

## COBWEB

Governor, Story of the Man of Khorassan, his Son and his, i. 218..Pious Woman accused of Lewdness, The, ii. 5..Then they displayed Shehrzad in the sixth and seventh dresses and clad her in youths' apparel, whereupon she came forward, swaying coquettishly from side to side; and indeed she ravished wits and hearts and ensorcelled with her glances [all who looked on her]. She shook her sides and wagged her hips, then put her hair on the hilt of her sword and went up to King Shehriyar, who embraced her, as the hospitable man embraces the guest, and threatened her in her ear with the taking of the sword; and indeed she was even as saith of her the poet in these verses:.77 The Draper and the Thief (234) dclxi.Now I had questioned her of her name and she answered, "My name is Rihaneh," and described to me her dwelling-place. When I saw her make the ablution, I said in myself, "This woman doth on this wise, and shall I not do the like of her?" Then said I to her, "Belike thou wilt seek us another pitcher of water?" So she went out to the housekeeper and said to her, "Take this para and fetch us water therewith, so we may wash the flags withal." Accordingly, the housekeeper brought two pitchers of water and I took one of them and giving her my clothes, entered the lavatory and washed..? ? ? ? c. The Fishes and the Crab dclxi.? ? ? ? Exalted mayst thou be above th' empyrean heaven of joy And may God's glory greater grow and more exalted aye!.Sixteenth Officer's Story, The, ii. 193..? ? ? ? ? Lovely with longing for its love's embrace, The fear of his estrangement makes it lean..? ? ? ? ? a. Story of the Ox and the Ass.? ? ? ? ? For whom is thy departure even as a father's loss! To fly or creep, like nestlings, alone, they strive in vain..?STORY OF THE KING WHO KNEW THE QUINTESENCE (204) OF THINGS..? ? ? ? ? I'm the keeper of the promise and the troth, And my gathering is eath, without impede..Appointed Term, Of the, i. 147..? ? ? ? ? Yea, in the night the thought of you still slays me; Hidden are my traces from the wise men's sight,.? ? ? ? ? Oft for thy love as I would be consoled, my yearning turns To-thee- ward still and my desires my reason still gainsay..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..50. Ibrahim ben el Mehdi and the Merchant's Sister Night ccxlvii.So she opened the door to him and brought him in. Then she seated him at the upper end of the room and set food before him. So he ate and drank and lay with her and swived her. Then she sat down in his lap and they toyed and laughed and kissed till the day was half spent, when her husband came home and she could find nothing for it but to hide the singer in a rug, in which she rolled him up. The husband entered and seeing the place disordered (194) and smelling the odour of wine, questioned her of this. Quoth she, 'I had with me a friend of mine and I conjured her [to drink with me]; so we drank a jar [of wine], she and I, and she went away but now, before thy coming in.' Her husband, (who was none other than the singer's friend the druggist, that had invited him and fed him), deemed her words true and went away to his shop, whereupon the singer came forth and he and the lady returned to their sport and abode on this wise till eventide, when she gave him money and said to him, 'Come hither to-morrow in the forenoon.' 'It is well,' answered he and departed; and at nightfall he went to the bath..With this the king bade the vizier go away to his lodging, and when he arose in the morning, he abode his day in his house..? ? ? ? ? "The glory's not in those whom raiment rich makes fair, But those who still adorn the raiment that they wear..".When the dead man found himself alone, he sprang up, as he were a Satan, and donning the washer's clothes, (39) took the bowls and water-can and wrapped them up in the napkins. Then he took his shroud under his arm and went out. The doorkeepers thought that he was the washer and said to him, 'Hast thou made an end of the washing, so we may tell the Amir?' 'Yes,' answered the sharper and made off to his lodging, where he found El Merouzi soliciting his wife and saying to her, 'Nay, by thy life, thou wilt never again look upon his face; for that by this time he is buried. I myself escaped not from them but after travail and trouble, and if he speak, they will put him to death.' Quoth she, 'And what wilt thou have of me?' 'Accomplish my desire of thee,' answered he, 'and heal my disorder, for I am better than thy husband.' And he fell a-toying with her..But for the spying of the eyes [ill-omened,] we had seen, i. 50..When she had made an end of her song, all who were in the assembly wept for the daintiness of her speech and the sweetness of her voice and El Abbas said to her, "Well done, O Merziyeh I Indeed, thou confoundest the wits with the goodliness of thy verses and the elegance of thy speech." All this while Shefikeh abode gazing upon her, and when she beheld El Abbas his slave-girls and considered the goodliness of their apparel and the nimbleness of their wits and the elegance of their speech, her reason was confounded. Then she sought leave of El Abbas and returning to her mistress Mariyeh, without letter or answer, acquainted her with his case and that wherein he was of puissance and delight and majesty and veneration and loftiness of rank. Moreover, she told her what she had seen of the slave-girls and their circumstance and that which they had said and how they had made El Abbas desireful of returning to his own country by the recitation of verses to the sound of the strings..? ? ? ? ? h. The Drop of Honey dlxxxii.? ? ? ? ? When clear'd my sky was by the sweet of our foregathering And not a helper there remained to disuniting Fate,.When the two kings saw that woman's fashion and how she circumvented the Afrit, who had lodged her at the bottom of the sea, they turned back to their kingdoms and the younger betook himself to Samarcand, whilst the elder returned to China and established unto himself a custom in the slaughter of women, to wit, his vizier used to bring him a girl every night, with whom he lay that night, and when he arose in the morning, he gave her to the vizier and bade

