

## **SERVATIONS MADE AT WASHINGTON UNDER ORDERS OF THE HON SECRETARY**

Tuhfeh arose and kissed the earth and the queen thanked her for this and bade her sit. So she sat down and the queen called for food; whereupon they brought a table of gold, inlaid with pearls and jacinths and jewels and spread with various kinds of birds and meats of divers hues, and the queen said, 'O Tuhfeh, in the name of God, let us eat bread and salt together, thou and I.' So Tuhfeh came forward and ate of those meats and tasted somewhat the like whereof she had never eaten, no, nor aught more delicious than it, what while the slave-girls stood compassing about the table and she sat conversing and laughing with the queen. Then said the latter, 'O my sister, a slave-girl told me of thee that thou saidst, "How loathly is yonder genie Meimoun! There is no eating [in his presence]."' (227) 'By Allah, O my lady,' answered Tuhfeh, 'I cannot brook the sight of him, (228) and indeed I am fearful of him.' When the queen heard this, she laughed, till she fell backward, and said, 'O my sister, by the virtue of the inscription upon the seal-ring of Solomon, prophet of God, I am queen over all the Jinn, and none dare so much as look on thee a glance of the eye.' And Tuhfeh kissed her hand. Then the tables were removed and they sat talking..May the place of my session ne'er lack thee! Oh, why, iii.

118.Lavish of House and Victual to one whom he knew not, The Man who was, i. 293..ER RESHID AND THE BARMECIDES. (152).6. Story of the Hunchback xxv.???? All charms, indeed, thou dost comprise; so who shall vie with thee And who shall blame me if for love of such a fair I'm sped?.88. The Mad Lover dclxxiv.End of Volume I..With this the king bade the vizier go away to his lodging, and when he arose in the morning, he abode his day in his house..162. Aboukir the Dyer and Abousir the Barber dccccxxx.???? a. Story of the Physician Douban xi.103. The Loves of Abou Isa and Curret el Ain ccccxiv.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..???? A moon is my love, in a robe of loveliness proudly arrayed, And the splendours of new-broken day from his cheeks and his forehead shine clear..Then said the king, "How long wilt thou beguile us with thy prate, O youth? But now the hour of thy slaughter is come." And he bade crucify him upon the gibbet. [So they carried him to the place of execution] and were about to hoist him up [upon the cross,] when, behold, the captain of the thieves, who had found him and reared him, (141) came up at that moment and asked what was that assembly and [the cause of] the crowds gathered there. They told him that a servant of the king had committed a great crime and that he was about to put him to death. So the captain of the thieves pressed forward and looking upon the prisoner, knew him, whereupon he went up to him and embraced him and clipped him and fell to kissing him upon his mouth. Then said he, "This is a boy whom I found under such a mountain, wrapped in a gown of brocade, and I reared him and he fell to stopping the way with us. One day, we set upon a caravan, but they put us to flight and wounded some of us and took the boy and went their way. From that day to this I have gone round about the lands in quest of him, but have not lighted on news of him [till now,] and this is he..".Lewdness, The Pious Woman accused of, ii. 5..So Abdulmelik went away to his house, whither he found that the money had foregone him, and on the morrow Jaafer presented himself before the Khalif and acquainted him with what had passed and that he had appointed Abdulmelik's son governor of Egypt and had promised him his daughter in marriage. Er Reshid approved of this and confirmed the appointment and the marriage. [Then he sent for the young man] and he went not forth of the palace of the Khalif till he wrote him the patent [of investiture with the government] of Egypt; and he let bring the Cadis and the witnesses and drew up the contract of marriage..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 whenas 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..'.Presently, his friends and acquaintances among the merchants and people of the market began to come up to him, by ones and twos, to give him joy, and said to him, laughing, "God's blessing on thee! Where an the sweetmeats? Where is the coffee? (262) It would seem thou hast forgotten us; surely, the charms of the bride have disordered thy reason and taken thy wit, God help thee! Well, well; we give thee joy, we give thee joy." And they made mock of him, whilst he gave them no answer and was like to tear his clothes and weep for vexation. Then they went away from him, and when it was the hour of noon, up came his mistress, trailing her skirts and swaying in her gait, as she were a cassia-branch in a garden. She was yet more richly dressed and adorned and more bewitching (263) in her symmetry and grace than on the previous

