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speaking and muttering [charms], whilst the folk flocked to him and compassed him about on every side. The weaver's wife marvelled at the largeness of the physician's fortune (16) and said in herself, 'Were my husband thus, he would have an easy life of it and that wherein we are of straitness and misery would be enlarged unto him.' Khalif Omar ben Abdulaziz and the Poets, The, i. 45..? ? ? ? The earth is my birth-place, indeed; but my place Of abidance is still in the cheeks of the fair..At this the accursed Iblis was moved to delight and put his finger to his arse, whilst Meimoun danced and said, 'O Tuhfet es Sudour, soften the mode; (201) for, as delight, entereth into my heart, it bewildereth my vital spirits.' So she took the lute and changing the mode, played a third air; then she returned to the first and sang the following verses:..On this wise she abode a great while and indeed yearning for him came nigh to slay her; so she stood and watched for him one day at the door of her chamber and straining him to her bosom, kissed him on the cheek and breast. At this moment, out came the master of the king's household and seeing her embracing the youth, abode amazed. Then he asked to whom that chamber belonged and was answered, 'To Shah Khatoun, wife of the king,' whereupon he turned back, trembling as [one smitten by] a thunderbolt. The king saw him quaking and said to him, 'Out on thee! what is the matter?' 'O king,' answered he, 'what matter is graver than that which I see?' 'What seest thou?' asked the king and the officer said, 'I see that yonder youth, who came with the eunuch, he brought not with him but on account of Shah Khatoun; for that I passed but now by her chamber door, and she was standing, watching; [and when the youth came up,] she rose to him and clipped him and kissed him on his cheek.' 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..So the friend turned to the sharper and said to him, 'O my lord, O such an one, thou goest under a delusion. The purse is with me, for it was with me that thou depositedst it, and this elder is innocent of it.' But the sharper answered him with impatience and impetuosity, saying, 'Extolled be the perfection of God! As for the purse that is with thee, O noble and trusty man, I know that it is in the warrant of God and my heart is at ease concerning it, for that it is with thee as it were with me; but I began by demanding that which I deposited with this man, of my knowledge that he coveteth the folk's good.' At this the friend was confounded and put to silence and returned not an answer; [and the] only [result of his interference was that] each of them (52) paid a thousand dinars..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 travelleth 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."..50. Ibrahim ben el Mehdi and the Merchant's Sister Night cxxlvi..Meanwhile, the people of the city rejoiced and were glad and blessed the vizier's daughter, marvelling for that three days had passed and that the king had not put her to death and exulting in that, [as they deemed,] he had turned [from his purpose] and would never again burden himself with blood-guiltiness against any of the maidens of the city. Then, on the fourth night, she related to him a still more extraordinary story, and on the fifth night she told him anecdotes of kings and viziers and notables. On this wise she ceased not [to do] with him [many] days and nights, what while the king still said in himself, 'When I have heard the end of the story, I will put her to death,' and the people waxed ever in wonder and admiration. Moreover, the folk of the provinces and cities heard of this thing, to wit, that the king had turned from his custom and from that which he had imposed upon himself and had renounced his heresy, wherefore they rejoiced and the folk returned to the capital and took up their abode therein, after they had departed thence; yea, they were constant in prayer to God the Most High that He would stablish the king in that his present case; and this," said Shehrzad, "is the end of that which my friend related to me."..After your loss, nor trace of me nor vestige would remain, iii. 41..57. Abou Nuwas with the Three Boys and the Khalif Haroun er Reshid dcxlv..One day, I changed my clothes and putting money in my sleeve, sallied forth to explore the holes and corners of this city, and as I was going about, I saw a handsome house. Its goodliness pleased me; so I stood looking on it, and behold, a lovely woman [at the lattice]. When she saw me, she made haste and descended, whilst I abode confounded. Then I betook myself to a tailor there and questioned him of the house and to whom it belonged. Quoth he, "It belongeth to such an one the notary, may God curse him!" "Is he her father?" asked I; [and he replied, "Yes."] So I repaired in haste to a man, with whom I had been used to deposit my goods for sale, and told him that I desired to gain access to such an one the notary. Accordingly he assembled his friends and we betook ourselves to the notary's house. When we came in to him, we saluted him and sat with him, and I said to him, "I come to thee as a suitor, desiring the hand of thy daughter in marriage." Quoth he, "I have no daughter befitting this man." And I rejoined, "God aid thee! My desire is for thee and not for her." (213) But he still refused and his friends said to him, "This is an honourable man and thine equal in estate, and it is not lawful to thee that thou hinder the girl of her fortune." Quoth he to them, "Verily, my daughter whom ye seek is passing foul-favoured and in her are all blameworthy qualities." And I said, "I accept her, though she be as thou sayest." Then said the folk, "Extolled be the perfection of God! A truce to talk! [The thing is settled;] so say the word, how much wilt thou have [to her dowry]?" Quoth he, "I must have four thousand dinars." And I said, "Harkening and obedience."