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sister, an thou be not asleep, tell us a story of thy goodly stories, wherewithal we may beguile the watches of our night, against morning come and parting.' 'With all my heart,' answered she and fell to relating to her, whilst the king listened. Her story was goodly and delightful, and whilst she was in the midst of telling it, the dawn broke. Now the king's heart clave to the hearing of the rest of the story; so he respited her till the morrow, and when it was the next night, she told him a story concerning the marvels of the lands and the extraordinary chances of the folk, that was yet stranger and rarer than the first. In the midst of the story, the day appeared and she was silent from the permitted speech. So he let her live till the ensuing night, so he might hear the completion of the story and after put her to death..? ? ? ? Hence on the morrow forth I fare and leave your land behind; So take your leave of us nor fear mishap or ill event..Then they drank till they were drunken, and when they had taken leave [of their wits], the host turned to me and said, "Thou dealtest not friendly with him who sought an alms of thee and thou saidst to him, 'How loathly thou art!'" I considered him and behold, he was the lophand who had accosted me in my pleasance. So I said, "O my lord, what is this thou sayest?" And he answered, saying, "Wait; thou shall remember it." So saying, he shook his head and stroked his beard, whilst I sat down for fear. Then he put out his hand to my veil and shoes and laying them by his side, said to me, "Sing, O accursed one!" So I sang till I was weary, whilst they occupied themselves with their case and intoxicated themselves and their heat redoubled. (136) Presently, the doorkeeper came to me and said, "Fear not, O my lady; but, when thou hast a mind to go, let me know." Quoth I, "Thinkest thou to delude me?" And he said, "Nay, by Allah! But I have compassion on thee for that our captain and our chief purposeth thee no good and methinketh he will slay thee this night." Quoth I to him, "An thou be minded to do good, now is the time." And he answered, saying, "When our chief riseth to do his occasion and goeth to the draught-house, I will enter before him with the light and leave the door open; and do thou go whithersoever thou wilt.".Four sharpers once plotted against a money-changer, a man of abounding wealth, and agreed upon a device for the taking of somewhat of his money. So one of them took an ass and laying on it a bag, wherein was money, lighted down at the money-changer's shop and sought of him change for the money. The money- changer brought out to him the change and bartered it with him, whilst the sharper was easy with him in the matter of the exchange, so he might give him confidence in himself. [As they were thus engaged,] up came the [other three] sharpers and surrounded the ass; and one of them said, '[It is] he,' and another said, 'Wait till I look at him.' Then he fell to looking on the ass and stroking him from his mane to his crupper; whilst the third went up to him and handled him and felt him from head to tail, saying, ' Yes, [it is] in him.' Quoth another, ['Nay,] it is not in him.' And they gave not over doing the like of this..FIROUZ AND HIS WIFE (175)..? ? ? ? ? So fell and fierce my stroke is, if on a mountain high It lit, though all of granite, right through its midst 'twould shear..So saying, he turned away from him and Saad fared on to the palace, where he found all the suite in attendance on the king and recounting to him that which had betided them with El Abbas. Quoth the king, "Where is he?" And they answered, "He is with the Amir Saad." [So, when the latter entered], the king [looked, but] found none with him; and Saad, seeing that he hankered after the youth, cried out to him, saying, "God prolong the king's days! Indeed, he refuseth to present himself before thee, without leave or commandment." "O Saad," asked the king, "whence cometh this man?" And the Amir answered, "O my lord, I know not; but he is a youth fair of favour, lovesome of aspect, accomplished in discourse, goodly of repartee, and valour shineth from between his eyes"..? ? ? ? ? His justice and his truth all creatures do embrace; The erring he corrects and those of wandering mind..? ? ? ? ? Indeed, thou'st told the tale of kings and men of might, Each one a lion fierce, impetuous in the fight,.The Eight Night of the Month.Upon the parting day our loves from us did fare, iii. 114..When she came in sight of the folk, they kissed the earth before her and she said to them, 'Tell me what hath betided Queen Tuhfeh from yonder dog Meimoun and why did ye not send to me and tell me?' Quoth they, 'And who was this dog that we should send to thee, on his account? Indeed, he was the least and meanest [of the Jinn].' Then they told her what Kemeriyeh and her sisters had done and how they had practised upon Meimoun and delivered Tuhfeh from his hand, fearing lest he should slay her, whenas he found himself discomfited; and she said, 'By Allah, the accursed one was wont to prolong his looking upon her!' And Tuhfeh fell to kissing Queen Es Shuhba's hand, whilst the latter strained her to her bosom and kissed her, saying, 'Trouble is past; so rejoice in assurance of relief.'