

CUPIDS HEART SMALL TOWN WESTERN ROMANCE

????? 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." .?STORY OF DAVID AND SOLOMON..????? d. The Eldest Lady's Story (237) lxiv.????? Saying, "Thy fill of union take; no spy is there on us, Whom we should fear, nor yet reproach our gladness may abate." .When the old woman saw this, she cried out to the cook from within the house, and he said to her, 'Go before me.' So she forewent him and he ran after her till he [overtook the party and] catching hold of Selim, said [to the latter's wife,] 'What aileth thee to take my servant?' Whereupon she cried out at him, saying, 'Know that this is my husband, whom I had lost.' And Selim also cried out, saying, 'Mercy! Mercy! I appeal to God and to the Sultan against this Satan!' Therewith the folk gathered together to them forthright and loud rose the clamours and the cries between them; but the most part of them said, 'Refer their affair to the Sultan.' So they referred the case to the Sultan, who was none other than Selim's sister Selma..Viziers, The Ten, i. 61..Wasteful Son, The Rich Man and his, i. 252..When the evening came and the king sat in his privy chamber, he summoned the vizier and required of him the story of the thief and the woman. Quoth the vizier, "Know, O king, that .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.' .Khalif, El Mamoun El Hakim bi Amrillah, The Merchant of Cairo and the Favourite of the, iii. 171..Then she took the lute and smote thereon, after the fashion she had learnt from the Sheikh Iblis, so that Er Reshid's wit was dazed for excess of delight and his understanding was confounded for joy; after which she improvised and sang the following verses:.Then will he say to thee, 'Then thou art an ape-leader of the tribe of the mountebanks?' And do thou reply, 'I may in nowise deny my origin, for the sake of thy daughter and in her honour.' The Cadi will say, 'It may not be that thou shalt be given the daughter of a sheikh who sitteth upon the carpet of the Law and whose descent is traceable by genealogy to the loins of the Apostle of God, (267) nor is it seemly that his daughter be in the power of a man who is an ape-dancer, a minstrel.' And do thou rejoin, 'Nay, O Effendi, she is my lawful wife and every hair of her is worth a thousand lives, and I will not let her go, though I be given the kingship of the world.' Then be thou persuaded to speak the word of divorce and so shall the marriage be dissolved and ye be delivered from each other." .When it was the sixth day, the viziers' wrath redoubled, for that they had not compassed their desire of the youth and they feared for themselves from the king; so three of them went in to him and prostrating themselves before him, said to him, "O king, indeed we are loyal counsellors to thy dignity and tenderly solicitous for thee. Verily, thou persistest long in sparing this youth alive and we know not what is thine advantage therein. Every day findeth him yet on life and the talk redoubleth suspicions on thee; so do thou put him to death, that the talk may be made an end of." When the king heard this speech, he said, "By Allah, indeed, ye say sooth and speak rightly!" Then he let bring the young treasurer and said to him, "How long shall I look into thine affair and find no helper for thee and see them all athirst for thy blood?" .????? A sun of beauty she appears to all who look on her, Glorious in arch and amorous grace, with coyness beautified;.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." .We abode thus till the setting-in of the time of mid-afternoon, when she said, "Needs must I wash before I go." Quoth I, "Get water wherewithal we may wash," and pulled out from my pocket about a score of dirhems, thinking to give them to her; but she said, "I seek refuge with God!" and brought out of her pocket a handful of silver, saying, "But for destiny and that God hath caused the love of thee fall into my heart, there had not happened that which hath happened." Quoth I, "Take this in requital of that which thou hast spent;" and she said, "O my lord, by and by, whenas companionship is prolonged between us, thou wilt see if the like of me looketh unto money and gain or no." Then she took a pitcher of water and going into the lavatory, washed (111) and presently coming forth, prayed and craved pardon of God the Most High for that which she had done..????? And all the desert spaces devour, whilst to my rede, Or if in sport or earnest, (93) still Aamir giveth ear..Nor," added the vizier, "is this, O king of the age, more extraordinary or stranger than the story of the king and his chamberlain's wife; nay, the latter is rarer than this and more delightsome." .Then he again began to pay me frequent visits and I entered into converse with him and questioned him of the band and how he came to escape, he alone of them all. Quoth he, 'I left them from the day on which God the Most High delivered thee from them, for that they would not obey my speech; wherefore I swore that I would no longer consort with them.' And I said, 'By Allah, I marvel at thee, for that thou wast the cause of my preservation!' Quoth he, 'The world is full of this sort [of folk]; and we beseech God the Most High for safety, for that these [wretches] practise upon men with every kind of device.' Then said I to him, 'Tell me the most extraordinary adventure of all that befell