him put her to death. On this wise he abode a great while, whilst the people murmured and the creatures [of God] were destroyed and the commons cried out by reason of that grievous affair whereinto they were fallen and feared the wrath of God the Most High, dreading lest He should destroy them by means of this. Still the king persisted in that fashion and in that his blameworthy intent of the killing of women and the despoilment of the curtained ones, (159) wherefore the girls sought succour of God the Most High and complained to Him of the tyranny of the king and of his oppressive dealing with them..He returned them the most gracious of answers and bade carry the Magian forth of the town and set him on a high scaffold that had been builded for him there; and he said to the folk, 'Behold, I will torture him with all kinds of fashions of torment.' Then he fell to telling them that which he had wrought of knavery with the daughter of his father's brother and what he had caused betide her of severance between her and her husband and how he had required her of herself, but she had sought refuge against him with God (to whom belong might and majesty) and chose rather humiliation than yield to his wishes, notwithstanding stress of torment; neither recked she aught of that which he lavished to her of wealth and raiment and jewels..So she gave him the lute and he forewent her, till he came to the house of easance, and behold, therein was a door and a stairway. When Tuhfeh saw this, her reason fled; but Iblis cheered her with discourse. Then he descended the stair and she followed him to the bottom thereof, where she found a passage and they fared on therein, till they came to a horse standing, Teady saddled and bridled and accoutred. Quoth Iblis, '[Mount], in the name of God, O my lady Tuhfeh;' and he held the stirrup for her. So she mounted and the horse shook under her and putting forth wings, flew up with her, whilst the old man flew by her side; whereat she was affrighted and clung to the pommel of the saddle; nor was it but an hour ere they came to a fair green meadow, fresh-flowered as if the soil thereof were a goodly robe, embroidered with all manner colours..? ? ? ? ? By God, forgetfulness of her shall never cross my mind, What while I wear the bonds of life nor when of death they're rent.? ? ? ? ? For death in your absence to us was decreed; But, when ye came back, we were quickened anew..? ? ? ? ? y. The foul-favoured Man and his Fair Wife dccccxviii.When thou comest to the house, begin by searching the roofs; then search the closets and cabinets; and if thou find nought, humble thyself unto the Cadi and make a show of abjection and feign thyself defeated, and after stand at the door and look as if thou soughtest a place wherein to make water, for that there is a dark corner there. Then come forward, with a heart stouter than granite, and lay hold upon a jar of the jars and raise it from its place. Thou wilt find under it the skirt of a veil; bring it out publicly and call the prefect in a loud voice, before those who are present. Then open it and thou wilt find it full of blood, exceeding of redness, (103) and in it [thou wilt find also] a woman's shoes and a pair of trousers and somewhat of linen." When I heard this from her, I rose to go out and she said to me, "Take these hundred dinars, so they may advantage thee; and this is my guest-gift to thee." So I took them and bidding her farewell, returned to my lodging..There was once aforetime 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..? ? ? ? ? n. The Fourteenth Officer's Story dccccxxxix.Reshid (Er), Tuhfet el Culoub and, ii. 203..It is said that the most extraordinary of that which happened to Er Reshid was as follows: His brother El Hadi, (153) when he succeeded to the Khalifate, enquired of a seal-ring of great price, that had belonged to his father El Mehdi, (154) and it came to his knowledge that Er Reshid had taken it. So he required it of the latter, who refused to give it up, and El Hadi insisted upon him, but he still denied the seal-ring of the Khalifate. Now this was on the bridge [over the Tigris], and he threw the ring into the river. When El Hadi died and Er Reshid succeeded to the Khalifate, he came in person to that bridge, with a seal-ring of lead, which he threw into the river at the same place, and bade the divers seek it. So they did [his bidding] and brought up the first ring, and this was reckoned [an omen] of Er Reshid's good fortune and [a presage of] the continuance of his reign. (155).? ? ? ? ? h. The Serpent-Charmer and his Wife dxciv.Eighth Officer's Story, The, ii. 155..Indeed, thou'st told the tale of kings and men of might, iii. 87..Temam (Abou), Story of Ilan Shah and, i. 126..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..By Allah, but that I trusted that I should meet you again, ii. 266..? ? ? ? ? t. The Sandalwood Merchant and the Sharpers dccccxcviii.TABLE OF CONTENTS OF THE UNFINISHED CALCUTTA (1814-18) EDITION (FIRST TWO HUNDRED NIGHTS ONLY) OF THE ARABIC TEXT OF THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..15. The Cat and the Crow cl.Ibn es Semmak and Er Reshid, i. 195..On this wise she abode a great while and indeed yearning for him came nigh to slay her; so she stood and watched for him one day at the door of her chamber and straining him to her bosom, kissed him on the cheek and breast. At this moment, out came the master of the king's household and seeing her embracing the youth, abode amazed. Then he asked to whom that chamber belonged and was answered, 'To Shah Khatoun, wife of the king,' whereupon he turned back, trembling as [one smitten by] a thunderbolt. The king saw him quaking and said to him, 'Out on thee! what is the matter?' 'O king,' answered he, 'what matter is graver than that which I see?' 'What seest thou?' asked the king and the officer said, 'I see that yonder youth, who came with the

