the night surprised her and she espied this street and seeing its cleanness and the goodness of its ordinance, knew that it appertained to a man of rank and that needs must there be in it a guardian to keep watch over it, wherefore she took shelter therein." Quoth the captain of the watch to me, "Take her and carry her to thy house." But I answered, "I seek refuge with Allah! (93) My house is no place of deposit (94) and on this woman are trinkets and apparel [of price]. By Allah, we will not deposit her save with Amin el Hukrn, in whose street she hath been since the first of the darkness; wherefore do thou leave her with him till the break of day." And he said, "As thou wilt." Accordingly, I knocked at the Cadi's door and out came a black slave of his slaves, to whom said I, "O my lord, take this woman and let her be with you till break of day, for that the lieutenant of the Amir Ilmeddin hath found her standing at the door of your house, with trinkets and apparel [of price] on her, and we feared lest her responsibility be upon you; (95) wherefore it is most fit that she pass the night with you." So the slave opened and took her in with him..Speedy Relief of God, Of the, i. 174..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 Younus (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.'.The prince thanked them and said to them, 'God requite you with all good, for indeed ye give me loyal counsel; but whither would ye have me go?' Quoth

they, 'Get thee to the land of the Greeks, the abiding-place of thy mother.' And he said, 'My grandfather Suleiman Shah, when the King of the Greeks wrote to him, demanding my mother in marriage, concealed my affair and hid my secret; [and she hath done the like,] and I cannot make her a liar.' 'Thou sayst sooth,' rejoined they; 'but we desire thine advantage, and even if thou tookest service with the folk, it were a means of thy continuance [on life].' Then each of them brought out to him money and gave to him and clad him and fed him and fared on with him a parasang's distance till they brought him far from the city, and giving him to know that he was safe, departed from him, whilst he fared on till he came forth of the dominions of his uncle and entered those [of the king] of the Greeks. Then he entered a village and taking up his abode therein, betook himself to serving one there in ploughing and sowing and the like..When the news reached El Aziz, he rejoiced with an exceeding joy in the coming of his son and straightway took horse, he and all his army, what while the trumpets sounded and the musicians played, that the earth quaked and Baghdad also trembled, and it was a notable day. When Mariyeh beheld all this, she repented with the uttermost of repentance of that which she had wroughten against El Abbas his due and the fires still raged in her vitals. Meanwhile, the troops (104) sallied forth of Baghdad and went out to meet those of El Abbas, who had halted in a meadow called the Green Island. When he espied the approaching host, he knew not what they were; so he strained his sight and seeing horsemen coming and troops and footmen, said to those about him, "Among yonder troops are ensigns and banners of various kinds; but, as for the great green standard that ye see, it is the standard of my father, the which is reserved [unto him and never displayed save] over his head, and [by this] I know that he himself is come out in quest of me." And he was certified of this, he and his troops..? ? ? ? O skinker of the wine of woe, turn from a love-sick maid, Who drinks her tears still, night and morn, thy bitter-flavoured bowl.[On this wise he abode a pretty while] and the days ceased not and the nights to transport him from country to country, till he came to the land of the Greeks and lighted down in a city of the cities thereof, wherein was Galen the Sage; but the weaver knew him not, nor was he ware who he was. So he went forth, according to his wont, in quest of a place where the folk might assemble together, and hired Galen's courtyard. (20) There he spread his carpet and setting out thereon his drugs and instruments of medicine, praised himself and his skill and vaunted himself of understanding such as none but he might claim..My fortitude fails, my endeavour is vain, ii. 95..Meanwhile, the woman went out at hazard and donning devotee's apparel, fared on without ceasing, till she came to a city and found the king's deputies dunning the towns-folk for the tribute, out of season. Presently, she saw a man, whom they were pressing for the tribute; so she enquired of his case and being acquainted therewith, paid down the thousand dirhems for him and delivered him from beating; whereupon he thanked her and those who were present. When he was set free, he accosted her and besought her to go with him to his dwelling. So she accompanied him thither and supped with him and passed the night. When the night darkened on him, his soul prompted him to evil, for that which he saw of her beauty and loveliness, and he lusted after her and required her [of love]; but she repelled him and bade him fear God the Most High and reminded him of that which she had done with him of kindness and how she had delivered him from beating and humiliation..Thereupon the folk all cried out, saying, 'We accept him to king over us!' And they did him suit and service and gave him joy of the kingship. So the preachers