thee in this villainy thou wast wont to practise.' And he answered, saying, 'O my brother, I was not present when they did on this wise, for that my part with them was to concern myself with selling and buying and [providing them with] food; but I have heard that the most extraordinary thing that befell them was on this wise..? ? ? ? What if the sabre cut me limb from limb! No torment 'twere for lovers true and leal..The first who sought her in marriage was King Nebhan of Mosul, who came to her with a great company, bringing with him an hundred she-camels laden with musk and aloes-wood and ambergris and as many laden with camphor and jewels and other hundred laden with silver money and yet other hundred laden with raiment of silken and other stuffs and brocade, besides an hundred slave-girls and an hundred magnificent horses of swift and generous breeds, completely housed and accoutred, as they were brides; and all this he laid before her father, demanding her of him in marriage. Now King Ins ben Cais had bound himself by an oath that he would not marry his daughter but to him whom she should choose; so, when King Nebhan sought her in marriage, her father went in to her and consulted her concerning his affair. She consented not and he repeated to Nebhan that which she said, whereupon he departed from him. After this came King Behram, lord of the White Island, with riches more than the first; but she accepted not of him and he returned, disappointed; nor did the kings give over coming to her father, on her account, one after other, from the farthest of the lands and the climes, each glorying in more (54) than those who forewent him; but she paid no heed unto any of one them..?STORY OF THE MAN WHO WAS LAVISH OF HIS HOUSE AND HIS VICTUAL TO ONE WHOM HE KNEW NOT..Daughters, The Two Kings and the Vizier's, iii. 145..There was once a king of the kings of the earth, who dwelt in a populous (236) city, abounding in good; but he oppressed its people and used them foully, so that he ruined (237) the city; and he was named none other than tyrant and misdoer. Now he was wont, whenas he heard of a masterful man (238) in another land, to send after him and tempt him with money to take service with him; and there was a certain tither, who exceeded all his brethren in oppression of the people and foulness of dealing. So the king sent after him and when he stood before him, he found him a mighty man (239) and said to him, 'Thou hast been praised to me, but meseemeth thou overpassest the description. Set out to me somewhat of thy sayings and doings, so I may be dispensed therewith from [enquiring into] all thy circumstance.' 'With all my heart,' answered the other. 'Know, O king, that I oppress the folk and people (240) the land, whilst other than I wasteth (241) it and peopleth it not.' When the king heard this from the vizier, he bade him go away [and he withdrew to his house]..? ? ? ? All through the day its light and when the night grows dark, My grief forsakes me not, no, nor my heavy cheer..Moreover, King Shehriyar summoned chroniclers and copyists and bade them write all that had betided him with his wife, first and last; so they wrote this and named it "The Stories of the Thousand Nights and One Night." The book came to (195) thirty volumes and these the king laid up in his treasury. Then the two kings abode with their wives in all delight and solace of life, for that indeed God the Most High had changed their mourning into joyance; and on this wise they continued till there took them the Destroyer of Delights and Sunderer of Companies, he who maketh void the dwelling-places and peopleth the tombs, and they were translated to the mercy of God the Most High; their houses were laid waste and their palaces ruined and the kings inherited their riches..When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and went with it to El Abbas. When she gave it to him, he took it and breaking it open, read it and apprehended its purport; and when he came to the end of it, he swooned away. After awhile, he came to himself and said, "Praised be God who hath caused her return an answer to my letter! Canst thou carry her another letter, and with God the Most High be thy requital?" Quoth she, "And what shall letters profit thee, seeing she answereth on this wise?" But he said, "Belike, she may yet be softened." Then he took inkhorn and paper and wrote the following verses:..Whenas mine eyes behold thee not, that day, iii. 47.."O king," answered the youth, "I hope for succour only from God, not from created beings: if He aid me, none can avail to harm me, and if He be with me and on my side, because of the truth, who is it I shall fear, because of falsehood? Indeed, I have made my intent with God a pure and sincere intent and have severed my expectation from the help of the creature; and whoso seeketh help [of God] findeth of his desire that which Bekhtzeman found." Quoth the king, "Who was Bekhtzeman and what is his story?" "O king," replied the youth,.When I had made an end of washing, I cried out, saying, "Harkye, my lady Rihaneh!" But none answered me. So I went out and found her not; and indeed she had taken my clothes and that which was therein of money, to wit, four hundred dirhems. Moreover, she had taken my turban and my handkerchief and I found not wherewithal to cover my nakedness; wherefore I suffered somewhat than which death is less grievous and abode looking about the place, so haply I might espy wherewithal to hide my shame. Then I sat a little and presently going up to the door, smote upon it; whereupon up came the housekeeper and I said to her, "O my sister, what hath God done with the woman who was here?" Quoth she, "She came down but now and said, 'I am going to cover the boys with the clothes and I have left him sleeping. If he awake, tell him not to stir till the clothes come to him.'" Then said I, "O my sister, secrets are [safe] with the worthy and the freeborn. By Allah, this woman is not my wife, nor ever in my life have I seen her before this day!" And I recounted to her the whole affair and begged her to cover me, informing her that I was discovered of the privities..? ? ? ? How long shall I anights distracted be for love Of thee? How long th' assaults of grief and woes abide?.Barmecides, Haroun er Reshid and the Woman of the, i. 57..?THE FIRST OFFICER'S STORY..So the thief entered, he and the husband; and when they were both in the chamber, she locked on them the door, which was a stout one, and said to the thief, 'Out on thee, O fool! Thou hast fallen [into the trap] and now I have but to cry out and the officers of the police will come and take thee and thou wilt lose thy life, O Satan!' Quoth he, 'Let me go forth;' and she said, 'Thou art a man and I am a woman; and in thy hand is a knife and I am afraid of thee.' Quoth he, 'Take the knife from me.' So she took the knife from him and said to her husband, 'Art thou a woman and he a man? Mar his nape with beating, even as he did with thee; and if he put out his hand to thee, I will cry out and the police will come and take him and cut him