eunuch, he brought not with him but on account of Shah Khatoun; for that I passed but now by her chamber door, and she was standing, watching; [and when the youth came up,] she rose to him and clipped him and kissed him on his cheek.'? ? ? ? ? g. The King's Son and the Ogress dccccclxxxv. Then said she to me, "To-morrow morning, when Amin el Hukm cometh, have patience with him till he have made an end of his speech, and when he is silent, return him no answer; and if the prefect say to thee, 'What ailest thee that thou answerest him not?' do thou reply, 'O lord, know that the two words are not alike, but there is no [helper] for him who is undermost (101), save God the Most High.' (102) The Cadi will say, 'What is the meaning of thy saying," The two words are not alike"? And do thou make answer, saying, 'I deposited with thee a damsel from the palace of the Sultan, and most like some losel of thy household hath transgressed against her or she hath been privily murdered. Indeed, there were on her jewels and raiment worth a thousand dinars, and hadst thou put those who are with thee of slaves and slave-girls to the question, thou hadst assuredly lit on some traces [of the crime].' When he heareth this from thee, his agitation will redouble and he will be confounded and will swear that needs must thou go with him to his house; but do thou say, 'That will I not do, for that I am the party aggrieved, more by token that I am under suspicion with thee.' If he redouble in calling [on God for aid] and conjure thee by the oath of divorce, saying, 'Needs must thou come,' do thou say, 'By Allah, I will not go, except the prefect come also.'? ? ? ? ? a. The First Voyage of Sindbad the Sailor. Vizier's Daughters, The Two Kings and the, iii. 145.,? ? ? ? ? a. Story of Prince Seif el Mulouk and the Princess Bediya el Jemal dclclviii.? ? ? ? ? b, The Merchant's Wife and the Parrot dccccclxxx. 119. The Shipwrecked Woman and her Child cccclxvi. 78. The Water-Carrier and the Goldsmith's Wife cccxc. When Ibrahim heard this, he let fetch the thieves and said to them, 'Tell me truly, which of you shot the arrow that wounded me.' Quoth they, 'It was this youth that is with us.' Whereupon the king fell to looking upon him and said to him, 'O youth, acquaint me with thy case and tell me who was thy father and thou shalt have assurance from God.' 'O my lord,' answered the youth, 'I know no father; as for me, my father lodged me in a pit [when I was little], with a nurse to rear me, and one day, there fell in upon us a lion, which tore my shoulder, then left me and occupied himself with the nurse and rent her in pieces; and God vouchsafed me one who brought me forth of the pit.' Then he related to him all that had befallen him, first and last; which when Ibrahim heard, he cried out and said, 'By Allah, this is my very son!' And he said to him, 'Uncover thy shoulder.' So he uncovered it and behold, it was scarred.. Now the merchant and his wife had taken up their abode in a city in the land whereof their [other] son was king, and when the boy [whom they had found] grew up, his father assigned unto him merchandise, so he might travel therewith. So he set out and entered the city wherein his brother was king. News reached the latter that there was a merchant come thither with merchandise befitting kings. So he sent for him and the young merchant obeyed the summons and going in to him, sat down before him. Neither of them knew the other; but blood stirred between them and the king said to the young merchant, 'I desire of thee that thou abide with me and I will exalt thy station and give thee all that thou desirest and cravest.' So he abode with him awhile, quitting him not; and when he saw that he would not suffer him to depart from him, he sent to his father and mother and bade them remove thither to him. So they addressed them to remove to that island, and their son increased still in honour with the king, albeit he knew not that he was his brother.. The king gave him money and men and troops galore and Bekhtzeman said in himself, 'Now am I fortified with this army and needs must I conquer my enemy therewith and overcome him;' but he said not, 'With the aid of God the Most High.' So his enemy met him and overcame him again and he was defeated and put to the rout and fled at a venture. His troops were dispersed from him and his money lost and the enemy followed after him. So he sought the sea and passing over to the other side, saw a great city and therein a mighty citadel. He asked the name of the city and to whom it belonged and they said to him, 'It belongeth to Khedidan the king.' So he fared on till he came to the king's palace and concealing his condition, passed himself off for a horseman (120) and sought service with King Khedidan, who attached him to his household and entreated him with honour; but his heart still clave to his country and his home.. 43. The Man of Yemen and his six Slave-girls cccxxxiv. Then he went away, whilst the fire was loosed in the heart of the druggist and he shut his shop and betaking himself to his house, knocked at the door. Quoth the singer, 'Let me get into the chest, for he saw me not yesterday.' 'Nay,' answered she, 'wrap thyself up in the rug.' So he wrapped himself up in the rug and stood in a corner of the room, whilst the druggist entered and went straight to the chest, but found it empty. Then he went round about the house and searched it from top to bottom, but found nothing and no one and abode between belief and disbelief, and said in himself, 'Belike, I suspect my wife of that which is not in her.' So he was certified of her innocence and returned to his shop, whereupon out came the singer and they abode on their former case, as of wont, till eventide, when she gave him one of her husband's shirts and he took it and going away, passed the night in his lodging..? ? ? ? ? c. The Third Calender's Story liii. Meanwhile, the people of the city rejoiced and were glad and blessed the vizier's daughter, marvelling for that three days had passed and that the king had not put her to death and exulting in that, [as they deemed,] he had turned [from his purpose] and would never again burden himself with blood-guiltiness against any of the maidens of the city. Then, on the fourth night, she related to him a still more extraordinary story, and on the fifth night she told him anecdotes of kings and viziers and notables. On this wise she ceased not [to do] with him [many] days and nights, what while the king still said in himself, 'When I have heard the end of the story, I will put her to death,' and the people waxed ever in wonder and admiration. Moreover, the folk of the provinces and cities heard of this thing, to wit, that the king had turned from his custom and from that which he had imposed upon himself and had renounced his heresy, wherefore they rejoiced and the folk returned to the capital and took up their abode therein, after they had departed thence; yea, they were constant in prayer to God the Most High that He would establish the king in that his present case; and this," said Shehrzad, "is the end of that which my friend related to me." 89. Firous and his Wife dclxxv. Presently, his father and his mother heard of the matter; whereupon the former arose and

