

## DI LUGLIO LANNO 1662 DESUNTO CELEBRATE 12 DI GIUGNO 1663 DALLALTEZZE

Thereupon the king went in to his mother and questioned her of his father, and she told him that me king her husband was weak; (211) 'wherefore,' quoth she, 'I feared for the kingdom, lest it pass away, after his death; so I took to my bed a young man, a baker, and conceived by him [and bore a son]; and the kingship came into the hand of my son, to wit, thyself.' So the king returned to the old man and said to him, 'I am indeed the son of a baker; so do thou expound to me the means whereby thou knewest me for this.' Quoth the other, 'I knew that, hadst thou been a king's son, thou wouldst have given largesse of things of price, such as rubies [and the like]; and wert thou the son of a Cadi, thou hadst given largesse of a dirhem or two dirhems, and wert thou the son of a merchant, thou hadst given wealth galore. But I saw that thou guerdonest me not but with cakes of bread [and other victual], wherefore I knew that thou wast the son of a baker.' Quoth the king, 'Thou hast hit the mark.' And he gave him wealth galore and advanced him to high estate." 155. Hassan of Bassora and the King's Daughter of the Jinn dclxxviii. Barmecides, Er Reshid and the, i.

189..Then said the Sheikh Iblis, 'We were best acquaint Queen Kemeriyeh and Queen Zelzeleh and Queen Sherareh and Queen Wekhimeh; and when they are assembled, God shall ordain [that which He deemeth] good in the matter of her release.' 'It is well seen of thee,' answered Es Shisban and despatched to Queen Kemeriyeh an Afrit called Selheb, who came to her palace and found her asleep; so he aroused her and she said, 'What is to do, O Selheb?' 'O my lady,' answered he, 'come to the succour of thy sister Tuhfeh, for that Meimoun hath carried her off and outraged thine honour and that of the Sheikh Iblis.' Quoth she, 'What sayest thou?' And she sat up and cried out with a great cry. And indeed she feared for Tuhfeh and said, 'By Allah, indeed she used to say that he looked upon her and prolonged the looking on her; but ill is that to which his soul hath prompted him.' Then she arose in haste and mounting a she-devil of her devils, said to her, 'Fly.' So she flew off and alighted with her in the palace of her sister Sherareh, whereupon she sent for her sisters Zelzeleh and Wekhimeh and acquainted them with the news, saying, 'Know that Meimoun hath snatched up Tuhfeh and flown off with her swiftilier than the blinding lightning.' '???' Would he were not, who sundered us upon the parting-day! How many a body hath he slain, how many a bone laid bare!. As for the woman, whenas the man went out from her, she resolved to depart; so she went forth, saying in herself, 'There is no journeying for me in woman's attire.' Then she donned men's apparel, such as is worn of the pious, and set out and wandered over the earth; nor did she leave going till she entered a certain city. Now the king of that city had an only daughter in whom he gloried and whom he loved, and she saw the devotee and deeming her a pilgrim youth, said to her father, 'I would fain have this youth take up his abode with me, so I may learn of him wisdom and renunciation and religion.' Her father rejoiced in this and commanded the [supposed] pilgrim to take up his sojourn with his daughter in his palace. Now they were in one place and the king's daughter was strenuous to the utterest in continence and chastity and nobility of mind and magnanimity and devotion to the worship of God; but the ignorant slandered her (5) and the folk of the realm said, 'The king's daughter loveth the pilgrim youth and he loveth her.' 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 and his troops, gave chase to him and ceased not [to follow] after him till they slew him. This came to Abou Sabir's knowledge and he said to his wife, 'Said I not to thee, O woman, that whoso doth evil, it shall revert upon him? Belike, if I had sought to slay the lion myself, I had not availed against him, and this is the issue of patience.' Then the king acquainted the people [of his court] with the matter and said to them, 'O folk, how deem ye of my looking to the issues of affairs?' And they all marvelled at his wisdom and foresight. Then he turned to his father and said to him, 'Hadst thou looked to the issue of thine affair and dealt deliberately in that which thou didst, there had not betided thee this repentance and grief all this time.' Then he let bring his mother and they rejoiced in each other and lived all their days in joy and gladness. What then," continued the young treasurer, "is more grievous than the lack of looking to the issues of affairs? Wherefore hasten thou not in the slaying of me, lest repentance betide thee and sore concern." '???' I fear to be seen in the air, Without my consent, unaware;. 163.