in sunder.' So the husband said to him, 'O thousand-horned, (248) O dog, O traitor, I owe thee a deposit, (249) for which thou dunnest me.' And he fell to beating him grievously with a stick of live-oak, whilst he called out to the woman for help and besought her of deliverance; but she said, 'Abide in thy place till the morning, and thou shalt see wonders.' And her husband beat him within the chamber, till he [well- nigh] made an end of him and he swooned away..? ? ? ? ? To me your rigour love-delight, your distance nearness is; Ay, your injustice equity, and eke your wrath consent..Now the king of the city was dead and had left no son, and the townsfolk fell out concerning who should be king over them: and their sayings differed and their counsels, so that turmoil was like to betide between them by reason of this. At last, after long dissension, they came to an accord and agreed to leave the choice to the late king's elephant and that he unto whom he consented should be king and that they would not contest the commandment with him. So they made oath of this and on the morrow, they brought out the elephant and came forth to the utterward of the city; nor was there man or woman left in the place but was present at that time. Then they adorned the elephant and setting up the throne on his back, gave him the crown in his trunk; and he went round about examining the faces of the folk, but stopped not with any of them till he came to the banished king, the forlorn, the exile, him who had lost his children and his wife, when he prostrated himself to him and placing the crown on his head, took him up and set him on his back..4. The Three Apples lxviii.? ? ? ? ? "Knoweth my loved one when I see her at the lattice high Shine as the sun that flameth forth in heaven's blue demesne?".The Twenty-First Night of the Month..95. About Suweid and the Handsome Old Woman dclxxxvii.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..Therewithal he ordered her a handsome house and bade furnish it with carpets and other furniture and vessels of choice and commanded that all she needed should be given her. This was done during the rest of the day, and when the night came, she despatched the eunuch with the mule and a suit of clothes, to fetch Nouredin from the Muezzin's lodging. So the young man donned the clothes and mounting; rode to the house, where he abode in luxury and delight a full-told month, what while she solaced him with four things, to wit, the eating of fowls and the drinking of wine and the lying upon brocade and the entering the bath after copulation. Moreover, she brought him six suits of clothes and fell to changing his apparel day by day; nor was the appointed time accomplished ere his beauty returned to him and his goodliness; nay, his charms waxed tenfold and he became a ravishment to all who looked on him..Thereupon there sallied forth to him Zuheir ben Hebib, and they wheeled about and feinted awhile, then came to dose quarters and exchanged strokes. El Harith forewent his adversary in smiting and stretched him weltering in his gore; whereupon Hudheifeh cried out to him, saying, "Gifted of God art thou, O Harith! Call another of them." So he cried out, saying, "Is there a comer-forth [to battle?]" But they of Baghdad held back from him; and when it appeared to El Harith that confusion was amongst them, he fell upon them and overthrew the first of them upon their last and slew of them twelve men. Then the evening overtook him and the Baghdadis addressed themselves to flight..? ? ? ? ? z. The Stolen Purse dcv.So he rose from his sleep and finding himself in his own saloon and his mother by him, misdoubted of his wit and said to her, "By Allah, O my mother, I saw myself in a dream in a palace, with slave-girls and servants about me and in attendance upon me, and I sat upon the throne of the Khalifate and ruled. By Allah, O my mother, this is what I saw, and verily it was not a dream!" Then he bethought himself awhile and said, "Assuredly, I am Aboulhusn el Khelia, and this that I saw was only a dream, and [it was in a dream that] I was made Khalif and commanded and forbade." Then he bethought himself again and said, "Nay, but it was no dream and I am no other than the Khalif, and indeed I gave gifts and bestowed dresses of honour." Quoth his mother to him, "O my son, thou sportest with thy reason: thou wilt go to the hospital and become a gazing-stock. Indeed, that which thou hast seen is only from the Devil and it was a delusion of dreams, for whiles Satan sporteth with men's wits in all manner ways"..? ? ? ? ? a. The Christian Broker's Story cix.When the vizier came to the King of Samarcand [and acquainted him with his errand], he submitted himself to the commandment [of his brother and made answer] with 'Hearkening and obedience.' Then he equipped himself and made ready for the journey and brought forth his tents and pavilions. A while after midnight, he went in to his wife, that he might take leave of her, and found with her a strange man, sleeping with her in one bed. So he slew them both and dragging them out by the feet, cast them away and set forth incontinent on his journey. When he came to his brother's court, the latter rejoiced in him with an exceeding joy and lodged him in the pavilion of entertainment, [to wit, the guest-house,] beside his own palace. Now this pavilion overlooked a garden belonging to the elder king and there the younger brother abode with him some days. Then he called to mind that which his wife had done with him and remembered him of her slaughter and bethought him how he was a king, yet was not exempt from the vicissitudes of fortune; and this wrought upon him with an exceeding despite, so that it caused him abstain from meat and drink, or, if he ate anything, it profited him not..? ? ? ? ? m. The Boy and the Thieves dccccxviii.The First Day..? ? ? ? ? The season of my presence is never at an end 'Mongst all their time in gladness and solacement who spend,.100. The Lovers of the Benou Tai ccccx.151. The Adventures of Quicksilver Ali of Cairo, a Sequel to the Rogueries of Delileh the Crafty dccviii.Then there reigned after them an understanding king, who was just, keen-witted and

