

GNES DE LABBI POULET EN ESPAGNE PENDANT LES ANNIES 1809 1810 ET 1811

???? Sherik ben Amrou, what device avails the hand of death to stay? O brother of the brotherless, brother of all th' afflicted, say..Fourteenth Officer's Story, The, ii. 183..?????1. The Three Men and our Lord Jesus dcccci.Then he braced up his courage and gathering his skirts about him, threw himself into the water, and it bore him along with an exceeding might and carrying him under the earth, stayed not till it brought him out into a deep valley, wherethrough ran a great river, that welled up from under the earth. When he found himself on the surface of the earth, he abode perplexed and dazed all that day; after which he came to himself and rising, fared on along the valley, till he came to an inhabited land and a great village in the dominions of the king his father. So he entered the village and foregathered with its inhabitants, who questioned him of his case; whereupon he related to them his history and they marvelled at him, how God had delivered him from all this. Then he took up his abode with them and they loved him exceedingly..Meanwhile Shah Khatoun went in to the king's son and conceived by him and bore a son, as he were the resplendent moon. When Belehwan saw this that had betided his brother, jealousy and envy overcame him; so he went in one night to his father's house and coming to his brother's lodging, saw the nurse sleeping at the chamber-door, with the cradle before her and therein his brother's child asleep. Belehwan stood by him and fell to looking upon his face, the radiance whereof was as that of the moon, and Satan insinuated himself into his heart, so that he bethought himself and said, 'Why is not this child mine? Indeed, I am worthier of him than my brother, [yea], and of the damsel and the kingship.' Then envy got the better of him and anger spurred him, so that he took out a knife and setting it to the child's gullet, cut his throat and would have severed his windpipe..????? For nought of worldly fortune I weep! my only joy In seeing thee consisteth and in thy seeing me..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.'In every rejoicing a boon (240) midst the singers and minstrels am I, ii. 258.Meanwhile, the Lady Zubeideh, the wife of the Commander of the Faithful, made a banquet in her palace and assembled her slave-girls. As for Sitt el Milah, she came, weeping-eyed and mournful-hearted, and those who were present blamed her for this, whereupon she recited the following verses:He gave not over going and the journey was pleasant to him, till they came to a goodly land, abounding in birds and wild beasts, whereupon El Abbas started a gazelle and shot it with an arrow. Then he dismounted and cutting its throat, said to his servant, "Alight thou and skin it and carry it to the water." Aamir answered him [with "Hearkening and obedience"] and going down to the water, kindled a fire and roasted the gazelle's flesh. Then they ate their fill and drank of the water, after which they mounted again and fared on diligently, and Aamir still unknowing whither El Abbas was minded to go. So he said to him, "O my lord, I conjure thee by God the Great, wilt thou not tell me whither thou intendest?" El Abbas looked at him and made answer with the following verses:It chanced one night that the king sallied forth without the city and drank and the wine got the mastery of him and he became drunken. So, of the youth's fearfulness for him, he said, 'I will keep watch myself over the king this night, seeing that he deserveth this from me, for that which he hath wrought with me of kindnesses.' So he arose forthright and drawing his sword, stationed himself at the door of the king's pavilion. Now one of the royal servants saw him standing there, with the drawn sword in his hand, and he was of those who envied him his favour with the king; so he said to him, 'Why dost thou on this wise at this season and in the like of this place?' Quoth the youth, 'I am keeping watch over the king myself, in requital of his bounties to me.'????? Then sent I speech to thee in verses such as burn The heart; reproach therein was none nor yet unright;When Aamir heard his lord's verses, he knew that he was a slave of love [and that she of whom he was enamoured abode] in Baghdad. Then they fared on night and day, traversing plains and stony wastes, till they came in sight of Baghdad and lighted down in its suburbs (66) and lay the night there. When they arose in the morning, they removed to the bank of the Tigris and there they encamped and sojourned three days..Girl, The Journeyman and the, ii. 17..????? So get thee gone, then, from a house wherein thou art abased And let not severance from friends lie heavy on thy spright..????? It chanceth whiles that the blind man escapes a pit, Whilst he who is clear of sight falls into it..?THE SIXTEENTH OFFICER'S STORY..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..????? Ye, of your strength, have burdened me, upon my weakness, With burdens not to be endured of mountain nor of plain..The queen rejoiced in her and putting out her hand to her, drew her to herself and seated her by her side on the couch; whereupon Tuhfeh kissed her hands and the queen said to her, 'Know, O Tuhfeh, that all that thou treadest of these belong not to any of the Jinn, (224) for that I am the queen of them all and the Sheikh Aboutawaif Iblis sought my permission (225) and prayed me to be present at the circumcision of his son. So I sent to him, in my stead, a slave-girl of my slave-girls, to wit, Shuaaeh, Queen of the Fourth Sea, who is vice-queen of my kingdom. When she was present at the wedding and saw thee and heard thy singing,

she sent to me, giving me to know of thee and setting forth to me thine elegance and pleasantness and the goodliness of thy breeding and thy singing. So I am come to thee, for that which I have heard of thy charms, and this shall bring thee great worship in the eyes of all the Jinn.'