..The First Day..When the morning morrowed, the people went seeking for him, but found him not; and when the king knew this, he was perplexed concerning his affair and abode unknowing what he should do. Then he sought for a vizier to fill his room, and the king's brother said, 'I have a vizier, a sufficient man.' 'Bring him to me,' said the king. So he brought him a man, whom he set at the head of affairs; but he seized upon the kingdom and clapped the king in irons and made his brother king in his stead. The new king gave himself up to all manner of wickedness, whereat the folk murmured and his vizier said to him, 'I fear lest the Indians take the old king and restore him to the kingship and we both perish; wherefore, if we take him and cast him into the sea, we shall be at rest from him; and we will publish among the folk that he is dead.' And they agreed upon this. So they took him up and carrying him out to sea, cast him in..? ? ? ? Beard of the old he-goat, the one-eyed, what shall be My saying of a knave, his fashion and degree?.Then they all four arose, laying wagers with one another, and went forth, walking, from the palace-gate [and fared on] till they came in at the gate of the street in which Aboulhusn el Khelia dwelt. He saw them and said to his wife Nuzhet el Fuad, "Verily, all that is sticky is not a pancake and not every time cometh the jar off safe. (38) Meseemeth the old woman hath gone and told her lady

and acquainted her with our case and she hath disputed with Mesroul the eunuch and they have laid wagers with one another about our death and are come to us, all four, the Khalif and the eunuch and the Lady Zubeideh and the old woman." When Nuzhet el Fuad heard this, she started up from her lying posture and said, "How shall we do?" And he said, "We will both feign ourselves dead and stretch ourselves out and hold our breath." So she hearkened unto him and they both lay down on the siesta[-carpet] and bound their feet and shut their eyes and covered themselves with the veil and held their breath..77 The Draper and the Thief (234) dclxi. Your water I'll leave without drinking, for there, i. 210..Bunducdari (El) and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers, ii. 117..Merchant of Cairo and the Favourite of the Khalif El Maraoun El Hakim bi Amrillah, The, iii. 171..? ? ? ? ? As at the casement high she sat, her charms I might espy, For from her cheeks the envious veil that hid them she had ta'en..On this wise we abode a whole year, at the end of which time she was absent (185) from me a month's space, wherefore fire raged in my heart on her account. When it was the next month, behold, a little eunuch presented himself to me and said, "I am a messenger to thee from such an one," [naming my mistress], "who giveth thee to know that the Commander of the Faithful hath sentenced her to be drowned, her and those who are with her, six-and-twenty slave-girls, on such a day at Deir et Tin, (186) for that they have confessed against one another of lewdness, and she biddeth thee look how thou mayst do with her and how thou mayst contrive to deliver her, even if thou gather together all her money and spend it upon her, for that this is the time of manhood." (187) Quoth I, "I know not this woman; belike it is other than I [to whom this message is addressed]; so beware, O eunuch, lest thou cast me into stress." Quoth he, "Behold, I have told thee [that which I had to say,] and went away, leaving me in concern [on her account]..When she had made an end of her song, she wept and Nouredin wept also. Then she took the lute and improvised and sang the following verses:.I blessed him and thanked him and abode with him in all honour and consideration, till, after a little, the merchants came, even as he had said, and bought and sold and bartered; and when they were about to depart, my master came to me and said, 'The merchants are about to depart; arise, that thou mayst go with them to thy country.' So I betook myself to the folk, and behold, they had bought great store of elephants' bones and bound up their loads and embarked in the ship; and my master took passage for me with them and paid my hire and all that was chargeable upon me. (220) Moreover, he gave me great store of goods and we set sail and passed from island to island, till we traversed the sea and arrived at the port of our destination; whereupon the merchants brought out their goods and sold; and I also brought out that which was with me and sold it at a good profit..? ? ? ? ? b. The Controller's