accomplished and loved stories, especially those which chronicle the doings of kings and sultans, and he found [in the treasuries of the kings who had foregone him] these marvellous and rare and delightful stories, [written] in the thirty volumes aforesaid. So he read in them a first book and a second and a third and [so on] to the last of them, and each book pleased him more than that which forewent it, till he came to the end of them. Then he marvelled at that which he had read [therein] of stories and discourse and witty traits and anecdotes and moral instances and reminiscences and bade the folk copy them and publish them in all lands and climes; wherefore their report was bruited abroad and the people named them "The marvels and rarities of the Thousand Nights and One Night." This is all that hath come down to us of [the history of] this book, and God is All-Knowing. (196).? ? ? ? For if "Her grave above her is levelled" it be said, Of life and its continuance no jot indeed reck I..? ? ? ? j. The Enchanted Springs dccccclxxxvi.? ? ? ? I make a vow to God, if ever day or night.14. The Mouse and the Weasel cl.So the young man went to his lodging and fetching a purse, returned to the girl's owner and counted out to him the price aforesaid, whilst the draper was between them. Then said he, "Bring her forth;" but the other answered, "She cannot come forth at this present; but be thou my guest the rest of this day and night, and on the morrow thou shall take thy slave-girl and go in the protection of God." The youth fell in with him of this and he carried him to his house, where, after a little, he let bring meat and wine, and they [ate and] drank. Then said Nouredin to the girl's owner, "I beseech thee bring me the damsel, for that I bought her not but for the like of this time." So he arose and [going in to the girl], said to her, "O Sitt el Milan, the young man hath paid down thy price and we have bidden him hither; so he hath come to our dwelling and we have entertained him, and he would fain have thee be present with him." My secret is disclosed, the which I strove to hide, iii. 89..When the Khalif returned from the chase, he betook himself to Tuhfeh's pavilion and bringing out the key, opened the door and went in to her. She rose to receive him and kissed his hand, and he took her to his breast and seated her on his knee. Then food was brought to them and they ate and washed their hands; after which she took the lute and sang, till Er Reshid was moved to sleep. When she was ware of this, she left singing and told him her adventure with the Lady Zubeideh, saying, 'O Commander of the Faithful, I would have thee do me a favour and heal my heart and accept my intercession and reject not my word, but go forthright to the Lady Zubeideh's lodging.' Now this talk befell after he had stripped himself naked and she also had put off her clothes; and he said, 'Thou shouldst have named this before we stripped ourselves naked.' But she answered, saying, ' O Commander of the Faithful, I did this not but in accordance with the saying of the poet in the following verses:..? ? ? ? Alack, my grief! Thou wast, indeed, grown absent from my yiew, Yet art the apple of mine eye nor couldst from me divide..So she sent for him in private and said to him, 'I purpose to do thee a service, so thou canst but keep a secret.' He promised her all that she desired and she discovered to him her secret in the matter of her daughter, saying, 'I will marry thee to her and commit to thee the governance of her affair and make thee king and ruler over this city.' He thanked her and promised to uphold all that she should order him, and she said to him, 'Go forth to such an one of the neighbouring provinces privily.' So he went forth and on the morrow she made ready bales and gear and presents and bestowed on him a great matter, all of which they loaded on the backs of camels..Then the Khalif took him into his especial favour and married him and bestowed largesse on him and lodged him with himself in the palace and made him of the chief of his boon-companions, and indeed he was preferred with him above them and the Khalif advanced him over them all. Now they were ten in number, to wit, El Ijli and Er Recashi and Ibdan and Hassan el Feresdec and El Lauz and Es Seker and Omar et Tertis and Abou Nuwas (34) and Abou Ishac en Nedim and Aboulhusn el Khelia, and by each of them hangeth a story that is told in other than this book. And indeed Aboulhusn became high in honour with the Khalif and favoured above all, so that he sat with him and the Lady Zubeideh bint el Casim and married the latter's treasurers, whose name was Nuzhet el Fuad..? ? ? ? She came in robes of green, the likeness of the leaf That the pomegranate's flower doth in the bud encase..My fruit is a jewel all wroughten of gold, ii. 245..? ? ? ? Forbear thy verse-making, O thou that harbourest in the camp, Lest to the gleemen thou become a name of wonderment..36. The Mock Khalif dxliiii.? ? ? ? O thou with love of whom I'm smitten, yet content, I prithee come to me and hasten to my side..Officer's Story, The Sixth, ii. 146..Meanwhile, the eunuch betook himself, he and the horsemen, to her father and said to him, "O my lord, the king is beholden to thee for many years' service and thou hast not failed him a day of the days; and now, behold, he hath taken thy daughter against thy wish and without thy permission." And he related to him what had passed and how the king had taken her by force. When Isfehnd heard the eunuch's story, he was exceeding wroth and assembling many troops, said to them, "Whenas the king was occupied with his women [and concerned not himself with the affairs of his kingdom], we took no reck of him; but now he putteth out his hand to our harem; wherefore methinketh we should do well to look us out a place, wherein we may have sanctuary."41. Ali Shar and Zumurrud cccvii.? ? ? ? s. The Stolen Necklace dxcvi.When came the time [of the accomplishment] of the foreordered fate and the fortune graven on the forehead and there abode for the boy but ten days till the seven years should be complete, there came to the