

THE EGYPT OF NASSER AND SADAT

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ab. Story of the King's Son and the Ogress v.67. Haroun er Reshid and Zubeideh in the Bath cclxxxv. a. The Ox and the Ass. Make drink your
 usance in my company And flout the time that languishing doth go..Damascus is all gardens decked for the pleasance of the eyes, iii. 9..When the evening evened, the king
 sent for the vizier to his privy sitting chamber and bade him [tell] the [promised] story. So he said, "Hearkening and obedience. They avouch, O king, that. r. The
 Pious Woman accused of Lewdness dccccvii. And if a creature in his tears could swim, as in a sea, I to do this of all that breathe were surely first and sole..80. The
 Schoolmaster who fell in Love by Report dclxv.(Quoth Abdallah ben Nan) So I became his boon-companion and entertained him by night [with stories and the like]; and this
 pleased him to the utmost and he took me into especial favour and bestowed on me dresses of honour and assigned me a separate lodging; brief, he was everywise
 bountiful to me and could not brook to be parted from me a single hour. So I abode with him a while of time and every night I caroused with him [and entertained him], till the
 most part of the night was past; and when drowsiness overcame him, he would rise [and betake himself] to his sleeping-place, saying to me, "Forsake not my service for
 that of another than I and hold not aloof from my presence." And I made answer with "Hearkening and obedience.".When the folk heard his words, they talked of letting him
 go; but the Persian said, 'O folk, let not his speech beguile you. This fellow is none other than a thief who knoweth how to sing, and when he happeneth on the like of us, he
 is a singer.' 'O our lord,' answered they, 'this man is a stranger, and needs must we release him.' Quoth he, 'By Allah, my heart revolteth from this fellow! Let me make an
 end of him with beating.' But they said, 'Thou mayst nowise do that' So they delivered the singer from the Persian, the master of the house, and seated him amongst them,
 whereupon he fell to singing to them and they rejoiced in him..Then he turned to the woman and said to her, 'And thou, what sayst thou?' So she expounded to him her
 case and recounted to him all that had betided her and her husband, first and last, up to the time when they took up their abode with the old man and woman who dwelt on
 the sea-shore. Then she set out that which the Magian had practised on her of knavery and how he had carried her off in the ship and all that had betided her of humiliation
 and torment, what while the cadis and judges and deputies hearkened to her speech. When the king heard the last of his wife's story, he said, 'Verily, there hath betided
 thee a grievous matter; but hast thou knowledge of what thy husband did and what came of his affair?' 'Nay, by Allah,' answered she; 'I have no knowledge of him, save that
 I leave him no hour unremembered in fervent prayer, and never, whilst I live, will he cease to be to me the father of my children and my father's brother's son and my flesh
 and my blood.' Then she wept and the king bowed his head, whilst his eyes brimmed over with tears at her story.. e. King Dadbin and his Viziers ccclv. Officer's
 Story, The First, ii. 122.. The bitterness of false accusing shall thou taste And eke the thing reveal that thou art fain to hide;.117. The Favourite and her Lover
 M.Envy and Malice, Of, i. 125..On this wise they abode a whole year, at the end of which time Selim said to the queen-mother, 'Know that my life is not pleasing to me nor
 can I abide with you in contentment till I get me tidings of my sister and learn in what issue her affair hath resulted and how she hath fared after me. Wherefore I will go and
 be absent from you a year's space; then will I return to you, so it please God the Most High and I accomplish of this that which I hope.' Quoth she, 'I will not trust to thy word,
 but will go with thee and help thee to that which thou desirest of this and further thee myself therein.' So she took a ship and loaded it with all manner things of price, goods
 and treasures and what not else. Moreover, she appointed one of the viziers, a man in whom she trusted and in his fashion and ordinance, to rule the realm in their
 absence, saying to him, 'Abide [in the kingship] a full-told year and ordain all that whereof thou hast need..At this Queen Kemeriyeh was moved to exceeding delight and