(226).When they were grown familiar with him, the queen-mother fell to sending [privily] for the amirs, one by one, and swearing them to secrecy; and when she was assured of their trustworthiness, she discovered to them that the king had left but a daughter and that she had done this but that she might continue the kingship in his family and that the governance should not go forth from them; after which she told them that she was minded to marry her daughter with the new-comer, her father's brother's son, and that he should be the holder of the kingship. They approved of her proposal and when she had discovered the secret to the last of them [and assured herself of their support], she published the news abroad and sent for the cadis and assessors, who drew up the contract of marriage between Selim and the princess, and they lavished gifts upon the troops and overwhelmed them with bounties. Then was the bride carried in procession to the young man and the kingship was stablished unto him and the governance of the realm..Then he sprang up [and going] to the place wherein was the other half of his good, [took it] and lived with it well; and he swore that he would never again consort with those whom he knew, but would company only with the stranger nor entertain him but one night and that, whenas it morrowed, he would never know him more. So he fell to sitting every night on the bridge (7) and looking on every one who passed by him; and if he saw him to be a stranger, he made friends with him and carried him to his house, where he caroused with him till the morning. Then he dismissed him and would never more salute him nor ever again drew near unto him neither invited him..?STORY OF THE CREDULOUS HUSBAND.So he went walking in the thoroughfares of the city and viewing its ordinance and its markets and thoroughfares and gazing on its folk. Presently, Abou Nuwas met him. (Now he was of those of whom it is said, "They love the fair," (8) and indeed there is said what is said concerning him. (9) When he saw Nouredin Ali, he stared at him in amazement and exclaimed, "Say, I take refuge with the Lord of the Daybreak!" (10) Then he accosted the young Damascene and saluting him, said to him, "Why do I see my lord alone and forlorn? Meseemeth thou art a stranger and knowest not this country; so, with my lord's permission, I will put myself at his service and acquaint him with the streets, for that I know this city." Quoth Nouredin, "This will be of thy favour, O uncle." Whereat Abou Nuwas rejoiced and fared on with him, showing him the markets and thoroughfares, till they came to the house of a slave-dealer, where he stopped and said to the youth, "From what city art thou?" "From Damascus," answered Nouredin; and Abou Nuwas said, "By Allah, thou art from a blessed city, even as saith of it the poet in the following verses: Thy letter reached me; when the words thou wrot'st therein I read, iii. 84..Then the Khalif went forth and bade decorate the city: [so they decorated it] and the drums of glad tidings were beaten. Moreover they made banquets to the people and the tables were spread seven days. And Tuhfeh and the Commander of the Faithful ceased not to be in the most delightsome of life and the most prosperous thereof till there came to them the Destroyer of Delights and the Sunderer of Companies; and thu is all that hath come down to as of their story.".On this wise they did with her sister Dinarzad, and when they had made an end of displaying the two brides, the king bestowed dresses of honour on all who were present and dismissed them to their own places. Then Shehrzad went in to King Shehriyar and Dinarzad to King Shahzeman and each of them solaced himself with the company of his beloved and the hearts of the folk were comforted. When the morning morrowed, the vizier came in to the two kings and kissed the ground before them; wherefore they thanked him and were bountiful to him. Then they went forth and sat down upon couches of estate, whilst all the viziers and amirs and grandees and the chief officers of the realm and the household presented themselves before them and kissed the earth. King Shehriyar ordered them dresses of honour and largesse and they offered up prayers for the abiding continuance [on life] of the king and his brother..?Twere fitter and better my loves that I leave, i. 26..My heart will never credit that I am far from thee, ii. 275..?STORY OF THE SHARPERS WITH THE MONEY-CHANGER AND THE ASS..? ? ? ? ? a. The Lackpenny and the Cook cclxxiii.So the youth returned to his house, and indeed the world was grown black in his eyes and he said, 'My father said sooth.' Then he opened the chamber door and piling up the bricks under his feet, put the rope about his neck and kicked away the bricks and swung himself off; whereupon the rope gave way with him [and he fell] to the ground and the ceiling clove in sunder and there poured down on him wealth galore, So he knew that his father meant to discipline (226) him by means of this and invoked God's mercy on him. Then he got him again that which he had sold of lands and houses and what not else and became once more in good case. Moreover, his friends returned to him and he entertained them some days..78. The Water-Carrier and the Goldsmith's Wife cccxc.? ? ? ? ? The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede.'