mountain hunters hunting wild beasts and seeing a lion, gave chase to him. He fled from them and seeking refuge in the mountain, fell into the pit in its midst. The nurse saw him forthright and fled from him into one of the closets; whereupon the lion made for the boy and seizing upon him, tore his shoulder, after which he sought the closet wherein was the nurse and falling upon her, devoured her, whilst the boy abode cast down in a swoon. Meanwhile, when the hunters saw that the lion had fallen into the pit, they came to the mouth thereof and heard the shrieking of the boy and the woman; and after awhile the cries ceased, whereby they knew that the lion had made an end of them..? ? ? ? And when the sun of morning sees her visage and her smile, O'ercome. he hasteneth his face behind the clouds to hide..There was once, of old days and in bygone ages and times, a merchant of the merchants of Damascus, by name Aboulhusn, who had money and riches and slaves and slave-girls and lands and houses and baths; but he was not blessed with a child and indeed

his years waxed great; wherefore he addressed himself to supplicate God the Most High in private and in public and in his inclining and his prostration and at the season of the call to prayer, beseeching Him to vouchsafe him, before his admittance [to His mercy], a son who should inherit his wealth and possessions; and God answered his prayer. So his wife conceived and the days of her pregnancy were accomplished and her months and her nights and the pangs of her travail came upon her and she gave birth to a male child, as he were a piece of the moon. He had not his match for beauty and he put to shame the sun and the resplendent moon; for he had a shining face and black eyes of Babylonian witchery (2) and aquiline nose and ruby lips; brief, he was perfect of attributes, the loveliest of the folk of his time, without doubt or gainsaying..99. The Three Unfortunate Lovers ccccx. When she came to Alaeddin's shop, she sat down thereat and said to him, "May the day be blessed to thee, O my lord Alaeddin! God prosper thee and be good to thee and accomplish thy gladness and make it a wedding of weal and content!" He knitted his brows and frowned in answer to her; then said he to her, "Tell me, how have I failed of thy due, or what have I done to injure thee, that thou shouldst play me this trick?" Quoth she, "Thou hast no wise offended against me; but this inscription that is written on the door of thy shop irketh me and vexeth my heart. If thou wilt change it and write up the contrary thereof, I will deliver thee from thy predicament." And he answered, "This that thou seekest is easy. On my head and eyes be it." So saying, he brought out a ducat (264) and calling one of his mamelukes, said to him, "Get thee to such an one the scribe and bid him write us an inscription, adorned with gold and ultramarine, in these words, to wit, 'THERE IS NO CRAFT BUT WOMEN'S CRAFT, FOR THAT INDEED THEIR CRAFT IS A MIGHTY CRAFT AND OVERCOMETH AND HUMBLETH THE FABLES (265) OF MEN.'" And she said to the servant, "Go forthright." ? ? ? ? I wonder, shall I and the friend who's far from me Once more be granted of Fate to meet, we twain!. There was once, in a province of Persia, a king of the kings, who was mighty of estate, endowed with majesty and veneration and having troops and guards at his command; but he was childless. Towards the end of his life, his Lord vouchsafed him a male child, and the boy grew up and was comely and learned all manner of knowledge. He made him a private place, to wit, a lofty palace, builded with coloured marbles and [adorned with] jewels and paintings. When the prince entered the palace, he saw in its ceiling the picture [of a woman], than whom he had never beheld a fairer of aspect, and she was compassed about with slave-girls; whereupon he fell down in a swoon and became distraught for love of her. Then he sat under the picture, till, one day, his father came in to him and finding him wasted of body and changed of colour, by reason of his [continual] looking on that picture, thought that he was ill and sent for the sages and physicians, that they might medicine him. Moreover, he said to one of his boon-companions, 'If thou canst learn what aileth my son, thou shalt have of me largesse.' So the courtier went in to the prince and spoke him fair and cajoled him, till he confessed to him that his malady was caused by the picture. Then he returned to the king and told him what ailed his son, whereupon he transported the prince to another palace and made his former lodging the guest-house; and whosoever of the Arabs was entertained therein, he questioned of the picture, but none could give him tidings thereof.. Then said El Abbas to them, "O youths, sit by my arms and my horse till I return." But they answered, saying, "By Allah, thou prolongest discourse with that which beseemeth not of words! Make haste, or we will go with thy head, for indeed the king purposeth to slay thee and to slay thy comrade and take that which is with you." When the prince heard this, his skin quaked and he cried out at them with a cry that made them tremble. Then he sprang upon his horse and settling himself in the saddle, galloped till he came to the king's assembly, when he cried out at the top of his voice, saying ["To horse,] cavaliers!" And levelled his spear at the pavilion wherein was Zuheir. Now there were about him a thousand smiters with the sword; but El Abbas fell in upon them and dispersed them from around him, and there abode none in the tent save Zuheir and his vizier.. THE KHALIF OMAR BEN ABDULAZIZ AND THE POETS. (41).131. The Queen of the Serpents cccclxxxii. ? ? ? ? a. The First Voyage of Sindbad the Sailor.44. Haroun er Reshid with the Damsel and Abou Nuwas cccxxxviii. ? ? ? ? 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. ? ? ? ? d. The Crow and the Serpent dcxi. ? ? ? ? Hasten not to that thou dost desire, for haste is still unblest; Be merciful to men, as thou on mercy reckonest;. When the morning morrowed, he assembled the cadis and judges and assessors and sending for the Magian and the two youths and their mother, questioned them of their case, whereupon the two young men began and said, 'We are the sons of the king Such-an-one and enemies and wicked men got the mastery of our realm; so our father fled forth with us and wandered at a venture, for fear of the enemies.' [And they recounted to him all that had betided them, from beginning to end.] Quoth he, 'Ye tell a marvellous story; but what hath [Fate] done with your father?' 