

THE FAIRY TALE

Then she went away, and when the girl's master came, she sought his leave to go with the old woman and he granted her leave. So the beldam took her and carried her to the king's door. The damsel entered with her, unknowing whither she went, and beheld a goodly house and chambers adorned [with gold and colours] that were no idol's chambers. Then came the king and seeing her beauty and grace, went up to her, to kiss her; whereupon she fell down in a fit and strove with her hands and feet. When he saw this, he was solicitous for her and held aloof from her and left her; but the thing was grievous to her and she refused meat and drink, and as often as the king drew near her, she fled from him in affright, wherefore he swore by Allah that he would not approach her, save with her consent, and fell to guerdoning her with trinkets and raiment, but she only redoubled in aversion to him. After this, the authorities compounded with the highwayman for his submission, and when he came before them, they enriched him and he became in such favour with the Sultan's deputy that he used to eat and drink with him and there befell familiar converse between them. On this wise they abode a great while, till, one day, the Sultan's deputy made a banquet, and therein, for a wonder, was a roasted francolin, which when the robber saw, he laughed aloud. The deputy was angered against him and said to him, "What is the meaning of thy laughter? Seest thou default [in the entertainment] or dost thou mock at us, of thy lack of breeding?" "Not so, by Allah, O my lord," answered the highwayman. "But I saw yonder francolin and bethought myself thereanent of an extraordinary thing; and it was on this wise. In the days of my youth, I used to stop the way, and one day I fell in with a man, who had with him a pair of saddle-bags and money therein. So I said to him, 'Leave these bags, for I mean to kill thee.' Quoth he, 'Take the fourth part of [that which is in] them and leave [me] the rest.' And I said, 'Needs must I take the whole and slay thee, to boot.' Then said he, 'Take the saddle-bags and let me go my way.' But I answered, 'Needs must I slay thee.' As we were in this contention, he and I, behold, he saw a francolin and turning to it, said, 'Bear witness against him, O francolin, that he slayeth me unjustly and letteth me not go to my children, for all he hath gotten my money.' However, I took no pity on him neither hearkened to that which he said, but slew him and concerned not myself with the francolin's testimony." Now the king's son was playing in the exercise-ground with the ball and the mall, and the stone lit on his ear and cut it off, whereupon the prince fell down in a swoon. So they enquired who had thrown the stone and [finding that it was Bihkerd,] took him and carried him before the prince, who bade put him to death. Accordingly, they cast the turban from his head and were about to bind his eyes, when the prince looked at him and seeing him cropped of an ear, said to him, 'Except thou wert a lewd fellow, thine ear had not been cut off.' 'Not so, by Allah!' answered Bihkerd. 'Nay, but the story [of the loss] of my ear is thus and thus, and I pardoned him who smote me with an arrow and cut off my ear.' When the prince heard this, he looked in his face and knowing him, cried out and said, 'Art thou not Bihkerd the king?' 'Yes,' answered he, and the prince said to him 'What bringeth thee here?' So he told him all that had betided him and the folk marvelled and extolled the perfection of God the Most High. . . . Till in a robe of sandal green 'twas clad And veil that blended rose and flame (216) in hue. . . . I fear to be seen in the air, Without my consent, unaware. . . . aa. Story of the Jealous Man and the Parrot (226) xiv. When he had made an end of his verses, he folded the letter and delivering it to the nurse, charged her keep the secret. So she took it and carrying it to Mariyeh, gave it to her. The princess broke it open and read it and apprehended its purport. Then said she, "By Allah, O nurse, my heart is burdened with an exceeding chagrin, never knew I a dourer, because of this correspondence and of these verses." And the muse made answer to her, saying, "O my lady, thou art in thy dwelling and thy place and thy heart is void of care; so return him an answer and reckon thou not" Accordingly, the princess called for inkhorn and paper and wrote the following verses: .147. Isaac of Mosul and his Mistress and the Devil dxcx. With this the Khalif waxed wroth, and the Hashimi vein (36) started out from between his eyes and he cried out to Mesrour and said to him, "Go forth and see which of them is dead." So Mesrour went out, running, and the Khalif said to Zubeideh, "Wilt thou lay me a wager?" "Yes," answered she; "I will wager, and I say that Aboulhusn is dead." "And I," rejoined the Khalif, "wager and say that none is dead save Nuzhet el Fuad; and the stake shall be the Garden of Pleasance against thy palace and the Pavilion of Pictures." So they [agreed upon this and] abode awaiting Mesrour, till such time as he should return with news. When the boy grew up, his father feared for him from poverty and change of case, so he said to him, 'Dear my son, know that in my youth I wronged my brothers in the matter of our father's good, and I see thee in weal; but, if thou [come to] need, ask not of one of them nor of any other, for I have laid up for thee in yonder chamber a treasure; but do not thou open it until thou come to lack thy day's food.' Then he died, and his wealth, which was a great matter, fell to his son. The young man had not patience to wait till he had made an end of that which was with