

HOP OF WORCESTER IN WHICH IS CONTAINED AN ACCOUNT OF THE CONTROVE

So she hastened to admit the eunuch, who entered; and when he saw the Commander of the Faithful, he saluted not neither kissed the earth, but said, 'Quick, quick! Arise in haste! My lady Tuhfeh sitteth in her chamber, singing a goodly ditty. Come to her in haste and see all that I say to thee! Hasten! She sitteth [in her chamber].' The Khalif was amazed at his speech and said to him, 'What sayst thou?' 'Didst thou not hear the first of the speech?' replied the eunuch. 'Tuhfeh sitteth in the sleeping-chamber, singing and playing the lute. Come thy quickest! Hasten!' So Er Reshid arose and donned his clothes; but he credited not the eunuch's words and said to him, 'Out on thee! What is this thou sayst? Hast thou not seen this in a dream?' 'By Allah,' answered the eunuch, 'I know not what thou sayest, and I was not asleep.' Quoth Er Reshid, 'If thy speech be true, it shall be for thy good luck, for I will enfranchise thee and give thee a thousand dinars; but, if it be untrue and thou have seen this in sleep, I will crucify thee.' And the eunuch said in himself, 'O Protector, (250) let me not have seen this in Sleep!' Then he left the Khalif and going to the chamber-door, heard the sound of singing and lute-playing; whereupon he returned to Er Reshid and said to him, 'Go and hearken and see who is asleep.'? ? ? ? ? Ay, ne'er will I leave to drink of wine, what while the night on me Darkens, till drowsiness bow down my head upon my bowl..Quoth Selim to her, 'It is for thee to decide and excellent is that which thou counsell'est; so let us do this, in the name of God the Most High, trusting in Him for grace and guidance.' So they arose and took the richest of their clothes and the lightest of that which was in their treasuries of jewels and things of price and gathered together a great matter. Then they equipped them ten mules and hired them servants of other than the people of the country; and Selim bade his sister Selma don man's apparel. Now she was the likest of all creatures to him, so that, [when she was clad in man's attire,] the folk knew no difference between them, extolled be the perfection of Him who hath no like, there is no God but He! Then he bade her mount a horse, whilst he himself bestrode another, and they set out, under cover of the night. None of their family nor of the people of their house knew of them; so they fared on into the wide world of God and gave not over going night and day two months' space, at the end of which time they came to a city on the sea-shore of the land of Mekran, by name Es Sherr, and it is the first city in Sind..When the morning morrowed, the draper went out, still angered against his wife, and the old woman returned to her and found her changed of colour, pale of face, dejected and heart-broken. [So she questioned her of the cause of her dejection and she told her how her husband was angered against her (as she supposed) on account of the burns in the turban-cloth.] "O my daughter," rejoined the old woman, "be not concerned; for I have a son, a fine-drawer, and he, by thy life, shall fine-draw [the holes] and restore the turban-cloth as it was. "The wife rejoiced in her saying and said to her, "And when shall this be?" "To-morrow, if it please God the Most High," answered the old woman, "I will bring him to thee, at the time of thy husband's going forth from thee, and he shall mend it and depart forth-right." Then she comforted her heart and going forth from her, returned to the young man and told him what had passed..? ? ? ? ? e. The Barber's Story cxliiii.I did as she bade me and when I returned, she said to me, "Sit, so I may relate to thee yonder fellow's case, lest thou be affrighted at that which hath befallen him. Thou must know that I am the Khalif's favourite, nor is there any more in honour with him than I; and I am allowed six nights in each month, wherein I go down [into the city and take up my abode] with my [former] mistress, who reared me; and when I go down thus, I dispose of myself as I will. Now this young man was the son of neighbours of my mistress, when I was a virgin girl. One day, my mistress was [engaged] with the chief [officers] of the palace and I was alone in the house. When the night came on, I went up to the roof, so I might sleep there, and before I was aware, this youth came up from the street and falling upon me, knelt on my breast. He was armed with a poniard and I could not win free of him till he had done away my maidenhead by force; and this sufficed him not, but he must needs disgrace me with all the folk, for, as often as I came down from the palace, he would lie in wait for me by the way and swive me against my will and follow me whithersoever I went. This, then, is my story, and as for thee, thou pleasest me and thy patience pleaseth me and thy good faith and loyal service, and there abideth with me none dearer than thou." Then I lay with her that night and there befell what befell between us till the morning, when she gave me wealth galore and fell to coming to the pavilion six days in every month..Then she charged her husband keep watch over the thief, till she should return, and repairing to his wife, acquainted her with his case and told her that her husband the thief had been taken and had compounded for his release, at the price of seven hundred dirhems, and named to her the token. So she gave her the money and she took it and returned to her house. By this time, the dawn had broken; so she let the thief go his way, and when he went out, she said to him, 'O my dear one, when shall I see thee come and take the treasure?' 