

OS M RGENES PAUTADOS UN LIBRO EXTRA GRANDE 85 POR 110 PULGADA DE PA

???? So arise, by your lives I conjure you, arise And come let us fare to our loved ones away..???? The herald of good news my hearing shall delight..Meanwhile, news was brought that Khorassan had been conquered; (23) whereupon Er Reshid rejoiced and bade decorate Baghdad and release all who were in the prisons, giving each of them a dinar and a dress. So Jaafer addressed himself to the decoration of the city and bade his brother El Fezl ride to the prison and clothe and release the prisoners. El Fezl did his brother's bidding and released all but the young Damascene, who abode still in the Prison of Blood, saying, "There is no power and no virtue save in God the Most High, the Sublime! Verily, we are God's and to Him we return." Then said El Fezl to the gaoler, "Is there any prisoner left in the prison?" "No," answered he, and El Fezl was about to depart, when Nouredin called out to him from within the prison, saying, "O my lord, tarry, for there remaineth none in the prison other than I and indeed I am oppressed. This is a day of clemency and there is no disputing concerning it." El Fezl bade release him; so they set him free and he gave him a dress and a dinar. So the young man went out, bewildered and knowing not whither he should go, for that he had abidden in the prison nigh a year and indeed his condition was changed and his favour faded, and he abode walking and turning round, lest El Muradi should come upon him and cast him into another calamity..Whenas mine eyes behold thee not, that day, iii. 47..Then he left beating him and when the thief came to himself, the woman said to her husband, 'O man, this house is on hire and we owe its owners much money, and we have nought; so how wilt thou do?' And she went on to bespeak him thus. Quoth the thief, 'And what is the amount of the rent?' 'It will be fourscore dirhems,' answered the husband; and the thief said, 'I will pay this for thee and do thou let me go my way.' Then said the wife, 'O man, how much do we owe the baker and the greengrocer?' Quoth the thief, 'What is the sum of this?' And the husband said, 'Sixscore dirhems.' 'That makes two hundred dirhems,' rejoined the other; 'let me go my way and I will pay them.' But the wife said, 'O my dear one, and the girl groweth up and needs must we marry her and equip her and [do] what else is needful' So the thief said to the husband, 'How much dost thou want?' And he answered, 'A hundred dirhems, in the way of moderation.' (250) Quoth the thief, 'That makes three hundred dirhems.' And the woman said, 'O my dear one, when the girl is married, thou wilt need money for winter expenses, charcoal and firewood and other necessaries.' 'What wouldst thou have?' asked the thief; and she said, 'A hundred dirhems.' 'Be it four hundred dirhems,' rejoined he; and she said, 'O my dear one and solace of mine eyes, needs must my husband have capital in hand, wherewith he may buy merchandise and open him a shop.' 'How much will that be?' asked he, and she said, 'A hundred dirhems.' Quoth the thief, '[That makes five hundred dirhems; I will pay it;] but may I be divorced from my wife if all my possessions amount to more than this, and that the savings of twenty years! Let me go my way, so I may deliver them to thee.' 'O fool,' answered she, 'how shall I let thee go thy way? Give me a right token.' [So he gave her a token for his wife] and she cried out to her young daughter and said to her, 'Keep this door.' When the king saw this, he cried out and his wife wept in the ship and offered to cast herself into the sea; but the Magian bade the sailors lay hands on her. So they seized her and it was but a little while ere the night darkened and the ship disappeared from the king's eyes; whereupon he swooned away for excess of weeping and lamentation and passed his night bewailing his wife and children..???? Yea, passion raged in me and love-longing was like To slay me; yet my heart to solace still it wrought..There was once, of old time, in one of the tribes of the Arabs, a woman great with child by her husband, and they had a hired servant, a man of excellent understanding. When the woman came to [the time of her] delivery, she gave birth to a maid-child in the night and they sought fire of the neighbours. So the journeyman went in quest of fire..141. Haroun er Reshid and the Arab Girl dclxxxv.???? e. The Niggard and the Loaves of Bread dcccclxxxiv.43. The Man of Yemen and his six Slave-girls cccxxxiv. When God caused the morning morrow, the two armies drew out in battle array and the troops stood looking at one another. Then came forth El Harith ibn Saad between the two lines and played with his lance and cried out and recited the following verses:???? By Allah, what sorrows and woes to my soul for thy sake were decreed! My heart is grown hoar, ere eld's snows have left on my tresses their trail..???? a. The First Voyage of Sindbad the Sailor dxxxviii. When the two young men presented themselves before him and set forth their case to him and to the folk and the king heard their speech, he knew them and his heart was like to fly for joyance in them: the tears poured from his eyes at their sight and that of his wife, and he thanked God the Most High and praised Him for that He had reunited [him with] them. Then he dismissed the folk who were present about him and bade commit the Magian and the woman and the two youths to his armoury (65) [for the night], commanding that they should keep guard over them till God caused the morning morrow, so he might assemble the cadis and the judges and assessors and judge between them, according to the Holy Law, in the presence of the four cadis. So they did his bidding and the king passed the night praying and praising God the Most High for that which He had vouchsafed him of kingship and puissance and victory over (66) him who had wronged him and thanking Him who had reunited him with his family..Old Woman, the Merchant and the King, The, i. 265..When the king heard this, he bowed [his head] in perplexity and confusion and said, "Carry him back to the prison till the morrow, so we may look into his affair." The vizier's story pleased King Shah Bekht and his heart clave to the story of the merchant and the old woman; so he bade Er Rehwan withdraw to his lodging, and he went away to his house and abode there the next day..As stated In the Prefatory Note to my "Book of the Thousand Nights and One Night," four printed Editions (of which three are more or less complete) exist of the Arabic text of the original work, namely those of Calcutta (1839-42), Boulac (Cairo), Breslau (Tunis) and Calcutta (1814-18). The first two are, for purposes of tabulation, practically identical, one whole story only, (222) of those that occur in the Calcutta (1839-42) Edition, (which is the most complete of all,) being omitted from that of Boulac; and I have, therefore,