him, but rose and opened the chamber, and behold, it was [empty and its walls were] whitened, and in its midst was a rope hanging down and half a score bricks, one upon another, and a scroll, wherein was written, 'Needs must death betide; so hang thyself and beg not of any, but kick away the bricks, so there may be no escape (225) for thee, and thou shall be at rest from the exultation of enemies and enviers and the bitterness of poverty.' .146. The Lovers of Bassora dxcxiii. There was once a man, a headman [of a village], by name Abou Sabir, and he had much cattle and a fair wife, who had borne him two sons. They abode in a certain village and there used to come thither a lion and devour Abou Sabir's cattle, so that the most part thereof was wasted and his wife said to him one day, 'This lion hath wasted the most part of our cattle. Arise, mount thy horse and take thy men and do thine endeavour to kill him, so we may be at rest from him.' But Abou Sabir said, 'Have patience, O woman, for the issue of patience is praised. This lion it is that transgresseth against us, and the transgressor, needs must Allah destroy him. Indeed, it is our patience that shall slay him, and he that doth evil, needs must it revert upon him.' A little after, the king went forth one day to hunt and falling in with the lion, he

took it and went with it to El Abbas. When she gave it to him, he took it and breaking it open, read it and apprehended its purport; and when he came to the end of it, he swooned away. After awhile, he came to himself and said, "Praised be God who hath caused her return an answer to my letter! Canst thou carry her another letter, and with God the Most High be thy requital?" Quoth she, "And what shall letters profit thee, seeing she answereth on this wise?" But he said, "Belike, she may yet be softened." Then he took inkhorn and paper and wrote the following verses: All things, indeed, that betide to you are fore-ordered of God; Yet still in your deeds is the source to which their fulfilment is due..Noureddin Ali of Damascus and Sitt el Milan, iii. 3.. . . . d. The Crow and the Serpent dcccciii. Then said the sharper, 'O folk, this is my friend and I deposited with him a deposit, but he denieth it; so in whom shall the folk put trust after this?' And they said, 'This (49) is a man of worth and we have found in him nought but trustiness and loyalty and good breeding, and he is endowed with understanding and generosity. Indeed, he avoucheth no falsehood, for that we have consorted with him and mixed with him and he with us and we know the sincerity of his religion.' Then quoth one of them to the merchant, 'Harkye, such an one! Bethink thee and consult thy memory. It may not be but that thou hast forgotten.' But he said, 'O folk, I know nothing of that which he saith, for indeed he deposited nought with me.' And the affair was prolonged between them. Then said the sharper to the merchant, 'I am about to make a journey and have, praised be God the Most High, wealth galore, and this money shall not escape me; but do thou swear to me.' And the folk said, 'Indeed, this man doth justice upon himself.' (50) Whereupon the merchant fell into that which he disliked (51) and came near upon [suffering] loss and ill repute..Abou Temam, Story of Ilan Shah and, i. 126..I fear to be seen in the air, ii. 255..One day, as the [chief] painter wrought at his work, there came in to him a poor man, who looked long upon him and observed his handicraft; whereupon quoth the painter to him, "Knowest thou aught of painting?" "Yes," answered the stranger; so he gave him tools and paints and said to him, "Make us a rare piece of work." So the stranger entered one of the chambers of the bath and drew [on the walls thereof] a double border, which he adorned on both sides, after a fashion than which never saw eyes a fairer. Moreover, [amiddleward the chamber] he drew a picture to which there lacked but the breath, and it was the portraiture of Mariyeh, the king's daughter of Baghdad. Then, when he had made an end of the portrait, he went his way [and told none of what he had done], nor knew any the chambers and doors of the bath and the adornment and ordinance thereof..108. Aboukir the Dyer and Abousir the Barber dcccxlvii. "Console thou thyself for his love," quoth they, "with another than he;" But, "Nay, by his life," answered I, "I'll never forget him my dear!"..59. El Mutelemmis and his Wife Umeimeh dcxlviii. Mamoun (El) El Hakim bi Amrillah, The Merchant and the Favourite of the Khalif, iii. 171.. . . . x. The Sandal-wood Merchant and the Sharpers dciiii. p. The Sixteenth Officer's Story dccccxl. Then they brought the raft before him and I said to him, 'O my lord, I am in thy hands, I and all my good.' He looked at the raft and seeing therein jacinths and emeralds and crude ambergris, the like whereof was not in his treasuries, marvelled and was amazed at this. Then said he, 'O Sindbad, God forbid that we should covet that which God the Most High hath vouchsafed unto thee! Nay, it behoveth us rather to further thee on thy return to thine own country.' So I called down blessings on him and thanked him. Then he signed to one of his attendants, who took me and established me in a goodly lodging, and the king assigned me a daily allowance and pages to wait on me. And every day I used to go in to him and he entertained me and entreated me friendly and delighted in my converse; and as often as our assembly broke up, I went out and walked about the town and the island, diverting myself by viewing them..Then the two kings appointed their father-in-law the vizier to be viceroy in Samarcand and assigned him five of the chief amirs to accompany