'O indebted one,' answered he, 'when thou needest other seven hundred dirhems, wherewithal to amend thy case and that of thy children and to discharge thy debts.' And he went out, hardly believing in his deliverance from her. Nor," added the vizier, "is this more extraordinary than the story of the three men and our Lord Jesus."? ? ? ? ? Our loves are joined and cruelty at last is done away; Ay, and the cup of love-delight 'twixt us doth circulate..Then he bade take her away; so she was carried to her chamber and he sent her a black slave-girl, with a casket, wherein were three thousand dinars and a carcanet of gold, set with pearls, great and small, and jewels, worth other three thousand, saying to her, "The slave-girl and that which is with her are a gift from me to thee." When she heard this, she said, "God forbid that I should be consoled for the love of my lord and my master, though with the earth full of gold!" And she improvised and recited the following verses:.When El Muradi heard of his release, he betook himself to the chief of the police and said to him, "O our lord, we are not assured from yonder youth, [the Damascene], for that he hath been released from prison and we fear lest he complain of us." Quoth the prefect, "How shall we do?" And El Muradi answered, saying, "I will cast him into a calamity for thee." Then he ceased not to follow the young Damascene from place to place till he came up

with him in a strait place and a by-street without an issue; whereupon he accosted him and putting a rope about his neck, cried out, saying, "A thief!" The folk flocked to him from all sides and fell to beating and reviling Nouredin, whilst he cried out for succour, but none succoured him, and El Muradi still said to him, "But yesterday the Commander of the Faithful released thee and to-day thou stealest!" So the hearts of the folk were hardened against him and El Muradi carried him to the master of police, who bade cut off his hand..? ? ? ? a. Story of the Chief of the New Cairo Police dciv.29. Maan ben Zaideh and the three Girls dxxxii.Then he raised his head to the Magian and said to him, 'Say thy say, thou also.' So the Magian said, 'This is my slave-girl, whom I bought with my money from such a land and for so many dinars, and I made her my favourite (67) and loved her with an exceeding love and gave her charge over my good; but she betrayed me in my substance and plotted with one of my servants to slay me, tempting him by promising him that she would be his wife. When I knew this of her and was certified that she purposed treason against me, I awoke [from my heedlessness] and did with her that which I did, of fear for myself from her craft and perfidy; for indeed she is a beguiler with her tongue and she hath taught these two youths this pretence, by way of trickery and of her perfidy and malice: so be thou not deluded by her and by her talk.'Bihzad, Story of Prince, i. 99..So he repaired to the draper and buying of him a turban-cloth of lawn, returned with it to the old woman, who took it and burned it in two places. Then she donned devotees' apparel and taking the turban-cloth with her, went to the draper's house and knocked at the door. When the draper's wife saw her, she opened to her and received her kindly and made much of her and welcomed her. So the old woman went in to her and conversed with her awhile. Then said she to her, "[I desire to make] the ablution [preparatory] to prayer." So the wife brought her water and she made the ablution and standing up to pray, prayed and did her occasion. When she had made an end of her prayers, she left the turban-cloth in the place of prayer and went away..The season of my presence is never at an end, ii. 246..Eighth Officer's Story, The, ii. 155..? ? ? ? ? ? ? ? ab. Story of the King's Son and the Ogress v.? ? ? ? ? a. The Christian Broker's Story xxv.On the morrow they (199) returned to their place, as of their wont, and betook themselves to eating and drinking and merry-making and sporting till the last of the day, when Sindbad bade them hearken to his relation concerning his sixth voyage, the which (quoth he) is of the most extraordinary of pleasant stories and the most startling [for that which it compriseth] of tribulations and disasters. Then said he,.43. Ibn es Semmak and Er Reshid dlxviii.Quoth Selma to Selim, 'Hasten not to slay him, but ponder the matter and consider the issue to which it may lead; for whoso considereth not the issues [of his actions], fortune is no friend to him.' Then they arose on the morrow and occupied themselves with devising how they should turn away their mother from that man, and she forebode mischief from them, by reason of that which she saw in their eyes of alteration, for that she was keen of wit and crafty. So she took precaution for herself against her children and Selma said to Selim, 'Thou seest that whereinto we have fallen through this woman, and indeed she hath gotten wind of our purpose and knoweth that we have discovered her secret. So, doubtless, she will plot against us the like of that which we plot for her; for indeed up to now she had concealed her affair, and now she will forge lies against us; wherefore, methinks, there is a thing [fore-]written to us, whereof God (extolled be His perfection and exalted be He!) knew in His foreknowledge and wherein He executeth His ordinances.' 