given but one Table of Contents for these two Editions. The Breslau Edition, though differing widely from those of Calcutta (1839-42) and Boulac in contents, resembles them in containing the full number (a thousand and one) of Nights, whilst that of Calcutta (1814-18) is but a fragment, comprising only the first two hundred Nights and the Voyages of Sindbad, as a separate Tale..81. Mohammed el Amin and Jafer ben el Hadi cccxcii. When twenty days had passed by, each [egg] was hatched, and the vizier bade them pair the chickens, male and female, and rear them well. So they did this and it was found a charge unto no one. Then they waited for them awhile and after this the vizier enquired of the chickens and was told that they were become fowls. Moreover, they brought him all their eggs and he bade set them; and after twenty days there were hatched from each [pair] of them thirty or five-and-twenty or fifteen [chickens] at the least. The vizier let note against each man the number of chickens that pertained to him, and after two months, he took the old hens and the cockerels, and there came to him from each man nigh half a score, and he left the [young] hens with them. On like wise he sent to the country folk and let the cocks abide with them. So he got him young ones [galore] and appropriated to himself the sale of the fowls, and on this wise he got him, in the course of a year, that which the regal estate required of the king and his affairs were set right for him by the vizier's contrivance. And he peopled (258) the country and dealt justly by his subjects and returned to them all that he took from them and lived a happy and prosperous life. Thus good judgment and prudence are better than wealth, for that understanding profiteth at all times and seasons. Nor," added the vizier, "is this more extraordinary than the story of the man whose caution slew him." .? ? ? ? ? Unto me the world's whole gladness is thy nearness and thy sight; All incumbent thy possession and thy love a law of right..? ? ? ? ? Sandhill (132) and down (133) betwixt there blooms a yellow willow-flower, (134) Pomegranate-blossoms (135) and for fruits pomegranates (136) that doth bear..Calcutta (1814-18) Text. 183. When Galen saw what appeared to him of the [mock] physician's incapacity, he turned to his disciples and pupils and bade them fetch the other, with all his gear and drugs. So they brought him into his presence on the speediest wise, and when Galen saw him before him, he said to him, 'Knowest thou me?' 'No,' answered the other, 'nor did I ever set eyes on thee before this day.' Quoth the sage, 'Dost thou know Galen?' And the weaver said, 'No.' Then said Galen, 'What prompted thee to that which thou dost?' So he related to him his story and gave him to know of the dowry and the obligation by which he was bound with regard to his wife, whereat Galen marvelled and certified himself of the matter of the dower..Meanwhile, when the thieves halted, one of them said to the others, 'Let us return and see;' and the captain said, 'This thing is impossible of the dead: never heard we that they came to life on this wise. So let us return and take our good, for that the dead have no occasion for good.' And they were divided in opinion as to returning: but [presently they came to a decision and] said, 'Indeed, our arms are gone and we cannot avail against them and will not draw near the place where they are: only let one of us [go thither and] look at it, and if he hear no sound of them, let him advertise us what we shall do.' So they agreed that they should send a man of them and assigned him [for this service] two parts [of the booty]..? ? ? ? ? To me your rigour love-delight, your distance nearness is; Ay, your injustice equity, and eke your wrath consent..When the king heard this, his anger subsided and he said, "Carry him back to prison till to-morrow, to we may look into his affair." .104. Mesrou and Zein el Mewasif dcccxxi. ?THE NINTH OFFICER'S STORY..On like wise, O king," continued the young treasurer, "is it with thee. If God have written aught on my forehead, needs must it befall me and my speech to the king shall not profit me, no, nor my adducing to him of [illustrative] instances, against the fore-ordinance of God. So with these viziers, for all their eagerness and endeavour for my destruction, this shall not profit them; for, if God [be minded to] save me, He will give me the victory over them." .? ? ? ? ? d. The Crow and the Serpent dccciii. When the morning morrowed, the king went forth and sitting down on the throne of the kingship, summoned the grandees of his empire; whereupon the chamberlains and deputies and captains of the host went in to him and kissed the earth before him. He distinguished the vizier with his especial favour and bestowed on him a dress of honour and entreated him with the utmost kindness, after which he set forth briefly to his chief officers that which had betided him with Shehrzad and how he had turned from that his former usance and repented him of what he had done aforetime and purposed to take the vizier's daughter Shehrzad to wife and let draw up the contract of marriage with her..Sitt el Milah, Nouredin Ali of Damascus and, iii. 3..The old man carried Tuhfeh up [to the dais and seated her] on a chair of gold beside the throne, whilst she was amazed at that which she saw in that place and magnified her Lord (extolled be His perfection and exalted be He!) and hallowed Him. Then the kings of the Jinn came up to the throne and seated themselves thereon; and they were in the semblance of mortals, excepting two of them, who were in the semblance of the Jinn, with eyes slit endlong and jutting horns and projecting tusks. After this there came up a young lady, fair of favour and pleasant of parts; the light of her face outshone that of the flambeaux, and about her were other three women, than whom there were no fairer on the face of the earth. They saluted Tuhfeh and she rose to them and kissed the earth before them; whereupon they embraced her and sat down on the chairs aforesaid..To return to King El Aziz. When his son El Abbas left him, he was desolated for him with an exceeding desolation, he and his mother; and when tidings of him tarried long and the appointed time passed [and the prince returned not], the king caused public proclamation to be made, commanding all his troops to make ready to mount and go forth in quest of his son El Abbas at the end of three days, after which time no cause of hindrance nor excuse should be admitted unto any. So on the fourth day, the king bade number the troops, and behold, they were four-and-twenty thousand horse, besides servants and followers. Accordingly, they reared the standards and the drums beat to departure and the king set out [with his army], intending for Baghdad; nor did he cease to fare on with all diligence, till he came within half a day's journey of the city and bade his troops encamp in [a place there called] the Green Meadow. So they pitched the tents there, till the country was straitened with them, and set up for the king a pavilion of green brocade, broidered with pearls and jewels..? ? ? ? ? A good it is to have one's loved ones ever near..Now the dancing of