him, charging them attend him and do him service. The vizier kissed the earth and prayed that they might be vouchsafed length of life. Then he went in to his daughters, whilst the eunuchs and ushers walked before him, and saluted them and bade them farewell. They kissed his hands and gave him joy of the kingship and bestowed on him treasures galore. Then he took leave of them and setting out, journeyed days and nights till he came within three days' journey of Samarcand, where the townspeople met him and rejoiced in him with an exceeding joy. So he entered Samarcand and they decorated the city, and it was a notable day. He sat down on the throne of his kingship and the viziers did him homage and the grandees and amirs of Samarcand and prayed that he might be vouchsafed justice and victory and length of continuance [on life]. So he bestowed on them dresses of honour and entreated them with worship and they made him Sultan over them..?STORY OF DAVID AND SOLOMON..In this island is a river of very sweet water, issuing from the shore of the sea and entering in at a wide cavern in the skirt of an inaccessible mountain, and the stones of the island are all limpid sparkling crystal and jacinths of price. Therein also is a spring of liquid, welling up like [molten] pitch, and when it cometh to the shore of the island, the fish swallow it, then return and cast it up, and it cometh changed from its condition and that which it was aforetime; and it is crude ambergris. Moreover, the trees of the island are all of the most precious aloes-wood, both Chinese and Comorin; but there is no way of issue from the place, for it is as an abyss midmost the sea; the steepness of its shore forbiddeth the drawing up of ships, and if any approach the mountain, they fall into the eddy aforesaid; nor is there any resource (205) in that island..Now they had complained of them aforetime to the Sultan, and he said, 'If any of the Turks come to you, pelt them with stones.' So, when they saw the fuller, they fell upon him with sticks and stones and pelted him; whereupon quoth he [in himself], 'Verily, I am a Turk and knew it not.' Then he took of the money in his pocket and bought him victual [for the journey] and hired a hackney and set out for Ispahan, leaving his wife to the trooper. Nor," added the vizier, "is this more extraordinary than the story of the merchant and the old woman and the king." "Forget him," quoth my censurers, "forget him; what is he?" iii. 42..She passed the night in his lodging and when she arose in the morning, she said to him, "O elder, may I not lack thy kind offices for the morning-meal! Go to the money-changer and fetch me from him the like of yesterday's food." So he arose and betaking himself to the money-changer, acquainted him with that which she had bidden him. The money-changer brought him all that she

required and set it on the heads of porters; and the old man took them and returned with them to Sitt el Milah. So she sat down with him and they ate their sufficiency, after which he removed the rest of the food. Then she took the fruits and the flowers and setting them over against herself, wrought them into rings and knots and letters, whilst the old man looked on at a thing whose like he had never in his life seen and rejoiced therein..Now there was a ruined building hard by and he climbed up on to a high wall and gave not over clambering hither and thither, of the excess of his carefulness, till his feet betrayed him and he slipped [and fell] to the bottom and died, whilst his companions arose in the morning in health [and weal]. Now, if he had overmastered his corrupt (259) judgment and submitted himself to fate and fortune fore-ordained, it had been safer and better [for him]; but he made light of the folk and belittled their wit and was not content to take example by them; for his soul whispered him that he was a man of understanding and he imagined that, if he abode with them, he would perish; so his folly cast him into perdition. Nor," added the vizier, "is this more extraordinary than the story of the man who was lavish of his house and his victual to one whom he knew not".? ? ? ? ? And when my feet trod earth, "Art slain, that we should fear," Quoth they, "or live, that we may hope again thy sight?".To return to his wife and her mother. When the former arose in the morning and her husband returned not to her with break of day, she forebode all manner of calamity and straightway despatched her servants and all who were with her in quest of him; but they happened not on any trace of him neither fell in with aught of his news. So she bethought herself concerning her affair and complained and wept and groaned and sighed and blamed perfidious fortune, bewailing that sorry chance and reciting these verses:.? ? ? ? ? "My soul be thy ransom," quoth I, "for thy grace! Indeed, to the oath that thou swor'st thou wast true." .81. Mohammed el Amin and Jafer ben el Hadi cccxcii.? ? ? ? ? Thy loss is the fairest of all my heart's woes; My case it hath altered and banished repose..20. Ali ben Bekkar and Shemsennehar cliii.When it was the sixth day, the viziers' wrath redoubled, for that they had not compassed their desire of the youth and they feared for themselves from the king; so three of them went in to him and prostrating themselves before him, said to him, "O king, indeed we are loyal counsellors to thy dignity and tenderly solicitous for thee. Verily, thou persistest long in sparing this youth alive and we know not what is thine advantage therein. Every day findeth him yet on life and the talk redoubleth suspicions on thee; so do thou put him to death, that the talk may be made an end of." When