'What is that?' asked he, and she said, 'It is that we arise, I and thou, and go forth this night from this land and seek us a land wherein we may live and witness nought of the doings of yonder traitress; for whoso is absent from the eye is absent from the heart, and quoth one of the poets in the following verse:When the old woman saw this, she cried out to the cook from within the house, and he said to her, 'Go before me.' So she forewent him and he ran after her till he [overtook the party and] catching hold of Selim, said [to the latter's wife,] 'What aileth thee to take my servant?' Whereupon she cried out at him, saying, 'Know that this is my husband, whom I had lost.' And Selim also cried out, saying, 'Mercy! Mercy! I appeal to God and to the Sultan against this Satan!' Therewith the folk gathered together to them forthright and loud rose the clamours and the cries between them; but the most part of them said, 'Refer their affair to the Sultan.' So they referred the case to the Sultan, who was none other than Selim's sister Selma..Hardly was the night come, when he went in to his wife and found her lying back, [apparently] asleep; so he sat down by her side and laying the hoopoe's heart on her breast, waited awhile, so he might be certified that she slept. Then said he to her, 'Shah Khatoun, Shah Khatoun, is this my recompense from thee?' Quoth she, 'What offence have I committed?' And he, 'What offence can be greater than this? Thou sentest after yonder youth and broughtest him hither, on account of the desire of thy heart, so thou mightest do with him that for which thou lustedst.' 'I know not desire,' answered she. 'Verily, among thy servants are those who are comelier and handsomer than he; yet have I never desired one of them.' 'Why, then,' asked he, 'didst thou lay hold of him and kiss him!' And she said, 'This is my son and a piece of my heart; and of my longing and love for him, I could not contain myself, but sprang upon him and kissed him.' When the king heard this, he was perplexed and amazed and said to her, 'Hast thou a proof that this youth is thy son? Indeed, I have a letter from thine uncle King Suleiman Shah, [wherein he giveth me to know] that his unck Belehwan cut his throat.' 'Yes,' answered she, 'he did indeed cut his throat, but severed not the windpipe; so my uncle sewed up the wound and reared him, [and he lived,] for that his hour was not come.'.Young Men, El Hejjaj and the Three, i. 53..Then the queen entered the palace and sat down on the throne of the circumcision (231) at the upper end of the hall, whereupon Tuhfeh took the lute and pressing it to her bosom, touched its strings on such wise that the wits of all present were bewildered and the Sheikh Iblis said to her, 'O my lady Tuhfeh, I conjure thee, by the life of this worshipful queen, sing for me and praise thyself, and gainsay me not.' Quoth she, 'Hearkening and obedience; yet, but for the adjuration by which thou conjurest me, I had not done this. Doth any praise himself? What manner of thing is this?' Then she improvised and sang the following verses:There was once aforesaid a certain sharper, who [was so eloquent that he] would turn the ear inside out, and he was a man of understanding and quick wit and skill and perfection. It was his wont to enter a town and [give himself out as a

merchant and] make a show of trafficking and insinuate himself into the intimacy of people of worth and consort with the merchants, for he was [apparently] distinguished for virtue and piety. Then he would put a cheat on them and take [of them] what he might spend and go away to another city; and he ceased not to do thus a great while..Benou Tai, En Numan and the Arab of the, i. 203..Then she walked in the garden till she came to a pavilion, lofty of building and wide of contenance, never saw mortal nor heard of a goodlier than it [So she entered] and found herself in a long corridor, which led to a bath goodlier than that whereof it hath been spoken, and the cisterns thereof were full of rose-water mingled with musk. Quoth Tuhfeh, 'Extolled be the perfection of God! Indeed, this (210) is none other than a mighty king.' Then she put off her clothes and washed her body and made her ablution, after the fullest fashion, (211) and prayed that which was due from her of prayer from the evening [of the previous day]. (212) When the sun rose upon the gate of the garden and she saw the wonders thereof, with that which was therein of all manner flowers and streams, and heard the voices of its birds, she marvelled at what she saw of the surpassing goodness of its ordinance and the beauty of its disposition and sat meditating the affair of Er Reshid and pondering what was come of him after her. Her tears ran down upon her cheek and the zephyr blew on her; so she slept and knew no more till she felt a breath on her cheek, whereupon she awoke in affright and found Queen Kemeriyeh kissing her face, and with her her sisters, who said to her, 'Arise, for the sun hath set.'? ? ? ? g. King Bihkerd cccclxiv. Thy letter reached me; when the words thou wrot'st therein I read, iii. 84..75 El Fezl ben Rebiya (233) and the Old Bedouin dclx.? ? ? ? ? Is there a man of you will come, that I may heal his paint With blows right profitful for him who's sick for lust of fight?.? ? ? ? "My soul be thy ransom," quoth I, "for thy grace! Indeed, to the oath that thou swor'st thou wast true." Presently, her brothers returned, whereupon the old man acquainted them with the whole case and said to them, "O my sons, know that your sister purposed not aught but good, and if ye slay this man, ye will earn abiding reproach and ye will wrong him, ay, and wrong yourselves and your sister, to boot; for indeed there appeareth no cause [of offence] such as calleth for slaughter, and it may not be denied that this incident is a thing the like whereof may well betide and that he may well have been baffled by the like of this chance." Then he turned to me and questioned me of my lineage; so I set forth to him my genealogy and he said, "A man of equal rank, honourable [and] understanding." And he offered me [his daughter in] marriage. I consented to him of this and marrying her, took up my abode with him and God the Most High hath opened on me the gates of weal and fortune, so that I am become the most abounding in substance of the folk of the tribe; and He hath stablished me in that which He hath given me of His bounties.'