.Then the Khalif went in to the Lady Zubeideh, pale with anger, and she noted this in him and said to him, "How cometh it that I see the Commander of the Faithful changed of colour?" "O daughter of my uncle," answered he, "I have a beautiful slave-girl, who reciteth verses and telleth stories, and she hath taken my whole heart; but she loveth other than I and avoucheth that she loveth her [former] master; wherefore I have sworn a great oath that, if she come again to my sitting-chamber and sing for other than I, I will assuredly take a span from her highest part." (21)Quoth Zubeideh, "Let the Commander of the Faithful favour me with her presence, so I may look on her and hear her singing." So he bade fetch her and she came, whereupon the Lady Zubeideh withdrew behind the curtain, whereas she saw her not, and Er Reshid said to her, "Sing to us." So she took the lute and tuning it, sang the following verses:..? ? ? ? ? As at the casement high she sat, her charms I might espy, For from her cheeks the envious veil that hid them she had ta'en..When she had made an end of her song, she threw the lute from her hand and wept, whilst the old man wept for her weeping. Then she fell down in a swoon and presently coming to herself, filled the cup and drinking it off, gave the old man to drink, after which she took the lute and breaking out into song, chanted the following verses:..? ? ? ? ? For thy sweet sake, as 'twere, indeed, an exile I had been, Lone

and deserted I became, lamenting, weeping-eyed..When the king heard his speech, he turned to him and said, "It is grievous to me, O vizier of good counsel." And he told him that the [other] sages testified [to the correctness of their fellow's interpretation of the dream]; whereupon Er Rehwan sighed and knew that the king went in fear of him; but he showed him fortitude and said to him, "God assain the king! My counsel is that the king accomplish his commandment and execute his ordinance, for that needs must death be and it is liefer to me that I die, oppressed, than that I die, an oppressor. But, if the king see fit to defer the putting of me to death till the morrow and will pass this night with me and take leave of me, when the morrow cometh, the king shall do what he will."..There was once, in the land of Fars, (15) a man who took to wife a woman higher than himself in rank and nobler of lineage, but she had no guardian to preserve her from want. It misliked her to marry one who was beneath her; nevertheless, she married him, because of need, and took of him a bond in writing to the effect that he would still be under her commandment and forbiddance and would nowise gainsay her in word or deed. Now the man was a weaver and he bound himself in writing to pay his wife ten thousand dirhems, [in case he should make default in the condition aforesaid]..Sindbad the Sailor and Hindbad the Porter, iii. 199..Then he stripped him of his clothes and clapping on his neck a heavy chain, bound him to a high lattice and fell to drubbing him two bouts a day and two anights; and on this wise he abode the space of ten days. Then his mother came to him and said, "O my son, O Aboulhusn, return to thy reason, for this is the Devil's doing." Quoth he, "Thou sayst sooth, O my mother, and bear thou witness of me that I repent [and forswear] that talk and turn from my madness. So do thou deliver me, for I am nigh upon death." So his mother went out to the superintendant and procured his release and he returned to his own house..Thereupon the king went in to his mother and questioned her of his father, and she told him that me king her husband was weak; (211) 'wherefore,' quoth she, 'I feared for the kingdom, lest it pass away, after his death; so I took to my bed a young man, a baker, and conceived by him [and bore a son]; and the kingship came into the hand of my son, to wit, thyself.' So the king returned to the old man and said to him, 'I am indeed the son of a baker; so do thou expound to me the means whereby thou knewest me for this.' Quoth the other, 'I knew that, hadst thou been a king's son, thou wouldst have given largesse of things of price, such as rubies [and the like]; and wert thou the son of a Cadi, thou hadst given largesse of a dirhem or two dirhems, and wert thou the son of a merchant, thou hadst given wealth galore. But I saw that thou guerdonest me not but with cakes of bread [and other victual], wherefore I knew that thou wast the son of a baker.' Quoth the king, 'Thou hast hit the mark.' And he gave him wealth galore and advanced him to high estate."