the king heard this speech, he said, "By Allah, indeed, ye say sooth and speak rightly!" Then he let bring the young treasurer and said to him, "How long shall I look into thine affair and find no helper for thee and see them all athirst for thy blood?".So King Suleiman Shah made answer unto Caesar with 'Hearkening and obedience.' Then he arose and despatched her to him, and Cassar went in to her and found her overpassing the description wherewithal they had described her to him; wherefore he loved her with an exceeding love and preferred her over all his women and his love for Suleiman Shah was magnified; but Shah Khatoun's heart still clave to her son and she could say nought. As for Suleiman Shah's rebellious son, Belehwan, when he saw that Shah Khatoun had married the king of the Greeks, this was grievous to him and he despaired of her. Meanwhile, his father Suleiman Shah kept strait watch over the child and cherished him and named him Melik Shah, after the name of his father. When he reached the age of ten, he made the folk swear fealty to him and appointed him his heir apparent, and after some days, [the hour of] the old king's admission [to the mercy of God] drew near and he died..Then the king sent for the captain of the thieves and bestowed on him a dress of honour, (142) commanding that all who loved the king should put off [their raiment and cast it] upon him. (143) So there fell dresses of honour [and other presents] on him, till he was wearied with their much plenty, and Azadbekht invested him with the mastership of the police of his city. Then he bade set up other nine gibbets beside the first and said to his son, "Thou art guiltless, and yet these wicked viziers endeavoured for thy slaughter." "O my father," answered the prince, "I had no fault [in their eyes] but that I was a loyal counsellor to thee and still kept watch over thy good and withheld their hands from thy treasures; wherefore they were jealous and envied me and plotted against me and sought to slay me," Quoth the king, "The time [of retribution] is at hand, O my son; but what deemest thou we should do with them in requital of that which they did with thee? For that they have endeavoured for thy slaughter and exposed thee to public ignominy and soiled my honour among the kings.".? ? ? ? ? Think not, my lords, that I forget: the case is still the same. When such a fever fills the heart, what leach can make it whole?.Midst colours, my colour excelleth in light, ii. 258..I swear by his life, yea, I swear by the life of my love without peer, iii. 21..Sindbad the Sailor and Hindbad the Porter.? ? ? ? ? I'm the keeper of the promise and the troth, And my gathering is eath, without impede..So Belehwan the froward abode king in his father's room and his affairs prospered, what while the young Melik Shah lay in the underground dungeon four full-told years, till his charms faded and his favour changed. When God (extolled be His perfection and exalted be He!) willed to relieve him and bring him forth of the prison, Belehwan sat one day with his chief officers and the grandees of his state and discoursed with them of the story of King Suleiman Shah and what was in his heart. Now there were present certain viziers, men of worth, and they said to him, 'O king, verily God hath been bountiful unto thee and hath brought thee to thy wish, so that thou art become king in thy father's stead and hast gotten thee that which thou soughtest. But, as for this boy, there is no guilt in him, for that, from the day of his coming into the world, he hath seen neither ease nor joyance, and indeed his favour is faded and his charms changed [with long prison]. What is his offence that he should merit this punishment? Indeed, it is others than he who were to blame, and God hath given thee the victory over them, and there is no fault in this poor wight.' Quoth Belehwan, 'Indeed, it is as ye say; but I am fearful of his craft and am not assured from his mischief; belike the most part of the folk will incline unto him.' 'O king,' answered they, 'what is this boy and what power hath he? If thou fear him, send him to one of the frontiers.' And Belehwan said, 'Ye say sooth: we will send him to be captain over such an one of the marches.' Therewith the king was filled with wrath and said, "Bring him forthright," So they brought the youth before him, shackled, and the king said to him, "Out on thee! Thou hast sinned a great sin

and the time of thy life hath been long; (112) but needs must we put thee to death, for that there is for us no ease in thy life after this," "O king," answered he, "know that I, by Allah, am guiltless, and by reason of this I hope for life, for that he who is guiltless of offence goeth not in fear of punishment neither maketh great his mourning and his concern; but whoso hath sinned, needs must his sin be expiated upon him, though his life be prolonged, and it shall overtake him, even as it overtook Dabbin the king and his vizier." "How was that?" asked Azadbekht, and the youth said, "Whenas its jar was opened, the singers prostrate fell in worship of its brightness, it shone so wonder-clear. Then he folded the letter and committed it to the nurse and gave her five hundred dinars, saying, "Accept this from me, for that indeed thou hast wearied thyself between us." "By Allah, O my lord," answered she, "my desire is to bring about union between you, though I lose that which my right hand possesseth." And he said, "May God the Most High requite thee with good!" Then she carried the letter to Mariyeh and said to her, "Take this letter; belike it may be the end of the correspondence." So she took it and breaking it open, read it, and when she