.Meimoun was silent and Iblis turned to Tuhfeh and said to her, 'Sing to the kings of the Jinn this day and to-night until the morrow, when the boy will be circumcised and each shall return to his own place.' So she took the lute and Kemeriyeh said to her, (now she had in her hand a cedrat), 'O my sister, sing to me on this cedrat.' 'Harkening and obedience,' replied Tuhfeh, and improvising, sang the following verses:.Then they drew up the contract of marriage and the merchant said, "I desire to go in to her this night." So they carried her to him in procession that very night, and he prayed the prayer of eventide and entered the privy chamber prepared for him; but, when he lifted the veil from the face of the bride and looked, he saw a foul face and a blameworthy aspect; yea, he beheld somewhat the like whereof may God not show thee! loathly, dispensing from description, inasmuch as there were reckoned in her all legal defects. (259) So he repented, whenas repentance availed him not, and knew that the girl had cheated him. However, he lay with the bride, against his will, and abode that night sore troubled in mind, as he were in the prison of Ed Dilem. (260) Hardly had the day dawned when he arose from her and betaking himself to one of the baths, dozed there awhile, after which he made the ablution of defilement (261) and washed his clothes. Then he went out to the coffee-house and drank a cup of coffee; after which he returned to his shop and opening the door, sat down, with discomfiture and chagrin written on his face..They cut their bonds and poured wine into their gullets, till they came to themselves, when the king looked at the eunuch and recognizing him, said, 'Harkye, such an one!' 'Yes, O my lord the king,' replied the man and prostrated himself to him; whereat the king marvelled with an exceeding wonder and said to him, 'How earnest thou to this place and what hath befallen thee?' Quoth the eunuch, 'I went and took out the treasure and brought it hither; but the [evil] eye was behind me and I unknowing. So the thieves took us alone here and seized the money and cast us into this pit, so we might die of hunger, even as they had done with other than we; but God the Most High sent thee, in pity to us.'? ? ? ? ? For whom is thy departure even as a father's loss! To fly or creep, like nestlings, alone, they strive in vain..Then said El Aziz to the King of Baghdad, "I would fain speak a word to thee; but do thou not exclude from us those who are present. If thou consent unto my wish, that which is ours shall be thine and that which is incumbent on thee shall be incumbent on us, (121) and we will be to thee a mighty aid against all enemies and opposites." Quoth Ins ben Cais, "Say what thou wilt, O King, for indeed thou excellest in speech and attainest [the mark] in that which them sayest" So El Aziz said to him, "I desire that thou give thy daughter Mariyeh in marriage to my son El Abbas, for thou knowest that wherewithal he is gifted of beauty and loveliness and brightness and perfection and how he beareth himself in the frequentation of the valiant and his constancy in the stead of smiting and thrusting." "By Allah, O king," answered Ins ben Cais, "of my love for Mariyeh, I have appointed her disposal to be in her own hand; wherefore, whomsoever she chooseth of the folk, I will marry her to him.".When Bekhtzeman heard this, he awoke from his heedlessness and said, 'Extolled be the perfection of God the Great! O king, this is my case and my story, nothing added and nought diminished, for I am King Bekhtzeman and all this happened to me; wherefore I will seek the gate of God[\'s mercy] and repent unto Him.' So he went forth to one of the mountains and there worshipped God awhile, till one night, as he slept, one appeared to him in a dream and said to him, 'O Bekhtzeman, God accepteth thy repentance and openeth on thee [the gate of succour] and will further thee against thine enemy.' When he was certified of this in the dream, he arose and turned back, intending for his own city; and when he drew near thereunto, he saw a company of the

king's retainers, who said to him, 'Whence art thou? We see that thou art a stranger and fear for thee from this king, for that every stranger who enters this city, he destroys him, of his fear of King Bekhtzeman.' Quoth Bekhtzeman, 'None shall hurt him nor advantage him save God the Most High.' And they answered, saying, 'Indeed, he hath a vast army and his heart is fortified in the multitude of his troops.'?THE TWELFTH OFFICER'S STORY..? ? ? ? Far though you dwell, I'll ne'er your neighbourhood forget, O friends, whose lovers still for you are stupefied..Fair fall the maid whose loosened locks her cheeks do overcloud! iii. 191..Then he returned to the city and forgot the youth; so the servants went in to him and said to him, 'O king, if thou keep silence concerning yonder youth, who would have slain thee, all thy servants will presume upon thee, and indeed the folk talk of this matter.' With this the king waxed wroth and saying, 'Fetch him hither,' commanded the headsman to strike off his head. So they [brought the youth and] bound his eyes; and the headsman stood at his head and said to the king, 'By thy leave, O my lord, I will strike off his head.' But the king said, 'Stay, till I look into his affair. Needs must I put him to death and the slaying of him will not escape [me].' So he restored him to the prison and there he abode till it should be the king's will to put him to death..