going up to the place, wrote a letter and [presented it to the king, who] read it, and behold, therein was written, saying, 'Have pity on me, so may God have pity on thee, and hasten not in the slaughter [of my son]; for indeed I acted hastily in a certain affair and drowned his brother in the sea, and to this day I drink the cup of his anguish. If thou must needs kill him, kill me in his stead.' Therewith the old merchant prostrated himself before the king and wept; and the latter said to him, 'Tell me thy story.' 'O my lord,' answered the merchant, 'this youth had a brother and I [in my haste] cast them both into the sea.' And he related to him his story from first to last, whereupon the king cried out with an exceeding great cry and casting himself down from the throne, embraced his father and brother and said to the former, 'By Allah, thou art my very father and this is my brother and thy wife is our mother.' And they abode weeping, all three..Now the king was a very old man and destiny decreed the ending of his term of life; so he died and when he was buried, the folk assembled and many were the sayings of the people and of the king's kinsfolk and officers, and they took counsel together to slay the princess and the young pilgrim, saying, 'This fellow dishonoureth us with yonder strumpet and none accepteth dishonour but the base.' So they fell upon them and slew the princess, without questioning her of aught; whereupon the pious woman (whom they deemed a boy) said to them, 'Out on ye, O misbelievers I Ye have slain the pious lady.' Quoth they, 'Lewd fellow that thou art, dost thou bespeak us thus? Thou lovedst her and she loved thee, and we will slay thee without mercy.' 'God forbid!' answered she, 'Indeed, the affair is the contrary of this.' 'What proof hast thou of that?' asked they, and she said, 'Bring me women.' So they brought her women, and when they looked on her, they found her a woman..? ? ? ? ? a. The Ox and the Ass.Now the uncle's son of the king of the city had aforesaid [the kingship] with him, and the people misliked the king; but God the Most High decreed that he should get the better of his cousin. However, jealousy of him abode in his heart and he acquainted the vizier, who hid it not and sent [him] money. Moreover, he fell to summoning [all strangers who came to the town], man after man, and questioning them of their faith and their worldly estate, and whoso answered him not [to his liking], he took his good. (231) Now a certain wealthy man of the Muslims was on a journey and it befell that he arrived at that city by night, unknowing what was to do, and coming to the ruin aforesaid, gave the old woman money and said to her, 'No harm upon thee.' Whereupon she lifted up her voice and prayed [for him], He set down his merchandise by her [and abode with her] the rest of the night and the next day..When it was the tenth day, (now this day was called El Miharjan (129) and it was the day of the coming in of the folk, gentle and simple, to the king, so they might give him joy and salute him and go forth), the counsel of the viziers fell of accord that they should speak with a company of the notables of the city [and urge them to demand of the king that he should presently put the youth to death]. So they said to them, "When ye go in to-day to the king and salute him, do ye say to him, 'O king, (to God be the praise!) thou art praiseworthy of policy and governance, just to all thy subjects; but this youth, to whom thou hast been bountiful, yet hath he reverted to his base origin and wrought this foul deed, what is thy purpose in his continuance [on life]? Indeed, thou hast prisoned him in thy house, and every day thou hearest his speech and thou knowest not what the folk say.'" And they answered with "Harkening and obedience."? ? ? ? ? But the Merciful yet may incline thee to me And unite us again, in despite of our foes! ? ? ? ? ? In my tears I have a witness; when I call thee to my mind, Down my cheeks they run like torrents, and I cannot stay their flight..? ? ? ? ? i The Ninth Officer's Story dccccxxviii.131. The Queen of the Serpents cccclxxxii.Now the woman was in a chest and two youths of the pages of the late king, who were now in the new king's service, were those who had been charged with the guardianship of the vessel and the goods. When the evening evened on them, the two youths fell a-talking and recounted that which had befallen them in their days of childhood and the manner of the going forth of their father and mother from their country and royal estate, whenas the wicked overcame their land, and [called to mind] how they had gone astray in the forest and how fate had made severance between them and their parents; brief, they recounted their story, from beginning to end. When the woman heard their talk, she knew that they were her very sons and cried out to them from the chest, saying, 'I am your mother such an one, and the token between you and me is thus and thus.' The young men knew the token and falling upon the chest, broke the lock and brought out their mother, who strained them to her breast, and they fell upon her and swooned away, all three..?STORY OF THE THIEF AND THE WOMAN..Therewithal the cook equipped his brother and freighting him a ship, embarked therein merchandise. Then he committed Selim unto him and they set out and departed with the ship. God decreed them safety, so that they arrived [in due course] at the first city [of the land of Hind], the which is known as El Mensoureh, and cast anchor there. Now the king of that city had died, leaving a daughter and a widow, who was the quickest-witted of women and gave out that the girl was a boy, so that the kingship might be stablished unto them. The troops and the amirs doubted not but that the case was as she avouched and that the princess was a male child; so they obeyed her and the queen mother took order for the matter and used to dress the girl in man's apparel and seat her on the throne of the kingship, so that the folk might see her. Accordingly, the grandees of the kingdom and the chief officers of the realm used to go in to her and salute her and do her service and go away, nothing doubting but she was a boy..? ? ? ? ? How often, too, hath gladness come to light Whence nought but dole thou didst anticipate!..So she took the hundred dinars and the piece of silk and returned to her dwelling, rejoicing, and went in to Aboulhusn and told him what had befallen, whereupon he arose and rejoiced and girt his middle and danced and took the hundred dinars and the piece of silk and laid them up. Then he laid out Nuzhet el Fuad and did with her even as she had done with him; after which he rent his clothes and plucked out his beard and disordered his turban [and went forth] and gave not over running till he came in to the Khalif, who was sitting in the hall of audience, and he in this plight, beating upon his breast. Quoth the Khalif to him, "What aileth thee, O Aboulhusn!" And he wept and said, "Would thy boon-companion had never been and would his hour had never come!" "Tell me [thy case,]" said the Khalif; and Aboulhusn said, "O my lord, may thy head outlive Nuzhet el Fuad!" Quoth the Khalif, "There is