Iblis pleased Queen Es Shuhba and she said to him, 'By Allah, this is a goodly dancing!' He thanked her for this and said to Tuhfeh, 'O Tuhfeh, there is not on the face of the earth a skilfuller than Ishac en Nedim; but thou art more skilful than he. Indeed, I have been present with him many a time and have shown him passages (234) on the lute, and there have betided me such and such things with him. (235) Indeed, the story of my dealings with him is a long one and this is no time to repeat it; but now I would fain show thee a passage on the lute, whereby thou shall be exalted over all the folk.' Quoth she to him, 'Do what seemeth good to thee.' So he took the lute and played thereon on wondrous wise, with rare divisions and extraordinary modulations, and showed her a passage she knew not; and this was liefer to her than all that she had gotten. Then she took the lute from him and playing thereon, [sang and] presently returned to the passage that he had shown her; and he said, 'By Allah, thou singest better than I!' As for Tuhfeh, it was made manifest to her that her former usance (236) was all of it wrong and that what she had learnt from the Sheikh Aboutawaif Iblis was the origin and foundation [of all perfection] in the art. So she rejoiced in that which she had gotten of [new skill in] touching the lute far more than in all that had fallen to her lot of wealth and raiment and kissed the Sheikh's hand. The kings and all those who were present rejoiced in this with an exceeding delight and the accursed Iblis came up to Tuhfeh and kissing her hand, said to her, 'There abideth but little of the night; so do thou tarry with us till the morrow, when we will apply ourselves to the wedding (203) and the circumcision.' Then all the Jinn went away, whereupon Tuhfeh rose to her feet and Iblis said, 'Go ye up with Tuhfeh to the garden for the rest of the night.' So Kemeriyeh took her and carried her into the garden. Now this garden contained all manner birds, nightingale and mocking-bird and ringdove and curlew (204) and other than these of all the kinds, and therein were all kinds of fruits. Its channels (205) were of gold and silver and the water thereof, as it broke forth of its conduits, was like unto fleeing serpents' bellies, and indeed it was as it were the Garden of Eden. (206).? ? ? ? I am a man in whom good faith's a natural attribute; The deeds of every upright man should with his speech agree..? ? ? ? If near and far thy toiling feet have trod the ways and thou Devils and Marids hast ensued nor wouldst be led aright,.? ? ? ? Like the full moon she shows upon a night of fortune fair, Slender of shape and charming all with her seductive air..? ? ? ? "Be thou not hard of heart," quoth I. Had ye but deigned To visit me in dreams, I had been satisfied..Officer's Story, The Eleventh, ii. 175..Meanwhile, the youth her master abode expecting her; but she returned not and his heart forbode him of the draught [of separation]; so he went forth at hazard, distraught and knowing not what he should do, and fell to strewing dust upon his head and crying out, 'The old woman hath taken her and gone away!' The boys followed him with stones and pelted him, saying, 'A madman! A madman!' Presently, the king's chamberlain, who was a man of age and worth, met him, and when he saw his youth, he forbade the boys and drove there away from him, after which he accosted him and questioned him of his case. So he told him how it was with him and the chamberlain said to him, 'Fear not: all shall yet be well with thee. I will deliver thy slave-girl for thee: so calm thy trouble.' And he went on to speak him fair and comfort him, till he put faith in his speech..When her people arose in the morning and saw her not, they sought her in the camp, but, finding her not and missing me also, doubted not but she had fled with me. Now she had four brothers, as they were falcons, and they mounted and dispersed in quest of us. When the day dawned [on the fourth morning], the dog began to bark and the other dogs answered him and coming to the mouth of the pit, stood howling to him. My wife's father, hearing the howling of the dogs, came up and standing at the brink of the pit, [looked in and] beheld a marvel. Now he was a man of valour and understanding, an elder versed (62) in affairs so he fetched a rope and bringing us both forth, questioned us of our case. I told him all that had betided and he abode pondering the affair..? ? ? ? Love's slave, I keep my troth with them; but, when they vowed, Fate made itself Urcoub, (16) whom never oath could bind..Patience, Of the Advantages of, i. 89..138. Hind Daughter of En Numan and El Hejjaj dclxxxi. There was once aforetime a chief officer [of police] and there passed by him one day a Jew, with a basket in his hand, wherein were five thousand dinars; whereupon quoth the officer to one of his slaves, "Canst thou make shift to take that money from yonder Jew's basket?" "Yes," answered he, nor did he tarry beyond the next day before he came to his master, with the basket in his hand. So (quoth the officer) I said to him, "Go, bury it in such a place." So he went and buried it and returned and told me. Hardly had he done this when there arose a clamour and up came the Jew, with one of the king's officers, avouching that the money belonged to the Sultan and that he looked to none but us for it. We demanded of him three days' delay, as of wont, and I said to him who had taken the money, "Go and lay somewhat in the Jew's house, that shall occupy him with himself." So he went and played a fine trick, to wit, he laid in a basket a dead woman's hand, painted [with henna] and having a gold seal- ring on one of the fingers, and buried the basket under a flagstone in the Jew's house. Then came we and searched and found the basket, whereupon we straightway clapped the Jew in irons for the murder of a woman..50. Ibrahim ben el Mehdi and the Merchant's Sister Night ccxlv. ? ? ? ? O thou my inclining to love him that blamest, Shall lovers be blamed for the errors of Fate?.? ? ? ? p. The Idiot and the Sharper dccccv. Then they betook themselves to a place without the city, where he builded him a mansion of solid stone and white plaster and stopped its inner [walls] and stuccoed them; yea, he left not therein cranny nor crevice and set in it two serving-women to sweep and wipe, for fear of spiders. Here he abode with his wife a great while, till one day he espied a spider on the ceiling and beat it down. When his wife saw it, she said, 'This is that which the wise woman avouched would kill me; so, by thy life [I conjure thee], suffer me to slay it with mine own hand.' Her husband forbade her from this, but she conjured him to let her kill the spider; then, of her fear and her eagerness, she took a piece of wood and smote it. The wood broke in sunder, of the force of the blow, and a splinter from it entered her hand and wrought upon it, so that it swelled. Then her arm swelled also and the swelling spread to her side and thence grew till it reached her heart and she died. Nor," added the vizier, "is this more extraordinary or more wonderful than the story of the weaver who became a physician by his wife's commandment." Then El Abbas went in to Mariyeh in a happy and