Story cxix. Then came forward the thirteenth officer and said, 'I will tell you a story that a man of my friends told me. (Quoth he).Quoth Alaeddin, "Thou counselest well," and locking up his shop, betook himself to the place before the citadel, where he foregathered with the drummers and pipers and instructed them how they should do, [even as his mistress had counselled him,] promising them a handsome reward. So they answered him with "Harkening and obedience" and on the morrow, after the morning-prayer, he betook himself to the presence of the Cadi, who received him with obsequious courtesy and seated him beside himself. Then he turned to him and fell to conversing with him and questioning him of matters of selling and buying and of the price current of the various commodities that were exported to Baghdad from all parts, whilst Alaeddin replied to him of all whereof he asked him..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"..When the boy saw what the treasure-seeker had done with him he committed his affair to God (extolled be His perfection and exalted be He!) and abode perplexed concerning his case and said, 'How bitter is this death!' For that indeed the world was darkened on him and the pit was blinded to him. So he fell a-weeping and saying, 'I was delivered from the lion and the thieves and now is my death [appointed to be] in this pit, where I shall die lingeringly.' And he abode confounded and looked for nothing but death. As he pondered [his affair], behold, he heard a sound of water running with a mighty noise; so he arose and walked in the pit, following after the sound, till he came to a corner and heard the mighty running of water. So he laid his ear to the sound of the current and hearing it a great strength, said in himself, "This is the running of a mighty water and needs must I die in this place, be it to-day or to-morrow; so I will cast myself into the water and not die a lingering death in this pit.'? ? ? ? ? I am become, for severance from my loved one, Like a left hand, forsaken of the right..This was grievous to the princess and it irked her sore that he should not remember her; so she called her slave- girl Shefikeh and said to her, "Go to El Abbas and salute him and say to him, 'What hindereth thee from sending my lady Mariyeh her part of thy booty?'" So Shefikeh betook herself to him and when she came to his door, the chamberlains refused her admission, until they should have gotten her leave and permission. When she entered, El Abbas knew her and knew that she had somewhat of speech [with him]; so he dismissed his mamelukes and said to her, "What is thine errand, O handmaid of good?" "O my lord," answered she, "I am a slave-girl of the Princess Mariyeh, who kisseth thy hands and commendeth her salutation to thee. Indeed, she rejoiceth in thy safety and reproacheth thee for that thou breakest her heart, alone of all the folk, for that thy largesse embraceth great and small, yet hast thou not remembered her with aught of thy booty. Indeed, it is as if thou hadst hardened thy heart against her." Quoth he, "Extolled be the perfection of him who turneth hearts! By Allah, my vitals were consumed with the love of her [aforetime] and of my longing after her, I came forth to her from my native land and left my people and my home and my wealth, and it was with her that began the hardheartedness and the cruelty. Nevertheless, for all this, I bear her no malice and needs must I send her somewhat whereby she may remember me; for that I abide in her land but a few days, after which I set out for the land of Yemen"..Now this present was a horse worth ten thousand dinars and all its housings and trappings of gold set with jewels, and a book and five different kinds of suits of apparel and an hundred pieces of fine white linen cloths of Egypt and silks of Suez and Cufa and Alexandria and a crimson carpet and another of Tebaristan (217) make and an hundred pieces of cloth of silk and flax mingled and a goblet of glass of the time of the Pharaohs, a finger-breadth thick and a span wide, amiddleward which was the figure of a lion and before him an archer kneeling, with his arrow drawn to the head, and the table of Solomon son of David, (218) on whom be peace; and the contents of the letter were as follows: 'From the Khalif Haroun er Reshid, unto whom and to his forefathers (on whom be peace) God hath vouchsafed the rank of the noble and exceeding glory, to the august, God-aided Sultan, greeting. Thy letter hath

