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they knew that there was left him no estate that the king might covet, they feared lest he be brought to release him, by the incidence of the vizier's [good] counsel upon the king's heart, and he return to his former case, so should their plots be marred and their ranks degraded, for that they knew that the king would have need of that which he had known from that man nor would forget that wherewith he was familiar in him. Now it befell that a certain man of corrupt purpose (78) found a way to the perversion of the truth and a means of glozing over falsehood and adorning it with a semblance of fair-seeming and there proceeded from him that wherewith the hearts of the folk were occupied, and their minds were corrupted by his lying tales; for that he made use of Indian subtleties and forged them into a proof for the denial of the Maker, the Creator, extolled be His might and exalted be He! Indeed, God is exalted and magnified above the speech of the deniers. He avouched that it is the planets (79) that order the affairs of all creatures and he set down twelve mansions to twelve signs [of the Zodiac] and made each sign thirty degrees, after the number of the days of the month, so that in twelve mansions there are three hundred and threescore [degrees], after the number of the days of the year; and he wrought a scheme, wherein he lied and was an infidel and denied [God]. Then he got possession of the king's mind and the enviers and haters aided him against the vizier and insinuated themselves into his favour and corrupted his counsel against the vizier, so that he suffered of him that which he suffered and he banished him and put him away..Some misconception seems to exist as to the story of Seif dhoul Yezen, a fragment of which was translated by Dr. Habicht and included, with a number of tales from the Breslau Text, in the fourteenth Vol. of the extraordinary gallimaufry published by him in 1824-5 as a complete translation of the 1001 Nights (224) and it has, under the mistaken impression that this long but interesting Romance forms part of the Book of the Thousand Nights and One Night, been suggested that a complete translation of it should be included in the present publication. The Romance in question does not, however, in any way, belong to my original and forms no part of the Breslau Text, as will be at once apparent from an examination of the Table of Contents of the latter (see post, p. 261), by which all the Nights are accounted for. Dr. Habicht himself tells us, in his preface to the first Vol. of the Arabic Text, that he found the fragment (undivided into Nights) at the end of the fifth Volume of his MS., into which other detached tales, having no connection with the Nights, appear to have also found their way. This being the case, it is evident that the Romance of Seif dhoul Yezen in no way comes within the scope of the present work and would (apart from the fact that its length would far overpass my limits) be a manifestly improper addition to it. It is, however, possible that, should I come across a suitable text of the work, I may make it the subject of a separate publication; but this is, of course, a matter for future consideration..A fair one, to idolaters if she herself should show, iii. 10..The zephyr's sweetness on the coppice blew, ii. 235..Accordingly, they all went in to the king one day (and Abou Temam was present among them,) and mentioned the affair of the damsel, the king's daughter of the Turks, and enlarged upon her charms, till the king's heart was taken with her and he said to them, 'We will send one to demand her in marriage for us; but who shall be our messenger?' Quoth the viziers, 'There is none for this business but Abou Temam, by reason of his wit and good breeding;' and the king said, 'Indeed, even as ye say, none is fitting for this affair but he.' Then he turned to Abou Temam and said to him, 'Wilt thou not go with my message and seek me [in marriage] the king's daughter of the Turks?' and he answered, 'Hearkening and obedience, O king.' 