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." .35. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun dxl.The Eighth Day..Then they ate and the tables were removed and they washed their hands; after which Iblis the Accursed came up to Tuhfeh and said to her, 'O my lady Tuhfeh, thou gladdenest the place and with thy presence enlightenest and embellishest it; but now fain would these kings hear somewhat of thy singing, for the night hath spread its wings for departure and there abideth thereof but a little.' Quoth she, 'Harkening and obedience.' So she took the lute and touching its strings on rare wise, played thereon after a wondrous fashion, so that it seemed to those who were present as if the palace stirred with them for the music. Then she fell a-singing and chanted the following verses: ? ? ? ? My kinsmen and my friends for thee I did forsake And left them weeping tears that poured as 'twere a tide..? ? ? ? I supplicate Him, who parted us and doomed Our separation, that we may meet again..? ? ? ? k. The Blind Man and the Cripple dcccc.Foul-favoured Man and his Fair Wife, The, ii. 61..Then she was silent, and when the king heard her speech and profited by that which she said, he summoned up his reasoning faculties and cleansed his heart and caused his understanding revert [to the right way] and turned [with repentance] to God the Most High and said in himself, "Since there befell the kings of the Chosroes more than that which hath befallen me, never, whilst I abide [on life], shall I cease to blame myself [for that which I did in the slaughter of the daughters of the folk]. As for this Shehrzad, her like is not found in the lands; so extolled be the perfection of Him who appointed her a means for the deliverance of His creatures from slaughter and oppression!" Then he arose from his session and kissed her head, whereat she rejoiced with an exceeding joy, she and her sister Dinarzad..Fourteenth Officer's Story, The, ii. 183..The Third Night of the Month.? ? ? ? w. The King's Son and the Afrit's Mistress dcii.So the affair was concluded and we drew up the contract of marriage and I made the bride-feast; but on the wedding-night I beheld a thing (214) than which never made God the Most High aught more loathly. Methought her people had contrived this by way of sport; so I laughed and looked for my mistress, whom I had seen [at the lattice], to make her appearance; but saw her not. When the affair was prolonged and I found none but her, I was like to go mad for vexation and fell to beseeching my Lord and humbling myself in supplication to Him that He would deliver me from her. When I arose in the morning, there came the chamber-woman and said to me, "Hast thou occasion for the bath?" "No," answered I; and she said, "Art thou for breakfast?" But I replied, "No;" and on this wise I abode three days, tasting neither meat nor drink..Presently, up came the old woman, whereupon the young man sprang to his feet and laying hold of her, demanded of her the turban-cloth. Quoth she, "Know that I entered one of the houses and made the ablution and prayed in the place of prayer; and I forgot the turban-cloth there and went out. Now I know not the house in which I prayed, nor have I been directed (59) thereto, and I go round about every day till the night, so haply I may light on it, for I know not its owner." When the draper heard this, he said to the old woman, "Verily, Allah restoreth unto thee vhat which thou hast lost. Rejoice, for the turban-cloth is with me and in my house." And he arose forthright and gave her the turban-cloth, as it was. She gave it to the young man, and the draper made his peace with his wife and gave her raiment and jewellery, [by way of peace-offering], till she was content and her heart was appeased. (60).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..? ? ? ? In every rejoicing a boon (232) midst the singers and minstrels am I;.There was once, in the parts of Khorassan, a man of the affluent of the country, who was a merchant of the chiefest of the merchants and was blessed with two children, a son and a daughter. He was assiduous in rearing them and making fair their education, and they grew up and throve after the goodliest fashion. He used to teach the boy, who

taught his sister all that he learnt, so that the girl became perfect in the knowledge of the Traditions of the Prophet and in polite letters, by means of her brother. Now the boy's name was Selim and that of the girl Selma. When they grew up and waxed, their father built them a mansion beside his own and lodged them apart therein and appointed them slave-girls and servants to tend them and assigned unto each of them pensions and allowances and all that they needed of high and low, meat and bread and wine and raiment and vessels and what not else. So Selim and Selma abode in that mansion, as they were one soul in two bodies, and they used to sleep on one couch; and rooted in each one's heart was love and affection and familiar friendship [for the other of them].?STORY OF THE SHARPER AND THE MERCHANTS..4. The Three Apples xix.?? ?? ? My transports I conceal for fear of those thereon that spy; Yet down my cheeks the tears course still and still my case bewray..Sons, The Merchant and his, i. 81..?? ?? ? By Allah, O thou that chid'st my heart concerning my sister's love, Leave chiding and rather bemoan my case and help me to my will..?? ?? ?? ?? ? aa. Story of King Sindbad and his Falcon v.6. Story of the Hunchback xxv.?? ?? ?? ?? ?? ? ee. Story of the Barber's Fifth Brother cliv.?? ?? ? How long shall I thus question my heart that's drowned in woe? I'm mute for my complaining; but tears speak, as they flow..91. The Loves of Abou Isa and Curret el Ain dclxxviii.THE MERCHANT OF CAIRO AND THE FAVOURITE OF THE KHALIF EL MAMOUN EL HAKIM BI AMRILLAH. (180).