 drank off her cup, saying, 'Well done, O queen of hearts! Moreover, she took off a surcoat of blue brocade, fringed with red rubies, and a necklace of white jewels, worth an
 hundred thousand dinars, and gave them to Tuhfeh. Then she passed the cup to her sister Zelzeleh, who had in her hand sweet basil, and she said to Tuhfeh, 'Sing to me
 on this sweet basil.' 'Hearkening and obedience,' answered she and improvised and sang the following verses:..Meanwhile the messenger had reached the opposite camp
 with the news of Tuhfeh's deliverance, whereat the Sheikh Aboutawaif rejoiced and bestowed on the bringer of good tidings a sumptuous dress of honour and made him
 commander over a company of the Jinn. Then they fell upon Meimoun's troops and destroyed them to the last man; and when they came to Meimoun, they found that he
 had slain himself and was even as we have said. Presently Kemeriyeh and her sister [Wekhimeh] came up to their grandfather and told him what they had done; whereupon
 he came to Tuhfeh and saluted her and gave her joy of her deliverance. Then he delivered Meimoun's palace to Selheb and took all the former's riches and gave them to
 Tuhfeh, whilst the troops encamped upon the Crescent Mountain. Moreover, the Sheikh Aboutawaif said to Tuhfeh, 'Blame me not,' and she kissed his hands. As they were
 thus engaged, there appeared to them the tribes of the Jinn, as they were clouds, and Queen Es Shuhba flying in their van, with a drawn sword in her hand..128. The
 Ferryman of the Nile and the Hermit cccclxxix. ec. Story of the Barber's Third Brother cl. When the two kings saw that woman's fashion and how she
 circumvented the Afrit, who had lodged her at the bottom of the sea, they turned back to their kingdoms and the younger betook himself to Samarcand, whilst the elder
 returned to China and established unto himself a custom in the slaughter of women, to wit, his vizier used to bring him a girl every night, with whom he lay that night, and
 when he arose in the morning, he gave her to the vizier and bade him put her to death. On this wise he abode a great while, whilst the people murmured and the creatures
 [of God] were destroyed and the commons cried out by reason of that grievous affair whereinto they were fallen and feared the wrath of God the Most High, dreading lest
 He should destroy them by means of this. Still the king persisted in that fashion and in that his blameworthy intent of the killing of women and the despoilment of the
 curtailed ones, (159) wherefore the girls sought succour of God the Most High and complained to Him of the tyranny of the king and of his oppressive dealing with
 them..43. Ibn es Semmak and Er Reshid dlxviii. There was once, of old days and in bygone ages and times, a king of the kings of the time, by name Shah Bekht, who had
 troops and servants and guards galore and a vizier called Er Rehwan, who was wise, understanding, a man of good counsel and a cheerful acceptor of the commandments
 of God the Most High, to whom belong might and majesty. The king committed to him the affairs of his kingdom and his subjects and said according to his word, and on this
 wise he abode a long space of time..When they were grown familiar with him, the queen-mother fell to sending [privily] for the amirs, one by one, and swearing them to
 secrecy; and when she was assured of their trustworthiness, she discovered to them that the king had left but a daughter and that she had done this but that she might
 continue the kingship in his family and that the governance should not go forth from them; after which she told them that she was minded to marry her daughter with the
 new-comer, her father's brother's son, and that he should be the holder of the kingship. They approved of her proposal and when she had discovered the secret to the last
 of them [and assured herself of their support], she published the news abroad and sent for the cadis and assessors, who drew up the contract of marriage between Selim