no god but God!" And he smote hand upon hand. Then he comforted Aboulhusn and said to him, "Grieve not, for we will give thee a concubine other than she." And he bade the treasurer give him a hundred dinars and a piece of silk. So the treasurer gave him what the Khalif bade him, and the latter said to him, "Go, lay her out and carry her forth and make her a handsome funeral." So Aboulhusn took that which he had given him and returning to his house, rejoicing, went in to Nuzhet el Fuad and said to her, "Arise, for the wish is accomplished unto us." So she arose and he laid before her the hundred dinars and the piece of silk, whereat she rejoiced, and they added the gold to the gold and the silk to the silk and sat talking and laughing at one another. . . . o. The King's Son and the Merchant's Wife dxci. Then, in his anger, he walled up the door of the granary with clay, and by the ordinance of God the Most High, there came a great rain and descended from the roofs of the house wherein was the wheat [so that the latter rotted]; and needs must the merchant give the porters five hundred dirhems from his purse, so they should carry it forth and cast it without the city, for that the smell of it was noisome. So his friend said to him, 'How often did I tell thee thou hadst no luck in wheat? But thou wouldst not give ear to my speech, and now it behoveth thee to go to the astrologer and question him of thy star.' Accordingly the merchant betook himself to the astrologer and questioned him of his star, and the astrologer said to him, 'Thy star is unpropitious. Put not thy hand to any business, for thou wilt not prosper therein.' However, he paid no heed to the astrologer's words and said in himself, 'If I do my occasion, (103) I am not afraid of aught.' Then he took the other part of his money, after he had spent therefrom three years, and built [therewith] a ship, which he loaded with all that seemed good to him and all that was with him and embarked on the sea, so he might travel. . . . b. Bakoun's Story of the Hashish-Eater cxliii. 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 they arose and went up to the palace, whereupon the trays of food were brought and they ate and drank; after which quoth Queen Es Shuhba, 'O Tuhfeh, sing to us, by way of thankoffering for thy deliverance, and favour us with that which shall solace our minds, for that indeed my mind hath been occupied with thee.' Quoth Tuhfeh 'Hearkening and obedience, O my lady.' So she improvised and sang the following verses: 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." . . . p. The Page who feigned to know the Speech of Birds dxcii. . . . And pliedst us with cups of wine, whilst from the necklace pearls (142) A strange intoxicating bliss withal did circulate. When it was the eighth day, the viziers all assembled and took counsel together and said, "How shall we do with this youth, who baffleth us with his much talk? Indeed, we fear lest he be saved and we fall [into perdition]. Wherefore, let us all go in to the king and unite our efforts to overcome him, ere he appear without guilt and come forth and get the better of us." So they all went in to the king and prostrating themselves before him, said to him, "O king, have a care lest this youth beguile thee with his sorcery and bewitch thee with his craft. If thou heardest what we hear, thou wouldst not suffer him live, no, not one day. So pay thou no heed to his speech, for we are thy viziers, [who endeavour for] thy continuance, and if thou hearken not to our word, to whose word wilt thou hearken? See, we are ten viziers who testify against this youth that he is guilty and entered not the king's sleeping-chamber but with evil intent, so he might put the king to shame and outrage his honour; and if the king slay him not, let him banish him his realm, so the tongue of the folk may desist from him." . . . At their appointed terms souls die; but for despair My soul is like to die, or ere its term betide. . . . As at the casement high she sat, her charms I might espy, For from her cheeks the envious veil that hid them she had ta'en. . . . When the flies light on food, from the platter my hand I raise, though my spirit should long for the fare; Haste not to that thou dost desire; for haste is still unblest, ii. 88. . . . OF THE ILL EFFECTS OF PRECIPITATION. . . . 107. Abou Suweid and the Handsome Old Woman cccxxiii. . . . STORY OF THE SHARPER AND THE MERCHANTS. . . . 82. Said ben Salim and the Barmecides cccxcii. Then said Er Razi to El Merouzi, 'Come with me to my city, for that it is nearer [than thine].' So he went with him, and when he came to his lodging, he said to his wife and household and neighbours, 'This is my brother, who hath been absent in the land of Khorassan and is come back.' And he abode with him in all honour and worship three days' space. On the fourth day, Er Razi said to him, 'Know, O my brother, that I purpose to do somewhat' 'What is it?' asked El Merouzi. Quoth the other, 'I mean to feign myself dead and do thou go to the market and hire two porters and a bier. [Then come back and take me up and go round about the streets and markets with me and collect alms on my account.] (34). . . . Then sent I speech to thee in verses such as burn The heart; reproach therein was none nor yet unright; . . . Story of the Merchant and His Sons. . . . 39. Abou Mohammed the Lazy dlviii. . . . "Breaker of hearts," quoth she, "I call it, for therewith I've broken many a heart among the amorous race." . . . u. The Two Sharpers who cheated each his Fellow dcccxi. . . . b. The Controller's Story cxix. Then said she to him, "O my son, was there any one with thee yesternight?" And he bethought himself and said, "Yes; one lay the night with me and I