'O king," answered the youth, "there is no great forgiveness save in case of a great crime, for according as the offence is great, in so much is forgiveness magnified and it is no dishonour to the like of thee if he spare the like of me. Verily, Allah knoweth that there is no fault in me, and indeed He commandeth unto clemency, and no clemency is greater than that which spareth from slaughter, for that thy forgiveness of him whom thou purposed to put to death is as the quickening of a dead man; and whoso doth evil shall find it before him, even as it was with King Bihkerd." "And what is the story of King Bihkerd?" asked the king. "O king," answered the youth,.So they all arose and repaired to El Anca, who abode in the Mountain Caf. (248) When she saw them, she rose to them and saluted them, saying, 'O my ladies, may I not be bereaved of you!' Quoth Wekhimeh to her, 'Who is like unto thee, O Anca? Behold, Queen Es Shuhba is come to thee.' So El Anca kissed the queen's feet and lodged them in her palace; whereupon Tuhfeh came up to her and fell to kissing her and saying, 'Never saw I a goodlier than this favour.' Then she set before them somewhat of food and they ate and washed their hands; after which Tuhfeh took the lute and played excellent well; and El Anca also played, and they fell to improvising verses in turns, whilst Tuhfeh embraced El Anca every moment. Quoth Es Shuhba, 'O my sister, each kiss is worth a thousand dinars;' and Tuhfeh answered, 'Indeed, a thousand dinars were little for it.' Whereat El Anca laughed and on the morrow they took leave of her and went away to Meimoun's palace. (249).Tuhfeh entered the bath, after she had put off her clothes, and behold, the basin thereof was overlaid with gold set with pearls and red rubies and green emeralds and other jewels; so she extolled the perfection of God the Most High and hallowed Him for the magnificence of that which she saw of the attributes of that bath. Then she made her ablutions in that basin and pronouncing the Magnification of Prohibition, (207) prayed the morning prayer and what else had escaped her of prayers; (208) after which she went out and walked in that garden among jessamine and lavender and roses and camomile and gillyflowers and thyme and violets and sweet basil, till she came to the door of the pavilion aforesaid and sat down therein, pondering that which should betide Er Reshid after her, whenas he should come to her pavilion and find her not. She abode sunken in the sea of her solicitude, till presently sleep took her and she slept.?? ?? May the place of my session ne'er lack thee I Oh, why, My heart's love, hast thou saddened my mind and mine eye? (108).The drums of glad tidings beat and they entered in the utmost of worship and magnificence. Moreover, the tribes heard of them and the people of the towns and brought them the richest of presents and the costliest of rarities and the prince's mother rejoiced with an exceeding joy. Then they slaughtered beasts and made mighty bride-feasts to the people and kindled fires, that it might be visible afar to townsman [and Bedouin] that this was the house of the guest-meal and the wedding, festival, to the intent that, if any passed them by, [without partaking of their hospitality], it should be of his own fault (126) So the folk came to them from all parts and quarters and on this wise they abode days and months..?? ?? So shall we quaff the cups in ease and cheer, In endless joyance, quit of care and woe..When the damsel had made an end of her song, El Abbas swooned away and they sprinkled on him rose-water, mingled with musk, till he came to himself, when he called another damsel (now there was on her of linen and clothes and ornaments that which beggareth description, and she was endowed with brightness and loveliness and symmetry and perfection, such as shamed the crescent moon, and she was a Turkish girl from the land of the Greeks and her name was Hafizeh) and said to her, "O Hafizeh, close thine eyes and tune thy lute and sing to us upon the days of separation." She answered him with "Hearkening and obedience" and taking the lute, tuned its strings and cried out from her head, (107) in a plaintive voice, and sang the following verses:..Unto its pristine lustre your land returned and more, iii. 132..?? ?? Quoth I (and mine a body is of passion all forslain, Ay, and a heart that's all athirst for

love and longing pain. It rests with him to heal me; and I (a soul he hath Must suffer that which irks it), go saying, in my fear. The Credulous Husband
 dcccxcviii. How many a king for my sweet sake with other kings hath vied, Still craving union with me and suing for my 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 Isfehend 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, Isfehend is [my boughten] servant and a slave of my slaves, and I reck 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..114. The Angel of Death and the Rich King cccclxii. If, in his own
 land, midst his folk, abjection and despite Afflict a man, then exile sure were better for the wight. e. King Dadbin and his Viziers cccclv. STORY OF THE FULLER
 AND HIS WIFE. But, when from home it fares, forthright all glory it attains And 'twixt the eyelid and the eye incontinent 'tis dight. King Bekhtzeman, Story of, i.
