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This man is clad in rich clothes and on his finger is a ring of gold, the beazel whereof is a ruby of great price; so we will carry him away and slay him and take that which is upon him of raiment [and what not else] and bring it to thee; for that thou wilt not [often] see profit the like thereof, more by token that this fellow is a stranger and there is none to enquire concerning him." Quoth the prefect, "This fellow is a thief and that which he saith is leasing." And Nouredin said, "God forbid that I should be a thief!" But the prefect answered, "Thou liest." So they stripped him of his clothes and taking the ring from his finger, beat him grievously, what while he cried out for succour, but none succoured him, and besought protection, but none protected him. Then said he to them, "O folk, ye are quit of (12) that which ye have taken from me; but now restore me to my lodging." But they answered, saying, "Leave this knavery, O cheat! Thine intent is to sue us for thy clothes on the morrow." "By Allah, the One, the Eternal," exclaimed he, "I will not sue any for them!" But they said, "We can nowise do this." And the prefect bade them carry him to the Tigris and there slay him and cast him into the river..On this wise they did with her sister Dinarzad, and when they had made an end of displaying the two brides, the king bestowed dresses of honour on all who were present and dismissed them to their own places. Then Shehrzad went in to King Shehriyar and Dinarzad to King Shahzeman and each of them solaced himself with the company of his beloved and the hearts of the folk were comforted. When the morning morrowed, the vizier came in to the two kings and kissed the ground before them; wherefore they thanked him and were bountiful to him. Then they went forth and sat down upon couches of estate, whilst all the viziers and amirs and grandees and the chief officers of the realm and the household presented themselves before them and kissed the earth. King Shehriyar ordered them dresses of honour and largesse and they offered up prayers for the abiding continuance [on life] of the king and his brother..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]..Upon the parting day our loves from us did fare, iii. 114..When Merjaneh had made an end of her song, the prince said to her, "Well done, O damsel! Indeed, thou sayest a thing that had occurred to my mind and my tongue was like to speak it." Then he signed to the fourth damsel, who was a Cairene, by name Sitt el Husn, and bade her tune her lute and sing to him upon the [same] subject. So she tuned her lute and sang the following verses:..One day, another of my friends came to me and said 'A neighbour of mine hath invited me to hear [music]. [And he would have me go with him;] but I said, 'I will not foregather with any one.' However, he prevailed upon me [to accompany him]; so we repaired to the place and found there a man, who came to meet us and said, '[Enter,] in the name of God!' Then he pulled out a key and opened the door, whereupon we entered and he locked the door after us. Quoth I, 'We are the first of the folk; but where are their voices?' (128) '[They are] within the house,' answered he. 'This is but a privy door; so be not amazed at the absence of the folk.' And my friend said to me, 'Behold, we are two, and what can they avail to do with us?' [Then he brought us into the house,] and when we entered the saloon, we found it exceeding desolate and repulsive of aspect Quoth my friend, 'We are fallen [into a trap]; but there is no power and no virtue save in God the Most High, the Supreme!' And I said, 'May God not requite thee for me with good!'.87. The Lovers of the Benou Tai dclxxiii.Pious Woman accused of Lewdness, The, ii. 5..Malice, Of Envy and, i. 125..? ? ? ? I'll lay Upon their threshold's dust my cheeks and to my soul,One day, there came a ship and in it a merchant from their own country, who knew them and rejoiced in them with an exceeding joy and clad them in goodly apparel. Moreover, he acquainted them with the manner of the treachery that had been practised upon them and counselled them to return to their own land, they and he with whom they had made friends, (254) assuring them that God the Most High would restore them to their former estate. So the king returned and the folk joined themselves to him and he fell upon his brother and his vizier and took them and clapped them in prison..? ? ? ? ? All for a wild deer's love, whose looks have snared me And on whose brows the morning glitters bright. ? ? ? ? ? f. The Sixth Voyage of Sindbad the Sailor dlix.Now the king of the Greeks heard tell of the damsel (132) and of the beauty and grace wherewith she was gifted, wherefore his heart clave to her and he sent to seek her in marriage of Suleiman Shah, who could not refuse him. So he arose and going in to Shah Khatoun, said to her, 'O my daughter, the king of the Greeks hath sent to me to seek thee in marriage. What sayst thou?' She wept and answered, saying, 'O king, how canst thou find it in thy heart to bespeak me thus? Abideth there husband for me, after the son of my uncle?' 