had made an end of it, she turned to the nurse and said to her, "This fellow putteth off lies upon me and avoucheth unto me that he hath cities and horsemen and footmen at his command and submitting to his allegiance; and he seeketh of me that which he shall not obtain; for thou knowest, O nurse, that kings' sons have sought me in marriage, with presents and rarities; but I have paid no heed unto aught of this; so how shall I accept of this fellow, who is the fool (90) of his time and possesseth nought but two caskets of rubies, which he gave to my father, and indeed he hath taken up his abode in the house of El Ghitrif and abideth without silver or gold? Wherefore, I conjure thee by Allah, O nurse, return to him and cut off his hope of me." Sons, Story of King Suleiman Shah and his, i. 150. King Azadbekht and his Son, History of, i. 61. As an instance of the extreme looseness with which the book was edited, I may observe that the first four Vols. were published without tables of contents, which were afterwards appended en bloc to the fifth Volume. The state of corruption and incoherence in which the printed Text was placed before the public by the two learned Editors, who were responsible for its production, is such as might well drive a translator to despair: the uncorrected errors of the press would alone fill a volume and the verse especially is so corrupt that one of the most laborious of English Arabic scholars pronounced its translation a hopeless task. I have not, however, in any single instance, allowed myself to be discouraged by the difficulties presented by the condition of the text, but have, to the best of my ability, rendered into English, without abridgment or retrenchment, the whole of the tales, prose and verse, contained in the Breslau Edition, which are not found in those of Calcutta (1839-42) and Boulac. In this somewhat ungrateful task, I have again had the cordial assistance of Captain Burton, who has (as in the case of my "Book of the Thousand Nights and One Night") been kind enough to look over the proofs of my translation and to whom I beg once more to tender my warmest thanks. As for Abou Sabir, when he returned, he saw not his wife and read what was written on the ground, wherefore he wept and sat [awhile] sorrowing. Then said he to himself, 'O Abou Sabir, it behoveth thee to be patient, for belike there shall betide [thee] an affair yet sorer than this and more grievous;' and he went forth wandering at a venture, like to the love-distraught, the madman, till he came to a sort of labourers working upon the palace of the king, by way of forced labour. When [the overseers] saw him, they laid hold of him and said to him, 'Work thou with these folk at the palace of the king; else will we imprison thee for life.' So he fell to working with them as a labourer and every day they gave him a cake of bread. He wrought with them a month's space, till it chanced that one of the labourers mounted a ladder and falling, broke his leg; whereupon he cried out and wept. Quoth Abou Sabir to him, 'Have patience and weep not; for thou shall find ease in thy patience.' But the man said to him, 'How long shall I have patience?' And he answered, saying, 'Patience bringeth a man forth of the bottom of the pit and seateth him on the throne of the kingdom.' When the youth had made an end of his speech, the king said, "Carry him back to the prison;" and when they had done this, he turned to the viziers and said to them, "Yonder youth looseth his tongue upon you, but I know your affectionate solicitude for the welfare of my empire and your loyal counsel to me; so be of good heart, for all that ye counsel me I will do." When they heard these words, they rejoiced and each of them said his say. Then said the king, "I have not deferred his slaughter but to the intent that the talk might be prolonged and that words might abound, and I desire [now] that ye sit up for him a gibbet without the town and make proclamation among the folk that they assemble and take him and carry him in procession to the gibbet, with the crier crying before him and saying, 'This is the recompense of him whom the king delighted to favour and who hath betrayed him!'" The viziers rejoiced, when they heard this, and slept not that night, of their joy; and they made proclamation in the city and set up the gibbet. 'Twere fitter and better my loves that I leave, For, if the eye see not, the heart will not grieve..54. The Poor Man and his Generous Friend ccli. In wine, as the glittering sunbeams bright, my heart's contentment is, That banishes hence, with various joys, all kinds of care and dole. q. The Shepherd and the Thief dccccxxi. Then I bought of the best and finest of the produce and rarities of the country and all I had a mind to and a good hackney (221) and we set out again and traversed the deserts from country to country till we came to Baghdad. Then I went in to the Khalif and saluted him and kissed his hand; after which I acquainted him with all that had passed and that which had befallen me. He rejoiced in my deliverance and thanked God the Most High; then he caused write my story in letters of gold and I betook myself to my house and foregathered with my brethren and family. This, then," added Sindbad, "is the last of that which befell me in my travels, and praise be to God, the One, the Creator, the Maker!" IBN ES SEMMAK AND ER RESHID. (161). Vizier, The King of Hind and his, ii. 105. Awake, Asleep and, i. 5. Thief, A Merry Jest of a, ii. 186. 15. The Cat and the Crow cl. 