Abdallah the Fisherman and Abdallah the Merman dccccxl. Destiny, Of, i. 136.. Sharper and the Merchant, The, ii. 46. '???' e. The Fifth Voyage of Sindbad the Sailor cclxiii. 91. The Loves of Abou Isa and Curret el Ain dclxxviii. '???' So, by Allah, O richest of all men in charms, Vouchsafe to a lover, who's bankrupt well-nigh. '???' My kinsmen and my friends for thee I did forsake And left them weeping tears that poured as 'twere a tide.. 156. Khelifeh the Fisherman of Baghdad cccxxii. '???' Endowed with amorous grace past any else am I; Graceful of shape and lithe and pleasing to the eye.. '???' c. Abou Sabir cccclviii. Hejjaj (El) and the Three Young Men, i. 53.. '???' How many a friend, for money's sake, hath companied with me! '???' The wine was sweet to us to drink in plesance and repose, And in a garden of the garths of Paradise we lay.. 84. The Devout Woman and the two Wicked Elders cccxciv. '???' My clothes of sendal are, my veil of the sun's light, The very handiwork of God the Lord Most High.. As for Mesrour, he gave not over running till he came to the by-street, [wherein was the house] of Aboulhusn el Khelia. Now the latter was sitting reclining at the lattice, and chancing to look round, saw Mesrour running along the street and said to Nuzhet el Fuad, "Meseemeth the Khalif, when I went forth from him, dismissed the Divan and went in to the Lady Zubeideh, to condole with her

[for thee;] whereupon she arose and condoled with him [for me,] saying, 'God greaten thy recompence for [the loss of] Aboulhusn el Khelia!' And he said to her, 'None is dead save Nuzhet el Fuad, may thy head outlive her!' Quoth she, 'It is not she who is dead, but Aboulhusn el Khelia, thy boon-companion.' And he to her, 'None is dead but Nuzhet el Fuad.' And they gainsaid one another, till the Khalif waxed wroth and they laid a wager, and he hath sent Mesroure the sword-bearer to see who is dead. Wherefore it were best that thou lie down, so he may see thee and go and acquaint the Khalif and confirm my saying." So Nuzhet el Fuad stretched herself out and Aboulhusn covered her with her veil and sat at her head, weeping..Then she carried him up [to the estrade] and seating him on the couch, brought him meat and wine and gave him to drink; after which she put off all that was upon her of raiment and jewels and tying them up in a handkerchief, said to him, "O my lord, this is thy portion, all of it." Moreover she turned to the Jew and said to him, "Arise, thou also, and do even as I." So he arose in haste and went out, scarce crediting his deliverance. When the girl was assured of his escape, she put out her hand to her clothes [and jewels] and taking them, said to the prefect, "Is the requital of kindness other than kindness? Thou hast deigned [to visit me and eat of my victual]; so now arise and depart from us without ill-[doing]; or I will give one cry and all who are in the street will come forth." So the Amir went out from her, without having gotten a single dirhem; and on this wise she delivered the Jew by the excellence of her contrivance.'.As for the youth, he gave his governor a thousand dirhems and despatched him to his father, to fetch money from him, so he might pay the rest of the girl's price, saying to him, 'Be not [long] absent.' But the governor said in himself, 'How shall I go to his father and say to him, "Thy son hath wasted thy money and wantoned it away"?' (180) With what eye shall I look on him, and indeed, I am he in whom he confided and to whom he hath entrusted his son? Indeed, this were ill seen. Nay, I will fare on to the pilgrimage (181) [with the caravan of pilgrims], in despite of this fool of a youth; and when he is weary [of waiting], he will demand back the money [he hath already paid] and return to his father, and I shall be quit of travail and reproach.' So he went on with the caravan to the pilgrimage (182) and took up his abode there..?STORY OF THE MAN WHOSE CAUTION WAS THE CAUSE OF HIS DEATH..The old man betook himself to the city, as she bade him, and enquired for the money-changer, to whom they directed him. So he gave him the ring and the letter, which when he saw, he kissed the letter and breaking it open, read it and apprehended its purport. Then he repaired to the market and buying all that she bade him, laid it in a porter's basket and bade him go with the old man. So the latter took him and went with him to the mosque, where he relieved him of his burden and carried the meats in to Sitt el Milah. She seated him by her side and they ate, he and she, of those rich meats, till they were satisfied, when the old man rose and removed the food from before her..It is said that En Numan (169) had two boon-companions, one of whom was called Ibn Saad and the other