'We know not how fortune dealt with him after our loss,' answered they; and he was silent.. The old man kissed his hand and went away; whereupon quoth Er Reshid to him, 'O Ishac, who is yonder man and what is his occasion?' 'O my lord,' answered the other, 'this is a man called Said the Slave-dealer, and he it is who buyeth us slave-girls and mamelukes. (169) He avoucheth that with him is a fair [slave-girl, a] lutanist, whom he hath withheld from sale, for that he could not fairly sell her till he had shown her to me.' 'Let us go to him,' said the Khalif, 'so we may look on her, by way of diversion, and see what is in the slave-dealer's barrack of slave-girls.' And Ishac answered, 'Commandment belongeth to God and to the Commander of the Faithful.' Then he went on before them and they followed in his track till they came to the slave-dealer's barrack and found it high of building and spacious of continence, with sleeping-cells and chambers therein, after the number of the slave-girls, and folk sitting upon the benches.. Now he had a nurse, a foster-mother, on whose knees he had been reared, and she was a woman of understanding and misdoubted of him, but dared not accost him [with questions]. So she went in to Shah Khatoun and finding her in yet sorrier plight than he, asked her what was to do; but she refused to answer. However, the nurse gave not over coaxing and questioning her, till she exacted of her an oath of secrecy. So the old woman swore to her that she would keep secret all that she should say to her, whereupon the queen related to

her her history from first to last and told her that the youth was her son. With this the old woman prostrated herself before her and said to her, 'This is an easy matter.' But the queen answered, saying, 'By Allah, O my mother, I choose my destruction and that of my son rather than defend myself by avouching a thing whereof they will not credit me; for they will say, "She avoucheth this, but that she may fend off reproach from herself" And nought will avail me but patience.' The old woman was moved by her speech and her intelligence and said to her, 'Indeed, O my daughter, it is as thou sayst, and I hope in God that He will show forth the truth. Have patience and I will presently go in to the king and hear what he saith and contrive somewhat in this matter, if it be the will of God the Most High.' When El Abbas heard these words from the damsel, his heart irked him for Mariyeh and her case was grievous to him; so he said to Shefikeh, "Canst thou avail to bring me in company with her, so haply I may discover her affair and allay that which aileth her?" "Yes," answered the damsel, "I can do that, and thine will be the bounty and the favour." So he arose and followed her, and she forewent him, till they came to the palace. Then she [opened and] locked behind them four-and-twenty doors and made them fast with bolts; and when he came to Mariyeh, he found her as she were the setting sun, cast down upon a rug of Taifi leather, (111) among cushions stuffed with ostrich down, and not a limb of her quivered. When her maid saw her in this plight, she offered to cry out; but El Abbas said to her, "Do it not, but have patience till we discover her affair; and if God the Most High have decreed the ending of her days, wait till thou have opened the doors to me and I have gone forth. Then do what seemeth good to thee." Then the Khalif went forth and bade decorate the city: [so they decorated it] and the drums of glad tidings were beaten. Moreover they made banquets to the people and the tables were spread seven days. And Tuhfeh and the Commander of the Faithful ceased not to be in the most delightsome of life and the most prosperous thereof till there came to them the Destroyer of Delights and the Sunderer of Companies; and thus is all that hath come down to us of their story." SHEHRZAD AND SHEHRIYAR. (163). "Forget him," quoth my censurers, "forget him; what is he?" iii. 42.. So the highwayman took the saddle-bags and offered to kill the traveller, who said, "What is this? Thou hast no blood-feud against me, that should make my slaughter incumbent [on thee]. Quoth the other, "Needs must I slay thee;" whereupon the traveller dismounted from his horse and grovelled on the earth, beseeching the robber and speaking him fair. The latter hearkened not to his prayers, but cast him to the ground; whereupon the traveller [raised his eyes and seeing a francolin flying over him,] said, in his agony, "O francolin, bear witness that this man slayeth me unjustly and wickedly; for indeed I have given him all that was with me and besought him to let me go, for my children's sake; yet would he not consent unto this. But be thou witness against him, for God is not unmindful of that which is done of the oppressors." The highwayman paid no heed to this speech, but smote him and cut off his head..38. The Lover who feigned himself a Thief to save his Mistress's Honour dlvii. ? ? ? ? ? Whose streams beneath the myrtle's shade and cassia's welled amain And birds made carol jubilant from every blossomed spray.. ? ? ? ? ? e. The Fifth Voyage of Sindbad the Sailor. ? ? ? ? ? a. The Ox and the Ass. Quoth the king, "O Saad, fetch him to me, for indeed thou describest to me a masterful man." (76) And he answered, saying, "By Allah, O my lord, hadst thou but seen our case with Hudheifeh, what while he challenged me to the field of war and the stead of thrusting and smiting and I held back from doing battle with him! Then, whenas I thought to go forth to him, behold, a cavalier gave loose to his bridle-rein and called out to me, saying, 'O Saad, wilt thou suffer me to fill thy room in waging war with him and I will ransom thee with myself?' And I said, 'By Allah, O youth, whence cometh thou?' Quoth he, 'This is no time for thy questions.'" Then he recounted