day, so that she made the passers stop and stand in ranks to look on her..Fair fall the maid whose loosened locks her cheeks do overcloud! iii. 191..? ? ? ? Come, then, companions mine, rejoice with me and say, "All hail to thee, O friend, and welcome fair and fain!".When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and carried it to El Abbas. He broke it open and read it and apprehended its purport; then took inkhorn and paper and wrote the following verses: ? ? ? ? ? And I to you swore that a lover I was; God forbid that with treason mine oath I ensue! ? ? ? ? ? Lo under my command the land of Yemen is And trenchant is my sword against the foe in fight..Dethroned King whose Kingdom and Good were restored to him, The, i. 285..73. Mohammed el Amin and Jaafer ben el Hadi dclvii.The Eighteenth Night of the Month..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.' ? ? ? ? ? O thou that blamest me for my heart and railest at my ill, Hadst them but tasted my spirit's grief, thou wouldst excuse me still..When she had made an end of her song, she wept sore, till presently sleep overcame her and she slept..25. The City of Brass cccclxxxvii.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 king marvelled, he and his company, and praised God the Most High for that he had come thither; after which he turned to the eunuch and said to him, 'What is this youth thou hast with thee?' 'O king,' answered he, 'this is the son of a nurse who belonged to us and we left him little. I saw him to-day and his mother said to me, 'Take him with thee.' So I brought him with me, that he might be a servant to the king, for that he is an adroit and quickwitted youth.' Then the king fared on, he and his company, and the eunuch and the youth with them, what while he questioned the former of Belehwan and his dealing with his subjects, and he answered, saying, 'As thy head liveth, O king, the folk with him are in sore straits and not one of them desireth to look on him, gentle or simple.' ? ? ? ? ? I shut myself up with my love; no spy betwixt us was; We feared no enemies' despite, no envious neighbour's hate..When the evening evened, the king withdrew to his privy sitting-chamber and bade fetch the vizier. When he presented himself before him, he said to him, "Tell me the story of the wealthy man who married his daughter to the poor old man." "It is well," answered the vizier. "Know, O puissant king, that. ? ? ? ? ? Still, as my transports wax, grows restlessness on me And woes have ta'en the place of love-delight denied..112. Aboulhusn and his Slave-girl Taweddud cccccxxvi.50. El Melik en Nasir and the Three Masters of Police dciiii.So saying, he went away, whilst Mesrou entered and taking up Aboulhusn, shut the door after him, and followed his master, till he reached the palace, what while the night drew to an end and the cocks cried out, and set him down before the Commander of the Faithful, who laughed at him. Then he sent for Jaafer the Barmecide and when he came before him, he said to him, "Note this young man and when thou seest him to-morrow seated in my place of estate and on the throne of my Khalifate and clad in my habit, stand thou in attendance upon him and enjoin the Amirs and grandees and the people of my household and the officers of my realm to do the like and obey him in that which he shall command them; and thou, if he bespeak thee of anything, do it and hearken unto him and gainsay him not in aught in this coming day." Jaafer answered with, "Hearkening and obedience," (17) and withdrew, whilst the Khalif went in to the women of the palace, who came to him, and he said to them, "Whenas yonder sleeper awaketh to-morrow from his sleep, kiss ye the earth before him and make obeisance to him and come round about him and clothe him in the [royal] habit and do him the service of the Khalifate and deny not aught of his estate, but say to him, 'Thou art the Khalif.'" Then he taught them what they should say to him and how they should do with him and withdrawing to a privy place, let down a curtain before himself and slept..When those who were present heard this, they kissed the earth before him and offered up prayers for him and for the damsel Shehrzad, and the vizier thanked her. Then Shehriyar made an end of the session in all weal, whereupon the folk dispersed to their dwelling-places and the news was bruited abroad that the king purposed to marry the vizier's daughter Shehrzad. Then he proceeded to make ready the wedding gear, and [when he had made an end of his preparations], he sent after his brother King Shahzeman, who came, and King Shehriyar went forth to meet him with the troops. Moreover, they decorated the city after the goodliest fashion and diffused perfumes [from the