Amrou ben el Melik, and he became one night drunken and bade bury them alive; so they buried them. When he arose on the morrow, he enquired for them and was acquainted with their case, whereupon he built over them a monument and appointed to himself a day of ill-luck and a day of good-luck. If any met him on his day of ill-omen, he slew him and with his blood he washed the monument aforesaid, the which is a place well known in Cufa; and if any met him on his day of grace, he enriched him..One day, he went forth in quest of certain stray camels of his and fared on all his day and night till eventide, when he [came to an Arab encampment and] was fain to seek hospitality of one of the inhabitants. So he alighted at one of the tents of the camp and there came forth to him a man of short stature and loathly aspect, who saluted him and lodging him in a corner of the tent, sat entertaining him with talk, the goodliest that might be. When his food was dressed, the Arab's wife brought it to the guest, and he looked at the mistress of the tent and saw a favour than which no goodlier might be. Indeed, her beauty and grace and symmetry amazed him and he abode confounded, looking now at her and now at her husband. When his looking grew long, the man said to him, 'Harkye, O son of the worthy! Occupy thyself with thine own concerns, for by me and this woman hangeth a rare story, that is yet goodlier than that which thou seest of her beauty; and when we have made an end of our food, I will tell it thee.'.Now this learned man had a wife renowned for beauty and loveliness and quickness of wit and understanding and the lover cast about for a device whereby he might win to Khelbes's wife; so he came to him and told him, as a secret, what he had seen of the learned man's wife and confided to him that he was enamoured of her and besought him of help in this. Khelbes told him that she was distinguished to the utterest for chastity and continence and that she exposed herself not to suspicion; but the other said, 'I cannot renounce her, [firstly,] because the woman inclineth to me and coveteth my wealth, and secondly, because of the greatness of my love for her; and nothing is wanting but thy help.' Quoth Khelbes, 'I will do thy will;' and the other said, 'Thou shalt have of me two dirhems a day, on condition that thou sit with the learned man and that, when he riseth from the assembly, thou speak a word notifying the breaking up of the session.' So they agreed upon this and Khelbes entered and sat in the assembly, whilst the lover was assured in his heart that the secret was safe with him, wherefore he rejoiced and was content to pay the two dirhems..? ? ? ? ? The starry arrows of her looks she darts above her veil; They hit and never miss the mark, though from afar they fare..Then she cast the lute from her hand and wept till she made the Lady Zubeideh weep, and she said to her, "O Sitt el Milah, methinks he whom thou lovest is not in this world, for that the Commander of the Faithful hath sought him in every place, but hath not found him." Whereupon the damsel arose and kissing the Lady Zubeideh's hands, said to her, "O my lady, if thou wouldst have him found, I have a request to make to thee, wherein thou mayst accomplish my occasion with the Commander of the Faithful." Quoth the princess, "And what is it?" "It is," answered Sitt el Milah, "that thou get me leave to go forth by myself and go round about in quest of him three days, for the adage saith, 'She who mourneth for herself is not the like of her who is hired to mourn.' (29) If I find him, I will bring him before the Commander of the Faithful, so he may do with us what he will; and if I find him not, I shall be cut off from hope of him and that which is with me will be assuaged." Quoth the Lady Zubeideh, "I will not get thee leave from him but for a whole month; so be of good heart and cheerful

eye." Whereupon Sitt el Milah was glad and rising, kissed the earth before her once more and went away to her own place, rejoicing..? ? ? ? ? d. Prince Bihzad ccccliii.? ? ? ? ? k. The Blind Man and the Cripple dcxvi.Think not that I forget our trothplight after you. Nay; God to me decreed remembrance heretofore. (202).? ? ? ? ? b. Story of the Eunuch Kafour xxxix.? ? ? ? ? o. The Fifteenth Officer's Story dccccxl.It is said that, when the Khalifate devolved on Omar ben Abdulaziz (42) (of whom God accept), the poets [of the time] resorted to him, as they had been used to resort to the Khalifs before him, and abode at his door days and days, but he gave them not leave to enter, till there came to Omar Adi ben Artah, (43) who stood high in esteem with him. Jerir (44) accosted him and begged him to crave admission for them [to the Khalif]. "It is well," answered