praiseworthy hour (123) and found her an unpierced pearl and a goodly filly that had never been mounted; wherefore he rejoiced and was glad and made merry, and care and sorrow ceased from him and his life was pleasant and trouble departed and he abode with her in the gladsomest of case and in the most easeful of life, till seven days were past, when King El Aziz determined to set out and return to his kingdom and bade his son seek leave of his father-in-law to depart with his wife to his own country. [So El Abbas bespoke King Ins of this] and he granted him the leave he sought; whereupon he chose out a red camel, taller (124) than the [other] camels, and mounting Mariyeh in a litter thereon, loaded it with apparel and ornaments..It is said that, when the Khalifate devolved on Omar ben Abdulaziz (42) (of whom God accept), the poets [of the time] resorted to him, as they had been used to resort to the Khalifs before him, and abode at his door days and days, but he gave them not leave to enter, till there came to Omar Adi ben Artah, (43) who stood high in esteem with him. Jerir (44) accosted him and begged him to crave admission for them [to the Khalif]. "It is well," answered Adi and going in to Omar, said to him, "The poets are at thy door and have been there days and days; yet hast thou not given them leave to enter, albeit their sayings are abiding (45) and their arrows go straight to the mark." Quoth Omar, "What have I to do with the poets?" And Adi answered, saying, "O Commander of the Faithful, the Prophet (whom God bless and preserve) was praised [by a poet] and gave [him largesse,] and therein (46) is an exemplar to every Muslim." Quoth Omar, "And who praised him?" "Abbas ben Mirdas (47) praised him," replied Adi, "and he clad him with a suit and said, 'O Bilal, (48) cut off from me his tongue!'" "Dost thou remember what he said?" asked the Khalif; and Adi said, "Yes." "Then repeat it," rejoined Omar. So Adi recited the following verses:..Then I arose and fared on a day and a night, till I came to the house of my master, who saw me pale and disfeatured for fear and hunger. He rejoiced in my return and said to me, 'By Allah, thou hast made my heart ache on thine account; for I went and finding the tree torn up by the roots, doubted not but the elephants had destroyed thee. Tell me then how it was with thee.' So I told him what had befallen me and he marvelled exceedingly and rejoiced, saying, 'Knowst thou where this hill is?' 'Yes, O my lord,' answered I. So he took me up with him on an elephant and we rode till we came to the elephants' burial-place..99. The History of Gherib and his brother Agib dxcviii.32. The Mock Khalif cclxxxvi.Merchant, The Unlucky, i. 73..Like the full moon she shows upon a night of fortune fair, iii. 191..When Tuhfeh heard this, she gave a great cry, that the folk heard her and Kemeriyeh said, 'Relief is at hand.' Then she looked out to them and called to them, saying, 'O daughters of mine uncle, I am a lonely maid, an exile from folk and country. So, for the love of God the Most High, repeat that song!' So Kemeriyeh repeated it and Tuhfeh swooned away. When she came to herself, she said to Jemreh, 'By the virtue of the Apostle of God (whom may He bless and preserve!) except thou suffer me go down to them and look on them and sit with them awhile, [I swear] I will cast myself down from this palace, for that I am weary of my life and know that I am slain without recourse; wherefore I will slay myself, ere thou pass sentence upon me.' And she was instant with her in asking..? ? ? ? The hands of noble folk do tend me publicly; With waters clear and sweet my thirsting tongue they ply..Then she told him the story of Anca, daughter of Behram Gour, with Anca, daughter of the wind, and described to him her dwelling-place and her island, whereupon quoth Er Reshid, 'O Tuhfet es Sedr, (252) tell me of El Anca, daughter of Behram Gour; is she of the Jinn or of mankind or of the birds? For this long time have I desired to find one who should tell me of her.' 'It is well, O Commander of the Faithful,' answered Tuhfeh. 'I asked the queen of this and she acquainted me with her case and told me who built her the palace.' Quoth Er Reshid, 'I conjure thee by Allah, tell it me.' And Tuhfeh answered, 'It is well,' and proceeded to tell him. And indeed he was amazed at that which he heard from her and what she told him and at that which she had brought back of jewels and jacinths of various colours and preciou stones of many kinds, such as amazed the beholder and confounded thought and mind. As for this, it was the means of the enrichment of the Barmecides and the Abbasicles, and they abode in their delight..157. Mesrour and Zein el Mewasif dcccxlvi.King Shah Bekht and his Vizier Er Rehan, i. 215..Behold, I am clad in a robe of leaves green, ii. 242..? ? ? ? She comes in a robe the colour of ultramarine, Blue as the stainless sky, unflecked with white;? ? ? ? Were I cut off, beloved, from hope of thy return, Slumber, indeed, for ever my wakeful lids would flee..118. The Jewish Cadi and his Pious Wife ccclxv.96. Adi ben Zeid and the Princess Hind ccccv.62. Abdallah ben Maamer with the Man of Bassora and his Slave-girl cclxxxiii.68. Kisra Anoushirwan and the Village Damsel dcliii.? ? ? ? And unto Irak fared, my way to thee to make, And crossed the stony wastes i' the darkness of the night..?STORY OF THE THREE MEN AND OUR LORD JESUS..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..Twere fitter and better my loves that I leave, i. 26..Then the two kings appointed their father-in-law the vizier to be viceroy in Samarcand and assigned him five of the chief amirs to accompany him, charging them attend him and do him service. The vizier kissed the earth and prayed that they might be vouchsafed length of life. Then he went in to his daughters, whilst the eunuchs and ushers walked before him, and saluted them and bade them farewell. They kissed his hands and gave him joy of the kingship and bestowed on him treasures galore. Then he took leave of them and setting out, journeyed days and nights till he came within three days' journey of Samarcand, where the townspeople met him and rejoiced in him with an exceeding joy. So he entered Samarcand and they decorated the city, and it was a notable day. He sat down on the throne of his kingship and the viziers did him homage and the grandees and amirs of Samarcand and prayed that he might be vouchsafed justice and victory and length of continuance [on life]. So he bestowed on them dresses of honour and entreated them with worship and they made him Sultan over