censing-vessels] and [burnt] aloes-wood and other perfumes in all the markets and thoroughfares and rubbed themselves with saffron, what while the drums beat and the flutes and hautboys sounded and it was a notable day..169. Marouf the Cobbler and his Wife Fatimeh dccccclxxxix-Mi.153. Julnar of the Sea and her Son King Bedr Basim of Persia iccxxxviii.ABDALLAH BEN NAFI AND THE KING'S SON OF CASHGHAR. (157).? ? ? ? Ah, then will I begin on you with chiding than the breeze More soft, ay pleasanter than clear cold water and more sweet.[Aforetime] I journeyed in [many] lands and climes and towns and visited the great cities and traversed the ways and [exposed myself to] dangers and hardships. Towards the last of my life, I entered a city [of the cities of China], (155) wherein was a king of the Chosroes and the Tubbas (156) and the Caesars. (157) Now that city had been peopled with its inhabitants by means of justice and equitable dealing; but its [then] king was a tyrant, who despoiled souls and [did away] lives; there was no wanning oneself at his fire, (158) for that indeed he oppressed the true believers and wasted the lands. Now he had a younger brother, who was [king] in Samarcand of the Persians, and the two kings abode a while of time, each in his own city and place, till they yearned unto each other and the elder king despatched his vizier in quest of his younger brother..Your water I'll leave without drinking, for there, i. 210..? ? ? ? e. The Niggard and the Loaves of Bread dlxxx.? ? ? ? g. The Crows and the Hawk dccccvi."There was once a king named Bihkerd aed he had wealth galore and many troops; but his deeds were evil and he would punish for a slight offence and never forgave. He went forth one day to hunt and one of his servants shot an arrow, which lit on the king's ear and cut it off. Quoth Bihkerd, 'Who shot that arrow?' So the guards brought him in haste the offender, whose name was Yetrou, and he of his fear fell down on the ground in a swoon. Then said the king, 'Put him to death;' but Yetrou said, 'O King, this that hath befallen was not of my choice nor of my knowledge; so do thou pardon me, in the hour of thy power over me, for that clemency is of the goodliest of things and belike it shall be [in this world] a provision and a good work [for which thou shall be requited] one of these days, and a treasure [laid up to thine account] with God in the world to come. Pardon me, therefore, and fend off evil from me, so shall God fend off from thee evil the like thereof.' When the king heard this, it pleased him and he pardoned the servant, albeit he had never before pardoned any..67. The Khalif El Hakim and the Merchant dcliii.When the king heard this, he bowed [his head] in amazement and perplexity and sinking into a seat, clutched at his beard and shook it, till he came nigh to pluck it out. Then he arose forthright and laid hands on the youth and clapped him in prison. Moreover, he took the eunuch also and cast them both into an underground dungeon in his house, after which he went in to Shah Khatoun and said to her, 'Thou hast done well, by Allah, O daughter of nobles, O thou whom kings sought in marriage, for the excellence of thy repute and the goodliness of the reports of thee! How fair is thy semblance! May God curse her whose inward is the contrary of her outward, after the likeness of thy base favour, whose outward is comely and its inward foul, fair face and foul deeds! Verily, I mean to make of thee and of yonder good-for-nought an example among the folk, for that thou sentest not thine eunuch but of intent on his account, so that he took him and brought him into my house and thou hast trampled my head with him; and this is none other than exceeding hardihood; but thou shall see what I will do with you.'?STORY OF THE CREDULOUS HUSBAND.Then Ishac went forth of the barrack and overtook Er Reshid [who had foregone him]; and they walked till they came to their [landing-]place, where they embarked in the boat and fared on to Theghr el Khanekah. (177) As for the slave-dealer, he sent the damsel to the house of Ishac en Nedim, whose slave-girls took her and carried her to the bath. Then each damsel gave her somewhat of her apparel and they decked her with earrings and bracelets, so that she redoubled in beauty and became as she were the moon on the night of its full. When Ishac returned home from the Khalifs palace, Tuhfeh rose to him and kissed his hand; and he saw that which the slave-girls had done with her and thanked them therefor and said to them, 'Let her be in the