Adi and going in to Omar, said to him, "The poets are at thy door and have been there days and days; yet hast thou not given them leave to enter, albeit their sayings are abiding (45) and their arrows go straight to the mark." Quoth Omar, "What have I to do with the poets?" And Adi answered, saying, "O Commander of the Faithful, the Prophet (whom God bless and preserve) was praised [by a poet] and gave [him largesse,] and therein (46) is an exemplar to every Muslim." Quoth Omar, "And who praised him?" "Abbas ben Mirdas (47) praised him," replied Adi, "and he clad him with a suit and said, 'O Bilal, (48) cut off from me his tongue!'" "Dost thou remember what he said?" asked the Khalif; and Adi said, "Yes." "Then repeat it," rejoined Omar. So Adi recited the following verses:..? ? ? ? ? u. The Debauchee and the Three-year-old Child dccccxcviii.Lover, The Favourite and her, iii. 165..O friends, the East wind waxeth, the morning draweth near, iii. 123..The Fifth Night of the Month.Now the merchant their father lay asleep in the ship, and the crying of the boys troubled him; so he rose to call out to them [and silence them] and let the purse [with the thousand dinars therein] fall among the bales of merchandise. He sought for it and finding it not, buffeted his head and seized upon the boys, saying, 'None took the purse but you. Ye were playing about the bales, so ye might steal somewhat, and there was none here but you.' Then he took a staff and laying hold of the children, fell to beating them and flogging them, whilst they wept, and the sailors came round about them and said, 'The boys of this island are all thieves and robbers.' Then, of the greatness of the merchant's wrath, he swore that, if they brought not out the purse, he would drown them in the sea; so when [by reason of their denial] his oath became binding upon him, he took the two boys and lashing them [each] to a bundle of reeds, cast them into the sea..24. The Ten Viziers; or the History of King Azad- bekht and his Son cccccxxv.? ? ? ? ? The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede.'Quoth Selma to Selim, 'Hasten not to slay him, but ponder the matter and consider the issue to which it may lead; for whoso considereth not the issues [of his actions], fortune is no friend to him.' Then they arose on the morrow and occupied themselves with devising how they should turn away their mother from that man, and she forebode mischief from them, by reason of that which she saw in their eyes of alteration, for that she was keen of wit and crafty. So she took precaution for herself against her children and Selma said to Selim, 'Thou seest that whereinto we have fallen through this woman, and indeed she hath gotten wind of our purpose and knoweth that we have discovered her secret. So, doubtless, she will plot against us the like of that which we plot for her; for indeed up to now she had concealed her affair, and now she will forge lies against us; wherefore, methinks, there is a thing [fore-]written to us, whereof God (extolled be His perfection and exalted be He!) knew in His foreknowledge and wherein He executeth His ordinances.' 'What is that?' asked he, and she said, 'It is that we arise, I and thou, and go forth this night from this land and seek us a land wherein we may live and witness nought of the doings of yonder traitress; for whoso is absent from the eye is absent from the heart, and quoth one of the poets in the following verse:..THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..Reshid (Er) and the Barmecides, i. 189..? ? ? ? ? Like the full moon she shows upon a night of fortune fair, Slender of shape and charming all with her seductive air..Now, as destiny would have it, a certain jeweller of the town had been robbed of ten pearls, like unto those which were with the merchant; so, when he saw the two pearls in the broker's hand, he said to him, 'To whom do these pearls belong?' and the broker answered, 'To yonder man.' [The jeweller looked at the merchant and] seeing him in sorry case and clad in tattered clothes, misdoubted of him and said to him (purposing to surprise him into confession), 'Where are the other eight pearls?' The merchant thought he asked him of those which were in the gown and answered, 'The thieves stole them from me.' When the jeweller heard his reply, he doubted not but that it was he who had taken his good; so he laid hold of him and haling him before the chief of the police, said to him, 'This is the man who stole my pearls: I have found two of them upon him and he confesseth to the other eight.'When Dabdin heard this, he burnt with rage and said to one of his eunuchs, (115) 'Go and slay her in her chamber.' But the eunuch said to him, 'O king, may God prolong thy