them..Meanwhile the king said to his vizier, "How shall we do in the matter of yonder youth, the Yemani, on whom we thought to confer largesse, but he hath largessed us with tenfold [our gift] and more, and we know not if he be a sojourner with us or no?" Then he went into the harem and gave the rubies to his wife Afifeh, who said to him, "What is the worth of these with thee and with [other] the kings?" And he answered, "They are not to be found save with the greatest of kings and none may avail to price them with money." Quoth she, "Whence gottest thou them?" So he recounted to her the story of El Abbas from first to last, and she said, "By Allah, the claims of honour are imperative on us and the king hath fallen short of his due; for that we have not seen him bid him to his assembly, nor hath he seated him on his left hand." Reshid (Haroun er) and the Woman of the Barmecides, i. 57..29. Maan ben Zaideh and the three Girls dxxxii. ? ? ? ? So I stretch out my root neath the flood And my branches turn back to it there..So the prefect carried him up to the Sultan and he said, "I have an advertisement for thee, O my lord." "What is thine advertisement?" asked the Sultan; and the thief said, "I repent and will deliver into thy hand all who are evildoers; and whomsoever I bring not, I will stand in his stead." Quoth the Sultan, "Give him a dress of honour and accept his profession of repentance." So he went down from the presence and returning to his comrades, related to them that which had passed and they confessed his subtlety and gave him that which they had promised him. Then he took the rest of the stolen goods and went up with them to the Sultan. When the latter saw him, he was magnified in his eyes and he commanded that nought should be taken from him. Then, when he went down, [the Sultan's] attention was diverted from him, little by little, till the case was forgotten, and so he saved the booty [for himself]. The folk marvelled at this and the fifteenth officer came forward and said, 'Know that among those who make a trade of knavery are those whom God the Most High taketh on their own evidence against themselves.' 'How so?' asked they; and he said..There was once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, a king mighty of estate, lord of understanding and beneficence and liberality and generosity, and he was strong of sultanate and endowed with might and majesty and magnificence. His name was Ins ben Cais ben Rebiya es Sheibani, (47) and when he took horse, there rode unto him [warriors] from the farthest parts of the two Iraks. (48) God the Most High decreed that he should take to wife a woman hight Afifeh, daughter of Ased es Sundusi, who was endowed with beauty and grace and brightness and perfection and justness of shape and symmetry; her face was like unto the new moon and she had eyes as they were gazelle's eyes and an aquiline nose like the crescent moon. She had learned horsemanship and the use of arms and had thoroughly studied the sciences of the Arabs; moreover, she had gotten by heart all the dragomanish (49) tongues and indeed she was a ravishment to mankind..Thus," continued Shehrzad, "none is safe from the calamities of fortune and the vicissitudes of time, and [in proof of this], I will relate unto thee yet another story still rarer and more extraordinary than this. Know, O King, that one said to me, 'A friend of mine, a merchant, told me the following story. Quoth he, 'As the version of the sixth and seventh voyages of Sindbad the Sailor contained in (197) the Calcutta Edition (1814-18) of the first two hundred Nights and in the text of the Voyages published by M. Langles (Paris, 1814) differs very materially from that of the complete Calcutta (1839-42) Edition (198) (which is, in this case, practically identical with those of Boulac and Breslau), adopted by me as my standard text in the translation of "The Book of the Thousand Nights and One Night," the story of the seventh voyage in particular turning upon an altogether different set of incidents, related nearly as in the old version of M. Galland, I now give a translation of the text of the two voyages in question afforded by the Calcutta (1814-18) Edition, corrected and completed by collation with that of M. Langles, from which it differs only in being slightly less full. It will be observed that in this version of the story the name Sindbad is reserved for the Sailor, the porter being called Hindbad..Death, The Man whose Caution was the Cause of his, i. 291..When it was the fourth night, there came the boy whom they were minded to circumcise, adorned with jewels such as never saw eye nor heard ear of, and amongst the rest a crown of gold, set with pearls and jewels, the worth whereof was an hundred thousand dinars. He sat down upon the throne and Tuhfeh sang to him, till the surgeon came and they circumcised him, in the presence of all the kings, who showered on him great store of jewels and jacinths and gold. Queen Kemeriyeh bade the servants gather up all this and lay it in Tuhfeh's closet, and it was [as much in value as] all that had fallen to her, from the first of the festival to the last thereof. Moreover, the Sheikh Iblis (whom God curse!) bestowed upon Tuhfeh the crown worn by the boy and gave the latter another, whereat her reason fled. Then the Jinn departed, in order of rank, whilst Iblis took leave of them, band by band..Meinsoun drank off his cup and said to her, 'Well done, O perfect of attributes!' Then he signed to her and was absent awhile, after which he returned and with him a tray of jewels worth an hundred thousand dinars, [which he gave to Tuhfeh]. So Kemeriyeh arose and bade her slave-girl open the closet behind her, wherein she laid all that wealth. Then she delivered the key to Tuhfeh, saying, 'All that cometh to thee of riches, lay thou in this closet that is by thy side, and after the festival, it shall be carried to thy palace on the heads of the Jinn.' Tuhfeh kissed her hand, and another king, by name Munir, took the cup and filling it, said to her, 'O fair one, sing to me over my cup upon the jasmine.' 'Harkening and obedience,' answered she and improvised the following verses:..Now I was drunken and my clothes were drenched with the blood; and as I passed along the road, I met a thief. When he saw me, he knew me and said to me, "Harkye, such an one!" "Well?" answered I, and he said, "What is that thou hast with thee?" So I acquainted him with the case and he took the head from me. Then we went on till we came to the river, where he washed the head and considering it straitly, said, "By Allah, this is my brother, my father's son. and he used to sponge upon the folk." Then he threw the head into the river. As for me, I was like a dead man [for fear]; but he said to me, "Fear not neither grieve, for thou art quit of my brother's blood."..Peace on you, people of my troth! With peace I do you greet, ii. 224..? ? ? ? I had not left you, had I known that severance would prove My death; but what is past is past, Fate stoops to no control..99. The Three Unfortunate Lovers cccix. ? ? ? ? So make me in your morning a delight And set me in your houses, high and

