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hire two porters and a bier. [Then come back and take me up and go round about the streets and markets with me and collect alms on my account.] (34).? ? ? ? ? ? ? ? ? ?
ed. Story of the Barber's Fourth Brother cliv.? ? ? ? ? b. Story of the Chief of the Boulac Police dcvi.? ? ? ? ? Nay, though ye read therein discourse that sure should speak
To heart and soul, no word thereunto ye replied,.Then she changed the measure and improvised the following:.5. Nouredin Ali of Cairo and his Son Bedreddin Hassan
lxvii.Then came forward the thirteenth officer and said, 'I will tell you a story that a man of my friends told me. (Quoth he).42. Er Reshid and the Barmecides dlxvii.? ? ? ? ?
Peace upon thee! Ah, how bitter were the severance from thee! Be not this thy troth-plight's ending nor the last of our delight!.56. El Mutawekkil and his Favourite
Mehboubeh cccli.As he was thus, behold, Aamir called out to him and said, "O my lord, come to my help, or I am a dead man!" So El Abbas went up to him and found him
cast down on his back and chained with four chains to four pickets of iron. He loosed his bonds and said to him, "Go before me, O Aamir." So he fared on before him a little,
and presently they looked, and behold, horsemen making to Zuheir's succour, to wit, twelve thousand cavaliers, with Sehl ben Kaab in their van, mounted upon a jet-black
steed. He charged upon Aamir, who fled from him, then upon El Abbas, who said, "O Aamir, cleave fast to my horse and guard my back." Aamir did as he bade him,
whereupon El Abbas cried out at the folk and falling upon them, overthrew their braves and slew of them nigh two thousand cavaliers, whilst not one of them knew what was
to do nor with whom he fought. Then said one of them to other, "Verily, the king is slain; so with whom do we wage war? Indeed ye flee from him; so do ye enter under his
banners, or not one of you will be saved." "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 required] 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..The Lady Zubeideh answered him many words and the talk waxed amain
between them. At last the Khalif sat down at the heads of the pair and said, "By the tomb of the Apostle of God (may He bless and preserve him!) and the sepulchres of my
fathers and forefathers, whoso will tell me which of them died before the other, I will willingly give him a thousand dinars!" When Aboulhusn heard the Khalifs words, he
sprang up in haste and said, "I died first, O Commander of the Faithful! Hand over the thousand dinars and quit thine oath and the conjuration by which thou swearst." Then
Nuzhet el Fuad rose also and stood up before the Khalif and the Lady Zubeideh, who both rejoiced in this and in their safety, and the princess chid her slave-girl. Then the
Khalif and the Lady Zubeideh gave them joy at their well-being and knew that this [pretended] death was a device to get the money; and the princess said to Nuzhet el
Fuad, "Thou shouldst have sought of me that which thou desiredst, without this fashion, and not have consumed my heart for thee." And she said, "Indeed, I was ashamed,
O my lady."Meanwhile, Belehwan the froward addressed himself to pay court to Caesar, King of the Greeks, (131) and seek help of him in making war upon his father, and
he inclined unto him and gave him a numerous army. His father the king heard of this and sent to Caesar, saying, 'O king of illustrious might, succour not an evil-doer. This
is my son and he hath done thus and thus and cut his brother's throat and that of his brother's son in the cradle.' But he told not the King of the Greeks that the child [had
recovered and] was alive. When Caesar heard [the truth] of the matter, it was grievous to him and he sent back to Suleiman Shah, saying, 'If it be thy will, O king, I will cut
off his head and send it to thee.' But he made answer, saying, 'I reckon not of him: the reward of his deed and his crimes shall surely overtake him, if not to-day, then
to-morrow.' And from that day he continued to correspond with Caesar and to exchange letters and presents with him..When the Baghdadis saw this succour that had
betided them against their enemies [and the victory that El Abbas had gotten them], they turned back and gathering together the spoils [of the defeated host], arms and
treasures and horses, returned to Baghdad, victorious, and all by the valour of El Abbas. As for Saad, he foregathered with the prince, and they fared on in company till they
came to the place where El Abbas had taken horse, whereupon the latter dismounted from his charger and Saad said to him, "O youth, wherefore alightest thou in other
than thy place? Indeed, thy due is incumbent upon us and upon our Sultan; so go thou with us to the dwellings, that we may ransom thee with our souls." "O Amir Saad,"
replied El Abbas, "from this place I took horse with thee and herein is my lodging. So, God on thee, name me not to the king, but make as if thou hadst never seen me, for