continuance! Indeed, the killing of her may not be at this time; but do thou bid one of thine eunuchs take her up on a camel and carry her to one of the trackless deserts and cast her down there; so, if she be at fault, God shall cause her to perish, and if she be innocent, He will deliver her, and the king shall be free from sin against her, for that this damsel is dear to thee and thou slewest her father by reason of thy love for her.' Quoth the king, 'By Allah, thou sayst sooth!' Then he bade one of his eunuchs carry her on a camel to one of the far-off deserts and there leave her and go away, and he forbade [him] to prolong her torment. So he took her up and betaking himself with her to the desert, left her there without victual or water and returned, whereupon she made for one of the [sand-]hills and ranging stones before her [in the form of a prayer-niche], stood praying..When the evening evened, the king summoned the vizier and bade him tell the story of the King of Hind and his vizier. So he said, "Harkening and obedience. Know, O king of august lineage, that.Then he re-entered the village and buying the prince a horse, mounted him thereon and they ceased not going, till they came to the frontier of their own country, where there fell robbers upon them by the way and took all that was with them and pinioned them; after which they cast them into a pit hard by the road and went away and left them to die there, and indeed they had cast many folk into that pit and they had died..32. The Mock Khalif cclxxxvi.? ? ? ? ? I hope for present (62) good [and bounty at thy

hand,] For souls of men are still to present (63) good inclined..? ? ? ? ? Fain, fain would I forget thy love. Alack, my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead..? ? ? ? ? The Merciful dyed me with that which I wear Of hues with whose goodliness none may compare..Sindbad the Sailor, The Sixth Voyage of, iii. 203..So he carried her to a place wherein was running water and setting her down on the ground, left her and went away, marvelling at her. After he left her, he found his camels, by her blessing, and when he returned, King Kisra asked him, 'Hast thou found the camels?' ['Yes,' answered he] and acquainted him with the affair of the damsel and set out to him her beauty and grace; whereupon the king's heart clave to her and he mounted with a few men and betook himself to that place, where he found the damsel and was amazed at her, for that he saw her overpassing the description wherewith the camel-driver had described her to him. So he accosted her and said to her, 'I am King Kisra, greatest of the kings. Wilt thou not have me to husband?' Quoth she, 'What wilt thou do with me, O king, and I a woman abandoned in the desert?' And he answered, saying, 'Needs must this be, and if thou wilt not consent to me, I will take up my sojourn here and devote myself to God's service and thine and worship Him with thee.'Full many a man incited me to infidelity, i. 205..Then he arose and going in to his daughter, found her mother with her; so he set out to them the case and Mariyeh said, "O father mine, my wish is subject unto (122) thy commandment and my will ensueth thy will; so whatsoever thou chooseth, I am still obedient unto thee and under thy dominion." Therewithal the King knew that Mariyeh inclined unto El Abbas; so he returned forthright to King El Aziz and said to him, "May God amend the King! Verily, the occasion is accomplished and there is no opposition unto that which thou commandest" Quoth El Aziz, "By God's leave are occasions accomplished. How deemest thou, O King, of fetching El Abbas and drawing up the contract of marriage between Mariyeh and him?" And Ins ben Cais answered, saying, "Thine be it to decide."The old woman received the alms from her and carrying it to Selim, took part thereof herself and with the rest bought him an old shirt, in which she clad him, after she had stripped him of that he had on. Then she threw away the gown she had taken from off him and arising forthright, washed his body of that which was thereon of filth and scented him with somewhat of perfume. Moreover, she bought him chickens and made him broth; so he ate and his life returned to him and he abode with her on the most solaceful of life till the morrow..? ? ? ? ? And eye that knoweth not the sweet of sleep; yet she, who caused My dole, may Fortune's perfidies for aye from her abstain!.107. About Suweid and the Handsome Old Woman cccxxiii.On this wise he abode a space of days, after which he made himself at home in the land and took to himself comrades and got him friends galore, with whom he addressed himself to diversion and good cheer. Moreover, he went a-pleasuring with his friends and their hearts were solaced [by his