low; There was once a man of the drapers, who had a fair wife, and she was curtained (54) and chaste. A certain young man saw her coming forth of the bath and loved her and his heart was occupied with her. So he cast about [to get access to her] with all manner of devices, but availed not to win to her; and when he was weary of endeavour and his patience was exhausted for weariness and his fortitude failed him and he was at an end of his resources against her, he complained of this to an old woman of ill-omen, (55) who promised him to bring about union between him and her. He thanked her for this and promised her all manner of good; and she said to him, "Get thee to her husband and buy of him a turban-cloth of fine linen, and let it be of the goodliest of stuffs." The king approved her speech and bestowed on her a dress of honour and gave her magnificent gifts; after which, for that his choice had fallen upon his younger son, Melik Shah, he married her with him and made him his heir apparent and caused the folk swear fealty to him. When this came to the knowledge of his brother Belehwan and he was ware that his younger brother had been preferred over him, his breast was straitened and the affair was grievous to him and envy entered into him and rancour; but he concealed this in his heart, whilst fire raged therein because of the damsel and the kingship..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..Then said she to him, 'When the king saw him and questioned thee of him, what saidst thou to him?' And he answered, 'I said to him, "This is the son of a nurse who belonged to us. We left him little and he grew up; so I brought him, that he might be servant to the king,"' Quoth she, 'Thou didst well.' And she charged him to be instant in the service of the prince. As for the king, he redoubled in kindness to the eunuch and appointed the youth a liberal allowance and he abode going in to the king's house and coming out therefrom and standing in his service, and every day he grew in favour with him; whilst, as for Shah Khatoun, she used to stand a-watch for him at the windows and balconies and gaze upon him, and she on coals of fire on his account, yet could she not speak..When the king heard this, his admiration redoubled and he said, "Of a truth, destiny is forewritten to all creatures, and I will not accept (14) aught that is said against my vizier the loyal counsellor." And he bade him go to his house..There was once a man who was exceeding cautious over himself, and he set out one day on a journey to a land abounding in wild beasts. The caravan wherein he was came by night to the gate of a city; but the warders refused to open to them; so they passed the night without the city, and there were lions there. The man aforesaid, of the excess of his caution, could not fix upon a place wherein he should pass the night, for fear of the wild beasts and reptiles; so he went about seeking an empty place wherein he might lie..Presently, she heard a blowing behind her; so she turned and behold, a head without a body and with eyes slit endlong; it was of the bigness of an elephant's head and bigger and had a mouth as it were an oven and projecting tusks, as they were grapnels, and hair that trailed upon the earth. So Tuhfeh said, 'I take refuge with God from Satan the Stoned!' and recited the Two Amulets; (217) what while the head drew near her and said to her, 'Peace be upon thee, O princess of Jinn and men and unique pearl of her age and her time! May God still continue thee on life, for all the lapsing of the days, and reunite thee with thy lord the Imam!' (218) 'And upon thee be peace,' answered she, 'O thou whose like I have not seen among the Jinn!' Quoth the head, 'We are a people who avail not to change their favours and we are called ghouls. The folk summon us to their presence, but we may not present ourselves before them [without leave]. As for me, I have gotten leave of the Sheikh Aboultaawif to present myself before thee and I desire of thy favour that thou sing me a song, so I may go to thy palace and question its haunters (219) concerning the plight of thy lord after thee and return to thee; and know, O Tuhfet es Sudour, that between thee and thy lord is a distance of fifty years' journey to the diligent traveller.' 'Indeed,' rejoined Tuhfeh, 'thou grievest me [for him] between whom and me is fifty years' journey. And the head said to her, 'Be of good heart and cheerful eye, for the kings of the Jinn will restore thee to him in less than the twinkling of an eye.' Quoth she, 'I will sing thee an hundred songs, so thou wilt bring me news of my lord and that which hath befallen him after me.' And the head answered, saying, 'Do thou favour me and sing me a song, so I may go to thy lord and bring thee news of him, for that I desire, before I go, to hear thy voice, so haply my thirst (220) may be quenched.' So she took the lute and tuning it, sang the following verses: 98. The Haunted House in Baghdad dclxxxviii.????? Unto its pristine lustre your land returned and more, Whenas ye came, dispelling the gloom that whiles it wore..Then he turned to a damsel of the damsels and said to her, "Who am I?" Quoth she, "Thou art the Commander of the Faithful;" and he said, "Thou liest, O calamity! (33) If I be indeed the Commander of the Faithful, bite my finger." So she came to him and bit it with her might, and he said to her, "It sufficeth." Then he said to the chief eunuch, "Who am I?" And he answered, "Thou art the Commander of the Faithful." So he left him and turning to a little white slave, said to him, "Bite my ear;" and he bent down to him and put his ear to his mouth. Now the slave was young and lacked understanding; so he closed his teeth upon Aboulhusn's ear with his might, till he came near to sever it; and he knew not Arabic, so, as often as Aboulhusn said to him, "It sufficeth," he concluded that he said, "Bite harder," and redoubled his bite and clenched his teeth upon the ear, whilst the damsels were diverted