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..?? ?? ? How long shall I, in weariness, for this estrangement pine, What while the spies of severance (106) do watch me all the night?..?? ?? ? O son of Simeon, give no ear to other than my say. How bitter from the convent 'twas to part and fare away!.Daughters, The Two Kings and the Vizier's, iii. 145..?? ?? ? Lovely with longing for its love's embrace, The fear of his estrangement makes it lean..Meanwhile, his father and mother had gone round about all the islands of the sea in quest of him and his brother, hoping that the sea might have cast them up, but found no trace of them; so they despaired of finding them and took up their abode in one of the islands. One day, the merchant, being in the market, saw a broker, and in his hand a boy he was calling for sale, and said in himself, 'I will buy yonder boy, so I may console myself with him for my sons.' So he bought him and carried him to his house; and when his wife saw him, she cried out and said, 'By Allah, this is my son!' So his father and mother rejoiced in him with an exceeding joy and questioned him of his brother; but he answered, 'The sea parted us and I knew not what became of him.' Therewith his father and mother consoled themselves with him and on this wise a number of years passed..?? ?? ? a. Story of Taj el Mulouk and the Princess Dunya cvii.?? ?? ? Upon you be the peace of God! May all prosperity, For what's decreed of years and lives, upon you ever wait!.Awhile after this, there came two merchants to the king with two pearls of price and each of them avouched that his pearl was worth a thousand dinars, but there was none who availed to value them. Then said the cook, 'God prosper the king! Verily, the old man whom I bought avouched that he knew the quintessence of jewels and that he was skilled in cookery. We have made proof of him in cookery and have found him the skilfullest of men; and now, if we send after him and prove him on jewels, [the truth or falsehood of] his pretension will be made manifest to us.'Then he called for a chest and bringing out thence a necklace of Greek handiwork, worth a thousand dinars, wrapped it in a mantle of green silk, set with pearls and jewels and inwrought with red gold, and joined thereto two caskets of musk and ambergris. Moreover, he put off upon the girl a mantle of Greek silk, striped with gold, wherein were divers figures and semblants depicted, never saw eyes its like. Therewithal the girl's wit fled for joy and she went forth from his presence and returned to her mistress. When she came in to her, she acquainted her with that which she had seen of El Abbas and that which was with him of servants and attendants and [set out to her] the loftiness of his station and gave her that which was with her..?? ?? ? I. The Wife's Device to Cheat her Husband dccccclxxxix.I went forth one day, purposing to make a journey, and fell in with a man whose wont it was to stop the way. When he came up with me, he offered to slay me and I said to him, "I have nothing with me whereby thou mayst profit." Quoth he, "My profit shall be the taking of thy life." "What is the cause of this?" asked I. "Hath there been feud between us aforesaid?" And he answered, "No; but needs must I slay thee." Therewithal I fled from him to the river-side; but he overtook me and casting me to the ground, sat down on my breast. So I sought help of the Sheikh El Hejjaj (156) and said to him, "Protect me from this oppressor!" And indeed he had drawn a knife, wherewith to cut my throat, when, behold, there came a great crocodile forth of the river and snatching him up from off my breast, plunged with him into the water, with the knife still in his hand; whilst I abode extolling the perfection of God the Most High and rendering thanks for my preservation to Him who had delivered me from the hand of that oppressor.'.Presently, the king [of the city] was minded to go forth to his garden, (206) a-pleasuring, and bade the cook forego him thither and appoint in his stead one who should dress meat for the king, so that, when he returned, he might find it ready. So the cook fell a-considering of whom he should appoint and was bewildered concerning his affair. As he was on this wise, the old man came to him and seeing him perplexed how he should do, said to him, 'Tell me what is in thy mind; belike, I may avail to relieve thee.' So he acquainted him with the king's wishes and he said, 'Have no care for this, but leave me one of the serving-men and go thou in peace and surety, for I will suffice thee of this.' So

the cook departed with the king, after he had brought the old man what he needed and left him a man of the guards..In every rejoicing a boon (240) midst the singers and minstrels am I, ii. 258.Fair patience use, for ease still followeth after stress, iii. 117..10. The Birds and Beasts and the Son of Adam cxlvi."O king," answered the youth, "if there have betided thee talk because of me, by Allah, by Allah the Great, those who have brought on thee this talk from the folk are these wicked viziers, who devise with the folk and tell them foul things and evil concerning the king's house; but I trust in God that He will cause their malice to revert upon their heads. As for the king's menace of me with slaughter, I am in the grasp of his hand; so let not the king occupy his mind with my slaughter, for that I am like unto the sparrow in the hand of the fowler; if he will, he slaughtereth him, and if he will, he looseth him. As for the delaying of my slaughter, it [proceedeth] not [from] the king, but