preached in his name (76) and the poets praised him; and he lavished gifts upon the troops and the officers of his household and overwhelmed them with favours and bounties and was prodigal to the people of justice and equitable dealings and goodly usance and polity. When he had accomplished this much of his desire, he caused bring forth the cook and his household to the divan, but spared the old woman who had tended him, for that she had been the cause of his deliverance. Then they assembled them all without the town and he tormented the cook and those who were with him with all manner of torments, after which he put him to death on the sorriest wise and burning him with fire, scattered his ashes abroad in the air..Then they brought trays and tables and amongst the rest a platter of red gold, inlaid with pearls and jewels; its margents were of gold and emerald, and thereon were graven the following verses:..? ? ? ? ? After your loss, nor trace of me nor vestige would remain, Did not the hope of union some whit my strength sustain..Presently she felt a breath upon her face; whereupon she awoke and found Queen Kemeriye kissing her, and with her her three sisters, Queen Jemreh, Queen Wekhimeh and Queen Sherareh. So she arose and kissed their hands and rejoiced in them with the utmost joy and they abode, she and they, in talk and converse, what while she related to them her history, from the time of her purchase by the Mughrebi to that of her coming to the slave-dealers' barrack, where she besought Ishac en Nedim to buy her, and how she won to Er Reshid, till the moment when Iblis came to her and brought her to them. They gave not over talking till the sun declined and turned pale and the season of sundown drew near and the day departed, whereupon Tuhfeh was instant in supplication to God the Most High, on the occasion of the prayer of sundown, that He would reunite her with her lord Er Reshid..When the king heard this story, he said in himself, "Verily, had I given ear to the sayings of my courtiers and inclined to the idle prate [of those who counselled me] in the matter of [the slaying of] my vizier, I had repented to the uttermost of repentance, but praised be God, who hath disposed me to mansuetude and long-suffering and hath endowed me with patience!" Then he turned to the vizier and bade him return to his dwelling and [dismissed] those who were present, as of wont..4. The Three Apples lxviii.56. El Mutawekkil and his Favourite Mehboubeh cccli.Tithier, The Unjust King and the, i. 273..When the Khalif heard his verses, he took the cup from his hand and kissed it and drank it off and returned it to Aboulhusn, who made him an obeisance and filled and drank. Then he filled again and kissing the cup thrice, recited the following verses:..So the friend turned to the sharper and said to him, 'O my lord, O such an one, thou goest under a delusion. The purse is with me, for it was with me that thou depositedst it, and this elder is innocent of it.' But the sharper answered him with impatience and impetuosity, saying, 'Extolled be the perfection of God! As for the purse that is with thee, O noble and trusty man, I know that it is in the warrant of God and my heart is at ease concerning it, for that it is with thee as it were with me; but I

began by demanding that which I deposited with this man, of my knowledge that he coveteth the folk's good.' At this the friend was confounded and put to silence and returned not an answer; [and the] only [result of his interference was that] each of them (52) paid a thousand dinars..? ? ? ? ? Thou that wast absent from my stead, yet still with me didst bide, Thou wast removed from mine eye, yet still wast by my side..?THE SIXTH OFFICER'S STORY..? ? ? ? ? Is there a man of you will come, that I may heal his pain With blows right profitable for him who's sick for lust of fight?.When she heard their words, in the presence of the folk, she said, 'Praise be to God, the King who availeth unto all things, and blessing upon His prophets and apostles!' Then quoth she [to the assembly], ' Bear witness, O ye who are present, to these men's speech, and know that I am that woman whom they confess that they wronged.' And she turned to her husband's brother and said to him, 'I am thy brother's wife and God (extolled be His perfection and exalted be He I) delivered me from that whereinto thou castedst me of false accusation and suspect and from the frowardness whereof thou hast spoken, and [now] hath He shown forth my innocence, of His bounty and generosity. Go, for thou art absolved of the wrong thou didst me.' Then she prayed for him and he was made whole of his sickness..There was once, in a city of Hind, a just and beneficent king, and he had a vizier, a man of understanding, just in his judgment, praiseworthy in his policy, in whose hand was the governance of all the affairs of the realm; for he was firmly stablished in the king's favour and high in esteem with the folk of his time, and the king set great store by him and committed himself to him in all his affairs, by reason of his contrivance for his subjects, and he had helpers (253) who were content with him..Presently, up came a horseman in quest of water, so he might water his horse. He saw the woman and she was pleasing in his sight; so he said to her, 'Arise, mount with me and I will take thee to wife and entreat thee kindly.' Quoth she, 'Spare me, so