.Then said he whom she had delivered from torture and for whom she had paid a thousand dirhems and who had required her of herself in his house, for that her beauty pleased him, and [when she refused to yield to him] had forged a letter against her and treacherously denounced her to the Sultan and requited her bounty with ingratitude, 'I am he who wronged her and lied against her, and this is the issue of the oppressor's affair.'.So Aamir took the water-skin and made for the water; but, when he came to the well, behold, two young men with gazelles, and when they saw him, they said to him, "Whither wilt thou, O youth, and of which of the Arabs art thou?" "Harkye, lads," answered he, "fill me my water-skin, for that I am a stranger man and a wayfarer and I have a comrade who awaiteth me." Quoth they, "Thou art no wayfarer, but a spy from El Akil's camp." Then they took him and carried him to [their king] Zuheir ben Shebib; and when he came before him, he said to him, "Of which of the Arabs art thou?" Quoth Aamir, "I am a wayfarer." And Zuheir said, "Whence comest thou and whither wilt thou?" "I am on my way to Akil," answered Aamir. When he named Akil, those who were present were agitated; but Zuheir signed to them with his eyes and said to him, "What is thine errand with Akil?" Quoth he, "We would fain see him, my friend and I.".When the king heard this, he said, "Restore him to the prison till the morrow, so we may look into his affair; for that deliberation in affairs is advisable and the slaughter of this [youth] shall not escape [us].".Now there was in the house a fair singing-girl and when she saw the singer pinioned and bound to the tree, she waited till the Persian lay down on his couch, when she arose and going to the singer, fell to condoling with him over what had betided him and ogling him and handling his yard and rubbing it, till it rose on end. Then said she to him, 'Do thou swive me and I will loose thy bonds, lest he return and beat thee again; for he purposeth thee evil.' Quoth he, 'Loose me and I will do.' But she said, 'I fear that, [if I loose thee], thou wilt not do. But I will do, and thou standing; and when I have done, I will loose thee.' So saying, she pulled up her clothes and sitting down on the singer's yard, fell to going and coming..151. The Adventures of Quicksilver Ali of Cairo, a Sequel to the Rogueries of Delileh the Crafty dccviii. I am filled full of longing pain and memory and dole, iii. 15..In every rejoicing a boon (240) midst the singers and minstrels am I, ii. 258. There was once a man of the Arabs who had a number of sons, and amongst them a boy, never was seen a fairer than he of favour nor a more accomplished in loveliness, no, nor a more perfect of wit. When he came to man's estate, his father married him to the daughter of one of his uncles, and she excelled not in beauty, neither was she praiseworthy of attributes; wherefore she pleased not the youth, but he bore with her, for kinship's sake..Presently, El Abbas cried out at Hudheifeh a cry that astonished him and dealt him a blow, saying, "Take this from the hand of a champion who feareth not the like of thee." Hudheifeh met the stroke with his shield, thinking to ward it off from him; but the sword shore the target in sunder and

descending upon his shoulder, came forth gleaming from the tendons of his throat and severed his arm at the armpit; whereupon he fell down, wallowing in his blood, and El Abbas turned upon his host; nor had the sun departed the pavilion of the heavens ere Hudheifeh's army was in full flight before El Abbas and the saddles were empty of men. Quoth Saad, "By the virtue of the Chosen [Prophet], whom God bless and keep, I saw El Abbas with the blood upon his saddle pads, [in gouts] like camels' livers, smiting with the sword right and left, till he scattered them abroad in every mountain-pass and desert; and when he turned [back to the camp], the men of Baghdad were fearful of him." .30. Maan ben Zaideh and the Bedouin dxxxii. ? ? ? ? "My soul be thy ransom," quoth I, "for thy grace! Indeed, to the oath that thou swor'st thou wast true." .158. Ali Nouredin and the Frank King's Daughter dcccclxiii. The company marvelled at this story and the ninth officer came forward and said, 'I will tell you a right goodly story I heard at a wedding..Rail not at the vicissitudes of Fate, ii. 219..? ? ? ? ? b. The Second Calender's Story xlii. When the king heard this, drowsiness overcame