from Him in whose hand is my life; for, by Allah, O king, if God willed my slaughter, thou couldst not avail to postpone it, no, not for a single hour. Indeed, man availeth not to fend off evil from himself, even as it was with the son of King Suleiman Shah, whose anxiety and carefulness for the accomplishment of his desire of the new-born child [availed him nothing], for his last hour was deferred how many a time! and God saved him until he had accomplished his [foreordained] period and had fulfilled [the destined term of] his life."The Khalif marvelled at my speech and said, 'How great is this king! Indeed, his letter testifieth of him; and as for the magnificence of his dominion, thou hast acquainted us with that which thou hast seen; so, by Allah, he hath been given both wisdom and dominion.' Then he bestowed on me largesse and dismissed me, so I returned to my house and paid the poor-rate (216) and gave alms and abode in my former easy and pleasant case, forgetting the grievous stresses I had suffered. Yea, I cast out from my heart the cares of travel and traffic and put away travail from my thought and gave myself up to eating and drinking and pleasure and delight."Twere better and meeter thy presence to leave, For, if the eye see not, the heart doth not grieve.'Damascus is all gardens decked for the pleasance of the eyes, iii. 9..? ? ? ? ? Then was my heart by that which caused my agitation seared, And from mine eyelids still the tears poured down without relent..?STORY OF KHELBEES AND HIS WIFE AND THE LEARNED MAN..94. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes delxxxiii.So they made ready his affair and the king conferred on him a dress of honour, and he took with him a present and a letter under the king's hand and setting out, fared on till he came to the [capital] city of Turkestan. When the king of the Turks knew of his coming, he despatched his officers to receive him and entreated him with honour and lodged him as befitted his rank. Then he entertained him three days, after which he summoned him to his presence and Abou Temam went in to him and prostrating himself before him, as beseemeth unto kings, laid the present before him and gave him the letter..32. The Mock Khalif cclxxxvi.Then I sang and the captain said, "It is good," Quoth I, "Nay, but thou art loathly." He looked at me and said, "By Allah, thou shalt never more scent the odour of the world!" But his comrades said to him, "Do it not," and appeased him, till he said, "If it must be so, she shall abide here a whole year, not going forth." And I said, "I am content to submit to whatsoever pleaseth thee. If I have erred, thou art of those to whom pertaineth clemency." He shook his head and drank, then arose and went out to do his occasion, what while his comrades were occupied with what they were about of merry-making and drunkenness and sport. So I winked to my fellows and we slipped out into the corridor. We found the door open and fled forth, unveiled and knowing not whither we went; nor did we halt till we had left the house far behind and happened on a cook cooking, to whom said I, "Hast thou a mind to quicken dead folk?" And he said, "Come up." So we went up into the shop, and he said, 'Lie down.'" Accordingly, we lay down and he covered us with the grass, (137) wherewith he was used to kindle [the fire] under the food..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?'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..When Jaafer saw him, his reason was like to depart for shame and he knew that the chamberlain had been deceived by the likeness of the name; and Abdulmelik also perceived how the case stood and confusion was

manifest to him in Jaafer's face. So he put on a cheerful favour and said, "No harm be upon you! (149) Bring us of these dyed clothes." So they brought him a dyed gown (150) and he put it on and sat discoursing cheerily with Jaafer and jesting with him. Then said he, "Give us to drink of your wine." So they poured him out a pint and he said, "Be ye indulgent with us, for we have no wont of this." Then he chatted and jested with them till Jaafer's breast dilated and his constraint ceased from him and his shamefastness, and he rejoiced in this with an exceeding joy and said to Abdulmelik, "What is thine errand?" Quoth the other, "I come (may God amend thee!) on three occasions, whereof I would have thee bespeak the Khalif; to wit, firstly, I have on me a debt to the amount of a thousand thousand dirhems, (151) which I would have discharged; secondly, I desire for my son the office of governor of a province, whereby his rank may be raised; and thirdly, I would fain have thee marry him to a daughter of the Khalif, for that she is his cousin and he is a match for her." And Jaafer said, "God accomplished! unto thee these three occasions. As for the money, it shall presently be carried to thy house; as for the government, I make thy son viceroy of Egypt; and as for the marriage, I give him to wife such an one, the daughter of our Lord the Commander of the Faithful, at a dowry of such and such a sum. So depart in the assurance of God the Most High." .? .? .? .? .? My heart will never credit that I am far from thee; In it thou art, nor ever the soul can absent be..As for the merchant, he bought him a sheep and slaughtering it, roasted it and dressed birds and [other] meats of various kinds and colours and bought dessert and sweetmeats and fresh fruits. Then he repaired to El Abbas and conjured him to accept of his hospitality and enter his house and eat of his victual. The prince consented to his wishes and went with him till they came to his house, when the merchant bade him enter. So El Abbas entered and saw a goodly house, wherein was a handsome saloon, with a vaulted estrade. When he entered the saloon, he found that the merchant had made ready food and dessert and perfumes, such as overpass description; and indeed he had adorned the table with sweet-scented flowers and sprinkled musk and rose-water upon the food. Moreover, he had smeared the walls of the saloon with ambergris and set [the smoke of burning] aloes-wood abroad therein..