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So they taught him the way and he ceased not to go barefoot, till he drew near his uncle's capital, and he naked and hungry, and indeed his body was wasted and his colour changed. He sat down at the gate of the city, and presently up came a company of King Belehwan's chief officers, who were out a-hunting and wished to water their horses. So they lighted down to rest and the youth accosted them, saying, 'I will ask you of somewhat, wherewith do ye acquaint me.' Quoth they, 'Ask what thou wilt.' And he said, 'Is King Belehwan well?' They laughed at him and answered, 'What a fool art thou, O youth! Thou art a stranger and a beggar, and what concern hast thou with the king's health?' Quoth he, 'Indeed, he is my uncle;' wherat they marvelled and said, 'It was one question (135) and now it is become two.' Then said they to him, 'O youth, it is as thou wert mad. Whence pretendest thou to kinship with the king? Indeed, we know not that he hath aught of kinsfolk, except a brother's son, who was prisoned with him, and he despatched him to wage war upon the infidels, so that they slew him.' 'I am he,' answered Melik Shah, 'and they slew me not, but there betided me this and that.' They gave not over drinking and carousing till the middle of the night, when the Khalif said to his host, "O my brother, hast thou in thy heart a wish thou wouldst have accomplished or a regret thou wouldst fain do away?" "By Allah," answered he, "there is no regret in my heart save that I am not gifted with dominion and the power of commandment and prohibition, so I might do what is in my mind!" Quoth the Khalif, "For God's sake, O my brother, tell me what is in thy mind!" And Aboulhusn said, "I would to God I might avenge myself on my neighbours, for that in my neighbourhood is a mosque and therein four sheikhs, who take it ill, whenas there cometh a guest to me, and vex me with talk and molest me in words and threaten me that they will complain of me to the Commander of the Faithful, and indeed they oppress me sore, and I crave of God the Most High one day's dominion, that I may beat each of them with four hundred lashes, as well as the Imam of the mosque, and parade them about the city of Baghdad and let call before them, 'This is the reward and the least of the reward of whoso exceedeth [in talk] and spiteth the folk and troubleth on them their joys.' This is what I wish and no more." Then he sent for the old man, the Muezzin, and when the messenger came to him and told him that the Commander of the Faithful sought him, he feared the denunciation of the damsel and accompanied him to the palace, walking and letting wind (44) as he went, whilst all who passed him by laughed at him. When he came into the presence of the Commander of the Faithful, he fell a-trembling and his tongue was embarrassed, [so that he could not speak]. The Khalif laughed at him and said to him, "O elder, thou hast done no offence; so [why] fearest thou?" "O my lord," answered the old man (and indeed he was in the sorest of that which may be of fear,) "by the virtue of thy pure forefathers, indeed I have done nought, and do thou enquire of my conduct." The Khalif laughed at him and ordering him a thousand dinars, bestowed on him a sumptuous dress of honour and made him chief of the Muezzins in his mosque..Her verses pleased the kings of the Jinn and they said, 'By Allah, thou sayst sooth!' Then she rose to her feet, with the lute in her hand, and played and sang, whilst the Jinn and the Sheikh Aboultauwaif danced. Then the latter came up to her and gave her a carbuncle he had taken from the hidden treasure of Japhet, son of Noah (on whom be peace), and which was worth the kingdom of the world; its light was as the light of the sun and he said to her, 'Take this and glorify thyself withal over (233) the people of the world.' She kissed his hand and rejoiced in the jewel and said, 'By Allah, this beseemeth none but the Commander of the Faithful.' Then she took Tuhfeh under her armpit and flying up, swiftilier than the blinding lightning, set her down with Kemeriyeh and her company; whereupon she went up to them and accosted them, saying, 'Fear not, no harm shall betide you; for I am a mortal, like unto you, and I would