may God spare thee! Indeed, I have a husband.' But he drew his sword and said to her, 'An thou obey me not, I will smite thee and kill thee.' When she saw his malice, she wrote on the ground in the sand with her finger, saying, 'O Abou Sabir, thou hast not ceased to be patient, till thy wealth is gone from thee and thy children and [now] thy wife, who was more precious in thy sight than everything and than all thy wealth, and indeed thou abidest in thy sorrow all thy life long, so thou mayst see what thy patience will profit thee.' Then the horseman took her, and setting her behind him, went his way..? ? ? ? ? "Take comfort, for the loved are come again,".The Khalif marvelled at my speech and said, 'How great is this king! Indeed, his letter testifieth of him; and as for the magnificence of his dominion, thou hast acquainted us with that which thou hast seen; so, by Allah, he hath been given both wisdom and dominion.' Then he bestowed on me largesse and dismissed me, so I returned to my house and paid the poor-rate (216) and gave alms and abode in my former easy and pleasant case, forgetting the grievous stresses I had suffered. Yea, I cast out from my heart the cares of travel and traffic and put away travail from my thought and gave myself up to eating and drinking and pleasure and delight."So he fell to resorting daily to the physician and committing to memory his sayings and that which he spoke of jargon, till he had gotten a great matter by heart, and all this he studied throughly and digested it. Then he returned to his wife and said to her, 'I have committed the physician's sayings to memory and have learned his fashion of muttering and prescribing and applying remedies (19) and have gotten by heart the names of the remedies and of all the diseases, and there abideth nought [unaccomplished] of thy commandment. What wilt thou have me do now?' Quoth she, 'Leave weaving and open thyself a physician's shop.' But he answered, 'The people of my city know me and this affair will not profit me, save in a land of strangerhood; so come, let us go out from this city and get us to a strange land and [there] live.' And she said, 'Do as thou wilt.'? ? ? ? ? O friends, the tears flow ever, in mockery of my pain; My heart is sick for sev'rance and love-longing in vain..? ? ? ? ? My fortitude fails, my endeavour is vain; My bosom is straitened. To Thee, I complain.,So she donned a devotee's habit and betaking herself to the goldsmith, said to him, 'To whom belongeth the bracelet that is in the king's hand?' Quoth he, 'It belongeth to a man, a stranger, who hath bought him a slave-girl from this city and lodgeth with her in such a place.' So the old woman repaired to the young man's house and knocked at the door. The damsel opened to her and seeing her clad in devotee's apparel, (184) saluted her and said to her, 'Belike thou hast an occasion with us?' 'Yes,' answered the old woman; 'I desire privacy and ablution.' (185) Quoth the girl, 'Enter.' So she entered and did her occasion and made the ablution and prayed. Then she brought out a rosary and began to tell her beads thereon, and the damsel said to her, 'Whence comest thou, O pilgrim?' (186) Quoth she '[I come] from [visiting] the Idol (187) of the Absent in such a church. (188) There standeth up no woman [to prayer] before him, who hath an absent friend and discovereth to him her need, but he acquainteth her with her case and giveth her tidings of her absent one.' 'O pilgrim,' said the damsel, 'we have an absent one, and my lord's heart cleaveth to him and I desire to go to the idol and question him of him.' Quoth the old woman, '[Wait] till to-morrow and ask leave of thy husband, and I will come to thee and go with thee in weal.'.106. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes ccccxix.Merchant and his Sons, The, i. 81..? ? ? ? ? d. The Tailor's Story cxxxvii.So the folk resorted to her from all parts and she used to pray God (to whom belong might and majesty) for the oppressed and God granted him relief, and against his oppressor, and He broke him in sunder. Moreover, she prayed for the sick and they were made whole; and on this wise she abode a great space of time. As for her husband, when he returned from the pilgrimage, his brother and the neighbours acquainted him with his wife's affair, whereat he was sore concerned and misdoubted of their story, for that which he knew of her chastity and prayerfulness; and he wept for her loss..? ? ? ? ? One of the host am I of lovers sad and sere For waiting long drawn out and expectation drear..? ? ? ? ? i. The Woman who made her Husband sift Dust dlxxxii.As for Er Razi and El Merouzi, they made peace with each other and sat down to share the booty. Quoth El Merouzi, 'I will not give thee a dirhem of this money, till thou pay me my due of the money that is in thy house.' And Er Razi said 'I will not do it, nor will I subtract this from aught of my due.' So they fell out upon this and disputed with one another and each went saying to his fellow, 'I will not give thee a dirhem!' And words ran high between them