'O my daughter,' rejoined the king, 'it is indeed as thou sayest; but let us look to the issues of affairs. Needs must I take account of death, for that I am an old man and fear not but for thee and for thy little son; and indeed I have written to the king of the Greeks and others of the kings and said, "His uncle slew him," and said not that he [hath recovered and] is living, but concealed his affair. Now hath the king of the Greeks sent to demand thee in marriage, and this is no thing to be refused and fain would we have our back strengthened with him." (133) And she was silent and spoke not..So he carried her to a place wherein was running water and setting her down on the ground, left her and went away, marvelling at her. After he left her, he found his camels, by her blessing, and when he returned, King Kisra asked him, 'Hast thou found the camels?' ['Yes,' answered he] and acquainted him with the affair of the damsel and set out to him her beauty and grace; whereupon the king's heart clave to her and he mounted with a few men and betook himself to that place, where he found the damsel and was amazed at her, for that he saw her overpassing the description wherewith the camel-driver had described her to him. So he accosted her and said to her, 'I am King Kisra, greatest of the kings. Wilt thou not have me to husband?' Quoth she, 'What wilt thou do with me, O king, and I a woman abandoned in the desert?' And he answered, saying, 'Needs must this be, and if thou wilt not consent to me, I will take up my sojourn here and devote myself to God's service and thine and worship Him with thee.' ? ? ? ? ? p. The Foxes and the Wolf dccccxi. ? ? ? ? ? b. Story of the Chief of the Boulac Police cccxliv.When El Abbas heard Hudheifeh's challenge and saw Saad in this case, he came up to the latter and said to him, "Wilt thou give me leave to reply to him and I will stand thee in stead in the answering of him and the going forth to battle with him and will make myself thy sacrifice?" Saad looked at him and seeing valour

shining from between his eyes, said to him, "O youth, by the virtue of the Chosen [Prophet,] (whom God bless and keep,) tell me [who thou art and] whence thou comest to our succour." "This is no place for questioning," answered the prince; and Saad said to him, "O champion, up and at Hudheifeh! Yet, if his devil prove too strong for thee, afflict not thyself in thy youth." (71) Quoth El Abbas, "It is of Allah that help is to be sought," (72) and taking his arms, fortified his resolution and went down [into the field], as he were a castle of the castles or a piece of a mountain..? ? ? ? c. The Third Voyage of Sindbad the Sailor dclvi. Advantages of Patience, Of the, i. 89..? ? ? ? ? By Allah, but that I trusted that I should meet you again, Your camel-leader to parting had summoned you in vain!..? ? ? ? ? Of patience, thy whilom endearments again, That I never to any divulged, nor deny. When the youth had made an end of his speech, the king said, "Carry him back to the prison;" and when they had done this, he turned to the viziers and said to them, "Yonder youth looseth his tongue upon you, but I know your affectionate solicitude for the welfare of my empire and your loyal counsel to me; so be of good heart, for all that ye counsel me I will do." When they heard these words, they rejoiced and each of them said his say Then said the king, "I have not deferred his slaughter but to the intent that the talk might be prolonged and that words might abound, and I desire [now] that ye sit up for him a gibbet without the town and make proclamation among the folk that they assemble and take him and carry him in procession to the gibbet, with the crier crying before him and saying, 'This is the recompense of him whom the king delighted to favour and who hath betrayed him!'" The viziers rejoiced, when they heard this, and slept not that night, of their joy; and they made proclamation in the city and set up the gibbet..? THE EIGHTH OFFICER'S STORY..? ? ? ? ? I am content, for him I love, to all abide; So, who will, let him blame, and who will, let him chide.. Now I was drunken and my clothes were drenched with the blood; and as I passed along the road, I met a thief. When he saw me, he knew me and said to me, "Harkye, such an one!" "Well?" answered I, and he said, "What is that thou hast with thee?" So I acquainted him with the case and he took the head from me. Then we went on till we came to the river, where he washed the head and considering it straitly, said, "By Allah, this is my brother, my father's son. and he used to sponge upon the folk." Then he threw the head into the river. As for me, I was like a dead man [for fear]; but he said to me, "Fear not neither grieve, for thou art quit of my brother's blood." Presently, the princess turned to her maid and bade her fetch them somewhat of food and sweetmeats and dessert and fruits. So Shefikeh brought what she desired and they ate and drank [and abode on this wise] without lewdness, till the night departed and the day came. Then said El Abbas, "Indeed, the day is come. Shall I go to my father and bid him go to thy father and seek thee of him in marriage for me, in accordance with the Book of God the Most High and the Institutes of His Apostle (whom may He bless and keep!) so we may not enter into transgression?" And Mariyeh answered, saying, "By Allah, it is well counselled of thee!" So he went away to his lodging and nought befell between them; and when the day lightened, she