him and he slept and presently awaking, called for the candles. So they were lighted and he sat down on his couch and seating Shehrzad by him, smiled in her face. She kissed the earth before him and said, 'O king of the age and lord of the time and the day, extolled be the perfection of [God] the Forgiving One, the Bountiful Giver, who hath sent me unto thee, of His favour and beneficence, so I have informed thee with longing after Paradise; for that this which thou wast used to do was never done of any of the kings before thee. As for women, God the Most High [in His Holy Book] maketh mention of them, [whenas He saith, 'Verily, men who submit [themselves unto God] and women who submit] and true-believing men and true-believing women and obedient men and obedient women and soothfast men and soothfast women [and long-suffering men and long-suffering women and men who order themselves humbly and women who order themselves humbly and charitable men and charitable women and men who fast and women who fast] and men who guard their privities and women who guard their privities [and men who are constantly mindful of God and women who are constantly mindful, God hath prepared unto them forgiveness and a mighty recompense]. (172). Presently, the vizier entered and the king signed to him to cause avoid the place. So he signed to those who were present to withdraw, and they departed; whereupon quoth the king to him, "How deemest thou, O excellent vizier, O loyal counsellor in all manner of governance, of a vision I have seen in my sleep?" "What is it, O king?" asked the vizier, and Shah Bekht related to him his dream, adding, "And indeed the sage interpreted it to me and said to me, 'An thou put not the vizier to death within a month, he will slay thee.' Now I am exceeding both to put the like of thee to death, yet do I fear to leave thee on life. What then dost thou counsel me that I should do in this matter?" The vizier bowed his head awhile, then raised it and said, "God prosper the king! Verily, it skills not to continue him on life of whom the king is afraid, and my counsel is that thou make haste to put me to death." .? ? ? ? ? ? ? ? ? ab. Story of the King's Son and the Ogress v. So saying, he went away, whilst Mesrou entered and taking up Aboulhusn, shut the door after him, and followed his master, till he reached the palace, what while the night drew to an end and the cocks cried out, and set him down before the Commander of the Faithful, who laughed at him. Then he sent for Jaafer the Barmecide and when he came before him, he said to him, "Note this young man and when thou seest him to-morrow seated in my place of estate and on the throne of my Khalifate and clad in my habit, stand thou in attendance upon him and enjoin the Amirs and grandees and the people of my household and the officers of my realm to do the like and obey him in that which he shall command them; and thou, if he bespeak thee of anything, do it and hearken unto him and gainsay him not in aught in this coming day." Jaafer answered with, "Hearkening and obedience," (17) and withdrew, whilst the Khalif went in to the women of the palace, who came to him, and he said to them, "Whenas yonder sleeper awaketh to-morrow from his sleep, kiss ye the earth before him and make obeisance to him and come round about him and clothe him in the [royal] habit and do him the service of the Khalifate and deny not aught of his estate, but say to him, 'Thou art the Khalif.'" Then he taught them what they should say to him and how they should do with him and withdrawing to a privy place, let down a curtain before himself and slept..Hejjaj (El) and the Three Young Men, i. 53.. "There was once, of old time, a king and he had a son [named Bihzad], there was not in his day a goodlier than he and he loved to consort with the folk and to sit with the merchants and converse with them. One day, as he sat in an assembly, amongst a number of folk, he heard them talking of his own goodliness and grace and saying, 'There is not in his time a goodlier than he.' But one of the company said, 'Indeed, the daughter of King Such-an-one is handsomer than he.' When Bihzad heard this saying, his reason fled and his heart fluttered and he called the last speaker and said to him, 'Repeat to me that which thou saidst and tell me the truth concerning her whom thou avouchest to be handsomer than I and whose daughter she is.' Quoth the man, 'She is the daughter of King Such-an-one;' whereupon Bihzad's heart clave to her and his colour changed..? ? ? ? ? Where is a man's resource and what can he do? It is the Almighty's will; we most submit..Favourite and her Lover, The, iii. 165..WOMEN'S CRAFT..76. The Khalif El Hakim and the Merchant cccclxxxix. ? ? ? ? ? d. The Eldest Lady's Story xvii. No good's in life (to the counsel list of one who's purpose-whole), i. 28.. Then the Khalif went forth and bade decorate the city: [so they decorated it] and the drums of glad tidings were beaten. Moreover they made banquets to the people and the tables were spread seven days. And Tuhfeh and the Commander of the Faithful ceased not to be in the most delightsome of life and the most prosperous thereof till there came to them the Destroyer of Delights and the Sunderer of Companies; and thu is all that hath come down to as of their story." 