acquainted him with my case and told him my story. Doubtless, he was from the Devil, and I, O my mother, even as thou sayst truly, am Aboulhusn el Khelia." "O my son," rejoined she, "rejoice in tidings of all good, for yesterday's record is that there came the Vivier Jaafer the Barmecide [and his company] and beat the sheikhs of the mosque and the Imam, each four hundred lashes; after which they paraded them about the city, making proclamation before them and saying, 'This is the reward and the least of the reward of whoso lacketh of goodwill to his neighbours and troubleth on them their lives!' and banished them from Baghdad. Moreover, the Khalif sent me a hundred dinars and sent to salute me." Whereupon Aboulhusn cried out and said to her, "O old woman of ill-omen, wilt thou contradict me and tell me that I am not the Commander of the Faithful? It was I who commanded Jaafer the Barmecide to beat the sheikhs and parade them about the city and make proclamation before them and who sent thee the hundred dinars and sent to salute thee, and I, O beldam of ill-luck, am in very deed the Commander of the Faithful, and thou art a liar, who would make me out a dotard." Presently she felt a breath upon her face; whereupon she awoke and found Queen Kemeriyeh kissing her, and with her three sisters, Queen Jemreh, Queen Wekhimeh and Queen Sherareh. So she arose and kissed their hands and rejoiced in them with the utmost joy and they abode, she and they, in talk and converse, what while she related to them her history, from the time of her purchase by the Mughrebi to that of her coming to the slave-dealers' barrack, where she besought Ishac en Nedim to buy her, and how she won to Er Reshid, till the moment when Iblis came to her and brought her to them. They gave not over talking till the sun declined and turned pale and the season of sundown drew near and the day departed, whereupon Tuhfeh was instant in supplication to God the Most High, on the occasion of the prayer of sundown, that He would reunite her with her lord Er Reshid.

ALPHABETICAL TABLE OF THE FIRST LINES OF THE VERSE IN THE "TALES FROM THE ARABIC." Then said the Khalif to her, "I lie and my eunuch lieth, and thou liest and thy waiting-woman lieth; so methinks we were best go, all four of us together, that we may see which of us telleth the truth." Quoth Mesrour, "Come, let us go, that I may put this ill-omened old woman to shame (37) and deal her a sound drubbing for her lying." And she answered him, saying, "O dotard, is thy wit like unto my wit? Indeed, thy wit is as the hen's wit." Mesrour was incensed at her words and would have laid violent hands on her, but the Lady Zubeideh warded him off from her and said to him, "Her sooth-fastness will presently be distinguished from thy sooth-fastness and her leasing from thy leasing." So they wrapped him in the shroud and set him on the bier. Then they took up his bier and bearing him to the burial-place, laid him in the grave (41) and threw the earth over him; after which the folk dispersed, but El Merouzi and the widow abode by the tomb, weeping, and gave not over sitting till sundown, when the woman said to him, 'Come, let us go to the house, for this weeping will not profit us, nor will it restore the dead.' 'By Allah,' answered the sharper, 'I will not budge hence till I have slept and waked by this tomb ten days, with their nights!' When she heard this his speech, she feared lest he should keep his word and his oath, and so her husband perish; but she said in herself, 'This fellow dissembleth: if I go away and return to my house, he will abide by him a little while and go away.' And El Merouzi said to her, 'Arise, thou, and go away.' When she had made an end of her song, she wept and Nouredin wept also. Then she took the lute and improvised and sang the following verses:

TABLE OF CONTENTS OF THE CALCUTTA (1839-42).? ? ? ? I wonder, shall I and the friend who's far from me Once more be granted of Fate to meet, we twain! Quoth Ishac, 'Indeed, this was of thy fair fortune. By Allah, I know not that which thou knowest in this craft!' Then he arose and going to a chest, brought out therefrom striped clothes of great price, netted with jewels and great pearls, and said to her, 'In the name of God, don these, O my lady Tuhfeh.' So she arose and donned those clothes and veiled herself and went up [with Ishac] to the palace of the Khalifate, where he made her stand without, whilst he himself went in to the Commander of the Faithful (with whom was Jaafer the Barmecide) and kissing the earth before him, said to him, 'O Commander of the Faithful, I have brought thee a damsel, never saw eyes her like for excellence in singing and touching the lute; and her name is Tuhfeh.' (186) 'And where,' asked Er Reshed, 'is this Tuhfeh, who hath not her like in the world?' Quoth Ishac, 'Yonder she stands, O Commander of the Faithful;' and he acquainted the Khalif with her case from first to last. Then said Er Reshid, 'It is a marvel to hear thee praise a slave-girl after this fashion. Admit her, so we may see her, for that the morning may not be hidden.' 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.' Then came forward the thirteenth officer and said, 'I will tell you a story that a man of my friends told me. (Quoth he).? ? ? ? Thou madest known to us therein the road of righteousness, When we had wandered from the Truth, what while in gloom it lay..? ? ? ? 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..5. Nouredin Ali of Cairo and his Son Bedreddin Hassan xx.? ? ? ? Still by your ruined camp a dweller I abide; Ne'er will I change nor e'er shall distance us divide..? ? ? ? How many a bidder unto love, a secret-craving wight, How many a swain, complaining, saith of destiny malign..When it was the seventh day, the seventh vizier, whose name was Bihkemal, came in to the king and prostrating himself to him, said, "O king, what doth thy long-suffering with this youth advantage thee? Indeed