that I am a stranger in the land."THE TEN VIZIERS; OR THE HISTORY OF KING AZADBEKHT AND HIS SON. (94).? ? ? ? ? To Baghdad upon a matter of all moment do
I fare, For the love of one whose beauties have my reason led astray..The queen rejoiced in her and putting out her hand to her, drew her to herself and seated her by her
side on the couch; whereupon Tuhfeh kissed her hands and the queen said to her, 'Know, O Tuhfeh, that all that thou treadest of these belong not to any of the Jinn, (224)
for that I am the queen of them all and the Sheikh Aboutawaif Iblis sought my permission (225) and prayed me to be present at the circumcision of his son. So I sent to him,
in my stead, a slave-girl of my slave-girls, to wit, Shuaaeh, Queen of the Fourth Sea, who is vice-queen of my kingdom. When she was present at the wedding and saw thee
and heard thy singing, she sent to me, giving me to know of thee and setting forth to me thine elegance and pleasantness and the goodness of thy breeding and thy
singing. So I am come to thee, for that which I have heard of thy charms, and this shall bring thee great worship in the eyes of all the Jinn.' (226).66. The Imam Abou Yousuf
with Er Reshid and Zubeideh dcliv.? ? ? ? ? Then sent I speech to thee in verses such as burn The heart; reproach therein was none nor yet unright;.The draper answered
with "Hearkening 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..So she donned a devotee's
habit and betaking herself to the goldsmith, said to him, 'To whom belongeth the bracelet that is in the king's hand?' Quoth he, 'It belongeth to a man, a stranger, who hath
bought him a slave-girl from this city and lodgeth with her in such a place.' So the old woman repaired to the young man's house and knocked at the door. The damsel
opened to her and seeing her clad in devotee's apparel, (184) saluted her and said to her, 'Belike thou hast an occasion with us?' 'Yes,' answered the old woman; 'I desire

privacy and ablution.' (185) Quoth the girl, 'Enter.' So she entered and did her occasion and made the ablution and prayed. Then she brought out a rosary and began to tell her beads thereon, and the damsel said to her, 'Whence comest thou, O pilgrim?' (186) Quoth she '[I come] from [visiting] the Idol (187) of the Absent in such a church. (188) There standeth up no woman [to prayer] before him, who hath an absent friend and discovereth to him her need, but he acquainteth her with her case and giveth her tidings of her absent one.' 'O pilgrim,' said the damsel, 'we have an absent one, and my lord's heart cleaveth to him and I desire to go to the idol and question him of him.' Quoth the old woman, '[Wait] till to-morrow and ask leave of thy husband, and I will come to thee and go with thee in weal.' So Aamir took the water-skin and made for the water; but, when he came to the well, behold, two young men with gazelles, and when they saw him, they said to him, "Whither wilt thou, O youth, and of which of the Arabs art thou?" "Harkye, lads," answered he, "fill me my water-skin, for that I am a stranger man and a wayfarer and I have a comrade who awaiteth me." Quoth they, "Thou art no wayfarer, but a spy from El Akil's camp." Then they took him and carried him to [their king] Zuheir ben Shebib; and when he came before him, he said to him, "Of which of the Arabs art thou?" Quoth Aamir, "I am a wayfarer." And Zuheir said, "Whence comest thou and whither wilt thou?" "I am on my way to Akil," answered Aamir. When he named Akil, those who were present were agitated; but Zuheir signed to them with his eyes and said to him, "What is thine errand with Akil?" Quoth he, "We would fain see him, my friend and I." When the night came, the king sat in his privy chamber and sending after the vizier, sought of him the promised story; and he said, "Know, O august king, that. But for the spying of the eyes [ill-omened,] we had seen, i. 50.. One day, Ishac let bring all who were with him of slave-girls from the house of instruction and carried them up to Er Reshid's palace, leaving none in his house save Tuhfeh and a cookmaid; for that he bethought him not of Tuhfeh, nor did she occur to his mind, and none of the damsels remembered him of her. When she saw that the house was empty of the slave-girls, she took the lute (now she was unique in her time in smiting upon the lute, nor had she her like in the world, no, not Ishac himself, nor any other) and sang thereto the following verses: . . . Yet, if with him forgotten be the troth-pledge of our loves, I have a king who of his grace will not forget me e'er. . . . c. The Third Voyage of Sindbad the Sailor. . . . d. The Eldest Lady's Story lxiii. Then he looked at her and seeing her eyes fixed on the young Damascene, for that in very deed he had ravished her with his beauty and grace, went up to the latter and said to him, "O my lord, art thou a looker-on or a buyer? Tell me." Quoth Nouredin, "I am both looker-on and buyer. Wilt thou sell me yonder slave-girl for sixteen hundred dinars?" And he pulled out the purse of