house of instruction and bring her instruments of music, and if she be apt unto singing, teach her; and may God the Most High vouchsafe her health and weal!' So there passed over her three months, what while she abode with him in the house of instruction, and they brought her the instruments of music. Moreover, as time went on, she was vouchsafed health and soundness and her beauty waxed many times greater than before and her pallor was changed to white and red, so that she became a ravishment to all who looked on her..The eunuch fell a-weeping in the pit and the youth said to him, 'What is this weeping and what shall it profit here?' Quoth the eunuch, 'I weep not for fear of death, but of pity for thee and the sorriness of thy case and because of thy mother's heart and for that which thou hast suffered of horrors and that thy death should be this abject death, after the endurance of all manner stresses.' But the youth said, 'That which hath betided me was forewrit to me and that which is written none hath power to efface; and if my term be advanced, none may avail to defer it.' (136) Then they passed that night and the following day and the next night and the next day [in the pit], till they were weak with hunger and came near upon death and could but groan feebly..My fortitude fails, my endeavour is vain, ii. 95..Endowed with amorous grace past any else am I, ii 253..When he had made an end of his speech, his wife came forward forthright and told her story, from first to last, how her mother bought him from the cook's partner and the people of the kingdom came under his rule; nor did she leave telling till she came, in her story, to that city [and acquainted the queen with the manner of her falling in with her lost husband]. When she had made an end of her story, the cook exclaimed, 'Alack, what impudent liars there be! By Allah, O king, this woman lieth against me, for this youth is my rearing (75) and he was born of one of my slave-girls. He fled from me and I found him again..When Er Reshid drew near the door of the chamber, he heard the sound of the lute and Tuhfeh's voice singing; whereat he could not restrain his reason and was like to swoon away for excess of joy. Then he pulled out the key, but could not bring his hand to open the door. However, after awhile, he took heart and applying himself, opened the door and entered, saying, 'Methinks this is none other than a dream or an illusion of sleep.' When Tuhfeh saw him, she rose and coming to meet him, strained him to her bosom; and he cried out with a cry, wherein his soul was like to depart, and fell down in a swoon. She strained him to her bosom and sprinkled

on him rose-water, mingled with musk, and washed his face, till he came to himself, as he were a drunken man, for the excess of his joy in Tuhfeh's return to him, after he had despaired of her..Now he feared [to return to the pot then and there], lest the idiot should follow him to the place and find nothing and so his plan be marred. So he said to him, 'O Ajlan, (265) I would have thee come to my lodging and eat bread with me." So the idiot went with him to his lodging and he seated him there and going to the market, sold somewhat of his clothes and pawned somewhat from his house and bought dainty food. Then he betook himself to the ruin and replacing the money in the pot, buried it again; after which he returned to his lodging and gave the idiot to eat and drink, and they went out together. The sharper went away and hid himself, lest the idiot should see him, whilst the latter repaired to his hiding- place and took the pot. A fair one, to idolaters if she herself should show, iii. 10. The prefect released the man and gave him back all that the thieves had taken from him; and he laid hands on the woman and the rest and took forth of the house treasures galore. Amongst the rest, they found the money-bag of the Turcoman sheep-merchant. The thieves they nailed up incontinent against the wall of the house, whilst, as for the woman, they wrapped her in one of her veils and nailing her [to a board, set her] upon a camel and went round about the town with her. Thus God razed their dwelling-places and did away from me that which I feared. All this befell, whilst I looked on, and I saw not my friend who had saved me from them the first time, whereat I marvelled to the utterest of marvel. However, some days afterward, he came up to me, and indeed he had renounced (130) [the world] and donned a fakir's habit; and he saluted me and went away..? ? ? ? ? Forbear thy verse-making, O thou that harbourest in the camp, Lest to the gleemen thou become a name of wonderment..Daughter of the Poor Old Man, The Rich Man who married his Fair, i. 247..47. El Melik en Nasir and the three Masters of Police cccxliii.Semmak (Ibn es) and Er Reshid, i. 195..