and the princess, and they lavished gifts upon the troops and overwhelmed them with bounties. Then was the bride carried in procession to the young man and the kingship was established unto him and the governance of the realm..? ? ? ? c. The Third Voyage of Sindbad the Sailor. Then the rest of the women of the palace came all to him and lifted him into a sitting posture, when he found himself upon a couch, stuffed all with floss-silk and raised a cubit's height from the ground. (19) So they seated him upon it and propped him up with a pillow, and he looked at the apartment and its greatness and saw those eunuchs and slave-girls in attendance upon him and at his head, whereat he laughed at himself and said, "By Allah, it is not as I were on wake, and [yet] I am not asleep!" Then he arose and sat up, whilst the damsels laughed at him and hid [their laughter] from him; and he was confounded in his wit and bit upon his finger. The bite hurt him and he cried "Oh!" and was vexed; and the Khalif watched him, whence he saw him not, and laughed..Learned Man, Khelbes and his Wife and the, i. 301..? ? ? ? ? Saying, "Thy fill of union take; no spy is there on us, Whom we should fear, nor yet reproach our gladness may abate."..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 Behrajur, "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 Isfehend entered the city and made himself king..?STORY OF THE RICH MAN WHO GAVE HIS FAIR DAUGHTER IN MARRIAGE TO THE POOR OLD MAN..When she had made an end of her verses, the Lady Zubeideh bade each damsel sing a song, till the turn came round to Sitt el Milah, whereupon she took the lute and tuning it, sang thereto four-and-twenty songs in four-and-twenty modes; then she returned to the first mode and sang the following verses:..When in the sitting-chamber we for merry-making sate, iii. 135..Er Reshid considered her beauty and the goodness of her singing and her eloquence and what not else she comprised of qualities and rejoiced with an exceeding joyance; and for the stress of that which overcame him of delight, he descended from the couch and sitting down with her upon the ground, said to her, 'Thou hast done well, O Tuhfeh. By Allah, thou art indeed a gift' (187) Then he turned to Ishac and said to him, 'Thou dealtest not equitably, O Ishac, in the description of this damsel, (188) neither settest out all that she compriseth of goodness and skill; for that, by Allah, she is incomparably more skilful than thou; and I know of this craft that which none knoweth other than I!' 'By Allah,' exclaimed Jaafer, 'thou sayst sooth, O my lord, O Commander of the Faithful. Indeed, this damsel hath done away my wit' Quoth Ishac, 'By Allah, O Commander of the Faithful, I had said that there was not on the face of the earth one who knew the craft of the lute like myself; but, when I heard her, my skill became nothing worth in mine eyes.' 'A great theft had been committed in the city and I was cited, (139) I and my fellows. Now it was a matter of considerable value and they (140) pressed hard upon us; but we obtained of them some days' grace and dispersed in quest of the stolen goods. As for me, I sallied forth with five men and went round about the city that day; and on the morrow we fared forth [into the suburbs]. When we came a parasang or two parasangs' distance from the city, we were athirst; and presently we came to a garden. So I went in and going up to the water-wheel, (141) entered it and drank and made the ablution and prayed. Presently up came the keeper of the garden and said to me, "Out on thee! Who brought thee into this water-wheel?" And he cuffed me and squeezed my ribs till I was like to die. Then he bound me with one of his bulls and made me turn in the water-wheel, flogging me the while with a cattle whip he had with him, till my heart was on fire; after which he loosed me and I went out, knowing not the way..? ? ? ? ? h. The Thief and the Woman dcccxcix. In every rejoicing a boon (240) midst the singers and minstrels am I, ii. 258. 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."..King Shah Bekht and his Vizier Er Rehwan, i. 215..10. The Enchanted Horse ccxlii. Then she folded the letter and giving it to her slave-girl, bade her carry it to El Abbas and bring back his answer thereto. Accordingly, Shefikeh took the letter and carried it to the prince, after the doorkeeper had sought leave of him to admit her. When she came in to him, she found with him five damsels, as they were moons, clad in [rich] apparel and ornaments; and when he saw her, he said to her, "What is thine occasion, O handmaid of good?" So she put out her hand to him with the letter, after she had kissed it, and he bade one of his slave-girls receive it from her. Then he took