company] and he entertained them with stories and civilities (161) and diverted them with pleasant verses and told them abundance of histories and anecdotes. Presently, the report of him reached King Jemhour, lord of Cashghar of Hind, and great was his desire [for his company]. So he went in quest of him and Abdallah repaired to his court and going in to him, kissed the earth before him. Jemhour welcomed him and entreated him with kindness and bade commit him to the guest-house, where he abode three days, at the end of which time the king sent [to him] a chamberlain of his chamberlains and let bring him to his presence. When he came before him, he greeted him [with the usual compliment], and the interpreter accosted him, saying, "King Jemhour hath heard of thy report, that thou art a goodly boon-companion and an eloquent story-teller, and he would have thee company with him by night and entertain him with that which thou knowest of anecdotes and pleasant stories and verses." And he made answer with "Harkening and obedience."The draper answered with "Harkening and obedience" and going forth from the deputy's presence, betook himself to his shop and brought out thence [the casket and] somewhat considerable, which he removed to his house. At break of day he arose and going to his shop, broke the lock and cried out and shrieked and called [on God for help,] till the folk assembled about him and all who were in the city were present, whereupon he cried out to them, saying even as the prefect had bidden him; and this was bruited abroad. Then he made for the prefecture and presenting himself before the chief of the police, cried out and complained and made a show of distraction..? ? ? ? ? And when my feet trod earth, "Art slain, that we should fear," Quoth they, "or live, that we may hope again thy sight?".50. El Melik en Nasir and the Three Masters of Police dciii.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."When King Kisra heard this, he redoubled in loveliking for her and affection and said to her, 'Do what thou wilt.' So he let bring a litter and carrying her therein to his dwelling-place, married her and entreated her with the utmost honour. Then he sent a great army to King Dadbin and fetching him and his vizier and the chamberlain, caused bring them before him, unknowing what he purposed with them. Moreover, he caused set up for Arwa a pavilion in the courtyard of his palace and she entered therein and let down the curtain before herself. When the servants had set their seats and they had seated themselves, Arwa raised a corner of the curtain and said, 'O Kardan, rise to thy feet, for it befiteth not that thou sit in the like of this assembly, before this mighty King Kisra.' When the vizier heard these words, his heart quaked and his joints were loosened and of his fear, he rose to his feet. Then said she to him, 'By the virtue of Him who hath made thee stand in this place of standing [up to judgment], and thou abject and humiliated, I conjure thee speak the truth and say what prompted thee to lie against me and cause me go forth from my house and from the hand of my husband and made thee practise thus against a man, (117) a true believer, and slay him. This is no place wherein leasing availeth nor may prevarication be therein.'? ? ? ? ? Quoth thou, "The goodliest of things is patience and its use: Its practice still mankind doth guide to all that's fair and fine."? ? ? ? ? p. The Foxes and the Wolf

dccccxi. After he had slain him, he fell into repentance and mourning and chagrin waxed upon him, and none, who questioned him, would he acquaint with the cause thereof, nor, of his love for his wife, did he tell her of this, and when she asked him of [the cause of] his grief, he answered her not. When the viziers knew of Abou Temam's death, they rejoiced with an exceeding joy and knew that the king's grief arose from regret for him. As for Ilan Shah, he used, after this, to betake himself by night to the sleeping-chamber of the two boys and spy upon them, so he might hear what they said concerning his wife. As he stood one night privily at the door of their chamber, he saw them spread out the gold before them and play with it and heard one of them say, 'Out on us! What doth this gold profit us? For that we cannot buy aught therewith neither spend it upon ourselves. Nay, but we have sinned against Abou Temam and done him to death unjustly.' And the other answered, 'Had we known that the king would presently kill him, we had not done what we did.' Meanwhile, news came to his wife that her husband had taken service with King Such-an-one; so she arose and taking her two sons, (for she had given birth to twin boys in his absence,) set out for those parts. As fate would have it, they