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 aforesaid. 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."? ? ? ? ? You swore you'd be faithful to us and our love, And true to your oath and your troth-plight were you;? ? ? ? ? I am content, for him I love, to all abide; So, who will, let him blame, and who will, let him chide..Now Ilmeddin Senjer was at that time Master of Police and he was a man of experience, well versed in affairs: so the king sent for him and when he came before him, he discovered to him that which was in his mind. Quoth Ilmeddin Senjer, 'I will do my endeavour for that which our lord the Sultan seeketh.' Then he arose and returning to his house, summoned the captains of the watch and the lieutenants of police and said to them, 'Know that I purpose to marry my son and make him a bride-feast, and it is my wish that ye assemble, all of you, in one place. I also will be present, I and my company, and do ye relate that which ye have heard of extraordinary occurrences and that which hath betided you of experiences.' And the captains and sergeants and agents of police made answer to him, saying, 'It is well: in the name of God! We will cause thee see all this with thine eyes and hear it with thine ears.' Then the master of police arose and going up to El Melik ez Zahir, informed him that the assembly would take place on such a day at his house; and the Sultan said, 'It is well,' and gave him somewhat of money for his expenses..? ? ? ? ? a. The Lackpenny and the Cook cclxxiii.On this wise, O King Shah Bekht," continued the vizier, "is the issue of eagerness for [the goods of] the world and covetise of that which our knowledge embraceth not; indeed, [whoso doth thus] shall perish and repent Nor, O king of the age, (added he) is this story more extraordinary than that of the sharper and the merchants."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."When Bekhtzeman heard this, he awoke from his heedlessness and said, 'Extolled be the perfection of God the Great! O king, this is my case and my story, nothing added and nought diminished, for I am King Bekhtzeman and all this happened to me; wherefore I will seek the gate of God[<sup>s</sup> mercy] and repent unto Him.' So he went forth to one of the mountains and there worshipped God awhile, till one night, as he slept, one appeared to him in a dream and said to him, 'O Bekhtzeman, God accepteth thy repentance and openeth on thee [the gate of succour] and will further thee against thine enemy.' When he was certified of this in the dream, he arose and turned back, intending for his own city; and when he drew near thereunto, he saw a company of the king's retainers, who said to him, 'Whence art thou? We see that thou art a stranger and fear for thee from this

king, for that every stranger who enters this city, he destroys him, of his fear of King Bekhtzeman.' Quoth Bekhtzeman, 'None shall hurt him nor advantage him save God the Most High.' And they answered, saying, 'Indeed, he hath a vast army and his heart is fortified in the multitude of his troops.' k. The Blind Man and the Cripple dcxvi. It is told of Jaafer ben Yehya the Barmecide that he sat down one day to drink and being minded to be private (with his friends), sent for his boon-companions, in whom he delighted, and charged the chamberlain (145) that he should suffer none of the creatures of God the Most High to enter, save a man of his boon-companions, by name Abdulmelik ben Salih, (146) who was behindhand with them. Then they donned coloured clothes, (147) for that it was their wont, whenas they sat in the wine-chamber, to don raiment of red and yellow and green silk, and sat down to drink, and the cups went round and the lutes pulsed..92. El Amin and his Uncle Ibrahim ben el Mehdi dclxxxii. Then he sat down again upon the throne of his kingship, whilst the vizier stood before him, and they returned to their former estate, but they had nought of the [goods of the world]. So the king said to his vizier, 'How shall we avail to abide in this city, and we in this state of poverty?' And he answered, 'Be at thine ease and have no concern.' Then he singled out one of the soldiers (255) and said to him, 'Send us thy service (256) for the year.' Now there were in the city fifty thousand subjects (257) and in the hamlets and villages a like number; and the vizier sent to each of these, saying, 'Let each of you get an egg and lay it under a hen.' So they did this and it was neither burden nor grievance to them.. There was once, of old days and in bygone ages and times, a king of the kings of the Persians, who was passionately addicted to the love of women. His courtiers bespoke