and contention was prolonged..Presently, she came to me again and I said to her, "Here is thy money and I have gained [with it] other thousand dinars." Quoth she, "Keep it by thee and take these other thousand dinars. As soon as I have departed from thee, go thou to Er Rauzeh (183) and build there a goodly pavilion, and when the building thereof is accomplished, give me to know thereof." So saying, she left me and went away. As soon as she was gone, I betook myself to Er Rauzeh and addressed myself to the building of the pavilion, and when it was finished, I furnished it with the goodliest of furniture and sent to the lady to tell her that I had made an end of its building; whereupon she sent back to me, saying, "Let him meet me to-morrow at daybreak at the Zuweyleh gate and bring with him a good ass." So I got me an ass and betaking myself to the Zuweyleh gate, at the appointed time, found there a young man on horse- back, awaiting her, even as I awaited her..The Fourth Night of the Month..When the king heard his chamberlain's story, he was confounded and abashed and said to him, 'Abide on thy wonted service and till thy land, for that the lion entered it, but marred it not, and he will never more return thither.' (61) Then he bestowed on him a dress of honour and made him a sumptuous present; and the man returned to his wife and people, rejoicing and glad, for that his heart was set at rest concerning his wife. Nor," added the vizier, "O king of the age, is this rarer or more extraordinary than the story of the fair and lovely woman, endowed with amorous grace, with the foul-favoured man." .? .? .? .? .? My heart, since the leave-taking day afflicted, will tell of my case, And my body, for love and desire grown wasted and feeble and frail..? .? .? .? .? Of patience, thy whilom endearments again, That I never to any divulged, nor deny.93. El Feth ben Khacan and El Mutawekkil dclxxxiii.Sabir (Abou), Story of, i. 90..? .? .? .? .? O skinker of the vine-juice, let the cup 'twixt us go round, For in its drinking is my hope and all I hold most dear..? .? .? .? .? q. The Stolen Necklace dccccxciv.? .? .? .? .? c. The Fishes and the Crab dcccciii.? .? .? .? .? Compared with thine enjoyment, the hardest things are light To win and all things distant draw near and easy be..Quoth Jesus (on whom be peace!), 'Had these dealt prudently, they had taken thought for themselves; but they neglected the issues of events; for that whoso acteth prudently is safe and conquereth, (252) and whoso neglecteth precaution perisheth and repenteth.' Nor," added the vizier," is this more extraordinary nor goodlier than the story of the king, whose kingdom was restored to him and his wealth, after he had become poor, possessing not a single dirhem."..When the prince came before him, he sought of him his daughter in marriage, and the king said, 'Indeed, thou art her equal, but none dare name a man to her, because of her aversion to men.' So the prince pitched his tents under the windows of the princess's palace, till one day he got hold of one of her favourite slave-girls and gave her wealth galore. Quoth she to him, 'Hast thou a wish?' 'Yes,' answered he and acquainted her with his case; and she said, 'Indeed thou putttest thyself in peril.' Then he abode, flattering himself with false hopes, till all that he had with him was gone and the servants fled from him; whereupon quoth he to one in whom he trusted, 'I am minded to go to my country and fetch what may suffice me and return hither.' And the other answered, 'It is for thee to decide.' So they set out to return, but the way was long to them and all that the prince had with him was spent and his company died and there abode but one with him, on whom he loaded what remained of the victual and they left the rest and fared on. Then there came out a lion and ate the servant, and the prince abode alone. He went on, till his beast stood still, whereupon he left her and fared on afoot till his feet swelled..When El Melik ez Zahir heard Muineddin's story, he marvelled thereat Then rose another officer and said, 'O lord, bear what befell me in bygone days..The vizier's story pleased the king and he bade depart to his dwelling..As for the governor, he wasted all that was with him and returned to the city, where he saw the youth and excused himself to him. Then he questioned him of what had befallen him and he told him, whereat he marvelled and returned to companionship with him; but the youth ceased to have regard for him and gave him not stipends, as of his [former] wont, neither discovered to him aught of his secrets. When the governor saw that there was no profit for him with the young Khorassani, he returned to the king, the ravisher of the damsel, and told him what the chamberlain had done and counselled him to slay the latter and incited him to recover the damsel, [promising] to give his friend to drink of poison and return. So the king sent for the chamberlain and upbraided him; whereupon he fell upon him and slew him and the king's servants fell upon the chamberlain and slew him..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..70. Khusrau and Shirin and the Fisherman dclvi.? .? .? .? .? b. Story of the Eunuch Kafour ..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?'.As time went on, the boy, the son of the king, grew up and fell to stopping the way (99) with the thieves, and they used to carry him with them, whenas they went a-thieving. They sallied forth one day upon a caravan in the land of Seistan, and there were in that caravan strong and valiant men and with them merchandise galore. Now they had heard that in that land were thieves; so they gathered themselves together and made ready their arms and