happened upon an island and her husband came thither that very night in the ship. [When the woman heard of the coming of the ship], she said to her children, 'This ship cometh from the country where your father is; so go ye to the sea-shore, that ye may enquire of him.' So they repaired to the sea-shore and [going up into the ship], fell to playing about it and occupied themselves with their play till the evening. . . . In her revolving scheme, to bitter sweetness still Succeeds and things become straight, after crookedness. [So he fared on towards them] and when he drew near unto them, he knew them and they knew him; whereupon they lighted down from their horses and saluting him, gave him joy of his safety and the folk flocked to him. When he came to his father, they embraced and greeted each other a long time, whilst neither of them availed unto speech, for the greatness of that which betided them of joy in reunion. Then El Abbas bade the folk mount; so they mounted and his mamelukes surrounded him and they entered Baghdad on the most magnificent wise and in the highest worship and glory. . . . Of spies, "How long, O scoffer, wilt mock at my despair, As 'twere God had created nought else whereat to jeer?". . . . STORY OF THE FOUL-FAVOURED MAN AND HIS FAIR WIFE. . . . Malice, Of Envy and, i. 125. . . . By Allah, but that I trusted that I should meet you again, ii. 266. . . . My secret is disclosed, the which I strove to hide; Of thee and of thy love enough have I abeyed. . . . When Aamir heard his lord's verses, he knew that he was a slave of love [and that she of whom he was enamoured abode] in Baghdad. Then they fared on night and day, traversing plains and stony wastes, till they came in sight of Baghdad and lighted down in its suburbs (66) and lay the night there. When they arose in the morning, they removed to the bank of the Tigris and there they encamped and sojourned three days. . . . When Er Reshid heard this, he was sore chagrined and waxed exceeding wroth and said, "Shall this happen in a city wherein I am?" And the Hashimi vein (42) started out between his eyes. Then he bade fetch Jaafer, and when he came before him, he acquainted him with the matter and said to him, "Shall this come to pass in my city and I have no news of it?" Then he bade Jaafer fetch all whom the young Damascene had named [as having maltreated him], and when they came, he let smite off their heads. Moreover, he summoned him whom they called Ahmed and who had been the means of the young man's deliverance a first time and a second, and thanked him and showed him favour and bestowed on him a sumptuous dress of honour and invested him with the governance over his city. (43). When the king heard the vizier's story, it pleased him and he bade him go to his house. . . . When the damsel heard these verses, she wept till her clothes were drenched and drew near the old woman, who said to her, 'Knowest thou such an one?' And wept and said, 'He is my lord. Whence knowest thou him?' 'O my lady,' answered the old woman, 'sawst thou not the madman who came hither yesterday with the old woman? He was thy lord. But this is no time for talk. When it is night, get thee to the top of the palace [and wait] on the roof till thy lord come to thee and contrive for thy deliverance.' Then she gave her what she would of perfumes and returning to the chamberlain, acquainted him with that which had passed, and he told the youth. . . . When the Khalif returned from the chase, he betook himself to Tuhfeh's pavilion and bringing out the key, opened the door and went in to her. She rose to receive him and kissed his hand, and he took her to his breast and seated her on his knee. Then food was brought to them and they ate and washed their hands; after which she took the lute and sang, till Er Reshid was moved to sleep. When she was ware of this, she left singing and told him her adventure with the Lady Zubeideh, saying, 'O Commander of the Faithful, I would have thee do me a favour and heal my heart and accept my intercession and reject not my word, but go forthright to the Lady Zubeideh's lodging.' Now this talk befell after he had stripped himself naked and she also had put off her clothes; and he said, 'Thou shouldst have named this before we stripped ourselves naked.' But she answered, saying, 'O Commander of the Faithful, I did this not but in accordance with the saying of the poet in the following verses: . . . . How many a mirth-exciting joy amid The raiment of ill chances lies in wait! . . . . Story of King Ibrahim and His Son. . . . . ab. Story of the King's Son and the Ogress xv. . . . . a. The First Calender's Story xxxix. On the fourth day, all the troops and the people of the realm assembled together to the [supposed] king