him of the wife of a chamberlain of his chamberlains, for that she was endowed with beauty and loveliness and perfection, and this prompted him to go in to her. When she saw him, she knew him and said to him, 'What prompteth the king unto this that he doth?' And he answered, saying, 'Verily, I yearn after thee with an exceeding yearning and needs must I enjoy thy favours.' And he gave her of wealth that after the like whereof women hanker; but she said, 'I cannot do that whereof the king speaketh, for fear of my husband.' And she refused herself to him with the most rigorous of refusals and would not do his desire. So the king went out, full of wrath, and forgot his girdle in the place.. Awake, Asleep and, i. 5.. Ay, ne'er will I leave to drink of wine, what while the night on me Darkens, till drowsiness bow down my head upon my bowl.. The Sixth Day. O thou with love of whom I'm smitten, yet content, I prithee come to me and hasten to my side.. There was once, in the land of Fars, (15) a man who took to wife a woman higher than himself in rank and nobler of lineage, but she had no guardian to preserve her from want. It misliked her to marry one who was beneath her; nevertheless, she married him, because of need, and took of him a bond in writing to the effect that he would still be under her commandment and forbiddance and would nowise gainsay her in word or deed. Now the man was a weaver and he bound himself in writing to pay his wife ten thousand dirhems, [in case he should make default in the condition aforesaid].. Alack, my grief! Thou wast, indeed, grown absent from my view, Yet art the apple of mine eye nor couldst from me divide.. To God of all the woes I've borne I plain me, for I pine For longing and lament, and Him for solace I entreat.. Saying, "Thy fill of union take; no spy is there on us, Whom we should fear, nor yet reproach our gladness may abate..". Assemble, ye people of passion, I pray, iii. 31.. But if my wealth abound, of all I'm held in amity..128. The Ferryman of the Nile and the Hermit ccclxxix. When his sister Selma heard what he said, she could no longer contain herself, but cast herself upon him and discovered to him her case. When he knew her, he threw himself upon her [and lay without life] awhile; after which he came to himself and said, 'Praised be God, the Bountiful, the Beneficent!' Then they complained to each other of that which they had suffered for the anguish of separation, whilst Selim's wife abode wondered at this and Selma's patience and constancy pleased her. So she saluted her and thanked her for her fashion, saying, 'By Allah, O my lady, all that we are in of gladness is of thy blessing alone; so praised be God who hath vouchsafed us thy sight!' Then they abode all three in joy and happiness and delight three days, sequestered from the folk; and it was bruited abroad in the city that the king had found his brother, who was lost years ago.. Now the king had a brother, whom he had imprisoned in that pit of old time, and he had died [there]; but the folk of the realm thought that he was alive, and when his [supposed] imprisonment grew long, the king's officers used to talk of this and of the tyranny of the king, and the report spread abroad that the king was a tyrant, wherefore they fell upon him one day and slew him. Then they sought the well and brought out Abou Sabir therefrom, deeming him the king's brother, for that he was the nearest of folk to him [in favour] and the likest, and he had been long in the prison. So they doubted not but that he was the prince in question and said to him, 'Reign thou in thy brother's room, for we have slain him and thou art king in his stead.' But Abou Sabir was silent and spoke not a word; and he knew that this was the issue of his patience. Then he arose and sitting down on the king's throne, donned the royal raiment and discovered justice and equity and the affairs [of the realm] prospered [in his hand]; wherefore the folk obeyed him and the people inclined to him and many were his troops.. 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.. 'Twas not of wine that I had drunk; her mouth's sweet honeyed dews It was intoxicated me with bliss and ravishment.. When the king heard this story, he deemed it pleasant and said, "This story is near unto that which I know and meseemeth I should do well to have patience and hasten not to slay my vizier, so I may get of him the story of the king and his son." Then he gave the vizier leave to go away to his own house; so he thanked him and abode in his house all that day.. The woman who used to act as decoy for them once caught them a woman from a bride-feast, under pretence that she had a wedding toward in her own house, and appointed her for a day, whereon she should come to her. When the appointed day arrived, the woman presented herself and the other carried her into the house by a door, avouching that it was a privy door. When she entered [the saloon], she saw men and champions (131) [and knew that she had fallen into a trap]; so she looked at them and said, "Harkye, lads! (132) I am a woman and there is no glory in my slaughter, nor have ye any feud of