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..Then said she to me, "To-morrow morning, when Amin el Hukm cometh, have patience with him till he have made an end of his speech, and when he is silent, return him no answer; and if the prefect say to thee, 'What ailest thee that thou answerest him not?' do thou reply, 'O lord, know that the two words are not alike, but there is no [helper] for him who is undermost (101), save God the Most High.' (102) The Cadi will say, 'What is the meaning of thy saying,' The two words are not alike"?' And do thou make answer, saying, 'I deposited with thee a damsel from the palace of the Sultan, and most like some losel of thy household hath transgressed against her or she hath been privily murdered. Indeed, there were on her jewels and raiment worth a thousand dinars, and hadst thou put those who are with thee of slaves and slave-girls to the question, thou hadst assuredly lit on some traces [of the crime].' When he heareth this from thee, his agitation will redouble and he will be confounded and will swear that needs must thou go with him to his house; but do thou say, 'That will I not do, for that I am the party aggrieved, more by token that I am under suspicion with thee.' If he redouble in calling [on God for aid] and conjure thee by the oath of divorce, saying, 'Needs must thou come,' do thou say, 'By Allah, I will not go, except the prefect come also.'? ? ? ? ? b. Bakoun's Story of the Hashish-Eater cxliiii. There came to a king of the kings, in his old age, a son, who grew up comely, quick-witted and intelligent, and when he came to years of discretion and became a young man, his father said to him, 'Take this kingdom and govern it in my stead, for I desire to flee [from the world] to God the Most High and don the gown of wool and give myself up to devotion.' Quoth the prince, 'And I also desire to take refuge with God the Most High.' And the king said, 'Arise, let us flee forth and make for the mountains and worship in them, for shamefastness before God the Most High.'? ? ? ? ? Yet with perfidiousness (sure Fortune's self as thou Ne'er so perfidious was) my love thou didst requite. So he was concerned with an exceeding concern for his lack of travel and discovered this to his father, who said to him, "O my son, why do I see thee chagrined?" And he answered, "I would fain travel." Quoth Aboulhusn, "O my son, none travellest save those whose occasion is urgent and those who are compelled thereunto [by need]. As for thee, O my son, thou enjoyest ample fortune; so do thou content thyself with that which God hath given thee and be bounteous [unto others], even as He hath been bounteous unto thee; and afflict not thyself with the toil and hardship of travel, for indeed it is said that travel is a piece of torment." (5) But the youth said, "Needs must I travel to Baghdad, the abode of peace." The Sixteenth Night of the Month..Then he sent for his daughter, whose name was Jemreh, and when she came, he said to her, 'Harkye, Jemreh! Know that I am going to [meet] the clans of Es Shisban and Queen Kemeriyeh and the kings of the Jinn. If I am vouchsafed the victory over them, to Allah be the praise and thou shall have of me largesse; but, if thou see or hear that I am worsted and any come to thee with news of me [to this effect], hasten to slay Tuhfeh, so she may fall neither to me nor to them.' Then he took leave of her and mounted, saying, 'When this cometh about, pass over to the Crescent Mountain and take up thine abode there, and await what shall befall me and what I shall say to thee.' And Jemreh answered with 'Hearkening and obedience.'.107. Abou Suweid and the Handsome Old Woman ccccxliiii. Before I entered this corporation, (149) I had a draper's shop and there used to come to me a man whom I knew not, save by his face, and I would give him what he sought and have patience with him, till he could pay me. One day, I foregathered with certain of my friends and we sat down to drink. So we drank and made merry and played at Tab; (150) and we made one of us Vizier and another Sultan and a third headsman..? ? ? ? ? Sure God shall yet, in pity, reknit our severed lives, Even as He did afflict me with loneliness after thee..When the king heard this from the youth, his anger subsided; so he bade restore him to the prison, and the folk dispersed that day..11. Sindbad the Sailor and Hindbad the Porter (239). Now in that town was a man of good breeding and large generosity, a merchant of condition, young of years and bright of face, who had come to that town from his own country with great store of merchandise and wealth galore. He took up his abode therein and the place was pleasant to him and he was lavish in expenditure, so that he came to the end of all his good and there remained with him nothing save that which was upon him of raiment. So he left the lodging wherein he had abidden in the days of his affluence, after he had wasted (260) that which was therein of furniture, and fell to harbouring in the houses of the townfolk from night to night..There was once a man of the Arabs who had a number of sons, and amongst them a boy, never was seen a fairer than he of favour nor a more accomplished in loveliness, no, nor a more perfect of wit. When he came to man's estate, his father married him to the daughter of one of his uncles, and she excelled not in beauty, neither was she praiseworthy of attributes; wherefore she pleased not the youth, but he bore with her, for kinship's sake..Moreover, he gave her a complete suit of clothes and raising his head to her, said, "When thou toldest me that which Mariyeh had done with thee, God rooted out the love of her from my heart, and never again will she occur to my mind; so extolled be the perfection of Him who turneth hearts and eyes! It was she who was the cause of my coming