improvised and recited the following verses:.. So the old woman returned to the lover and said to him, "I have skilfully contrived the affair for thee with her; [and now it behoveth us to amend that we have marred]. So go now and sit with the draper and bespeak him of the turban-cloth, [saying, 'The turban-cloth I bought of thee I chanced to burn in two places; so I gave it to a certain old woman, to get mended, and she took it and went away, and I know not her dwelling-place.'] When thou seest me pass by, rise and lay hold of me [and demand of me the turban-cloth], to the intent that I may amend her case with her husband and that thou mayst be even with her." So he repaired to the draper's shop and sat down by him and said to him, "Thou knowest the turban-cloth I bought of thee?" "Yes," answered the draper, and the other said, "Knowest thou what is come of it?" "No," replied the husband, and the youth said, "After I bought it of thee, I fumigated myself (58) and it befell that the turban-cloth was burnt in two places. So I gave it to a woman, whose son, they said, was a fine-drawer, and she took it and went away with it; and I know not her abiding-place." When the draper heard this, he misdoubted him [of having wrongly suspected his wife] and marvelled at the story of the turban-cloth, and his mind was set at ease concerning her..76 En Numan and the Arab of the Benou Tai dclx. When it was the Nine hundred and thirtieth Night, Shehrzad said, "O king, there is present in my thought a story which treateth of women's craft and wherein is a warning to whoso will be warned and an admonishment to whoso will be admonished and whoso hath discernment; but I fear lest the hearing of this lessen me with the king and lower my rank in his esteem; yet I hope that this will not be, for that it is a rare story. Women are indeed corruptresses; their craft and their cunning may not be set out nor their wiles known. Men enjoy their company and are not careful to uphold them [in the right way], neither do they watch over them with all vigilance, but enjoy their company and take that which is agreeable and pay no heed to that which is other than this. Indeed, they are like unto the crooked rib, which if thou go about to straighten, thou distortest it, and which if thou persist in seeking to redress, thou breakest it; wherefore it behoveth the man of understanding to be silent concerning them.".. Favourite and her Lover, The, iii. 165.. Seventh Voyage of Sindbad the Sailor, The, iii. 224.. Marriage to the Poor Old Man, The Rich Man who gave his Fair Daughter in, i. 247.. Presently she felt a breath upon her face; whereupon she awoke and found Queen Kemeriyeh kissing her, and with her her three sisters, Queen Jemreh, Queen Wekhimeh and Queen Sherareh. So she arose and kissed their hands and rejoiced in them with the utmost joy and they abode, she and they, in talk and converse, what while she related to them her history, from the time of her purchase by the Mughrebi to that of her coming to the slave-dealers' barrack, where she besought Ishac en Nedim to buy her, and how she won to Er Reshid, till the moment when Iblis came to her and brought her to them. They gave not over talking till the sun declined and turned pale and the season of sundown drew near and the day departed, whereupon Tuhfeh was instant in supplication to God the Most High, on the occasion of the prayer of sundown, that He would reunite her with her lord Er Reshid..? ? ? ? t. The two Pigeons dxcvii. Draper's Wife, The Old Woman and the, ii. 55.. 117. The Righteousness of King Anoushirwan ccclxiv. 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?'. Now the king's vizier had two daughters, own sisters, the elder of whom had read books and made herself mistress of [all] sciences and studied the writings of the sages and the histories of the boon-companions, (160) and she was possessed of abundant wit and knowledge galore and surpassing apprehension. She heard that which the folk suffered from the king and his despiteous usage of their children; whereupon compassion

gat hold upon her for them and jealousy and she besought God the Most High that He would bring the king to renounce that his heresy, (161) and God answered her prayer. Then she took counsel with her younger sister and said to her, 'I mean to contrive somewhat for the liberation of the people's children; and it is that I will go up to the king [and offer myself to him], and when I come to his presence, I will seek thee. When thou comest in to me and the king hath done his occasion [of me], do thou say to me, 'O my sister, let me hear and let the king hear a story of thy goodly stories, wherewithal we may beguile the waking hours of our night, till we take leave of each other.' 'It is well,' answered the other. 