gold. So the dealer returned, dancing and clapping his hands and saying, "So be it, so be it, or not [at all]!" Then he came to the damsel and said to her, "O Sitt el Milah, shall I sell thee to yonder young Damascene for sixteen hundred dinars?" But she answered, "No," of shamefastness before her master and the bystanders; whereupon the people of the bazaar and the slave-merchant departed, and Abou Nuwas and Ali Nouredin arose and went each his own way, whilst the damsel returned to her master's house, full of love for the young Damascene. . . . Whenas we saw the cup, forthright we signed to past it round And sun and moon unto our eyes shone sparkling from it straight. King Ibrahim and his Son, Story of, i. 138..118. The Jewish Cadi and his Pious Wife ccclxv. The kings of the Jinn were moved to delight by that fair singing and fluent speech and praised Tuhfeh; and Queen Kemeriyeh rose to her and embraced her and kissed her between the eyes, saying, 'By Allah, it is good, O my sister and solace of mine eyes and darling of my heart!' Then said she, 'I conjure thee by Allah, give us more of this lovely singing.' And Tuhfeh answered with 'Harkening and obedience.' So she took the lute and playing thereon after a different fashion from the former one, sang the following verses: . . . a. The Ox and the Ass. Thereupon they all dismounted and putting off that which was upon them of harness of war, came before El Abbas and tendered him allegiance and sued for his protection. So he held his hand from them and bade them gather together the spoils. Then he took the riches and the slaves and the camels, and they all became his liege-men and his retainers, to the number (according to that which is said) of fifty thousand horse. Moreover, the folk heard of him and flocked to him from all sides; whereupon he divided [the spoil amongst them] and gave gifts and abode thus three days, and there came presents to him. Then he bade set out for Akil's abiding-place; so they fared on six days and on the seventh day they came in sight of the camp. El Abbas bade his man Aamir forego him and give Akil the glad news of his cousin's coming. So he rode on to the camp and going in to Akil, gave him the glad news of Zuheir's slaughter and the conquest of his tribe. When it was the fourth day, the fourth vizier, whose name was Zoushad, made his appearance and prostrating himself to the king, said to him, "O king, suffer not the talk of yonder youth to delude thee, for that he is not a truth-teller. So long as he abideth on life, the folk will not give over talking nor will thy heart cease to be occupied with him." "By Allah," cried the king, "thou sayst sooth and I will cause fetch him this day and slay him before me." Then he commanded to bring the youth; so they brought him in shackles and he said to him, "Out on thee! Thinkest thou to appease my heart with thy prate, whereby the days are spent in talk? I mean to slay thee this day and be quit of thee." "O king," answered the youth, "it is in thy power to slay me whensoever thou wilt, but haste is of the fashion of the base and patience of that of the noble. If thou put me to death, thou wilt repent, and if thou desire to bring me back to life, thou wilt not be able thereunto. Indeed, whoso acteth hastily in an affair, there befalleth him what befell Bihzad, son of the king." Quoth the king, "And what is his story?" "O king," replied the young treasurer, . . . a. The Cat and the Mouse dcix. Then she turned to her father and said to him, 'Give ear unto that which I shall say to thee.' Quoth he, 'Say on;' and she said, 'Take thy troops and go to him, for that, when he heareth this, he in his turn will levy his troops and come forth to thee; whereupon do thou give him battle and prolong the fighting with him and make a show to him of weakness and giving way. Meantime, I will practise a device for winning to Tuhfeh and delivering her, what while he is occupied with you in battle; and when my messenger cometh to thee and giveth thee to know that I have gotten possession of Tuhfeh and that she is with me, do thou return upon Meimoun forthright and destroy him, him and his hosts, and take him prisoner. But, if my device succeed not with him and we avail not to deliver Tuhfeh, he will assuredly go about to slay her, without recourse, and regret for her will abide in our hearts.' Quoth Iblis, 'This is the right counsel,' and let call among the troops to departure, whereupon an hundred thousand cavaliers, doughty men of war, joined themselves to him and set out for Meimoun's country. O hills of the sands and the rugged piebald plain, iii. 20.. . . Then get thee gone nor covet that which thou shall ne'er obtain; So shall it be, although the time seem near and the event. 9. Nouredin Ali and the Damsel Ennis el Jelis clxxxi. "When I [returned from my sixth voyage, I] forswore travel and renounced commerce, saying in myself, 'What hath befallen me sufficeth me.' So I abode at home and passed my time in pleasance and delight, till, one day, as I sat at mine ease, plying the wine-cup [with my friends], there came a knocking at the door. The doorkeeper opened and found without one of the Khalif's pages, who came in to me and said, 'The Commander of the Faithful biddeth thee to him.' So I accompanied him to the presence of the Khalif and kissing the earth before him, saluted him. He bade me