 115. Come, then, companions mine, rejoice with me and say, "All hail to thee, O friend, and welcome fair and fain!". Though little, with beauty myself I've
 adorned; So the flowers are my subjects and I am their queen..When the king heard these tidings of Aamir, he sent for him and let bring him before him; and when he
 entered his presence, he kissed the earth and saluted and showed forth his breeding and greeted him with the goodliest of compliments. The king bade him raise his head
 and questioned him of his lord El Abbas; whereupon he acquainted him with his tidings and told him that which had betided him with King Zuheir and of the army that was
 become at his commandment and of the spoil that he had gotten. Moreover, he gave him to know that El Abbas was coming on the morrow, and with him more than fifty
 thousand cavaliers, obedient to his commandment. When the king heard his speech, he bade decorate Baghdad and commanded [the inhabitants] to equip themselves with
 the richest of their apparel, in honour of the coming of El Abbas. Moreover, he sent to give King El Aziz the glad tidings of his son's return and acquainted him with that
 which he had heard from the prince's servant..When the evening came and the king sat in his privy chamber, he summoned the vizier and required of him the story of the
 thief and the woman. Quoth the vizier, "Know, O king, that. Destiny, Of, i. 136..Then the girl went away, running, after her mistress, whereupon I left the shop and set out
 after them, so I might see her abiding-place. I followed after them all the way, till she disappeared from mine eyes, when I returned to my place, with a heart on fire. Some
 days after, she came to me again and bought stuffs of me. I refused to take the price and she said, "We have no need of thy goods." Quoth I, "O my lady, accept them from
 me as a gift," but she said, "[Wait] till I try thee and make proof of thee." Then she brought out of her pocket a purse and gave me therefrom a thousand dinars, saying,
 "Trade with this till I return to thee." So I took the purse and she went away [and returned not to me] till six months had passed by. Meanwhile, I traded with the money and
 sold and bought and made other thousand dinars profit [on it]..Now the king had a brother, who envied him and would fain have been in his place; and when he was weary
 of looking for his death and the term of his life seemed distant unto him, he took counsel with certain of his partisans and they said, 'The vizier is the king's counsellor and
 but for him, there would be left the king no kingdom.' So the king's brother cast about for the ruin of the vizier, but could find no means of accomplishing his design; and
 when the affair grew long upon him, he said to his wife, 'What deemest thou will advantage us in this?' Quoth she, 'What is it?' And he replied, 'I mean in the matter of
 yonder vizier, who inciteth my brother to devoutness with all his might and biddeth him thereto, and indeed the king is infatuated with his counsel and committeth to him the
 governance of all things and matters.' Quoth she, 'Thou sayst truly; but how shall we do with him?' And he answered, 'I have a device, so thou wilt help me in that which I
 shall say to thee.' Quoth she, 'Thou shall have my help in whatsoever thou desirest.' And he said, 'I mean to dig him a pit in the vestibule and dissemble it artfully.' Me,
 till I stricken was therewith, to love thou didst excite, And with estrangement now, alas! heap'st sorrows on my spright..The wife of the shopkeeper, to wit, the nurse,
 came out, with the rest of those who came out, to divert herself with gazing upon the show, and when she saw El Abbas and beheld his beauty and the goodliness of his
 army and that which he had brought back with him of herds and slaves and slave-girls and mamelukes, she improvised and recited the following verses: My fortitude fails,
 my endeavour is vain, ii. 95..6. Story of the Hunchback cii. So he took a belt, wherein were a thousand dinars, and binding it about his middle, entered the city and gave not
 over going round about its streets and markets and gazing upon its houses and sitting with those of its folk whose aspect bespoke them men of worth, till the day was half
 spent, when he resolved to return to his sister and said in himself, 'Needs must I buy what we may eat of ready-[dressed] food] I and my sister.' Accordingly, he accosted a
 man who sold roast meat and who was clean [of person], though odious in his [means of getting a] living, and said to him, 'Take the price of this dish [of meat] and add
 thereto of fowls and chickens and what not else is in your market of meats and sweetmeats and bread and arrange it in dishes.' So the cook set apart for him what he
 desired and calling a porter, laid it in his basket, and Selim paid the cook the price of his wares, after the fullest fashion..When the evening evened, the king sent after the
 vizier and when he presented himself before him, he required of him the hearing of the [promised] story. So he said, "Hearkening and obedience. Know, O illustrious lord,