..Disciple's Story, The, i. 283..ABDALLAH BEN NAFI AND THE KING'S SON OF CASHGHAR. (157).93. El Feth ben Khacan and El Mutawekkil dclxxxiii.152. Ardeshir and Heyat en Nufous dccxu.One day, another of my friends came to me and said 'A neighbour of mine hath invited me to hear [music]. [And he would have me go with him;] but I said, 'I will not foregather with any one.' However, he prevailed upon me [to accompany him]; so we repaired to the place and found there a man, who came to meet us and said, '[Enter.] in the name of God!' Then he pulled out a key and opened the door, whereupon we entered and he locked the door after us. Quoth I, 'We are the first of the folk; but where are their voices?' (128) '[They are] within the house,' answered he. 'This is but a privy door; so be not amazed at the absence of the folk.' And my friend said to me, 'Behold, we are two, and what can they avail to do with us?' [Then he brought us into the house,] and when we entered the saloon, we found it exceeding desolate and repulsive of aspect Quoth my friend, 'We are fallen [into a trap]; but there is no power and no virtue save in God the Most High, the Supreme!' And I said, 'May God not requite thee for me with good!'.57. Abou Nuwas with the Three Boys and the Khalif Haroun er Reshid dclxlvi.I fear to be seen in the air, ii. 255..Speedy Relief of God, Of the, i. 174..When the company heard this story, they marvelled thereat with the utmost wonderment. Then the fifth officer, who was the lieutenant of the bench, (113) came forward and said, '[This is] no wonder and there befell me that which is rarer and more extraordinary than this..Tuhfeh entered the bath, after she had put off her clothes, and behold, the basin thereof was overlaid with gold set with pearls and red rubies and green emeralds and other jewels; so she extolled the perfection of God the Most High and hallowed Him for the magnificence of that which she saw of the attributes of that bath. Then she made her ablutions in that basin and pronouncing the Magnification of Prohibition, (207) prayed the morning prayer and what else had escaped her of prayers; (208) after which she went out and walked in that garden among jessamine and lavender and roses and camomile and gillyflowers and thyme and violets and sweet basil, till she came to the door of the pavilion aforesaid and sat down therein, pondering that which should betide Er Reshid after her, whenas he should come to her pavilion and find her not. She abode sunken in the sea of her solicitude, till presently sleep took her and she slept..Then she arose and going in to the king, found him with his head between his knees, and he lamenting. So she sat down by him awhile and bespoke him with soft words and said to him, 'Indeed, O my son, thou consumest mine entrails, for that these [many] days thou hast not mounted to horse, and thou lamentest and I know not what aileth thee.' 'O my mother,' answered he, '[this my chagrin] is due to yonder accursed woman, of whom I still deemed well and who hath done thus and thus.' Then he related to her the whole story from first to last, and she said to him, 'This thy concern is on account of a worthless woman.' Quoth he, 'I was but considering by what death I should slay them, so the folk may [be admonished by their fate and] repent.' And she said, 'O my son, beware of haste, for it engendereth repentance and the slaying of them will not escape [thee]. When thou art assured of this affair, do what thou wilt.' 'O my mother,' rejoined he; 'there needeth no assurance concerning him for whom she despatched her eunuch and he fetched him.'? ? ? ? ? j. The Unjust King and the Tither dcccxcix.EL MAMOUN AND ZUBEIDEH (163).168. Abdallah ben Fasil and his Brothers dcccclxviii.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..They ate and drank and sported and made merry awhile of the day; and as they were thus engaged, up came the master of the house, with his friends, whom he had brought with him, that they might carouse together, as of wont. He saw the door opened and knocked lightly, saying to his friends, 'Have patience with me, for some of my family are come to visit me; wherefore excuse belongeth [first] to God the Most High, and then to you.' (263) So they took leave of him and went their ways, whilst he gave another light knock at the door. When the young man heard this, he changed colour and the woman said to him, 'Methinks thy servant hath returned.' 'Yes,' answered he; and she arose and opening the door to the master of the house, said to him, 'Where hast thou been? Indeed, thy master is wroth with thee.' 'O my lady,' answered he, 'I have but been about his occasions.'²⁷. The Khalif Hisham and the Arab Youth cclxxi.?? ? ? ? e. The Fifth Voyage of Sindbad the Sailor dlvi.?? ? ? ? Between mine eyes and wake ye have your dwelling-place, and thus My tears flow on unceasingly, my sighs know no relent..Wasteful Son, The Rich Man and his, i. 252..