reached us and we rejoiced therein and have sent thee the book [called] "The Divan of Hearts and the Garden of Wits," of the translation whereof when thou hast taken cognizance, its excellence will be established in thine eyes; and the superscription of this book we have made unto thee. Moreover, we send thee divers other kingly presents; (219) so do thou favour us by accepting them, and peace be on thee!'. So saying, he turned away from him and Saad fared on to the palace, where he found all the suite in attendance on the king and recounting to him that which had betided them with El Abbas. Quoth the king, "Where is he?" And they answered, "He is with the Amir Saad." [So, when the latter entered], the king [looked, but] found none with him; and Saad, seeing that he hankered after the youth, cried out to him, saying, "God prolong the king's days! Indeed, he refuseth to present himself before thee, without leave or commandment." "O Saad," asked the king, "whence cometh this man?" And the Amir answered, "O my lord, I know not; but he is a youth fair of favour, lovesome of aspect, accomplished in discourse, goodly of repartee, and valour shineth from between his eyes." To return to the king his father. When he went to the pit, as of his wont, and called the nurse, she returned him no answer, whereat his breast was straitened and he let down a man who [found the nurse dead and the boy gone and] acquainted the king therewith; which when he heard, he buffeted his head and wept passing sore and descended into the midst of the pit, so he might see how the case stood. There he found the nurse slain and the lion dead, but saw not the boy; so he [returned and] acquainted the astrologers with the verification of their words, and they said, 'O king, the lion hath eaten him; destiny hath been accomplished upon him and thou art delivered from his hand; for, had he been saved from the lion, by Allah, we had feared for thee from him, for that the king's destruction should have been at his hand.' So the king left [sorrowing for] this and the days passed by and the affair was forgotten..? ? ? ? ? Quoth I, "Thou overcurtainest the morning with the night;" And she, "Not so; it is the moon that with the dark I shroud." Midmost that meadow was a palace soaring high into the air, with battlements of red gold, set with pearls and jewels, and a two-leaved gate; and in the gateway thereof were much people of the chiefs of the Jinn, clad in sumptuous apparel. When they saw the old man, they all cried out, saying, 'The Lady Tuhfeh is come!' And as soon as she reached the palace-gate, they came all and dismounting her from the horse's back, carried her into the palace and fell to kissing her hands. When she entered, she beheld a palace whereof never saw eyes the like; for therein were four estrades, one facing other, and its walls were of gold and its ceilings of silver. It was lofty of building, wide of continence, and those who beheld it would be puzzled to describe it. At the upper end of the hall stood a throne of red gold, set with pearls and jewels, unto which led up five steps of silver, and on the right thereof and on its left were many chairs of gold and silver; and over the dais was a curtain let down, gold and silver wrought and brodered with pearls and jewels..All those who were present laughed at her mockery of Iblis and marvelled at the goodliness of her observation (209) and her readiness in improvising verses; whilst the Sheikh himself rejoiced and said to her, 'O Tuhfet es Sudour, the night is gone; so arise and rest thyself ere the day; and to-morrow all shall be well.' Then all the kings of the Jinn departed, together with those who were present of guards, and Tuhfeh abode alone, pondering the affair of Er Reshid and bethinking her of how it was with him, after her, and of that which had betided him for her loss, till the dawn gleamed, when she arose and walked in the palace. Presently she saw a handsome door; so she opened it and found herself in a garden goodlier than the first, never saw eyes a fairer than it. When she beheld this garden, delight moved her and she called to mind her lord Er Reshid and wept sore, saying, 'I crave of the bounty of God the Most High that my return to him and to my palace and my home may be near at hand!'. There was once aforetime a certain sharper, who [was so eloquent that he] would turn the ear inside out, and he was a man of understanding and quick wit and skill and perfection. It was his wont to enter a town and [give himself out as a merchant and] make a show of trafficking and insinuate himself into the intimacy of people of worth and consort with the merchants, for he was [apparently] distinguished for virtue and piety. Then he would put a cheat on them and take [of them] what he might spend and go away to another city; and he ceased not to do thus a great while..43. The Man of Yemen and his six Slave-girls cccxxiv. ? ? ? ? ? r. The Man who saw the Night of Power dxcvi. ? THE THIRD OFFICER'S STORY. When the king heard this, he said in himself, "Since the tither repented, in consequence of the admonitions [of the woodcutter], it behoves that I spare this vizier, so I may hear the story of the thief and the woman." And he bade Er Rehwan withdraw to his lodging..They abode thus awhile and presently she said, "Up to now we have not become drunken; let me pour out." So she took the cup and gave him to drink and plied him with liquor, till he became drunken, when she took him and carried him into a closet. Then she came out, with his head in her hand, what while I stood silent, fixing not mine eyes on hers neither questioning her of this; and she said to me, "What is this?" "I know not," answered I; and she said, "Take it and cast it into the river." I obeyed her commandment and she arose and stripping herself of her clothes, took a knife and cut the dead man's body in pieces, which she laid in three baskets, and said to me, "Throw them into the river." Thy loss is the fairest of all my heart's woes, iii. 