the folk talk of thee and of him. Why, then, dost thou postpone the putting him to death?" The vizier's words aroused the king's anger and he bade bring the youth. So they brought him before him, shackled, and Azadbekht said to him, "Out on thee! By Allah, after this day there abideth no deliverance for thee from my hand, for that thou hast outraged mine honour, and there can be no forgiveness for thee." .? .? .? .? .? If I must die, then welcome death to heal My woes; 'twere lighter than the pangs I feel..Now there accosted him once, on his day of ill-omen, an Arab of the Benou Tai, (170) and En Numan would have put him to death; but the Arab said, "God quicken the king! I have two little girls and have made none guardian over them; so, if the king see fit to grant me leave to go to them, I will give him the covenant of God (171) that I will return to him, whenas I have appointed them a guardian." En Numan had compassion on him and said to him, "If a man will be surety for thee of those who are with us, [I will let thee go], and if thou return not, I will put him to death." Now there was with En Numan his vizier Sherik ben Amrou; so the Tai (172) looked at him and said,.Now the dancing of Iblis pleased Queen Es Shuhba and she said to him, 'By Allah, this is a goodly dancing!' He thanked her for this and said to Tuhfeh, 'O Tuhfeh, there is not on the face of the earth a skilfuller than Ishac en Nedim; but thou art more skilful than he. Indeed, I have been present with him many a time and have shown him passages (234) on the lute, and there have betided me such and such things with him. (235) Indeed, the story of my dealings with him is a long one and this is no time to repeat it; but now I would fain show thee a passage on the lute, whereby thou shall be exalted over all the folk.' Quoth she to him, 'Do what seemeth good to thee.' So he took the lute and played thereon on wondrous wise, with rare divisions and extraordinary modulations, and showed her a passage she knew not; and this was liefer to her than all that she had gotten. Then she took the lute from him and playing thereon, [sang and] presently returned to the passage that he had shown her; and he said, 'By Allah, thou singest better than I!' As for Tuhfeh, it was made manifest to her that her former usance (236) was all of it wrong and that what she had learnt from the Sheikh Aboutawaf Iblis was the origin and foundation [of all perfection] in the art. So she rejoiced in that which she had gotten of [new skill in] touching the lute far more than in all that had fallen to her lot of wealth and raiment and kissed the Sheikh's hand..When the king had read this letter, he rejoiced with an exceeding joy and bestowed on me great store of presents and entreated me with the utmost honour. Some days after this, I sought of him leave to depart, but he granted it not to me save after much pressing. So I took leave of him and shipped with divers merchants and others, intending for my own country and having no desire for travel or traffic. We sailed on, without ceasing, till we had passed many islands; but, one day, as we fared on over a certain tract of the sea, there came forth upon us a multitude of boats full of men like devils, clad in chain-mail and armed with swords and daggers and bows and arrows, and surrounded us on every side. They entreated us after the cruellest fashion, smiting and wounding and slaying those who made head against them, and taking the ship, with the crew and all that were therein, carried us to an island, where they sold us all for a low price. A rich man bought me and taking me into his house, gave me to eat and drink and clothed me and entreated me kindly, till my heart was comforted and I was somewhat restored..Sabir (Abou), Story of, i. 90..? .? .? .? .? Whose subtleness might well infect the understanding folk; And secrets didst thou, in thy cheer, to us communicate..? .? .? .? .? Beard of the old he-goat, the one-eyed, what shall be My saying of a knave, his fashion and degree?.EL MAMOUN AND ZUBEIDEH (163)..? .? .? .? .? The pains of long desire have wasted me away; Estrangement and disdain my body sore have tried..When the troops entered Baghdad, each of them alighted in his pavilion, whilst El Abbas encamped apart in a place near the Tigris and commanded to slaughter for the troops, each day, that which should suffice them of oxen and sheep and bake them bread and spread the tables. So the folk ceased not to come to him and eat of his banquet. Moreover, all the people of the country came to him with presents and rarities and he requited them many times the like of their gifts, so that the lands were filled with his tidings and the report of him was bruited abroad among the folk of the deserts and the cities..Officer's Story, The Sixth, ii. 146..155. Hassan of Bassora and the King's Daughter of the Jinn dcllxxviii.The company marvelled at this story and at the doings of women. Then came forward a fourth officer and said, 'Verily, that which hath betided me of strange adventures is yet more extraordinary than this; and it was on this wise..It befell one day that he entered a certain city and sold somewhat that was with him of merchandise and got him friends of the merchants of the place and fell to sitting with them and entertaining them and inviting them to his lodging and his assembly, whilst they also invited him to their houses. On this wise he abode a long while, till he was minded to leave the city; and this was bruited abroad among his friends, who were concerned for parting from him. Then he betook himself to him of them, who was the richest of them in substance and the most apparent of them in generosity, and sat with him and borrowed his goods; and when he was about to take leave, he desired him to give him the deposit that he had left with him. 'And what is the deposit?' asked the merchant. Quoth the sharper, 'It is such a purse, with the thousand dinars therein.' And the merchant said, 'When didst thou give it me?' 'Extolled be the perfection of God!' replied the sharper. 'Was it not on such a day, by such a token, and thus and thus?' 'I know not of this,' rejoined the merchant, and words were bandied about between them, whilst the folk [who were present also] disputed together concerning their affair and their speech, till their voices rose high and the neighbours had knowledge of that which passed between them..There was once a king of the kings, by name Ibrahim, to whom the kings abased themselves and did obedience; but he had no son and was straitened of breast because of this, fearing lest the kingship go forth of his hand. He ceased not vehemently to desire a son and to buy slave-girls and lie with them, till one of them conceived, whereat he rejoiced with an exceeding joy and gave gifts and largesse galore. When the girl's months were accomplished and the season of her delivery drew near, the king summoned the astrologers and they watched for the hour of her child-bearing and raised astrolabes [towards the sun] and took strait note of the time. The damsel gave birth to a male child, whereat the king rejoiced with an exceeding joy, and the people heartened each other with the glad news of this..So El Merouzi went away and the other turned to