blood-revenge against me, wherefore ye should pursue me; and that which is upon me of [trinkets and apparel] ye are free to take." Quoth they, "We fear thy denunciation." But she answered, saying, "I will abide with you, neither coming in nor going out." And they said, "We grant thee thy life." Presently, in came the draper, at the hour of evening prayer, and sitting down in the place where the old woman had prayed, looked about him and espied the turban. He knew it [for that which he had that day sold to the young man] and misdoubted of the case, wherefore anger appeared in his face and he was wroth with his wife and reviled her and abode his day and his night, without speaking to her, what while she knew not the cause of his anger. Then she looked and seeing the turban-cloth before him and noting the traces of burning thereon, understood that his anger was on account of this and concluded that he was wroth because it was burnt. . . . p. The Idiot and the Sharper dccccv. Sindbad the Sailor and Hindbad the Porter. . . . The earth is my birth-place, indeed; but my place Of abidance is still in the cheeks of the fair. It chanced one day that he fell in upon a company of folk and they overcame him by dint of numbers and taking him prisoner, pinioned him and carried him to the lord of that country. The latter saw his fashion and grace and misdoubting of him, said, 'This is no robber's favour. Tell me truly, O youth, who thou art.' Bihzad thought shame to acquaint him with his condition and chose rather death for himself; so he answered, 'I am nought but a thief and a bandit.' Quoth the king, 'It behoveth us not to act hastily in the matter of this youth, but that we look into his affair, for that haste still engendereth repentance.' So he imprisoned him in his palace and assigned him one who should serve him. . . . THE SEVENTH OFFICER'S STORY. . . . To return to his sister Selma. She awaited him till the last of the day, but he came not; and she awaited him a second day and a third and a fourth, yet there came no news of him, wherefore she wept and beat with her hands on her breast and bethought her of her affair and her strangerhood and her brother's absence; and she recited the following verses: When El Muradi heard of his release, he betook himself to the chief of the police and said to him, "O our lord, we are not assured from yonder youth, [the Damascene], for that he hath been released from prison and we fear lest he complain of us." Quoth the prefect, "How shall we do?" And El Muradi answered, saying, "I will cast him into a calamity for thee." Then he ceased not to follow the young Damascene from place to place till he came up with him in a strait place and a by-street without an issue; whereupon he accosted him and putting a rope about his neck, cried out, saying, "A thief!" The folk flocked to him from all sides and fell to beating and reviling Nouredin, whilst he cried out for succour, but none succoured him, and El Muradi still said to him, "But yesterday the Commander of the Faithful released thee and to-day thou stealest!" So the hearts of the folk were hardened against him and El Muradi carried him to the master of police, who bade cut off his hand. . . . So he opened to me and I went out and had not gone far from the house when I met a woman, who said to me, "Methinks a long life was fore-ordained to thee; else hadst thou not come forth of yonder house." "How so?" asked I, and she answered, "Ask thy friend [such an one, naming thee,] "and he will acquaint thee with strange things." So, God on thee, O my friend, tell me what befell thee of wonders and rarities, for I have told thee what befell me.' 'O my brother,' answered I, 'I am bound by a solemn oath.' And he said, 'O my friend, break thine oath and tell me.' Quoth I, 'Indeed, I fear the issue of this.' [But he importuned me] till I told him all, whereat he marvelled. Then I went away from him and abode a long while, [without farther news]. . . . . Whenas the fire of passion flamed in my breast, with tears, Upon the day of wailing, to quench it I was fain. . . . 