welcome and entreated me with honour and said to me, 'O Sindbad, I have an occasion with thee, which I would have thee accomplish for me.' So I kissed his hand and said, 'O my lord, what is the lord's occasion with the slave?' Quoth he, 'I would have thee go to the King of Serendib and carry him our letter and our present, even as he sent us a present and a letter.' THE TWO KINGS AND THE VIZIER'S DAUGHTERS. (154). OF THE APPOINTED TERM, (128) WHICH, IF IT BE ADVANCED, MAY NOT BE DEFERRED AND IF IT BE DEFERRED, MAY NOT BE ADVANCED. a. Story of the Chief of the New Cairo Police dciv. h. The Drop of Honey dlxxxii. When the company heard this story, they marvelled thereat with the utmost wonderment. Then the fifth officer, who was the lieutenant of the bench, (113) came forward and said, '[This is] no wonder and there befell me that which is rarer and more extraordinary than this. When the evening evened, the king summoned his vizier and bade him tell the [promised] story. So he said, "It is well. Know, O king, that How often, too, hath gladness come to light Whence nought but dole thou didst anticipate! The Ninth Night of the Month. h. The Thief and the Woman dcccxcix. a. The First Voyage of Sindbad the Sailor cclii. When Er Razi heard this, he said, 'Yonder wittol lusteth after my wife; but I will do him a mischief.' Then he rushed in upon them, and when El Merouzi saw him, he marvelled at him and said to him, 'How didst thou make thine escape?' So he told him the trick he had played and they abode talking of that which they had collected from the folk [by way of alms], and indeed they had gotten great store of money. Then said El Merouzi, 'Verily, mine absence hath been prolonged and fain would I return to my own country.' Quoth Er Rasi, 'As thou wilt;' and the other said, 'Let us divide the money we have gotten and do thou go with me to my country, so I may show thee my tricks and my fashions.' 'Come to-morrow,' replied Er Razi, 'and we will divide the money.' It befell one day that the king had occasion to make a journey; so he called his Vizier Kardan and said to him, 'I have a trust to commit to thy care, and it is yonder damsel, my wife, the daughter of the Vizier [Zourkhan], and I desire that thou keep her and guard her thyself, for that there is not in the world aught dearer to me than she.' Quoth Kardan in himself, 'Of a truth, the king honoureth me with an exceeding honour [in entrusting me] with this damsel.' And he answered 'With all my heart.' Accordingly, they all went in to the king one day (and Abou Temam was present among them,) and mentioned the affair of the damsel, the king's daughter of the Turks, and enlarged upon her charms, till the king's heart was taken with her and he said to them, 'We will send one to demand her in marriage for us; but who shall be our messenger?' Quoth the viziers, 'There is none for this business but Abou Temam, by reason of his wit and good breeding;' and the king said, 'Indeed, even as ye say, none is fitting for this affair but he.' Then he turned to Abou Temam and said to him, 'Wilt thou not go with my message and seek me [in marriage] the king's daughter of the Turks?' and he answered, 'Hearkening and obedience, O king.' I seated myself amidleward the saloon, misdoubting, and as I sat, there came down on me from the estrade seven naked men, without other clothing than leather girdles about their waists. One of them came up to me and took my turban, whilst another took my handkerchief, that was in my sleeve, with my money, and a third stripped me of my clothes; after which a fourth came and bound my hands behind me with his girdle. Then they all took me up, pinioned as I was, and casting me down, fell a-dragging me towards a sink-hole that was there and were about to cut my throat, when, behold, there came a violent knocking at the door. When they heard this, they were afraid and their minds were diverted from me by fear; so the woman went out and presently returning, said to them, 'Fear not; no harm shall betide you this day. It is only your comrade who hath brought you your noon-meal.' With this the new-comer entered, bringing with him a roasted lamb; and when he came in to them, he said to them, 'What is to do with you, that ye have tucked up [your sleeves and trousers]?' Quoth they, '[This is] a piece of game we have caught.' After a few days, his brother returned and finding him healed of his sickness, said to him, 'Tell me, O my brother, what was the cause of thy sickness and thy pallor, and what is the cause of the return of health to thee and of rosiness to thy face after this?' So he acquainted him with the whole case and this was grievous to him; but they concealed their affair and agreed to leave the kingship and fare forth pilgrim-wise, wandering at a venture, for they deemed that there had befallen none the like of this which had befallen them. [So they went forth and wandered on at hazard] and as they journeyed, they saw by the way a woman imprisoned in seven chests, whereon were five locks, and sunken in the midst of the salt sea, under the guardianship of an Afrit; yet for all this that woman issued forth of the sea and opened those locks and coming forth of those chests, did what she would with the two brothers, after she had circumvented the Afrit. 