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:..? ? ? ? ? y. The foul-favoured Man and his Fair Wife dcccxcviii. Then she folded the letter and giving it to her slave-girl, bade her carry it to El Abbas and bring back his answer thereto. Accordingly, Shefikeh took the letter and carried it to the prince, after the doorkeeper had sought leave of him to admit her. When she came in to him, she found with him five damsels, as they were moons, clad in [rich] apparel and ornaments; and when he saw her, he said to her, "What is thine occasion, O handmaid of good?" So she put out her hand to him with the letter, after she had kissed it, and he bade one of his slave-girls receive it from her. Then he took it from the girl and breaking it open, read it and apprehended its purport; whereupon "We are God's and to Him we return!" exclaimed he and calling for ink- horn and paper, wrote the following verses:..When the youth saw this, he marvelled at that which his father had done and said, 'This is a sorry treasure.' Then he went forth and fell to eating and drinking with the folk, till nothing was left him and he abode two days without tasting food, at the end of which time he took a handkerchief and selling it for two dirhems, bought bread and milk with the price and left it on the shelf [and went out. Whilst he was gone,] a dog came and took the bread and spoiled the milk, and when the man returned and saw this, he buffeted his face and went forth, distraught, at a venture. Presently, he met a friend of his, to whom he discovered his case, and the other said to him, 'Art thou not ashamed to talk

thus? How hast thou wasted all this wealth and now comest telling lies and saying, "The dog hath mounted on the shelf," and talking nonsense? And he reviled him..? ? ? ?
? O skinker of the wine of woe, turn from a love-sick maid, Who drinks her tears still, night and morn, thy bitter-flavoured bowl..? ? ? ? ? Beard of the old he-goat, the
one-eyed, what shall be My saying of a knave, his fashion and degree?. Now this present was a cup of ruby, a span high and a finger's length broad, full of fine pearls, each
a mithcal (211) in weight and a bed covered with the skin of the serpent that swalloweth the elephant, marked with spots, each the bigness of a dinar, whereon whoso
sitteth shall never sicken; also an hundred thousand mithcals of Indian aloes-wood and thirty grains of camphor, each the bigness of a pistachio-nut, and a slave-girl with
her paraphernalia, a charming creature, as she were the resplendent moon. Then the king took leave of me, commending me to the merchants and the captain of the ship,
and I set out, with that which was entrusted to my charge and my own good, and we ceased not to pass from island to island and from country to country, till we came to
Baghdad, when I entered my house and foregathered with my family and brethren..So he was concerned with an exceeding concern for his lack of travel and discovered
this to his father, who said to him, "O my son, why do I see thee chagrined?" And he answered, "I would fain travel." Quoth Aboulhusn, "O my son, none travelleth save
those whose occasion is urgent and those who are compelled thereunto [by need]. As for thee, O my son, thou enjoyest ample fortune; so do thou content thyself with that
which God hath given thee and be bounteous [unto others], even as He hath been bounteous unto thee; and afflict not thyself with the toil and hardship of travel, for indeed
it is said that travel is a piece of torment." (5) But the youth said, "Needs must I travel to Baghdad, the abode of peace.". Then they went on a little, and thieves met them and
despoiling them of that which remained with them, stripped them of their raiment and took the children from them; whereupon the woman wept and said to her husband, 'O
man, put away from thee this folly and arise, let us follow the thieves, so haply they may have compassion on us and restore the children to us.' 'O woman,' answered he,
'have patience, for he who doth evil shall be requited with evil and his wickedness shall revert upon him. Were I to follow them, most like one of them would take his sword
and smite off my head and slay me; but have patience, for the issue of patience is praised.' Then they fared on till they drew near a village in the land of Kirman, and by it a
river of water. So he said to his wife, 'Abide thou here, whilst I enter the village and look us out a place wherein we may take up our lodging.' And he left her by the water