fain look on you and talk with you and hear your singing.' So they welcomed her and abode in their place, whilst Jemreh sat down beside them and fell a-snuffing their odours and saying, 'I smell the scent of the Jinn! I wonder whence [it cometh!]' Then said Wekhimeh to her sister Kemeriyeh, 'Yonder filthy one [smelleth us] and presently she will take to flight; so what is this remissness concerning her?' (245) Thereupon Kemeriyeh put out a hand, (246) as it were a camel's neck, (247) and dealt Jemreh a buffet on the head, that made it fly from her body and cast it into the sea. Then said she, 'God is most great!' And they uncovered their faces, whereupon Tuhfeh knew them and said to them, 'Protection!'. Looking to the Issues of Affairs, Of, i. 80..? ? ? ? Nor troops have I nor henchmen nor one to lend me aid Save God, to whom, my Maker, my voice in praise I rear..O son of Simeon, give no ear to other than my say, iii. 36..? ? ? ? Indeed, your long estrangement hath caused my bowels yearn. Would God I were a servant in waiting at your door!..? ? ? ? O my God! Who is stronger than Thou in resource? The Subtle, Thou knowest my plight and my pain..Then Selim turned to Selma and said to her, 'O sister mine, how deemest thou of this calamity and what counselest thou thereanent?' 'O my brother,' answered she, 'indeed I know not what I shall say concerning the like of this; but he is not disappointed who seeketh direction [of God], nor doth he repent who taketh counsel. One getteth not the better of the traces of burning by (68) haste, and know that this is an affliction that hath descended on us; and we have need of management to do it away, yea, and contrivance to wash withal our shame from our faces.' And they gave not over watching the gate till break of day, when the young man opened the door and their mother took leave of him; after which he went his way and she entered, she and her handmaid..So the highwayman took the saddle-bags and offered to kill the traveller, who said, "What is this? Thou hast no blood-feud against me, that should make my slaughter incumbent [on thee]. Quoth the other, "Needs must I slay thee;" whereupon the traveller dismounted from his horse and grovelled on the earth, beseeching the robber and speaking him fair. The latter hearkened not to his prayers, but cast him to the ground; whereupon the traveller [raised his eyes and seeing a francolin flying over him,] said, in his agony, "O francolin, bear witness that this man slayeth me unjustly and wickedly; for indeed I have given him all that was with me and besought him to let me go, for my children's sake; yet would he not consent unto this. But be thou witness against him, for God is not unmindful of that which is done of the oppressors." The highwayman paid no heed to this speech, but smote him and cut off his head..Therewith the king was filled with wrath and said, "Bring him forthright," So they brought the youth before him, shackled, and the king said to him, "Out on thee! Thou hast sinned a great sin and the time of thy life hath been long; (112) but needs must we put thee to death, for that there is for us no ease in thy life after this," "O king," answered he, "know that I, by Allah, am guiltless, and by reason of this I hope for life, for that he who is guiltless of offence goeth not in fear of punishment neither maketh great his mourning and his concern; but whoso hath sinned, needs must his sin be expiated upon him, though his life be prolonged, and it shall overtake him, even as it overtook Dabbin the king and his vizier." "How was that?" asked Azadbekht, and the youth said, "THE TWELFTH OFFICER'S STORY..The Khalif smiled and said to his eunuch, "O Mesrou, verily women are little of wit. I conjure thee, by Allah, say, was not Aboulhusn with me but now?" ["Yes, O Commander of the Faithful," answered Mesrou] Quoth the Lady Zubeideh, laughing from a heart full of wrath, "Wilt thou not leave thy jesting? Is it not enough that Aboulhusn is dead, but thou must kill my slave-girl also and bereave us of the two and style me little of wit?" "Indeed," answered the Khalif, "it is Nuzhet el Fuad who is dead." And Zubeideh said, "Indeed he hath not been with thee, nor hast thou seen him, and none was with me but now but Nuzhet el Fuad, and she sorrowful, weeping, with her clothes torn. I exhorted her to patience and gave her a hundred dinars and a piece of silk; and indeed I was awaiting thy coming, so I might condole with thee for thy boon- companion Aboulhusn el Khelia, and was about to send for thee." The Khalif laughed and said, "None is dead but Nuzhet el Fuad;" and she, "No, no, my lord; none is dead but Aboulhusn..".? ? ? ? a. The First Calender's Story xxxvii..So the chamberlain went about that which he needed and assembling his wife's kinsfolk, said to them, 'I am resolved to put away my wife.' They took this ill of him and complained of him and summoning him before the king, sat pleading with him. Now the king had no knowledge of that which had passed; so he said to the chamberlain, 'Why wilt thou put her away and how can thy soul consent unto this and why takest thou unto thyself a goodly piece of land and after forsakest it? 'May God amend the king!' answered the husband. 'By Allah, O king, I saw therein the track of the lion and fear to enter the land, lest the lion devour me; and indeed the like of my affair with her is that which befell between the old woman and the draper's wife.' 'What is their story?' asked the king; and the chamberlain said, 'Know, O king, that..'.? ? ? ? a. The First Calender's Story xi..When the queen heard the last of the talk, she said to the cook, 'The judgment between you shall not be but in accordance with justice.' Then she dismissed all those who were present and turning to her brother, said to him, 'Indeed thy soothfastness is established with me and the truth of thy speech, and praised be God who hath brought about union between thee and thy wife! So now begone with her to thy country and leave [seeking] thy sister Selma and depart in peace.' But Selim answered, saying, 'By Allah, by the virtue of the All-knowing King, I will not turn back from seeking my sister till I die or find her, if it please God the Most High!' Then he called his sister to mind and broke out with the following verses from a heart endolor'd, afflicted, disappointed, saying:..? ? ? ? Still, as my transports wax, grows restlessness on me And woes have ta'en the place of love-delight denied..Then they arose and went up to the palace, whereupon the trays of food were brought and they ate and drank; after which quoth Queen Es Shuhba, 'O Tuhfeh, sing to us, by way of thankoffering for thy deliverance, and favour us with that which shall solace our minds, for that indeed my mind hath been occupied with thee.' Quoth Tuhfeh 'Hearkening and obedience, O my lady.' So she improvised and sang the following verses:..? ? ? ? c. The Third Calender's Story liii..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..? ? ? ? d. The Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man dcccxcii..? ? ? ? The fires in my vitals