from him with hearkening to the singing-girls, and Aboulhusn cried out for succour from the boy and the Khalif [well-nigh] lost his senses for laughter..THE TWO KINGS AND THE VIZIER'S DAUGHTERS. (154).Weaver who became a Physician by his Wife's Commandment, The ii. 21..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..EL MELIK EZ ZAHIR RUKNEDDIN BIBERS EL BUNDUCDARI AND THE SIXTEEN OFFICERS OF POLICE. (83).? ? ? ? Nor, like others a little ere morning appear who bawl, "Come to safety!" (58) I stand up to prayer..They tell that Haroun er Reshid was sitting one day to do away grievances, when there came up to him a woman and said to him, "O Commander of the Faithful, may God accomplish thine affair and cause thee rejoice in that which He hath given thee and increase thee in elevation! Indeed, thou hast done justice (85) and wrought equitably." (86) Quoth the Khalif to those who were present with him, "Know ye what this woman meaneth by her saying?" And they answered, "Of a surety, she meaneth not otherwise than well, O Commander of the Faithful." "Nay," rejoined Haroun; "she purposeth only in this an imprecation against me. As for her saying, 'God accomplish thine affair!' she hath taken it from the saying of the poet, 'When an affair is accomplished, its abatement (87) beginneth. Beware of cessation, whenas it is said, "It is accomplished."' As for her saying 'God cause thee rejoice in that which He hath given thee,' she took it from the saying of God the Most High, 'Till, whenas they rejoiced in that which they were given, we took them suddenly and lo, they were confounded!' (88) As for her saying, 'God increase thee in elevation!' she took it from the saying of the poet, 'No bird flieth and riseth up on high, but, like as he flieth, he falleth.' And as for her saying, 'Indeed, thou hast done justice and wrought equitably,' it is from the saying of the Most High, '[If ye deviate (89) or lag behind or turn aside, verily, God of that which ye do is aware;' (90) and] 'As for the transgressors,' (91) they are fuel for hell[-fire]." (92).EN NUMAN AND THE ARAB OF THE BENOUI TAL. (168).Then they spread him a prayer-carpet and he prayed. Now he knew not how to pray and gave not over bowing and prostrating himself, [till he had prayed the prayers] of twenty inclinations, (21) pondering in himself the while and saying, "By Allah, I am none other than the Commander of the Faithful in very sooth! This is assuredly no dream, for all these things happen not in a dream." And he was convinced and determined in himself that he was Commander of the Faithful; so he pronounced the Salutation (22) and made an end (23) of his prayers; whereupon the slaves and slave-girls came round about him with parcels of silk and stuffs (24) and clad him in the habit of the Khalifate and gave him the royal dagger in his hand. Then the chief eunuch went out before him and the little white slaves behind him, and they ceased not [going] till they raised the curtain and brought him into the hall of judgment and the throne-room of the Khalifate. There he saw the curtains and the forty doors and El Ijli and Er Recashi (25) and Ibdan and Jedim and Abou Ishac (26) the boon-companions and beheld swords drawn and lions (27) encompassing [the throne] and gilded glaives and death-dealing bows and Persians and Arabs and Turks and Medes and folk and peoples and Amirs and viziers and captains and grandees and officers of state and men of war, and indeed there appeared the puissance of the house of Abbas (28) and the majesty of the family of the Prophet..A certain assessor was one day taken with a woman and much people assembled before his house and the lieutenant of police and his men came to him and knocked at the door. The assessor looked out of window and seeing the folk, said, "What aileth you?" Quoth they, "[Come,] speak with the lieutenant of police such an one." So he came down and they said to him, "Bring forth the woman that is with thee." Quoth he, "Are ye not ashamed? How shall I bring forth my wife?" And they said, "Is she thy wife by contract (118) or without contract?" ["By contract,"] answered he, "according to the Book of God and the Institutes of His Apostle." "Where is the contract?" asked they; and he replied, "Her contract is in her mother's house." Quoth they, "Arise and come down and show us the contract." And he said to them, "Go from her way, so she may come forth." Now, as soon as he got wind of the matter, he had written the contract and fashioned it after her fashion, to suit with the case, and written therein the names of certain of his friends as witnesses and forged the signatures of the drawer and the wife's next friend and made it a contract of marriage with his wife and appointed it for an excuse. (119) So, when the woman was about to go out from him, he gave her the contract that he had forged, and the Amir sent with her a servant of his, to bring her to her father. So the servant went with her and when she came to her door, she said to him, "I will not return to the citation of the Amir; but let the witnesses (120) present themselves and take my contract." .109. The Woman who had a Boy and the other who had a Man to Lover ccccxiv.Presently, the vizier heard of the merchant's coming; so he sent to him and let bring him to his house and talked with him awhile of his travels and of that which he had abidden therein, and the merchant answered him thereof. Then said the vizier, 'I will put certain questions to thee, which if thou answer me, it will be well [for thee].' And the merchant rose and made him no answer. Quoth the vizier, 'What is the weight of the elephant?' The merchant was perplexed and returned him no answer and gave himself up for lost. Then said he, 'Grant me three days' time.' So the vizier granted him the delay he sought and he returned to his lodging and related what had passed to the old woman, who said, 'When the morrow cometh, go to the vizier and say to him, "Make a ship and launch it on the sea and put in it an elephant, and when it sinketh in the water, [under the beast's weight], mark the place to which the water riseth. Then take out the elephant and cast in stones in its place, till the ship sink to the mark aforesaid; whereupon do thou take out the stones and weigh them and thou wilt know the weight of the elephant"'.? ? ? ? Pardon of God for everything I crave, except thy love, For on the