out from Yemen, and now the time is past for which I engaged with my people and I fear lest my father levy his troops and come forth in quest of me, for that he hath no child other than myself and cannot brook to be parted from me; and on like wise is it with my mother." When the nurse heard his words, she said to him, "O my lord, and which of the kings is thy father?" "My father is El Aziz, lord of Yemen and Nubia and the Islands (91) of the Benou Kehtan and the Two Noble Sanctuaries (92) (God the Most High have them in His keeping!)," answered El Abbas; "and whenas he taketh horse, there mount with him an hundred and twenty and four thousand horsemen, all smiters with the sword, let alone attendants and servants and followers, all of whom give ear unto my word and obey my commandment." "Why, then, O my lord," asked the nurse, "didst thou conceal the secret of thy rank and lineage and passedst thyself off for a wayfarer? Alas for our disgrace before thee by reason of our shortcoming in rendering thee thy due! What shall be our excuse with thee, and thou of the sons of the kings?" But he rejoined, "By Allah, thou hast not fallen short! Nay, it is incumbent on me to requite thee, what while I live, though I be far distant from thee." The folk took compassion on him and gave him to eat and drink and he abode with them

awhile. Then he questioned them of the way that led to the kingdom of his uncle Belehwan, but told them not that he was his uncle. So they taught him the way and he ceased not to go barefoot, till he drew near his uncle's capital, and he naked and hungry, and indeed his body was wasted and his colour changed. He sat down at the gate of the city, and presently up came a company of King Belehwan's chief officers, who were out a-hunting and wished to water their horses. So they lighted down to rest and the youth accosted them, saying, 'I will ask you of somewhat, wherewith do ye acquaint me.' Quoth they, 'Ask what thou wilt.' And he said, 'Is King Belehwan well?' They laughed at him and answered, 'What a fool art thou, O youth! Thou art a stranger and a beggar, and what concern hast thou with the king's health?' Quoth he, 'Indeed, he is my uncle;' whereat they marvelled and said, 'It was one question (135) and now it is become two.' Then said they to him, 'O youth, it is as thou wert mad. Whence pretendest thou to kinship with the king? Indeed, we know not that he hath aught of kinsfolk, except a brother's son, who was prisoned with him, and he despatched him to wage war upon the infidels, so that they slew him.' 'I am he,' answered Melik Shah, 'and they slew me not, but there betided me this and that.' When the king heard this, he said, "Restore him to the prison till the morrow, so we may look into his affair; for that deliberation in affairs is advisable and the slaughter of this [youth] shall not escape [us].".? ? ? ? A sun of beauty she appears to all who look on her, Glorious in arch and amorous grace, with coyness beautified; O friends, the tears flow ever, in mockery of my pain, iii. 116..? ? ? ? How presents in great store thou didst refuse and eke The givers, great and small, with flouting didst requite..? ? ? ? Thou, thou enjoy'st repose and comfortable sleep, Nor of the mis'ries reckst by which my heart is wried..Selim and Selma, ii. 81..So, of the heaviness of his wit, he believed her and turning back, went in to the trooper; but she had foregone him, and when he saw her beside her lover, he fell to looking on her and pondering. Then he saluted her and she returned him the salutation; and when she spoke, he was bewildered. So the trooper said to him, 'What ails thee to be thus?' And he answered, 'This woman is my wife and the voice is her voice.' Then he rose in haste and returning to his own house, saw his wife, who had foregone him by the secret passage. So he went back to the trooper's house and saw her sitting as before; whereupon he was abashed before her and sitting down in the trooper's sitting-chamber, ate and drank with him and became drunken and abode without sense all that day till nightfall, when the trooper arose and shaving off some of the fuller's hair (which was long and flowing) after the fashion of the Turks, clipped the rest short and clapped a tarboush on his head..So saying, he went up to the princess and laying his hand upon her heart, found it fluttering like a doveling and the life yet clinging to (112) her bosom. So he laid his hand upon her cheek, whereupon she opened her eyes and beckoning to her maid, signed to her, as who should say, "Who is this that treadeth my carpet and transgresseth against me?" (113) "O my lady," answered Shefikeh, "this is Prince El Abbas, for whose sake thou departest the world." When Mariyeh heard speak of El Abbas, she raised her hand from under the coverlet and laying it upon his neck, inhaled his odour awhile. Then she sat up and her colour returned to her and they sat talking till a third part of the night was past..Presently Aboulhusn turned to a damsel and called to her; whereupon she came to him and he said to her, "By the protection of God, O damsel, am I Commander of the Faithful?" "Yes, indeed," answered she; "by the protection of God thou in this time art Commander of the Faithful." Quoth he, "By Allah, thou liest, O thousandfold strumpet!" Then he turned to the chief eunuch and called to him, whereupon he came to him and kissing the earth before him, said, "Yes, O Commander of the Faithful." "Who is Commander of the Faithful?" asked Aboulhusn. "Thou," replied the eunuch and Aboulhusn said, "Thou liest, thousandfold catamite that thou art!" Then he turned to another eunuch and said to him, "O my chief, (20) by