that rage if I did but discover to view, Their ardour the world to consume, from the East to the West, might avail. Thy haters say and those who malice to thee bear, iii.

8..When the morning morrowed and the king sat on the throne of his kingship, he summoned the chief of his viziers and said to him, "What deemest thou of this that yonder robber-youth hath done? Behold, he hath entered my house and lain down on my bed and I fear lest there be an intrigue between him and the woman. How deemest thou of the affair?" "God prolong the king's continuance!" replied the vizier. "What sawest thou in this youth [to make thee trust in him]? Is he not vile of origin, the son of thieves? Needs must a thief revert to his vile origin, and whoso reareth the young of the serpent shall get of them nought but biting. As for the woman, she is not at fault; for, since [the] time [of her marriage with thee] till now, there hath appeared from her nought but good breeding and modesty; and now, if the king give me leave, I will go to her and question her, so I may discover to thee the affair." Then she came down from the tree and rent her clothes and said, 'O villain, if these be thy dealings with me before my eyes, how dost thou when thou art absent from me?' Quoth he, 'What aileth thee?' and she said, 'I saw thee swive the woman before my very eyes.' 'Not so, by Allah!' cried he. 'But hold thy peace till I go up and see.' So he climbed the tree and no sooner did he begin to do so than up came the lover [from his hiding-place] and taking the woman by the legs, [fell to swiving her]. When the husband came to the top of the tree, he looked and beheld a man swiving his wife. So he said, 'O strumpet, what doings are these?' And he made haste to come down from the tree to the ground; [but meanwhile the lover had returned to his hiding- place] and his wife said to him, 'What sawest thou?' 'I saw a man swive thee,' answered he; and she said, 'Thou liest; thou sawest nought and sayst this but of conjecture.' King and his Chamberlain's Wife, The, ii.

53..Unjust King and the Tither, The, i. 272.47. El Melik en Nasir and the three Masters of Police cccxlvi. When her master heard this, his reason fled for joy and he went to his friend the draper and said to him, "Thou wast right in the matter of the damsel, for that she is enamoured of the young Damascene; so how shall I do?" Quoth the other, "Go to the bazaar and when thou seest him, salute him and say to him, 'Indeed, thy departure the other day, without accomplishing thine occasion, was grievous to me; so, if thou be still minded to buy the girl, I will abate thee an hundred dinars of that which thou badest for her, by way of hospitable entreatment of thee and making myself agreeable to thee; for that thou art a stranger in our land.' If he say to thee, 'I have no desire for her' and hold off from thee, know that he will not buy; in which case, let me know, so I may contrive thee another device; and if he say to thee other than this, conceal not from me aught..Learned Man, Khelbes and his Wife and the, i. 301..? ? ? ? ?