7. Nouredin Ali and the Damsel Enis el Jelis xxxiv. 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." There was once a sage of the sages, who had three sons and sons' sons, and when they waxed many and their posterity multiplied, there befell dissension between them. So he assembled them and said to them, 'Be ye one hand (219) against other than you and despise (220) not [one another,] lest the folk despise you, and know that the like of you is as the rope which the man cut, when it was single; then he doubled [it] and availed not to cut it; on this wise is division and union. And beware lest ye seek help of others against yourselves (221) or ye will fall into perdition, for by whosoever means ye attain your desire, (222) his word (223) will have precedence of (224) your word. Now I have wealth which I will bury in a certain place, so it may be a store for you, against the time of your need.' Then said she to him, "O elder, I would fain drink." So he arose and brought her a gugglet of water; but she said to him, "Who bade thee fetch that?" Quoth he, "Saidst thou not to me, 'I would fain drink?'" And she answered, "I want not this; nay, I want wine, the delight of the soul, so haply, O elder, I may solace myself therewith." "God forbid," exclaimed the old man, "that wine should be drunk in my house, and I a stranger in the land and a Muezzin and an imam, (32) who prayeth with the true-believers, and a servant of the house of the Lord of the Worlds!" Quoth she, "Why wilt thou forbid me to drink thereof in thy house?" "Because," answered he, "it is unlawful." "O elder," rejoined she, "God hath forbidden [the eating of] blood and carrion and hog's flesh. Tell me, are grapes and honey lawful or unlawful?" Quoth he, "They are lawful;" and she said, "This is the juice of grapes and the water of honey." But he answered, "Leave this thy talk, for thou shall never drink wine in my house." "O Sheikh," rejoined she, "folk eat and drink and enjoy themselves and we are of the number of the folk and God is very forgiving, clement." (33) Quoth he, "This is a thing that may not be." And she said, "Hast thou not heard what the poet saith ... ?" And she recited the following verses: A dark affair thou littest up with Islam and with proof Quenchedst the flaming red-coals of error and dismay. On this wise he continued to do for the space of a whole year, till, one day, as he sat on the bridge, according

to his custom, expecting who should come to him, so he might take him and pass the night with him, behold, [up came] the Khalif and Mesrou, the swordsman of his vengeance, disguised [in merchants' habits] as of their wont. So he looked at them and rising up, for that he knew them not, said to them, "What say ye? Will you go with me to my dwelling-place, so ye may eat what is ready and drink what is at hand, to wit, bread baked in the platter (8) and meat cooked and wine clarified?" The Khalif refused this, but he conjured him and said to him, "God on thee, O my lord, go with me, for thou art my guest this night, and disappoint not my expectation concerning thee!" And he ceased not to press him till he consented to him; whereat Aboulhusn rejoiced and going on before him, gave not over talking with him till they came to his [house and he carried the Khalif into the] saloon. Er Reshid entered and made his servant abide at the door; and as soon as he was seated, Aboulhusn brought him somewhat to eat; so he ate, and Aboulhusn ate with him, so eating might be pleasant to him. Then he removed the tray and they washed their hands and the Khalif sat down again; whereupon Aboulhusn set on the drinking vessels and seating himself by his side, fell to filling and giving him to drink and entertaining him with discourse..?OF DESTINY OR THAT WHICH IS WRITTEN ON THE FOREHEAD..? ? ? ? ? My heart belike shall his infect with softness, even as me His body with disease infects, of its seductive air..Think not that I forget our trothplight after you. Nay; God to me decreed remembrance heretofore. (202).32. The Mock Khalif cclxxvi.? ? ? ? ? ? ? ? ? ? My severance to bewail in torment and dismay..Officer's Story, The Second, ii. 134..Shehrzad and Shehriyar, ii. 111, iii. 141, 157..78. The Water-Carrier and the Goldsmith's Wife cccxc.Solomon, David and, i. 275..Arab of the Benou Tai, En Numan and the, i. 203.

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