and entered the village..? ? ? ? ? And who can tell if ever house shall us together bring In union of life serene and undisturbed content?. As time went on, the boy, the son of
the king, grew up and fell to stopping the way (99) with the thieves, and they used to carry him with them, whenas they went a-thieving. They sallied forth one day upon a
caravan in the land of Seistan, and there were in that caravan strong and valiant men and with them merchandise galore. Now they had heard that in that land were thieves;
so they gathered themselves together and made ready their arms and sent out spies, who returned and gave them news of the thieves. Accordingly, they prepared for
battle, and when the robbers drew near the caravan, they fell in upon them and they fought a sore battle. At last the folk of the caravan overmastered the thieves, by dint of
numbers, and slew some of them, whilst the others fled. Moreover they took the boy, the son of King Azadbekht, and seeing him as he were the moon, possessed of beauty
and grace, brightfaced and comely of fashion, questioned him, saying, "Who is thy father, and how camest thou with these thieves?" And he answered, saying, "I am the
son of the captain of the thieves." So they took him and carried him to the capital of his father King Azadbekht. He gave not over going and the journey was pleasant to him,
till they came to a goodly land, abounding in birds and wild beasts, whereupon El Abbas started a gazelle and shot it with an arrow. Then he dismounted and cutting its
throat, said to his servant, "Alight thou and skin it and carry it to the water." Aamir answered him [with "Hearkening and obedience"] and going down to the water, kindled a
fire and roasted the gazelle's flesh. Then they ate their fill and drank of the water, after which they mounted again and fared on diligently, and Aamir still unknowing whither
El Abbas was minded to go. So he said to him, "O my lord, I conjure thee by God the Great, wilt thou not tell me whither thou intendest?" El Abbas looked at him and made
answer with the following verses:. The prefect bade carry him to his lodging; but one of those in attendance upon him, by name El Muradi, said to him, "What wilt thou do?
This man is clad in rich clothes and on his finger is a ring of gold, the bezel whereof is a ruby of great price; so we will carry him away and slay him and take that which is
upon him of raiment [and what not else] and bring it to thee; for that thou wilt not [often] see profit the like thereof, more by token that this fellow is a stranger and there is
none to enquire concerning him." Quoth the prefect, "This fellow is a thief and that which he saith is leasing." And Nouredin said, "God forbid that I should be a thief!" But
the prefect answered, "Thou liest." So they stripped him of his clothes and taking the ring from his finger, beat him grievously, what while he cried out for succour, but none
succoured him, and besought protection, but none protected him. Then said he to them, "O folk, ye are quit of (12) that which ye have taken from me; but now restore me to
my lodging." But they answered, saying, "Leave this knavery, O cheat! Thine intent is to sue us for thy clothes on the morrow." "By Allah, the One, the Eternal," exclaimed
he, "I will not sue any for them!" But they said, "We can nowise do this." And the prefect bade them carry him to the Tigris and there slay him and cast him into the
river..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..There was once a king of the kings of the earth, who dwelt in a populous (236) city, abounding in good; but he oppressed its people and used them foully,
so that he ruined (237) the city; and he was named none other than tyrant and misdoer. Now he was wont, whenas he heard of a masterful man (238) in another land, to
send after him and tempt him with money to take service with him; and there was a certain tither, who exceeded all his brethren in oppression of the people and foulness of
dealing. So the king sent after him and when he stood before him, he found him a mighty man (239) and said to him, 'Thou hast been praised to me, but meseemeth thou
overpassest the description. Set out to me somewhat of thy sayings and doings, so I may be dispensed therewith from [enquiring into] all thy circumstance.' 'With all my
heart,' answered the other. 'Know, O king, that I oppress the folk and people (240) the land, whilst other than I wasteth (241) it and peopleth it not.'.115. The Malice of
Women dccccxxix. Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers el Bunduccari and the, ii. 117..? ? ? ? ? How oft I've waked, how many a cup of sorrow
have I drained, Watching the stars of night go by, for sleepless languishment!. Barmecides, Haroun er Reshid and the Woman of the, i. 57.

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