My heart with yearning is ever torn and tortured without cease, Nor can my lids lay hold on sleep, that Sees from them away..48. Haroun Er Reshid with the Damsel and Abou Nuwas dc.As for Zubeideh, she went in to the Khalif and talked with him awhile; then she fell to kissing him between the eyes and on his hand and asked him that which she had promised Sitt el Milah, saying, "O Commander of the Faithful, I doubt me her lord is not found in this world; but, if she go about in quest of him and find him not, her hopes will be cut off and her mind will be set at rest and she will sport and laugh; for that, what while she abideth in hope, she will never cease from her frowardness." And she gave not over cajoling him till he gave Sitt el Milah leave to go forth and make search for her lord a month's space and ordered her an eunuch to attend her and bade the paymaster [of the household] give her all she needed, were it a thousand dirhems a day or more. So the Lady Zubeideh arose and returning to her palace, sent for Sitt el Milah and acquainted her with that which had passed [between herself and the Khalif]; whereupon she kissed her hand and thanked her and called down blessings on her..All intercessions come and all alike do ill succeed, ii. 218.. "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..? ? ? ? ? n. The Man who never Laughed again dlxxxvii. When Galen saw what appeared to him of the [mock] physician's incapacity, he turned to his disciples and pupils and bade them fetch the other, with all his gear and drugs. So they brought him into his presence on the speediest wise, and when Galen saw him before him, he said to him, 'Knowest thou me?' 'No,' answered the other, 'nor did I ever set eyes on thee before this day.' Quoth the sage, 'Dost thou know Galen?' And the weaver said, 'No.' Then said Galen, 'What prompted thee to that which thou dost?' So he related to him his story and gave him to know of the dowry and the obligation by which he was bound with regard to his wife, whereat Galen marvelled and certified himself of the matter of the dower..When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and carried it to El Abbas. He broke it open and read it and apprehended its purport; then took inkhorn and paper and wrote the following verses:..? ? ? ? ? a. The First Voyage of Sindbad the Sailor..? ? ? ? ? By God, forgetfulness of her shall never cross my mind, What while I wear the bonds of life nor when of death they're rent. A sun of beauty she appears to all who look on her, iii. 191..When the Khalif heard this, he said, "By Allah, O Jerir, Omar possesseth but a hundred dirhems." (66) [And he cried out to his servant, saying,] "Ho, boy! give them to him." Moreover, he gave him the ornaments of his sword; and Jerir went forth to the [other] poets, who said to him, "What is behind thee?" (67) And he answered, "A man who giveth to the poor and denieth the poets, and I am well-pleased with him." (68).When the townsfolk saw this, they repented of that which they had done and the affair was grievous to them; so they sought pardon [of God] and said to her, 'By the virtue of Him whom thou servest, do thou seek pardon for us [of God!]' Quoth she, 'As for me, I may no longer abide with you and I am about to depart from you.' Then they humbled themselves in supplication to her and wept and said to her, 'We conjure thee, by the virtue of God the Most High, that thou take upon thyself the governance of the kingdom and of the subjects.' But she refused; whereupon they came up to her and wept and gave not over supplicating her, till she consented and abode in the kingship. Her first commandment was that they should bury the princess and build over her a dome (6) and she abode in that palace, worshipping God the Most High and ruling the people with justice, and God (extolled be His perfection and exalted be He!) vouchsafed her, by reason of the excellence of her piety and her patience and continence, the acceptance of her prayers, so that she sought not aught of Him to whom belong might and majesty, but He granted her prayer; and her report was noised abroad in all countries..Hind and his Vizier, The King of, ii. 105..117. The Favourite and her Lover M..? ? ? ? ? My friends have not accustomed me to rigour; for, of old, When I forsook them, they to seek accord did not disdain..71.

Yehya ben Khalid and the Poor Man dclvi. When Nouredin heard these his slave-girl's verses, he fell a-weeping, what while she strained him to her bosom and wiped away his tears with her sleeve and questioned him and comforted his mind. Then she took the lute and sweeping its strings, played thereon, after such a wise as would move the phlegmatic to delight, and sang the following verses: .? ? ? ? c. The Third Voyage of Sindbad the Sailor dxlvi. Behold, I am clad in a robe of leaves green, ii. 242..? ? ? ? ? His love on him took pity and wept for his dismay: Of those that him did visit she was, as sick he lay.. Twere better and meeter thy presence to leave, For, if the eye see not, the heart doth not grieve.'. Ishac stared at her and seizing her hand, said to her, 'Know that I am bound by an oath that, when the singing of a damsel pleaseth me, she shall not make an end of her song but before the Commander of the Faithful. But now tell me, how came it that thou abodest with the slave-dealer five months and wast not sold to any, and thou of this skill, more by token that the price set on thee was no great matter?'. SHEHRZAD AND SHEHRIYAR. (145)

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