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." .? .? .? .? .? She comes in a robe the colour of ultramarine, Blue as the stainless sky, unflecked with white;.? .? .? .? .? Quoth Sherik, "On me be his warranty, may God assain the king!" So the Tai departed, after a term had been assigned him for his coming..7. Story of the Hunchback ci.Now the king, who had plundered Abou Sabir[s goods] and driven him forth of his village, had an enemy; and the latter took horse against him and overcame him and captured his [capital] city; wherefore he addressed himself to flight and came to Abou Sabir's city, craving protection of him and seeking that he should succour him. He knew not that the king of the city was the headman whom he had despoiled; so he presented himself before him and made complaint to him; but Abou Sabir knew him and said to him, "This is somewhat of the issue of patience. God the Most High hath given me power over thee." Then he bade his guards plunder the [unjust] king and his attendants; so they plundered them and stripping them of their clothes, put them forth of his country. When Abou Sabir's troops saw this, they marvelled and said, 'What is this deed that the king doth? There cometh a king to him, craving protection, and he despoileth him! This is not of the fashion of kings.' But they dared not [be]speak [him] of this..When she awoke, she said to the old man, "O elder, hast thou aught of food?" And he answered, "O my lady, I have bread and olives." Quoth she, "That is food fit but for the like of thee. As for me, I will have nought but roast lamb and broths and fat rissoled fowls and stuffed ducks and all manner meats dressed with [pounded nuts and almond-]kernels and sugar." "O my lady," replied the Muezzin, "I never heard of this chapter in the Koran, nor was it revealed unto our lord Mohammed, whom God bless and keep!" (31) She laughed and said, "O elder, the matter is even as thou sayest; but bring me inkhorn and paper." So he brought her what she sought and she wrote a letter and gave it to him, together with a seal-ring from her finger, saying, "Go into the city and enquire for such an one the money-changer and give him this my letter." Now, as destiny would have it, a band of thieves, whose use it was, whenas they had stolen aught, to resort to that place and divide [their booty], came thither [that night], as of their wont; and they were ten in number and had with them wealth galore, which they were carrying. When they drew near the sepulchre, they heard a noise of blows within it and the captain said, 'This is a Magian whom the angels (43) are tormenting.' So they entered [the burial-ground] and when they came over against El Merouzi, he feared lest they should be the officers of the watch come upon him, wherefore he [arose and] fled and stood among the tombs. (44) The thieves came up to the place and finding Er Razi bound by the feet and by him near seventy sticks, marvelled at this with an exceeding wonderment and said, 'God confound thee! This was sure an infidel, a man of many crimes; for, behold, the earth hath rejected him from her womb, and by my life, he is yet fresh! This is his first night [in the tomb] and the angels were tormenting him but now; so whosoever of you hath a sin upon his conscience, let him beat him, as a propitiatory offering to God the Most High.' And the thieves said, 'We all have sins upon our consciences.' A thief of the thieves of the Arabs went [one night] to a certain man's house, to steal from a heap of wheat there, and the people of the house surprised him. Now on the heap was a great copper measure, and the thief buried himself in the corn and covered his head with the measure, so that the folk found him not and went away; but, as they were going, behold, there came a great crack of wind forth of the corn. So they went up to the measure and [raising it], discovered the thief and laid hands on him. Quoth he, "I have eased you of the trouble of seeking me: for I purposed, [in letting wind], to direct you to my [hiding-]place; wherefore do ye ease me and have compassion on me, so may God have compassion on you!"

So they let him go and harmed him not. Then the king assembled his nobles and commons and the astrologers and said to them, 'Know that what God hath graven upon the forehead, be it fair fortune or calamity, none may avail to efface, and all that is decreed unto a man he must needs abide. Indeed, this my caretaking and my endeavour profited me nought, for that which God decreed unto my son, he hath abidden and that which He decreed unto me hath betided me. Nevertheless, I praise God and thank Him for that this was at my son's hand and not at the hand of another, and praised be He for that the kingship is come to my son!' And he strained the youth to his breast and embraced him and kissed him, saying, 'O my son, this matter was on such a wise, and of my care and watchfulness over thee from destiny, I lodged thee in that pit; but caretaking availed not.' Then he took the crown of the kingship and set it on his son's head and caused the folk and the people swear fealty to him and commended the subjects to his care and enjoined him to justice and equity. And he took leave of him that night and died and his son reigned in his stead.

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