28. Hatim Tai; his Generosity after Death dxxxi. So she arose and tearing her clothes, went in to the king, in the presence of the viziers, and cast herself upon him, saying, "O king, falleth my shame not upon thee and fearest thou not reproach? Indeed, this is not of the behoof of kings that their jealousy over their women should be thus [laggard]. Thou art heedless and all the folk of the realm prate of thee, men and women. So either slay him, that the talk may be cut off, or slay me, if thy soul will not consent to his slaughter." Thereupon the king's wrath waxed hot and he said to her, "I have no pleasure in his continuance [on life] and needs must I slay him this day. So return to thy house and comfort thy heart." [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. . . . Unjust King and the Tither, The, i. 272. When the vizier was ware that she was Arwa and heard her speech, he knew that it behoved him not to lie and that nought would avail him but truth-speaking; so he bowed [his head] to the ground and wept and said, 'Whoso doth evil, needs must he abide it, though his day be prolonged. By Allah, I am he who hath sinned and transgressed, and nought prompted me unto this but fear and overmastering desire and the affliction written upon my forehead; (118) and indeed this woman is pure and chaste and free from all fault.' When King Dadbin heard this, he buffeted his face and said to his vizier, 'God slay thee! It is thou that hast parted me and my wife and wronged me!' But Kisra the king said to him, 'God shall surely slay thee, for that thou hastenedst and lookedst not into thine affair and knewest not the guilty from the guiltless. Hadst thou wrought deliberately, the false had been made manifest to thee from the true; so where was thy judgment and thy sight?' . . . . ? ? ? ? ? a. The Merchant and the Two Sharpers clii. Then he wrote a letter to King Azadbekht, saying to him, "I am a servant of thy servants and a slave of thy slaves and my daughter is a handmaid at thy service, and may God the Most High prolong thy days and appoint thy times [to be] in delight and contentment! Indeed, I still went girded of the waist in thy service and in caring for the preservation of thy dominion and warding off thine enemies from thee; but now I abound yet more than before in zeal and watchfulness, for that I have taken this to charge upon myself, since my daughter is become thy wife." And he despatched a messenger to the king with the letter and a present. . . . Her eye is sharper than a sword; the soul with ecstasy It takes and longing leaves behind, that nothing may assain. . . . When it was eventide, the king summoned the vizier and bade him

tell the [promised] story, "Hearkening and obedience," answered he. "Know, O king, that.<sup>43</sup> Ibn es Semmak and Er Reshid dlxviii.N.B.--The Roman numerals denote the volume, the Arabic the page.I was one day abroad on an occasion with certain of my comrades, and as we went along, we fell in with a company of women, as they were moons, and among them one, the tallest and handsomest of them. When I saw her and she saw me, she tarried behind her companions and waited for me, till I came up to her and bespoke her. Quoth she, "O my lord, (God favour thee!) I saw thee prolong thy looking on me and imagined that thou knewest me. If it be thus, vouchsafe me more knowledge of thee." "By Allah," answered I, "I know thee not, save that God the Most High hath cast the love of thee into my heart and the goodness of thine attributes hath confounded me and that wherewith God hath gifted thee of those eyes that shoot with arrows; for thou hast captivated me." And she rejoined, "By Allah, I feel the like of that which thou feelest; so that meseemeth I have known thee from childhood."..So they dragged him away, what while he wept and spoke the words which whoso saith shall nowise be confounded, to wit, "There is no power and no virtue save in God the Most High, the Sublime!" When they came to the Tigris, one of them drew the sword upon him and El Muradi said to the swordbearer, "Smite off his head." But one of them, Ahmed by name, said, "O folk, deal gently with this poor wretch and slay him not unjustly and wickedly, for I stand in fear of God the Most High, lest He burn me with his fire." Quoth El Muradi, "A truce to this talk!" And Ahmed said, "If ye do with him aught, I will acquaint the Commander of the Faithful." "How, then, shall we do with him?" asked they; and he answered, "Let us deposit him in prison and I will be answerable to you for his provision; so shall we be quit of his blood, for indeed he is wrongfully used." So they took him up and casting him into the Prison of Blood, (13)went away..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.'? ? ? ? ? Drink ever, O lovers, I rede you, of wine And praise his desert who for yearning doth pine.,<sup>30</sup>. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun cclxxix

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