43..THE FAVOURITE AND HER LOVER. (174). It is as the jasmine, when it I espy, ii. 236..Meanwhile, when Aboulhusn went out from the presence of the Khalif and went to lay out Nuzhet el Fuad, the prince mourned for her and dismissing the divan, arose and betook himself, leaning upon Mesroul, the swordsman of his vengeance, [to the pavilion of the harem, where he went in] to the Lady Zubeideh, that he might condole with her for her slave-girl. He found the princess sitting weeping and awaiting his coming, so she might condole with him for [his boon-companion] Aboulhusn el Khelia. So he said to her, "May thy head outlive thy slave-girl Nuzhet el Fuad!" And she answered, saying, "O my lord, God preserve my slave-girl! Mayst thou live and long survive thy boon-companion Aboulhusn el Khelia! For he is dead." 22. Alaeddin Abou esh Shamat ccl. Therewithal he ordered her a handsome house and bade furnish it with carpets and other furniture and vessels of choice and commanded that all she needed should be given her. This was done during the rest of the day, and when the night came, she despatched the eunuch with the mule and a suit of clothes, to fetch Nouredin from the Muezzin's lodging. So the young man donned the clothes and mounting; rode to the house, where he abode in luxury and delight a full-told month, what while she solaced him with four things, to wit, the eating of fowls and the drinking of wine and the lying upon brocade and the entering the bath after copulation. Moreover, she brought him six suits of clothes and fell to changing his apparel day by day; nor was the appointed time accomplished ere his beauty returned to him and his goodliness; nay, his charms waxed tenfold and he became a ravishment to all who looked on him..? ? ? ? ? Tis gazed at for its slender swaying shape And cherished for its symmetry and sheen..Meanwhile, Isfehend the Vizier wrote a letter and despatched it to all the Amirs, acquainting them with that which had betided him with King Azadbekht and how he had taken his daughter by force and adding, "And indeed he will do with you more than he hath done with me." When the letter reached the chiefs [of the people and troops], they all assembled together to Isfehend and said to him, "What is to do with him?" (96) So he discovered to them the affair of his daughter and they all agreed, of one accord, that they should endeavour for the slaughter of the king and taking horse

with their troops, set out, intending for him. Azadbekht knew not [of their design] till the noise [of the invasion] beset his capital city, when he said to his wife Behrjaur, "How shall we do?" And she answered, saying, "Thou knowest best and I am at thy commandment." So he let bring two swift horses and bestrode one himself, whilst his wife mounted the other. Then they took what they might of gold and went forth, fleeing, in the night, to the desert of Kerman; what while Isfehnd entered the city and made himself king..? ? ? ? ? Thou whose desire possesseth my soul, the love of whom Hold on my reins hath gotten and will not let me free,.Then she charged her husband keep watch over the thief, till she should return, and repairing to his wife, acquainted her with his case and told her that her husband the thief had been taken and had compounded for his release, at the price of seven hundred dirhems, and named to her the token. So she gave her the money and she took it and returned to her house. By this time, the dawn had broken; so she let the thief go his way, and when he went out, she said to him, 'O my dear one, when shall I see thee come and take the treasure?' 'O indebted one,' answered he, 'when thou needest other seven hundred dirhems, wherewithal to amend thy case and that of thy children and to discharge thy debts.' And he went out, hardly believing in his deliverance from her. Nor," added the vizier, "is this more extraordinary than the story of the three men and our Lord Jesus." Now the dancing of Iblis pleased Queen Es Shuhba and she said to him, 'By Allah, this is a goodly dancing!' He thanked her for this and said to Tuhfeh, 'O Tuhfeh, there is not on the face of the earth a skilfuller than Ishac en Nedim; but thou art more skilful than he. Indeed, I have been present with him many a time and have shown him passages (234) on the lute, and there have betided me such and such things with him. (235) Indeed, the story of my dealings with him is a long one and this is no time to repeat it; but now I would fain show thee a passage on the lute, whereby thou shall be exalted over all the folk.' Quoth she to him, 'Do what seemeth good to thee.' So he took the lute and played thereon on wondrous wise, with rare divisions and extraordinary modulations, and showed her a passage she knew not; and this was liefer to her than all that she had gotten. Then she took the lute from him and playing thereon, [sang and] presently returned to the passage that he had shown her; and he said, 'By Allah, thou singest better than I!' As for Tuhfeh, it was made manifest to her that her former usance (236) was all of it wrong and that what she had learnt from the Sheikh Aboutawaif Iblis was the origin and foundation [of all perfection] in the art. So she rejoiced in that which she had gotten of [new skill