sent out spies, who returned and gave them news of the thieves. Accordingly, they prepared for battle, and when the robbers drew near the caravan, they fell in upon them and they fought a sore battle. At last the folk of the caravan overmastered the thieves, by dint of numbers, and slew some of them, whilst the others fled. Moreover they took the boy, the son of King Azadbekht, and seeing him as he were the moon, possessed of beauty and grace, brightfaced and comely of fashion, questioned him, saying, "Who is thy father, and how camest thou with these thieves?" And he answered, saying, "I am the son of the captain of the thieves." So they took him and carried him to the capital of his father King Azadbekht. 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..? ? ? ? h. The Serpent-Charmer and his Wife dcxiv.? ? ? ? An if my substance fail, no one there is will succour me..Then I sang and the captain said, "It is good," Quoth I, "Nay, but thou art loathly." He looked at me and said, "By Allah, thou shalt never more scent the odour of the world!" But his comrades said to him, "Do it not," and appeased him, till he said, "If it must be so, she shall abide here a whole year, not going forth." And I said, "I am content to submit to whatsoever pleaseth thee. If I have erred, thou art of those to whom pertaineth clemency." He shook his head and drank, then arose and went out to do his occasion, what while his comrades were occupied with what they were about of merry-making and drunkenness and sport. So I winked to my fellows and we slipped out into the corridor. We found the door open and fled forth, unveiled and knowing not whither we went; nor did we halt till we had left the house far behind and happened on a cook cooking, to whom said I, "Hast thou a mind to quicken dead folk?" And he said, "Come up." So we went up into the shop, and he said, 'Lie down.' Accordingly, we lay down and he covered us with the grass, (137) wherewith he was used to kindle [the fire] under the food..Fourth Officer's Story, The, ii. 142..So the king bade fetch the old man and he came and stood before the Sultan, who showed him the two pearls. Quoth he, 'As for this one, it is worth a thousand dinars.' And the king said, 'So saith its owner.' 'But for this other,' continued the old man, 'it is worth but five hundred.' The folk laughed and marvelled at his saying, and the merchant, [the owner of the second pearl], said to him, 'How can this, which is greater of bulk and purer of water and more perfect of rondure, be less of worth than that?' And the old man answered, 'I have said what is with me.' (208) Then said the king to him, 'Indeed, the outward appearance thereof is like unto that of the other pearl; why then is it worth but the half of its price?' 'Yes,' answered the old man, '[its outward resembleth the other]; but its inward is corrupt.' 'Hath a pearl then an outward and an inward?' asked the merchant, and the old man said, 'Yes. In its inward is a boring worm; but the other pearl is sound and secure against breakage.' Quoth the merchant, 'Give us a token of this and prove to us the truth of thy saying.' And the old man answered, 'We will break the pearl. If I prove a liar, here is my head, and if I speak truth, thou wilt have lost thy pearl.' And the merchant said, 'I agree to that.' So they broke the pearl and it was even as the old man had said, to wit, in its midst was a boring worm..?SINDBAD THE SAILOR AND HINDBAD THE PORTER..? ? ? ? Get thee to patience fair, if thou remember thee of that Whose issues (quoth the Merciful) are ever benedight. (89)..? ? ? ? For love with your presence grows sweet, untroubled and life is serene And the star of our fortune burns bright, that clouds in your absence did veil..The Khalif and the Lady Zubeideh laughed and returned to the palace; and he gave Aboulhusn the thousand dinars, saying, "Take them as a thank-offering for thy preservation from death," whilst the princess did the like with Nuzhet el Fuad. Moreover, the Khalif increased Aboulhusn in his stipends and allowances, and he [and his wife] ceased not [to live] in joy and contentment, till there came to them the Destroyer of Delights and Sunderer of Companies, he who layeth waste the palaces and peopleth the tombs..Then she took leave of the princess and veiling her face, disguised herself; (30) after which she mounted the mule and sallying forth, went round about seeking her lord in the thoroughfares of Baghdad three days' space, but lit on no tidings of him; and on the fourth day, she rode forth without the city. Now it was the noontide hour and great was the heat, and she was aweary and thirst waxed upon her. Presently, she came to the mosque, wherein the young Damascene had taken shelter, and lighting down at the door, said to the old man, [the Muezzin], "O elder, hast thou a draught of cold water? Indeed, I am overcome with heat and thirst." Quoth he, "[Come up] with me into my house." So he carried her up into his lodging and spreading her [a carpet and cushions], seated her [thereon]; after which he brought her cold water and she drank and said to the eunuch, "Go thy ways with the mule and on the morrow come back to me here." [So he went away] and she slept and rested herself..Precipitation, Of the Ill Effects of, i. 98.? ? ? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother ci

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