to the king all that had passed between himself and El Abbas from first to last; whereupon quoth Ins ben Cais, "Bring him to me in haste, so we may learn his tidings and question him of his case." "It is well," answered Saad, and going forth of the king's presence, repaired to his own house, where he put off his harness of war and took rest for himself.. When it was the fifth day, the fifth Vizier, whose name was Jehrbaur, came in to the king and prostrating himself before him, said, "O king, it behoveth thee, if thou see or hear that one look on thy house, (111) that thou put out his eyes. How then should it be with him whom thou sawest midmost thy house and on thy very bed, and he suspected with thy harem, and not of thy lineage nor of thy kindred? Wherefore do thou away this reproach by putting him to death. Indeed, we do but urge thee unto this for the assurance of thine empire and of our zeal for thy loyal counselling and of our love to thee. How can it be lawful that this youth should live for a single hour?". Quoth the king, "Belike, if I hear this story, I shall gain wisdom from it; so I will not hasten in the slaying of this vizier, nor will I put him to death before the thirty days have expired." Then he gave him leave to withdraw, and he went away to his own house.. ? ? ? ? ? e. The Fox and the Wild Ass dcxi. One of the good-for-noughts found himself one day without aught and the world was straitened upon him and his patience failed; so he lay down to sleep and gave not over sleeping till the sun burnt him and the foam came out upon his mouth, whereupon he arose, and he was penniless and had not so much as one dirhem. Presently, he came to the shop of a cook, who had set up therein his pans (9) [over the fire] and wiped his scales and washed his saucers and swept his shop and sprinkled it; and indeed his oils (10) were clear (11) and his spices fragrant and he himself stood behind his cooking-pots [waiting for custom]. So the lackpenny went up to him and saluting him, said to him, 'Weigh me half a dirhem's worth of meat and a quarter of a dirhem's worth of kouskoussou (12) and the like of bread.' So the cook weighed out to him [that which he sought] and the lackpenny entered the shop, whereupon the cook set the food before him and he ate till he had gobbled up the whole and licked the saucers and abode perplexed, knowing not how he should do with the cook concerning the price of that which he had eaten and turning his eyes about upon everything in the shop..76. The Khalif El Hakim and the Merchant ccclxxxix. Sindbad the Sailor, The Seventh Voyage of, iii. 224.. ? ? ? ? ? For 'twixt the closing of an eye and th'opening thereof, God hath it in His power to change a case from foul to fair.. When the Khalif heard his verses, he took the cup from his hand and kissed it and drank it off and returned it to Aboulhusn, who made him an obeisance and filled and drank. Then he filled again and kissing the cup thrice,

recited the following verses: . . . My watering lips, that cull the rose of thy soft cheek, declare My basil, (131) lily mine, to be the myrtles of thy hair..Then he wept till he wet his gray hairs and the king was moved to compassion for him and granted him that which he sought and vouchsafed him that night's respite.. . . y. The foul-favoured Man and his Fair Wife dccccxviii.The money-changer thought they did but finesse with him, that they might get the ass at their own price; but, when they went away from him and he had long in vain awaited their return, he cried out, saying, 'Woe!' and 'Ruin!' and 'Alack, my sorry chance!' and shrieked aloud and tore his clothes. So the people of the market assembled to him and questioned him of his case; whereupon he acquainted them with his plight and told them what the sharpers had said and how they had beguiled him and how it was they who had cajoled him into buying an ass worth half a hundred dirhems (47) for five thousand and five hundred. (48) His friends blamed him and a company of the folk laughed at him and marvelled at his folly and his credulity in accepting the sharpers' talk, without suspicion, and meddling with that which he understood not and thrusting himself into that whereof he was not assured..They lighted down without the place and when they arose in the morning, they saw a populous and goodly city, fair of seeming and great, abounding in trees and streams and fruits and wide of suburbs. So the young man said to his sister Selma, 'Abide thou here in thy place, till I enter the city and examine it and make assay of its people and seek out a place which we may buy and whither we may remove. If it befit us, we will take up our abode therein, else will we take counsel of departing elsewhere.' Quoth she, 'Do this, trusting in the bounty of God (to whom belong might and majesty) and in His blessing.' Then Ishac seized upon her hand and carrying her into the house, said to her, 'Take the lute and sing; for never saw I nor heard thy like in smiting upon the lute; no, not even myself!' 'O my lord,' answered she, 'thou makest mock of me. Who am I that thou shouldst say all this to me? Indeed, this is but of thy kindness.' 'Nay, by Allah,' exclaimed he, 'I said but the truth to thee and I am none of those on whom pretence imposeth. These three months hath nature not moved thee to take the lute and sing thereto, and this is nought but an extraordinary thing. But all this cometh of strength in the craft and self-restraint.' Then he bade her sing; and she said, 'Harkening and obedience.' So she took the lute and tightening its strings, smote thereon a number of airs, so that she confounded Ishac's wit and he was like to fly for delight. Then she returned to the first mode and sang thereto the following verses: Presently, there came in upon us a spunger, without leave, and we went on playing, whilst he played with us. Then quoth the Sultan to the Vizier, "Bring the spunger who cometh in to the folk, without leave or bidding, that we may enquire into his case. Then will I cut off his head." So the headsman arose and dragged the spunger before the Sultan, who bade cut off his head. Now there was with them a sword, that would not cut curd; (151) so the headsman