his wife and said to her, 'We have gotten us great plenty of money, and yonder dog would fain take the half of it; but this shall never be, for that my mind hath been changed against him, since I heard him solicit thee; wherefore I purpose to play him a trick and enjoy all the money; and do not thou cross me.' 'It is well,' answered she, and he said to her, '[To-morrow] at day-peep I will feign myself dead and do thou cry out and tear thy hair, whereupon the folk will flock to me. Then lay me out and bury me, and when the folk are gone away [from the burial-place], do thou dig down to me and take me; and have no fear for me, for I can abide two days in the tomb [without hurt].' And she answered, 'Do what thou wilt.' Baghdad, El Abbas and the King's Daughter of, iii. 53..El Abbas went in and passed from place to place and chamber to chamber, till he came to the chamber aforesaid and espied the portrait of Mariyeh, whereupon he fell down in a swoon and the workmen went to his father and said to him, "Thy son El Abbas hath swooned away." So the king came and finding the prince cast down, seated himself at his head and bathed his face with rose-water. After awhile he revived and the king said to him, "God keep thee. (60) O my son! What hath befallen thee?" "O my father," answered the prince, "I did but look on yonder picture and it bequeathed me a thousand regrets and there befell me that which thou seest." Therewithal the king bade fetch the [chief] painter, and when he stood before him, he said to him, "Tell me of yonder portrait and what girl is this of the daughters of the kings; else will I take thy head." "By Allah, O king," answered the painter, "I limned it not, neither know I who she is; but there came to me a poor man and looked at me. So I said to him, 'Knowest thou the art of painting?' And he replied, 'Yes.' Whereupon I gave him the gear and said to him, 'Make us a rare piece of work.' So he wrought yonder portrait and went away and I know him not neither have I ever set eyes on him save that day." Then said Azadbekht to him (and indeed his words were [prompted] by anger and those of the youth by presence of mind and good breeding), "I bought thee with my money and looked for fidelity from thee, wherefore I chose thee over all my grandees and servants and made thee keeper of my treasuries. Why, then, hast thou outraged my honour and entered my house and played the traitor with me and tookest no thought unto that which I have done thee of benefits?" "O king," answered the youth, "I did this not of my choice and freewill and I had no [evil] intent in being there; but, of the littleness of my luck, I was driven thither, for that fate was contrary and fair fortune lacking. Indeed, I had striven with all endeavour that nought of foul should proceed from me and kept watch over myself, lest default appear in me; but none may avail to make head against ill fortune, nor doth endeavour profit in case of lack of luck, as appeareth by the example of the merchant who was stricken with ill luck and his endeavour profited him not and he succumbed to the badness of his fortune." "What is the story of the merchant," asked the king, "and how was his luck changed upon him by the sorriness of his fortune?" "May God prolong the king's continuance!" answered the youth..When the king heard this story, he renounced his purpose of putting the vizier to death and his soul prompted him to continue him on life. So he bade him go away to his house..96. Adi ben Zeid and the Princess Hind ccccv.The crown of the flow'rets am I, in the chamber of wine, And Allah makes mention of me 'mongst the pleasures divine; Yea, ease and sweet basil and peace, the righteous are told, In Eternity's Garden of sweets shall to bless them combine. (223) Where, then, is the worth that in aught with my worth can compare And where is the rank in men's eyes can be likened to mine?..? ? ? ? The absent ones' harbinger came us unto With tidings of those who (129) had caused us to rue..? ? ? ? i. The Spider and the Wind dcxv.Therewith the king was filled with wrath and said, "Bring him forthright," So they brought the youth before him, shackled, and the king said to him, "Out on thee! Thou hast sinned a great sin and the time of thy life hath been long; (112) but needs must we put thee to death, for that there is for us no ease in thy life after this," "O king," answered he, "know that I, by Allah, am guiltless, and by reason of this I hope for life, for that he who is guiltless of offence goeth not in fear of punishment neither maketh great his mourning and his concern; but whoso hath sinned, needs must his sin be expiated upon him, though his life be prolonged, and it shall overtake him, even as it overtook Dadbin the king and his vizier." "How was that?" asked Azadbekht, and the youth said..? ? ? ? f. King Bekhtzeman cccclxi.? ? ? ? f. The Unjust King and the Pilgrim Prince dcxii.150. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dcxcviii.33. Ali the Persian and the Kurd Sharper ccxciv.Galen heard that which he avouched of his understanding and it was certified unto him and established in his mind that the man was a skilled physician of the physicians of the Persians and [he said in himself], 'Except he had confidence in his knowledge and were minded to confront me and contend with me, he had not sought the door of my house neither spoken that which he hath spoken.' And concern gat hold upon Galen and doubt. Then he looked out upon (21) the weaver and addressed himself to see what he should do, whilst the folk began to flock to him and set out to him their ailments, and he would answer them thereof [and prescribe for them], hitting the mark one while and missing it another, so that there appeared unto Galen of his fashion nothing whereby his mind might be assured that he had formed a just opinion of his skill.

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