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]..132. Sindbad the Sailor and Sindbad the Porter dxxxvi.The zephyr's sweetness on the coppice blew, ii. 235..? ? ? ? u. The Two Sharpers who cheated each his Fellow dccccxi.When the evening evened, the king sat in his privy sitting-chamber and his mind was occupied with the story of the singer and the druggist. So he called the vizier and bade him tell the story. "It is well," answered he, "They tell, O my lord, that.?? ? ? ? Alack, my grief! Thou wast, indeed, grown absent from my yiew, Yet art the apple of mine eye nor couldst from me divide..? ? ? ? q. Khelbes and his Wife and the Learned Man dccccvi.?? ? ? ? e. Story of the Portress lxxvii.7. Story of the Hunchback ci.Sindbad the Sailor, The Sixth Voyage of, iii. 203..? ? ? ? A good it is to have one's loved ones ever near,.Then she took Tuhfeh under her armpit and flying up, swiftilier than the blinding lightning, set her down with Kemeriyeh and her company; whereupon she went up to them and accosted them, saying, 'Fear not, no harm shall betide you; for I am a mortal, like unto you, and I would fain look on you and talk with you and hear your singing.' So they welcomed her and abode in their place, whilst Jemreh sat down beside them and fell a-snuffing their odours and saying, 'I smell the scent of the Jinn! I wonder whence [it cometh!]' Then said Wekhimeh to her sister Kemeriyeh, 'Yonder filthy one [smelleth us] and presently she will take to flight; so what is this remissness concerning her?' (245) Thereupon Kemeriyeh put out a hand, (246) as it were a camel's neck, (247) and dealt Jemreh a buffet on the head, that made it fly from her body and cast it into the sea. Then said she, 'God is most great!' And they uncovered their faces, whereupon Tuhfeh knew them and said to them, 'Protection!'.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..? ? ? ? a. The First Old Man's Story ii.There was once a king of the kings of Hind, who was goodly of polity, praiseworthy in administration, just to his subjects, beneficent to men of learning and piety and asceticism and devoutness and worship and shunning traitors and froward folk and those of lewd life. On this wise of polity he abode in his kingship what God the Most High willed of days and hours and years, and he married the daughter of his father's brother, a beautiful and lovesome woman, endowed with brightness and perfection, who had been reared in the king's house in splendour and delight. She bore him two sons, the comeliest that might be of boys. Then came fore-ordained fate, which there is no warding off, and God the Most High raised up against the king another king, who came forth upon his realm, and all the folk of the city, who had a mind unto evil and lewdness, joined themselves unto him. So he fortified himself against the king and made himself master of his kingdom, putting his troops to the rout and slaying his guards..Then he caused rear him among the nurses and matrons; but withal he ceased not to ponder the saying of the astrologers and indeed his life was troubled. So he betook himself to the top of a high mountain and dug there a deep pit and made in it many dwelling-places and closets and filled it with all that was needful of victual and raiment and what not else and made in it conduits of water from the mountain and lodged the boy therein, with a nurse who should rear him. Moreover, at the first of each month he used to go to the mountain and stand at the mouth of the pit and let down a rope he had with him and draw up the boy to him and strain him to his bosom and kiss him and play with him awhile, after which he would let him down again into the pit to his place and return; and he used to count the days till the

seven years should pass by..Accordingly, they all went in to the king one day (and Abou Temam was present among them,) and mentioned the affair of the damsel, the king's daughter of the Turks, and enlarged upon her charms, till the king's heart was taken with her and he said to them, 'We will send one to demand her in marriage for us; but who shall be our messenger?' Quoth the viziers, 'There is none for this business but Abou Temam, by reason of his wit and good breeding;' and the king said, 'Indeed, even as ye say, none is fitting for this affair but he.' Then he turned to Abou Temam and said to him, 'Wilt thou not go with my message and seek me [in marriage] the king's daughter of the Turks?' and he answered, 'Hearkening and obedience, O king.'.15. The Cat and the Crow cl.