and standing at his gate, craved leave to enter. Selma bade admit them; so they entered and paid her the service of the kingship and gave her joy of her brother's safe return. She bade them do suit and service to Selim, and they consented and paid him homage; after which they kept silence awhile, so they might hear what the king should command. Then said Selma, 'Harkye, all ye soldiers and subjects, ye know that ye enforced me to [accept] the kingship and besought me thereof and I consented unto your wishes concerning my investment [with the royal dignity]; and I did this [against my will]; for know that I am a woman and that I disguised myself and donned man's apparel, so haply my case might be hidden, whenas I lost my brother. But now, behold, God hath reunited me with my brother, and it is no longer lawful to me that I be king and bear rule over the people, and I a woman; for that there is no governance for women, whenas men are present. Wherefore, if it like you, do ye set my brother on the throne of the kingdom, for this is he; and I will busy myself with the worship of God the Most High and thanksgiving [to

Him] for my reunion with my brother. Or, if it like you, take your kingship and invest therewith whom ye will.'????????? ef. Story of the Barber's Sixth Brother clviii. Merry Jest of a Thief, A, ii. 186.. Sharper, Story of the Old, ii. 187..????? Rail not at the vicissitudes of Fate, For Fortune still spites those who her berate..????? Our loves are joined and cruelty at last is done away; Ay, and the cup of love-delight 'twixt us doth circulate..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." There abode once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, the Khalif Haroun er Reshid, and he had boon-companions and story-tellers, to entertain him by night Among his boon-companions was a man called Abdallah ben Nan, who was high in favour with him and dear unto him, so that he was not forgetful of him a single hour. Now it befell, by the ordinance of destiny, that it became manifest to Abdallah that he was grown of little account with the Khalif and that he paid no heed unto him; nor, if he absented himself, did he enquire concerning him, as had been his wont. This was grievous to Abdallah and he said in himself, "Verily, the heart of the Commander of the Faithful and his fashions are changed towards me and nevermore shall I get of him that cordiality wherewith he was wont to entreat me." And this was distressful to him and concern waxed upon him, so that he recited the following verses:????? How many a victim of the pangs of love-liking hath died! Tired is my patience, but of blame my censors never tire..Now the treasures aforesaid had been in the viziers' hand, so they might do with them what they would, and when they came under the youth's hand, that of the viziers was straitened from them, and the youth became dearer to the king than a son and he could not brook to be separated from him. When the viziers saw this, they were jealous of him and envied him and cast about for a device against him whereby they might oust him from the king's favour, but found no opportunity. At last, when came the destined hour, (101) it chanced that the youth one day drank wine and became drunken and wandered from his wits; so he fell to going round about within the palace of the king and fate led him to the lodging of the women, in which there was a little sleeping-chamber, where the king lay with his wife. Thither came the youth and entering the chamber, found there a couch spread, to wit, a sleeping place, and a candle burning. So he cast himself on the couch, marvelling at the paintings that were in the chamber, and slept and slumbered heavily till eventide, when there came a slave-girl, bringing with her all the dessert, eatables and drinkables, that she was wont to make ready for the king and his wife, and seeing the youth lying on his back, (and none knowing of his case and he in his drunkenness unknowing where he was,) thought that he was the king asleep on his bed; so she set the censuring-vessel and laid the essences by the couch, then shut the door and went away..So the sharper took the two thousand dinars and made off; and when he was gone, the merchant said to his friend, the [self-styled] man of wit and intelligence, 'Harkye, such an one! Thou and I are like unto the hawk and the locust.' 'What was their case?' asked the other; and the merchant said, 'His love he'd have hid, but his tears denounced him to the spy, iii. 42.69. The Water-Carrier and the Goldsmith's Wife dcliv.????? Sore, sore doth rigour me beset, its onslaughts bring me near Unto the straitness of the grave, ere in the shroud I'm dight.

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