day of meeting Him, that will my good deed be..With this the king's wrath subsided and he said, "Restore him to the prison till the morrow, so we may look into his affair."Abdalmelik ben Salih the Abbaside, Jaafer ben Yehya, and, i. 183..? ? ? ? n. The Man and his Wilful Wife dxxxviii.When the boy saw what the treasure-seeker had done with him he committed his affair to God (extolled be His perfection and exalted be He!) and abode perplexed concerning his case and said, 'How bitter is this death!' For that indeed the world was darkened on him and the pit was blinded to him. So he fell a-weeping and saying, 'I was delivered from the lion and the thieves and now is my death [appointed to be] in this pit, where I shall die lingeringly.' And he abode confounded and looked for nothing but death. As he pondered [his affair], behold, he heard a sound of water running with a mighty noise; so he arose and walked in the pit, following after the sound, till he came to a corner and heard the mighty running of water. So he laid his ear to the sound of the current and hearing it a great strength, said in himself, "This is the running of a mighty water and needs must I die in this place, be it to-day or to-morrow; so I will cast myself into the water and not die a lingering death in this pit."The Khalif laughed and said, "Tell it again and again to thy lady lack-wit." When the Lady Zubeideh heard Mesrou's words [and those of the Khalif,] she was wroth and said, "None lacketh wit but he who believeth a black slave." And she reviled Mesrou, whilst the Khalif laughed. Mesrou was vexed at this and said to the Khalif, "He spoke sooth who said, 'Women lack wit and religion.'" Then said the Lady Zubeideh to the Khalif, "O Commander of the Faithful, thou sportest and jestest with me, and this slave hoodwinketh me, to please thee; but I will send and see which is dead of them." And he answered, saying, "Send one who shall see which is dead of them." So the Lady Zubeideh cried out to an old woman, a stewardess, and said to her, "Go to the house of Nuzhet el Fuad in haste and see who is dead and loiter not." And she railed at her..On the morrow, the Commander of the Faithful sat [in his hall of audience] and his Vizier Jaafer ben Yehya the Barmecide came in to him; whereupon he called to him, saying, "I would have thee bring me a youth who is lately come to Baghdad, hight [Sidi Nouredin Ali] the Damascene." Quoth Jaafer, "Hearkening and obedience," and going forth in quest of the youth, sent to the markets and khans and caravanserais three days' space, but found no trace of him, neither lit upon tidings of him. So on the fourth day he presented himself before the Khalif and said to him, "O our lord, I have sought him these three days, but have not found him." Quoth Er Reshid, "Make ready letters to Damascus. Belike he hath returned to his own land." So Jaafer wrote a letter and despatched it by a dromedary-courier to the city of Damascus; and they sought him there and found him not..Meanwhile, the king and queen abode in the island, over against the old man and woman, and ate of the fruits that were in the island and drank of its waters, till, one day, as they sat, there came a ship and moored to the side of the island, to fill up with water, whereupon they (63) looked at each other and spoke. The master of the ship was a Magian and all that was therein, both men and goods, belonged to him, for that he was a merchant and went round about the world. Now covetise deluded the old man, the owner of the island, and he went up [into the ship] and gave the Magian news of the king's wife, setting out to him her charms, till he made him yearn unto her and his soul prompted him to use treachery and practise upon her and take her from her husband. So he sent to her, saying, 'With us in the ship is a woman with child, and we fear lest she be delivered this night. Hast thou skill in the delivering of women?' And she answered, 'Yes.' Now it was the last of the day; so he sent to her to come up into the ship and deliver the woman, for that the pangs of labour were come upon her; and he promised her clothes and spending-money. Accordingly, she embarked in all assurance, with a heart at ease for herself, and transported her gear to the ship; but no sooner was she come thither than the anchors were weighed and the canvas spread and the ship set sail..? ? ? ? ? The huntress of th' eyes (60) by night came to me. "Turn in peace," [Quoth I to her;] "This is no time for visiting, I ween."? ? ? ? ? s. The Journeyman and the Girl dccccix.Quoth Selma to Selim, 'Hasten not to slay him, but ponder the matter and consider the issue to which it may lead; for whoso considereth not the issues [of his actions], fortune is no friend to him.' Then they arose on the morrow and occupied themselves with devising how they should turn away their mother from that man, and she forebode mischief from them, by reason of that which she saw in their eyes of alteration, for that she was keen of wit and crafty. So she took precaution for herself against her children and Selma said to Selim, 'Thou seest that whereinto we have fallen through this woman, and indeed she hath gotten wind of our purpose and knoweth that we have discovered her secret. So, doubtless, she will plot against us the like of that which we plot for her; for indeed up to now she had concealed her affair, and now she will forge lies against us; wherefore, methinks, there is a thing [fore-]written to us, whereof God (extolled be His perfection and exalted be He!) knew in His foreknowledge and wherein He executeth His ordinances.' 'What is that?' asked he, and she said, 'It is that we arise, I and thou, and go forth this night from this land and seek us a land wherein we may live and witness nought of the doings of yonder traitress; for whoso is absent from the eye is absent from the heart, and quoth one of the poets in the following verse: Things, The King who knew the Quintessence of, i. 239.? ? ? ? ? The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend..When his sister Selma heard what he said, she could no longer contain herself, but cast herself upon him and discovered to him her case. When he knew her, he threw himself upon her [and lay without life] awhile; after which he came to himself and said, 'Praised be God, the Bountiful, the Beneficent!' Then they complained to each other of that which they had suffered for the anguish of separation, whilst Selim's wife abode wondered at this and Selma's patience and constancy pleased her. So she saluted her and thanked her for her fashion, saying, 'By Allah, O my lady, all that we are in of gladness is of thy blessing alone; so praised be God who hath vouchsafed us thy sight!' Then they abode all three in joy and happiness and delight three days, sequestered from the folk; and it was bruited abroad in the city that the king had found his brother, who was lost years agoe..So they carried him into the city and hid him with them. Moreover, they agreed with a company of the king's chief officers, who had aforesaid been those of Bekhtzman, and acquainted them with this; whereat they rejoiced with an exceeding joy. Then

they assembled together to Bekhtzeman and made a covenant and handfast [of fealty] with him and fell upon the enemy at unawares and slew him and seated King Bekhtzeman again on the throne of his kingship. And his affairs prospered and God amended his estate and restored His bounty to him, and he ruled his subjects justly and abode in the obedience of the Most High. On this wise, O king," continued the young treasurer, "he with whom God is and whose intent is pure, meeteth nought but good. As for me, I have no helper other than God, and I am content to submit myself to His ordinance, for that He knoweth the purity of my intent."

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