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.."O king," answered the youth, "if there have betided thee talk because of me, by Allah, by Allah the Great, those who have brought on thee this talk from the folk are these wicked viziers, who devise with the folk and tell them foul things and evil concerning the king's house; but I trust in God that He will cause their malice to revert upon their heads. As for the king's menace of me with slaughter, I am in the grasp of his hand; so let not the king occupy his mind with my slaughter, for that I am like unto the sparrow in the hand of the fowler; if he will, he slaughtereth him, and if he will, he looseth him. As for the delaying of my slaughter, it [proceedeth] not [from] the king, but from Him in whose hand is my life; for, by Allah, O king, if God willed my slaughter, thou couldst not avail to postpone it, no, not for a single hour. Indeed, man availeth not to fend off evil from himself, even as it was with the son of King Suleiman Shah, whose anxiety and carefulness for the accomplishment of his desire of the new-born child [availed him nothing], for his last hour was deferred how many a time! and God saved him until he had accomplished his [foreordained] period and had fulfilled [the destined term of] his life."..So saying, he went away, whilst Mesrouer entered and taking up Aboulhusn, shut the door after him, and followed his master, till he reached the palace, what while the night drew to an end and the cocks cried out, and set him down before the Commander of the Faithful, who laughed at him. Then he sent for Jaafer the Barmecide and when he came before him, he said to him, "Note this young man and when thou seest him to-morrow seated in my place of estate and on the throne of my Khalifate and clad in my habit, stand thou in attendance upon him and enjoin the Amirs and grandees and the people of my household and the officers of my realm to do the like and obey him in that which he shall command them; and thou, if he bespeak thee of anything, do it and hearken unto him and gainsay him not in aught in this coming day." Jaafer answered with, "Hearkening and obedience," (17) and withdrew, whilst the Khalif went in to the women of the palace, who came to him, and he said to them, "Whenas yonder sleeper awaketh to-morrow from his sleep, kiss ye the earth before him and make obeisance to him and come round about him and clothe him in the [royal] habit and do him the service of the Khalifate and deny not aught of his estate, but say to him, "Thou art the Khalif." Then he taught them what they should say to him and how they should do with him and withdrawing to a privy place, let down a curtain before himself and slept..When the night was half spent, I arose [and went forth the tent] to do an occasion of mine, and none knew of my case save this woman. The dogs misdoubted of me and followed me and gave not over besetting me, till I fell on my back into a deep pit, wherein was water, and one of the dogs fell in with me. The woman, who was then a girl in the first bloom of youth, full of strength and spirit, was moved to pity on me, for that wherein I was fallen, and coming to me with a rope, said to me, "Lay hold of this rope." So I laid hold of the rope and clung to it and she pulled me up; but, when I was halfway up, I pulled her [down] and she fell with me into the pit; and there we abode three days, she and I and the dog..The damsel rejoiced, when the old man returned to her with the lute, and taking it from him, tuned its strings and sang the following verses:..? ? ? ? ? a. The Cat and the Mouse dcix..? ? ? ? ? Upon the table of her cheek beauty hath writ, "Alack, Her charms! 'Twere well thou refuge sought'st with God incontinent." (119)..? ? ? ? ? How long shall I anights distracted be for love Of thee? How long th' assaults of grief and woes abide?..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."..166. Aboulhusn of Khorassan dcccclix."O king," answered the youth, "there is no great forgiveness save in case of a great crime, for according as the offence is great, in so much is forgiveness magnified and it is no dishonour to the like of thee if he spare the like of me. Verily, Allah knoweth that there is no fault in me, and indeed He commandeth unto clemency, and no clemency is greater than that which spareth from slaughter, for that thy forgiveness of him whom thou purposest to put to death is as the quickening of a dead man; and whoso doth evil shall find it before him, even as it was with King Bihkerd." "And what is the story of King Bihkerd?" asked the king. "O king," answered the youth, "On the fourth day, all the troops and the people of the realm assembled together to the [supposed] king and standing at his gate, craved leave to enter. Selma bade admit them; so they entered and paid her the service of the kingship and gave her joy of her brother's safe return. She bade them do suit and service to Selim, and they consented and paid him homage; after which they kept silence awhile, so they might hear what the king should command. Then said Selma, 'Harkye, all ye soldiers and subjects, ye know that ye enforced me to [accept] the