'Surely this contrivance will deter the king from his heresy and thou shalt be requited with exceeding favour and abounding recompense in the world to come, for that indeed thou adventrest thyself and wilt either perish or attain to thy desire.' . . . wa. The Hawk and the Locust dccccvi. . . . d. The Fourth Voyage of Sindbad the Sailor cclix.73. The Miller and his Wife cclxxxvii. Merouzi (El) and Er Razi, ii. 28. The company marvelled at this story and the tenth officer came forward and said, 'As for me, there befell me that which was yet more extraordinary than all this.' Quoth El Melik ez Zahir, 'What was that?' And he said, d. The Lover's Trick against the Chaste Wife dlxxx. Sherik ben Amrou, what device avails the hand of death to stay? i. 204. Presently, his father and his mother heard of the matter; whereupon the former arose and going up to the place, wrote a letter and [presented it to the king, who] read it, and behold, therein was written, saying, 'Have pity on me, so may God have pity on thee, and hasten not in the slaughter [of my son]; for indeed I acted hastily in a certain affair and drowned his brother in the sea, and to this day I drink the cup of his anguish. If thou must needs kill him, kill me in his stead.' Therewith the old merchant prostrated himself before the king and wept; and the latter said to him, 'Tell me thy story.' 'O my lord,' answered the merchant, 'this youth had a brother and I [in my haste] cast them both into the sea.' And he related to him his story from first to last, whereupon the king cried out with an exceeding great cry and casting himself down from the throne, embraced his father and brother and said to the former, 'By Allah, thou art my very father and this is my brother and thy wife is our mother.' And they abode weeping, all three. The messenger wished him joy of the bath and exceeded in doing him worship. Then he said to him, "The king biddeth thee in weal." (82) "Harkening and obedience," answered El Abbas and accompanied the messenger to the king's palace. 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 when the dead man found himself alone, he sprang up, as he were a Satan, and donning the washer's clothes, (39) took the bowls and water-can and wrapped them up in the napkins. Then he took his shroud under his arm and went out. The doorkeepers thought that he was the washer and said to him, 'Hast thou made an end of the washing, so we may tell the Amir?' 'Yes,' answered the sharper and made off to his lodging, where he found El Merouzi soliciting his wife and saying to her, 'Nay, by thy life, thou wilt never again look upon his face; for that by this time he is buried. I myself escaped not from them but after travail and trouble, and if he speak, they will put him to death.' Quoth she, 'And what wilt thou have of me?' 'Accomplish my desire of thee,' answered he, 'and heal my disorder, for I am better than thy husband.' And he fell a-toying with her. Then came up El Abbas to the door of the tent, and therein were four-and-twenty golden doves; so he took them, after he had beaten them down with the end of his lance. Then he called out, saying, "Harkye, Zuheir! Doth it not suffice thee that thou hast quelled El Akil's repute, but thou art minded to quell that of those who sojourn round about him? Knowest thou not that he is of the lieutenants of Kundeh ben [Hisham of the Benou] Sheiban, a man renowned for prowess? Indeed, covetise of him hath entered into thee and jealousy of him hath gotten possession of thee. Doth it not suffice thee that thou hast orphaned his children (94) and slain his men? By the virtue of the Chosen Prophet, I will make thee drink the cup of death!" So saying, he drew his sword and smiting Zuheir on his shoulder, caused the steel issue, gleaming, from the tendons of his throat. Then he smote the vizier and clove his head in sunder. The company marvelled at this story with the utmost wonderment, and the eleventh officer rose and said, 'I know a story yet rarer than this: but it happened not to myself. Love to its victim clings without relent, and he Of torments and unease complaineth evermore. Oft as my yearning waxeth, my heart consoleth me, ii. 228. . . . "My soul be thy ransom," quoth I, "for thy grace! Indeed, to the oath that thou swor'st thou wast true." . . . q. The Stolen Necklace dccccxiv. . . . Whose wits (like mine, alack!) thou stalest and whose hearts With shafts from out thine eyes bewitching thou didst smite. His hospitality pleased the Khalif and the goodliness of his fashion, and he said to him, "O youth, who art thou? Make me acquainted with thyself, so I may requite thee thy kindness." But Aboulhusn smiled and said, "O my lord, far be it that what is past should recur and that I be in company with thee at other than this time!" "Why so?" asked the Khalif. "And why wilt thou not acquaint me with thy case?" And Aboulhusn said, "Know, O my lord, that my story is extraordinary and that there is a cause for this affair." Quoth the Khalif, "And what is the cause?" And he answered, "The cause hath a tail." The Khalif laughed at his words and Aboulhusn said, "I will explain to thee this [saying] by the story of the lackpenny and the cook. Know, O my lord, that 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. The young man marvelled at his story and lay the night with him; and when he arose in the morning, he found his strays. So he took them and returning [to his family.], acquainted them with what he had seen and that which had betided him. Nor," added the vizier, "is this more marvellous or rarer than the story of the king who lost kingdom and wealth and wife and children and God restored them unto him and requited him with a kingdom more magnificent than that which he had lost and goodlier and rarer and greater of wealth and elevation."

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