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of compromises has become ready. ? ? ? ? ? Let destiny with loosened rein its course appointed fare And lie thou down to sleep by night, with heart devoid of care; ? ? ? ? ?
 ? Indeed, your long estrangement hath caused my bowels yearn. Would God I were a servant in waiting at your door! ? ? ? ? ? b. The Fakir and his Pot of Butter
 dccccii. Presently, one of the slave-girls brought him a pair of sandals wrought with raw silk and green silk and embroidered with red gold, and he took them and put them in
 his sleeve, whereat the slave cried out and said, "Allah! Allah! O my lord, these are sandals for the treading of thy feet, so thou mayst enter the draught-house." Aboulhusn
 was confounded and shaking the sandals from his sleeve, put them on his feet, whilst the Khalif [well-nigh] died of laughter at him. The slave forewent him to the house of
 easance, where he entered and doing his occasion, came out into the chamber, whereupon the slave-girls brought him a basin of gold and an ewer of silver and poured
 water on his hands and he made the ablution. III Effects of Precipitation, Of the, i. 98. When King Shah Bekht heard his vizier's story, he gave him leave to withdraw to his
 own house and he abode there the rest of the night and the next day till the evening. ? ? ? ? ? Read thou my writ and apprehend its purport, for my case This is and fate
 hath stricken me with sorrows past allay. ? ? ? ? ? For no hand is there but the hand of God is over it And no oppressor but shall be with worse than he oppress. So Ishac
 returned to the slave-dealer and said to him, 'Harkye, Gaffer Said!' 'At thy service, O my lord,' answered the old man; and Ishac said, 'In the corridor is a cell and therein a
 damsel pale of colour. What is her price in money and how much dost thou ask for her?', Quoth the slave-dealer, 'She whom thou mentionest is called Tuhfet el Hemca.'
 (174) 'What is the meaning of El Hemca?' asked Ishac, and the old man replied, 'Her price hath been paid down an hundred times and she still saith, "Show me him who
 desireth to buy me;" and when I show her to him, she saith, "This fellow is not to my liking; he hath in him such and such a default." And in every one who would fain buy her
 she allegeth some default or other, so that none careth now to buy her and none seeketh her, for fear lest she discover some default in him.' Quoth Ishac, 'She seeketh
 presently to sell herself; so go thou to her and enquire of her and see her price and send her to the palace.' 'O my lord,' answered Said, 'her price is an hundred dinars,
 though, were she whole of this paleness that is upon her face, she would be worth a thousand; but folly and pallor have diminished her value; and behold, I will go to her
 and consult her of this.' So he betook himself to her, and said to her, 'Wilt thou be sold to Ishac ben Ibrahim el Mausili?' 'Yes,' answered she, and he said, 'Leave
 frowardness, (175) for to whom doth it happen to be in the house of Ishac the boon-companion?' (176). ? ? ? ? ? g. The King's Son and the Ogress dlxxxi. ? ? ? ? ? b. Story
 of the Chief of the Boulac Police dcv. NOTE. 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. When the evening evened, the king summoned the vizier, and when he presented himself, he required of him the
 [promised] story. So he said, "Hearkening and obedience. Know, O august king, that. As the eunuch was speaking with the king, behold, the damsel raised a corner of the
 curtain that shut in the litter, so she might look upon the speaker, and saw the king. When Azadbekht beheld her and noted her fashion and her loveliness (and indeed
 never set story-teller (95) eyes on her like,) his soul inclined to her and she took hold upon his heart and he was ravished by her sight. So he said to the eunuch, "Turn the
 mule's head and return, for I am King Azadbekht and I will marry her myself, for that Isfehnd her father is my vizier and he will accept of this affair and it will not be grievous
 to him." "O king," answered the eunuch, "may God prolong thy continuance, have patience till I acquaint my lord her father, and thou shalt take her in the way of approof, for
 it befitteth thee not neither is it seemly unto thee that thou take her on this wise, seeing that it will be an affront to her father if thou take her without his knowledge." Quoth
 Azadbekht, "I have not patience [to wait] till thou go to her father and return, and no dishonour will betide him, if I marry her." "O my lord," rejoined the eunuch, "nought that
 is done in haste is long of durance nor doth the heart rejoice therein; and indeed it behoveth thee not to take her on this foul wise. Whatsoever betideth thee, destroy not
 thyself with [undue] haste, for I know that her father's breast will be straitened by this affair and this that thou dost will not profit thee." But the king said, "Verily, Isfehnd is
 [my boughten] servant and a slave of my slaves, and I reckon not of her father, if he be vexed or pleased." So saying, he drew the reins of the mule and carrying the damsel,
 whose name was Behrjaur, to his house, married her. KING SHAH BEKHT AND HIS VIZIER ER REHWAN. (177). ? ? ? ? ? b. The Merchant and his Sons ccccxliv. 26.
 Nimeh ben er Rebya and Num his Slave-girl di. 108. Aboukir the Dyer and Abousir the Barber dccccvii. 33. Ali the Persian and the Kurd Sharper ccxciv. ? ? ? ? ? And high is
 my repute, for that I wounded aforetime My lord, (215) whom God made best of all the treaders of the clay. ? ? ? ? ? Some with religion themselves concern and make it
 their business all; Sitting, (53) they weep for the pains of hell and still for mercy bawl! 6. Isaac of Mosul's Story of Khedijeh and the Khalif El Mamoun xciv. When Dabdin
 heard this, he burnt with rage and said to one of his eunuchs, (115) 'Go and slay her in her chamber.' But the eunuch said to him, 'O king, may God prolong thy
 continuance! Indeed, the killing of her may not be at this time; but do thou bid one of thine eunuchs take her up on a camel and carry her to one of the trackless deserts and
 cast her down there; so, if she be at fault, God shall cause her to perish, and if she be innocent, He will deliver her, and the king shall be free from sin against her, for that
 this damsel is dear to thee and thou slewest her father by reason of thy love for her.' Quoth the king, 'By Allah, thou sayst sooth!' Then he bade one of his eunuchs carry her
 on a camel to one of the far-off deserts and there leave her and go away, and he forbade [him] to prolong her torment. So he took her up and betaking himself with her to
 the desert, left her there without victual or water and returned, whereupon she made for one of the [sand-]hills and ranging stones before her [in the form of a prayer-niche],
 stood praying. 105. Ali Nouredin and the Frank King's Daughter dccccxxi. ? ? ? ? ? No exhorter am I to abstain from the fair, Nor to love Mecca's vale for my profit I
 care; Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers el Bunduccdari and the, ii. 117.

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