 that. When it was eventide, the king summoned the vizier and sought of him the story of the King and the Tither, and he said, "Know, O king, that. King Ibrahim
 and his Son cccclxxi. Omar ben Abdulaziz and the Poets, The Khalif, i. 45..Fifteenth Officer's Story, The, ii. 190..59. The Enchanted Horse Night cclvii. I wept, but
 those who spied to part us had no ruth On me nor on the fires that in my vitals flare..Now there was with him a youth and he said, "By Allah, I was not with him and indeed it
 is six months since I entered the city, nor did I set eyes on the stuffs until they were brought hither." Quoth we, "Show us the stuffs." So he carried us to a place wherein was
 a pit, beside the water-wheel, and digging there, brought out the stolen goods, with not a stitch of them missing. So we took them and carried the keeper to the prefecture,
 where we stripped him and beat him with palm-rods till he confessed to thefts galore. Now I did this by way of mockery against my comrades, and it succeeded.' (142). King

Suleiman Shah and his Sons, Story of, i. 150. Then they told the damsel, who came forth and looked upon him and knew him not. But he knew her; so he bowed his head and wept. She was moved to compassion for him and gave him somewhat and returned to her place, whilst the youth returned with the stewardess to the chamberlain and told him that she was in the king's house, whereat he was chagrined and said, 'By Allah, I will assuredly contrive a device for her and deliver her!' Whereupon the youth kissed his hands and feet. Then he turned to the old woman and bade her change her apparel and her favour. Now this old woman was goodly of speech and nimble of wit; so he gave her costly and delicious perfumes and said to her, 'Get thee to the king's slave girls and sell them these [perfumes] and make thy way to the damsel and question her if she desire her master or not.' So the old woman went out and making her way to the palace, went in to the damsel and drew near her and recited the following verses: Then the Khalif took him into his especial favour and married him and bestowed largesse on him and lodged him with himself in the palace and made him of the chief of his boon-companions, and indeed he was preferred with him above them and the Khalif advanced him over them all. Now they were ten in number, to wit, El Ijji and Er Recashi and Ibdan and Hassan el Feresdec and El Lauz and Es Seker and Omar et Tertis and Abou Nuwas (34) and Abou Ishac en Nedim and Aboulhusn el Khelia, and by each of them hangeth a story that is told in other than this book. And indeed Aboulhusn became high in honour with the Khalif and favoured above all, so that he sat with him and the Lady Zubeideh bint el Casim and married the latter's treasurers, whose name was Nuzhet el Fuad. Officer's Story, The Sixth, ii. 146. The messenger wished him joy of the bath and exceeded in doing him worship. Then he said to him, "The king biddeth thee in weal." (82) "Hearkening and obedience," answered El Abbas and accompanied the messenger to the king's palace. Damascus (Noureddin Ali of) and Sitt el Milah, iii. 3. Learned Man, Khelbes and his Wife and the, i. 301. Three men once went out in quest of riches and came upon a block of gold, weighing a hundred pounds. When they saw it, they took it up on their shoulders and fared on with it, till they drew near a certain city, when one of them said, 'Let us sit in the mosque, whilst one of us goes and buys us what we may eat.' So they sat down in the mosque and one of them arose and entered the city. When he came therein, his soul prompted him to play his fellows false and get the gold for himself alone. So he bought food and poisoned it; but, when he returned to his comrades, they fell upon him and slew him, so they might enjoy the gold without him. Then they ate of the [poisoned] food and died, and the gold abode cast down over against them. "He shall not come in to me. Who is at the door, other than he?" "Heman ben Ghalib el Ferezdec," (55) answered Adi; and Omar said, "It is he who saith, glorying in adultery ..." [And he repeated the following verses:]. After this, she abode with the four queens, till they arose and entered the palace, where she found the candles lit and ranged in candlesticks of gold and silver and censuring-vessels of gold and silver, filled with aloes-wood and ambergris, and there were the kings of the Jinn sitting. So she saluted them, kissing the earth before them and doing them worship; and they rejoiced in her and in her sight. Then she ascended [the estrade] and sat down upon her chair, whilst King Es Shisban and King El Muzfir and Queen Louloueh and [other] the kings of the Jinn sat on chairs, and they brought tables of choice, spread with all manner meats befitting kings. They ate their fill; after which the tables were removed and they washed their hands and wiped them with napkins. Then they brought the wine-service and set on bowls and cups and flagons and hanaps of gold and silver and beakers of