the protection of God, am I Commander of the Faithful?" "Ay, by Allah, O my lord!" answered he. "Thou in this time art Commander of the Faithful and Vicar of the Lord of the Worlds." Aboulhusn laughed at himself and misdoubted of his reason and was perplexed at what he saw and said, "In one night I am become Khalif! Yesterday I was Aboulhusn the Wag, and to-day I am Commander of the Faithful." Then the chief eunuch came up to him and said, "O Commander of the Faithful, (the name of God encompass thee!) thou art indeed Commander of the Faithful and Vicar of the Lord of the Worlds!" And the slave-girls and eunuchs came round about him, till he arose and abode wondering at his case..? ? ? ? So arise, by your lives I conjure you, arise And come let us fare to our loved ones away..God, Of the Speedy Relief of, i. 174..? ? ? ? ? Or if to me "I'm absent" thou sayest, "'Tis a lie," My heart replies, bewildered 'twixt doubt and certainty..Tai, En Numan and the Arab of the Benou. i. 203..Then said she, "O king, comest thou to a [watering-]place whereat thy dog hath drunken and wilt thou drink thereof?" The king was abashed at her and at her words and went out from her, but forgot his sandal in the house..? ? ? ? All hearkening to my word, obeying my command, In whatsoever thing is pleasing to my sight..They have departed, but the steeds yet full of them remain, ii. 239..The learned man bethought him awhile of this, then made for Khelbes's house, which adjoined his own, still holding the latter; and when they entered, they found the young man lying on the bed with Khelbes's wife; whereupon quoth he to him, 'O accursed one, the calamity is with thee and in thine own house!' So Khelbes put away his wife and went forth, fleeing, and returned not to his own land. This, then," continued the vizier, "is the consequence of lewdness, for whoso purposeth in himself craft and perfidy, they get possession of him, and had Khelbes conceived of himself that (266) which he conceived of the folk of dishonour and calamity, there had betided him nothing of this. Nor is this story, rare and extraordinary though it be, more extraordinary or rarer than that of the pious woman whose husband's brother accused her of lewdness." Some months after this, I met him again under arrest, in the midst of the guards and officers of the police, and he said to them, "Seize yonder man." So they laid hands on me and carried me to the chief of the police, who said, "What hast thou to do with this fellow?" The thief turned to me and looking a long while in my face, said, "Who took this man?" Quoth the officers, "Thou badest us take him; so we took him." And he said, "I seek refuge with God! I know not this man, nor knoweth he me; and I said not that to you but of a man other than this." So they released me, and awhile afterward the thief met me in the street

and saluted me, saying, "O my lord, fright for fright! Hadst thou taken aught from me, thou hadst had a part in the calamity." (146) And I said to him, "God [judge] between thee and me!" And this is what I have to tell'. Then they agreed upon a device between them, to wit, that they should feign an occasion in their own country, under pretext that she had there wealth buried from the time of her husband Melik Shah and that none knew of it but this eunuch who was with her, wherefore it behoved that he should go and fetch it. So she acquainted the king her husband with this and sought of him leave for the eunuch to go: and the king granted him permission for the journey and charged him cast about for a device, lest any get wind of him. Accordingly, the eunuch disguised himself as a merchant and repairing to Belehwan's city, began to enquire concerning the youth's case; whereupon they told him that he had been prisoned in an underground dungeon and that his uncle had released him and dispatched him to such a place, where they had slain him. When the eunuch heard this, it was grievous to him and his breast was straitened and he knew not what he should do..Damascus is all gardens decked for the pleasance of the eyes; For the seeker there are black-eyed girls and boys of Paradise.".Endeavour against Persistent Ill Fortune, Of the Uselessness of, i. 70..Now the merchant and his wife had taken up their abode in a city in the land whereof their [other] son was king, and when the boy [whom they had found] grew up, his father assigned unto him merchandise, so he might travel therewith. So he set out and entered the city wherein his brother was king. News reached the latter that there was a merchant come thither with merchandise befitting kings. So he sent for him and the young merchant obeyed the summons and going in to him, sat down before him. Neither of them knew the other; but blood stirred between them and the king said to the young merchant, 'I desire of thee that thou abide with me and I will exalt thy station and give thee all that thou desirest and cravest.' So he abode with him awhile, quitting him not; and when he saw that he would not suffer him to depart from him, he sent to his father and mother and bade them remove thither to him. So they addressed them to remove to that island, and their son increased still in honour with the king, albeit he knew not that he was his brother.. "Out on thee!" exclaimed the king. "How great is thy craft and thy talk! Tell me, what was their story." And the youth said, "O king,.41. Jaafer ben Yehya (229) and the Man who forged a Letter in his Name dlxvi. ? ? ? ? Lo under my command the land of Yemen is And trenchant is my sword against the foe in fight..King's Daughter of Baghdad, El Abbas and the, iii. 53.

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