it from the girl and breaking it open, read it and apprehended its purport; whereupon "We are God's and to Him we return!" exclaimed he and calling for ink-horn and paper, wrote the following verses:..41. Ali Shar and Zumurrud ccvii. Son, The History of King Azadbekht and his, i. 61..When the king heard this from the vizier, he bade him go away [and he withdrew to his house]..Presently, in came the draper, at the hour of evening prayer, and sitting down in the place where the old woman had prayed, looked about him and espied the turban. He knew it [for that which he had that day sold to the young man] and misdoubted of the case, wherefore anger appeared in his face and he was wroth with his wife and reviled her and abode his day and his night, without speaking to her, what while she knew not the cause of his anger. Then she looked and seeing the turban-cloth before him and noting the traces of burning thereon, understood that his anger was on account of this and concluded that he was wroth because it was burnt..58. The King's Daughter and the Ape ccclv..? ? ? ? ? By God, how pleasant was the night we passed, with him for third! Muslim and Jew and Nazarene, we sported till the day..? ? ? ? ? Be gracious, so our gladness may be fulfilled with wine And we of our beloved have easance, without fear..? ? ? ? ? Favour or flout me, still my soul shall be Thy ransom, in contentment or despite..It chanced one day that they sallied forth to stop the way and fell in upon a caravan in the night; but the people of the caravan were on their guard; so they joined battle with the robbers and overcame them and slew them and the boy fell wounded and abode cast down in that place till the morrow, when he opened his eyes and finding his comrades slain, lifted himself up and rose to walk in the way. Presently, there met him a man, a treasure-seeker, and said to him, "Whither goest thou, O youth?" So he told him what had betided him and the other said, 'Be of good heart, for that [the season of] thy fair fortune is come and God

bringeth thee joy and solace. I am one who am in quest of a hidden treasure, wherein is vast wealth. So come with me, that thou mayst help me, and I will give thee wealth, wherewith thou shalt provide thyself thy life long.' Then he carried the youth to his dwelling and dressed his wound, and he abode with him some days, till he was rested; when he took him and two beasts and all that he needed, and they fared on till they came to a precipitous mountain..At this Queen Es Shuhba was stirred to exceeding delight and said, 'Well done, O queen of delight! By Allah, I know not how I shall do to render thee thy due! May God the Most High grant us to enjoy thy long continuance [on life]!' Then she strained her to her breast and kissed her on the cheek; whereupon quoth Iblis (on whom be malison!), 'Indeed, this is an exceeding honour!' Quoth the queen, 'Know that this lady Tuhfeh is my sister and that her commandment is my commandment and her forbiddance my forbiddance. So hearken all to her word and obey her commandment.' Therewithal the kings rose all and kissed the earth before Tuhfeh, who rejoiced in this. Moreover, Queen Es Shuhba put off on her a suit adorned with pearls and jewels and jacinths, worth an hundred thousand dinars, and wrote her on a sheet of paper a patent in her own hand, appointing her her deputy. So Tuhfeh rose and kissed the earth before the queen, who said to her, 'Sing to us, of thy favour, concerning the rest of the sweet-scented flowers and herbs, so I may hear thy singing and divert myself with witnessing thy skill.' 'Harkening and obedience, O lady mine,' answered Tuhfeh and taking the lute, improvised the following verses: "O elder," added she, "if Muslims and Jews and Nazarenes drink wine, who are we [that we should abstain from it]?" "By Allah, O my lady," answered he, "spare thine endeavour, for this is a thing to which I will not hearken." When she knew that he would not consent to her desire, she said to him, "O elder, I am of the slave-girls of the Commander of the Faithful and the food waxeth on me (34) and if I drink not, I shall perish, (35) nor wilt thou be assured against the issue of my affair. As for me, I am quit of blame towards thee, for that I have made myself known to thee and have bidden thee beware of the wrath of the Commander of the Faithful."

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