smote him therewith and his head flew from his body. When we saw this, the wine fled from our heads and we became in the sorriest of plights. Then my friends took up the body and went out with it, that they might hide it, whilst I took the head and made for the river..124. The Saint to whom God gave a Cloud to serve him and the Devout King cccclxxiii. When Er Reshid drew near the door of the chamber, he heard the sound of the lute and Tuhfeh's voice singing; whereat he could not restrain his reason and was like to swoon away for excess of joy. Then he pulled out the key, but could not bring his hand to open the door. However, after awhile, he took heart and applying himself, opened the door and entered, saying, 'Methinks this is none other than a dream or an illusion of sleep.' When Tuhfeh saw him, she rose and coming to meet him, strained him to her bosom; and he cried out with a cry, wherein his soul was like to depart, and fell down in a swoon. She strained him to her bosom and sprinkled on him rose-water, mingled with musk, and washed his face, till he came to himself, as he were a drunken man, for the excess of his joy in Tuhfeh's return to him, after he had despaired of her..THE FIFTEENTH OFFICER'S STORY..OF THE USELESSNESS OF ENDEAVOUR AGAINST PERSISTENT ILL FORTUNE..Here the treasure-seeker brought out a book and reading therein, dug in the crest of the mountain five cubits deep, whereupon there appeared to him a stone. He pulled it up and behold, it was a trap-door covering the mouth of a pit. So he waited till the [foul] air was come forth from the midst of the pit, when he bound a rope about the boy's middle and let him down to the bottom, and with him a lighted flambeau. The boy looked and beheld, at the upper end of the pit, wealth galore; so the treasure-seeker let down a rope and a basket and the boy fell to filling and the man to drawing up, till the latter had gotten his sufficiency, when he loaded his beasts and did his occasion, whilst the boy looked for him to let down to him the rope and draw him up; but he rolled a great stone to the mouth of the pit and went away..All this, O my brother,' continued the merchant, 'befell because the locust had no knowledge of the secret essence that lieth hid in apparent bodies. As for thee, O my brother, (may God requite thee with good!) thou wast subtle in device and usedst precaution; but precaution sufficeth not against fate, and fortune fore-ordained baffleth contrivance. How excellent is the saying of the poet! And he recited the following verses: . . . Wherefore, O stranger, dare thou not approach me with desire, Lest ruin quick and pitiless thy hardihood requite..There was once a king of the kings, who had a high palace, overlooking a prison of his, and he used to hear in the night one saying, 'O Ever-present Deliverer, O Thou whose relief is nigh, relieve Thou me!' One day the king waxed wroth and said, "Yonder fool looketh for relief from [the consequences of] his crime. 'Then said he to his officers, 'Who is in yonder prison?' And they answered, 'Folk upon whom blood hath been found.' (139) So the king bade bring the man in question before him and said to him, 'O fool, little of wit, how shall thou be delivered from this prison, seeing that thine offence is great?' Then he committed him to a company of his guards and said to them, 'Take this fellow and crucify him without the city.. . . t. The Sandalwood Merchant and the Sharpers dccccxviii. . . . For those whom we cherish are parted and gone; They have left us in torment to pine for dismay..STORY OF SELIM AND SELMA..But she said, 'There is a thing wherewith we will make her confess, and all that is in her heart shall be discovered to thee.' 'What is that?' asked the king, and she answered, 'I will bring thee a hoopoe's heart, (138) which, when she sleepeth, do thou lay upon her heart and question her of all thou wilt, and she will discover this unto thee and show forth the

truth to thee." The king rejoiced in this and said to his nurse, 'Hasten and let none know of thee.' So she arose and going in to the queen, said to her, 'I have done thine occasion and it is on this wise. This night the king will come in to thee and do thou feign thyself asleep; and if he ask thee of aught, do thou answer him, as if in thy sleep.' The queen thanked her and the old woman went away and fetching the hoopoe's heart, gave it to the king..So he sat down at the sharper's head, and said to him, 'Know, O Razi, that I will not leave thee till after ten days and their nights, wherein I will wake and sleep by thy grave. So arise and be not a fool.' But he answered him not and El Merouzi [drew his knife and] fell to sticking it into the other's hands and feet, thinking to make him move; but [he stirred not and] he presently grew weary of this and concluded that the sharper was dead in good earnest. [However, he still misdoubted of the case] and said in himself, 'This fellow is dissembling, so he may enjoy all the money.' Therewith he addressed himself to prepare him [for burial] and bought him perfumes and what [not else] was needed. Then they brought him to the washing-place and El Merouzi came to him and heating water till it boiled and bubbled and a third of it was wasted, (40) fell to pouring it on his skin, so that it turned red and blue and blistered; but he abode still on one case [and stirred not]..?THE SIXTH OFFICER'S STORY..The raft fared on with me, running along the surface of the river, and entered into the inward of the mountain, where the light of day forsook me and I abode dazed and stupefied, unknowing whither I went. Whenas I hungered, I ate a little of the victual I had with me, till it was all spent and I abode expecting the mercy of the Lord of all creatures. (206) Presently I found myself in a strait [channel] in the darkness and my head rubbed against the roof of the cave; and in this case I abode awhile, knowing not night from day, whilst anon the channel grew straiter and anon widened out; and whenas my breast was straitened and I was confounded at my case, sleep took me and I knew neither little nor much..The Twenty-fifth Night of the Month.

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