crystal and gold; and they poured out the wines and filled the flagons. Shehriyar, Shehrazad and, ii. 111, iii. 141, 157. It is related that Ibn es Semmak (162) went in one day to Er Reshid and the Khalif, being athirst, called for drink. So his cup was brought him, and when he took it, Ibn es Semmak said to him, "Softly, O Commander of the Faithful! If thou wert denied this draught, with what wouldst thou buy it?" "With the half of my kingdom," answered the Khalif; and Ibn es Semmak said, "Drink and God prosper it to thee!" Then, when he had drunken, he said to him, "If thou wert denied the going forth of the draught from thy body, with what wouldst thou buy its issue?" "With the whole of my kingdom," answered Er Reshid: and Ibn es Semmak said, "O Commander of the Faithful, verily, a kingdom that weigheth not in the balance against a draught [of water] or a voiding of urine is not worth the striving for." And Haroun wept. 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. Dethroned King whose Kingdom and Good were restored to him, The, i. 285. So Ishac returned to the slave-dealer and said to him, 'Harkye, Gaffer Said!' 'At thy service, O my lord,' answered the old man; and Ishac said, 'In the corridor is a cell and therein a damsel pale of colour. What is her price in money and how much dost thou ask for her?', Quoth the slave-dealer, 'She whom thou mentionest is called Tuhfet el Hemca.' (174) 'What is the meaning of El Hemca?' asked Ishac, and the old man replied, 'Her price hath been paid down an hundred times and she still saith, "Show me him who desireth to buy me;" and when I show her to him, she saith, "This fellow is not to my liking; he hath in him such and such a default." And in every one who would fain buy her she allegeth some default or other, so that none careth now to buy her and none seeketh her, for fear lest she discover some default in him.' Quoth Ishac, 'She seeketh presently to sell herself; so go thou to her and enquire of her and see her price and send her to the palace.' 'O my lord,' answered Said, 'her price is an hundred dinars, though, were she whole of this paleness that is upon her face, she would be worth a thousand; but folly and pallor have diminished her value; and behold, I will go to her and consult her of this.' So he betook himself to her, and said to her, 'Wilt thou be sold to Ishac ben Ibrahim el Mausili?' 'Yes,' answered she, and he said, 'Leave frowardness, (175) for to whom doth it happen to be in the house of Ishac the boon-companion?' (176). 72. Haroun er Reshid and the three Girls cclxxxvii. ? ? ? ? Then sent I speech to thee in verses such as burn The heart; reproach therein was none nor yet unright; So the sharper took the two thousand dinars and made off; and when he was gone, the merchant said to his friend, the [self-styled] man of wit and intelligence, 'Harkye, such an one! Thou and I are like unto the hawk and the locust.' 'What was their case?' asked the other; and the merchant said, '? ? ? ? A moon is my love, in a robe of loveliness proudly arrayed, And the splendours of new-broken day from his cheeks and his forehead shine clear. Numan (En) and the Arab of the Benou Tai, i. 203. When she had made an end of her song, Queen Es Shuhba arose and said, 'Never heard I from any the like of this.' And she drew Tuhfeh to her and fell to kissing her. Then she took leave of her and flew away; and all the birds took flight with her, so that they walled the world;

whilst the rest of the kings tarried behind..? ? ? ? n. The Fourteenth Officer's Story dccccxxix.The Khalif smiled and said to his eunuch, "O Mesroul, 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 Mesroul] 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..? ? ? ? No good's in life (to the counsel list of one who's purpose-whole.) An if thou be not drunken still and gladden not thy soul..158. Ali Nouredin and the Frank King's Daughter dcccclxiii.So he carried her to a place wherein was running water and setting her down on the ground, left her and went away, marvelling at her. After he left her, he found his camels, by her blessing, and when he returned, King Kisra asked him, 'Hast thou found the camels?' ['Yes,' answered he] and acquainted him with the affair of the damsel and set out to him her beauty and grace; whereupon the king's heart clave to her and he mounted with a few men and betook himself to that place, where he found the damsel and was amazed at her, for that he saw her overpassing the description wherewith the camel-driver had described her to him. So he accosted her and said to her, 'I am King Kisra, greatest of the kings. Wilt thou not have me to husband?' Quoth she, 'What wilt thou do with me, O king, and I a woman abandoned in the desert?' And he answered, saying, 'Needs must this be, and if thou wilt not consent to me, I will take up my sojourn here and devote myself to God's service and thine and worship Him with thee..? ? ? ? Hath spent thereon his substance, withouten stint; indeed, In his own cloak he wrapped it, he tendered it so dear. (116).Then