in] touching the lute far more than in all that had fallen to her lot of wealth and raiment and kissed the Sheikh's hand..89. Mesrour and Ibn el Caribi cccxcix. One day, as I stood in my shop, there came up to me a woman and stopped before me; and she as she were the full moon rising from among the stars, and the place was illumined by her light. When I saw her, I fixed my eyes on her and stared in her face; and she bespoke me with soft speech. When I heard her words and the sweetness of her speech, I lusted after her; and when she saw that I lusted after her, she did her occasion and promising me [to come again], went away, leaving my mind occupied with her and fire kindled in my heart. Then I abode, perplexed and pondering my affair, whilst fire flamed in my heart, till the third day, when she came again and I scarce credited her coming. When I saw her, I talked with her and cajoled her and courted her and strove to win her favour with speech and invited her [to my house]; but she answered, saying, 'I will not go up into any one's house.' Quoth I, 'I will go with thee;' and she said, 'Arise and come with me.' Abbas (El) and the King's Daughter of Baghdad, iii. 53..105. El Feth ben Khacan and El Mutawekkil cccxcix. Quoth Ishac, 'Indeed, this was of thy fair fortune. By Allah, I know not that which thou knowest in this craft!' Then he arose and going to a chest, brought out therefrom striped clothes of great price, netted with jewels and great pearls, and said to her, 'In the name of God, don these, O my lady Tuhfeh.' So she arose and donned those clothes and veiled herself and went up [with Ishac] to the palace of the Khalifate, where he made her stand without, whilst he himself went in to the Commander of the Faithful (with whom was Jaafer the Barceide) and kissing the earth before him, said to him, 'O Commander of the Faithful, I have brought thee a damsel, never saw eyes her like for excellence in singing and touching the lute; and her name is Tuhfeh." (186) 'And where,' asked Er Reshed, 'is this Tuhfeh, who hath not her like in the world?' Quoth Ishac, 'Yonder she stands, O Commander of the Faithful;' and he acquainted the Khalif with her case from first to last. Then said Er Reshid, 'It is a marvel to hear thee praise a slave-girl after this fashion. Admit her, so we may see her, for that the morning may not be hidden.'67. Haroun er Reshid and Zubeideh in the Bath cclxxxv.90. The Apples of Paradise dclxxvi.[When the king returned to his palace,] he went in to his wife Shah Khatoun and said to her, 'I give thee the glad news of thine eunuch's return.' And he told her what had betided and of the youth whom he had brought with him. When she heard this, her wits fled and she would have cried out, but her reason restrained her, and the king said to her, 'What is this? Art thou overcome with grief for [the loss of] the treasure or [for that which hath befallen] the eunuch?' 'Nay, as thy head liveth, O king!' answered she. 'But women are fainthearted.' Then came the servant and going in to her, told her all that had befallen him and acquainted her with her son's case also and with that which he had suffered of stresses and how his uncle had exposed him to slaughter and he had been taken prisoner and they had cast him into the pit and hurled him from the top of the citadel and how God had delivered him from these perils, all of them; and he went on to tell her [all that had betided him], whilst she wept..The drums of glad tidings beat and they entered in the utmost of worship and magnificence. Moreover, the tribes heard of them and the people of the towns and brought them the richest of presents and the costliest of rarities and the prince's mother rejoiced with an exceeding joy. Then they slaughtered beasts and made mighty bride-feasts to the people and kindled fires, that it might be visible afar to townsman [and Bedouin] that this was the house of the guest-meal and the wedding, festival, to the intent that, if any passed them by, [without partaking of their hospitality], it should be of his own fault (126) So the folk came to them from all parts and quarters and on this wise they abode days and months..The vizier's story pleased King Shah Bekht and his heart clave to the story of the merchant and the old woman; so he bade Er Rehwan withdraw to his lodging, and he went away to his house and abode there the next day..?THE SEVENTH OFFICER'S STORY..Now there was in the house a fair singing-girl and when she saw the singer pinioned and bound to the tree, she waited till the Persian lay down on his couch, when she arose and going to the singer, fell to condoling with him over what had betided him and ogling him and handling his yard and rubbing it, till it rose on end. Then said she to him, 'Do thou swive me and I will loose thy bonds, lest he return and beat thee again; for he purposeth thee evil.' Quoth he, 'Loose me and I will do.' But she said, 'I fear that, [if I loose thee], thou wilt not do. But I will do, and thou standing; and when I have done, I will loose thee.' So saying, she pulled up her clothes and sitting down on the singer's yard, fell to going and coming..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!"

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