Ishac went forth of the barrack and overtook Er Reshid [who had foregone him]; and they walked till they came to their [landing-]place, where they embarked in the boat and fared on to Theghr el Khanekah. (177) As for the slave-dealer, he sent the damsel to the house of Ishac en Nedim, whose slave-girls took her and carried her to the bath. Then each damsel gave her somewhat of her apparel and they decked her with earrings and bracelets, so that she redoubled in beauty and became as she were the moon on the night of its full. When Ishac returned home from the Khalifs palace, Tuhfeh rose to him and kissed his hand; and he saw that which the slave-girls had done with her and thanked them therefor and said to them, 'Let her be in the house of instruction and bring her instruments of music, and if she be apt unto singing, teach her; and may God the Most High vouchsafe her health and weal!' So there passed over her three months, what while she abode with him in the house of instruction, and they brought her the instruments of music. Moreover, as time went on, she was vouchsafed health and soundness and her beauty waxed many times greater than before and her pallor was changed to white and red, so that she became a ravishment to all who looked on her..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..163. Abdallah the Fisherman and Abdallah the Merman dccccxl.Then he sent for his daughter, whose name was Jemreh, and when she came, he said to her, 'Harkye, Jemreh! Know that I am going to [meet] the clans of Es Shisban and Queen Kemeriyeh and the kings of the Jinn. If I am vouchsafed the victory over them, to Allah be the praise and thou shall have of me largesse; but, if thou see or hear that I am worsted and any come to thee with news of me [to this effect], hasten to slay Tuhfeh, so she may fall neither to me nor to them.' Then he took leave of her and mounted, saying, 'When this cometh about, pass over to the Crescent Mountain and take up thine abode there, and await what shall befall me and what I shall say to thee.' And Jemreh answered with 'Harkening and obedience..?Story of King Bihkerd..? ? ? ? The best of all religions your love is, for in you Are love and life made easeful, untroubled and sincere..Now this was at the beginning of the month, and when it was the end thereof, Aboulhusn longed to drink wine and returning to his former usance, furnished his saloon and made ready food and let bring wine; then, going forth to the bridge, he sat there, expecting one whom he should carouse withal, as of his wont. As he sat thus, behold, up came the Khalif [and Mesroul] to him; but Aboulhusn saluted them not and said to them, "No welcome and no greeting to the perverters! (31) Ye are no other than devils." However, the Khalif accosted him and said to him, "O my brother, did I not say to thee that I would return to thee?" Quoth Aboulhusn, "I have no need of thee; and as the byword says in verse..Wife and the Learned Man, Khelbes and his, i. 301..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 'Harkening and obedience, O my lady.' So she improvised and sang the following verses..? ? ? ? The billows of thy love o'erwhelm me passing sore; I sink and all in vain for succour I implore..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."..? ? ? ? b. Bakoun's Story of the Hashish-Eater cxliii.? ? ? ? ? ? ? ? ? ? But if my wealth abound, of all I'm held in amity..? ? ? ? a. The Merchant and the Two Sharpers clii.His hospitality pleased the Khalif and the goodness of his fashion, and he said to him, "O youth, who art thou? Make me acquainted with thyself, so I may requite thee thy kindness." But Aboulhusn smiled and said, "O my lord, far

be it that what is past should recur and that I be in company with thee at other than this time!" "Why so?" asked the Khalif. "And why wilt thou not acquaint me with thy case?" And Aboulhusn said, "Know, O my lord, that my story is extraordinary and that there is a cause for this affair." Quoth the Khalif, "And what is the cause?" And he answered, "The cause hath a tail." The Khalif laughed at his words and Aboulhusn said, "I will explain to thee this [saying] by the story of the lackpenny and the cook. Know, O my lord, that. . . . Yea, to Baghdad I came, where rigour gave me chase And I was overthrown of cruelty and pride..The Twelfth Night of the Month..N.B.-The Roman numerals denote the volume, the Arabic the page. . . . She hath an eye, whose glances pierce the hearts of all mankind, Nor can cornelian with her cheeks for ruddiness compare..Man of Khorassan, his Son and his Governor, Story of the, i. 218..Quoth the company, 'Tell us thy story and expound it unto us, so we may see that which it hath of extraordinary.' And he said 'Know, then, that. . . . h. The Eighth Officer's Story dccccxxv.?Story of King Bekhtzeman..? A fair one, to idolaters if she herself should show, They'd leave their idols and her face for only Lord would know;.43. The Man of Yemen and his six Slave-girls cccxxxiv

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