kingship and besought me thereof and I consented unto your wishes concerning my investment [with the royal dignity]; and I did this [against my will]; for know that I am a woman and that I disguised myself and donned man's apparel, so haply my case might be hidden, whenas I lost my brother. But now, behold, God hath reunited me with my brother, and it is no longer lawful to me that I be king and bear rule over the people, and I a woman; for that there is no governance for women, whenas men are present. Wherefore, if it like you, do ye set my brother on the throne of the kingdom, for this is he; and I will busy myself with the worship of God the Most High and thanksgiving [to Him] for my reunion with my brother. Or, if it like you, take your kingship and invest therewith whom ye will. . . . All for a wild deer's love, whose looks have snared me And on whose brows the morning glitters bright. When the king heard their speech, he bade the crier make proclamation in the thoroughfares of the city that the troops should prepare [for the march] and that the horsemen should mount and the footmen come forth; nor was it but the twinkling of the eye ere the drums beat and the trumpets sounded; and scarce was the forenoon of the day passed when the city was blocked with horse and foot. So the king passed them in review and behold, they were four-and-twenty thousand in number, horsemen and footmen. He bade them go forth to the enemy and gave the commandment over them to Said ibn el Wakidi, a doughty cavalier and a valiant man of war. So the horsemen set out and fared on along the bank of the Tigris. . . . For love with your presence grows sweet, untroubled and life is serene And the star of our fortune burns bright, that clouds in your absence did veil. . . . Meanwhile, when Aboulhusn went out from the presence of the Khalif and went to lay out Nuzhet el Fuad, the prince mourned for her and dismissing the divan, arose and betook himself, leaning upon Mesrour, the swordsman of his vengeance, [to the pavilion of the harem, where he went in] to the Lady Zubeideh, that he might condole with her for her slave-girl. He found the princess sitting weeping and awaiting his coming, so she might condole with him for [his boon-companion] Aboulhusn el Khelia. So he said to her, "May thy head outlive thy slave-girl Nuzhet el Fuad!" And she answered, saying, "O my lord, God preserve my slave-girl! Mayst thou live and long survive thy boon-companion Aboulhusn el Khelia! For he is dead." . . . Eleventh Officer's Story, The, ii. 175. . . . The Seventeenth Night of the Month. . . . O skinker of the wine of woe, turn from a love-sick maid, Who drinks her tears still, night and morn, thy bitter-flavoured bowl. . . . Term, Of the Appointed, i. 147. . . . My watering lips, that cull the rose of thy soft cheek, declare My basil, (131) lily mine, to be the myrtles of thy hair. . . . i The Ninth Officer's Story dccccxxxviii. Seventh Officer's Story, The, ii. 150. . . . Now it was the night-season. So the soldiers carried him without the city, thinking to crucify him, when, behold, there came out upon them thieves and fell in on them with swords and [other] weapons. Thereupon the guards left him whom they purposed to put to death [and took to flight], whilst the man who was going to slaughter fled forth at a venture and plunging into the desert, knew not whither he went before he found himself in a thicket and there came out upon him a lion of frightful aspect, which snatched him up and set him under him. Then he went up to a tree and tearing it up by the roots, covered the man therewith and made off into the thicket, in quest of the lioness. . . . Now the king was leaning back upon the cushion, when he heard the man's words, he knew the purport thereof; so he sat up and said, "Return to thy garden in all assurance and ease of heart; for, by Allah, never saw I the like of thy garden nor stouter of ward than its walls over its trees!" So Firouz returned to his wife, and the cadî knew not the truth of the affair, no, nor any of those who were in that assembly, save the king and the husband and the damsel's brother. (176). 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. . . . On this wise she abode a great while and indeed yearning for him came nigh to slay her; so she stood and watched for him one day at the door of her chamber and straining him to her bosom, kissed him on the cheek and breast. At this moment, out came the master of the king's household and seeing her embracing the youth, abode amazed. Then he asked to whom that chamber belonged and was answered, 'To Shah Khatoun, wife of the king,' whereupon he turned back, trembling as [one smitten by] a thunderbolt. The king saw him quaking and said to him, 'Out on thee! what is the matter?' 'O king,' answered he, 'what matter is graver than that which I see?' 'What seest thou?' asked the king and the officer said, 'I see that yonder youth, who came with the eunuch, he brought not with him but on account of Shah Khatoun; for that I passed but now by her chamber door, and she was standing, watching; [and when the youth came up,] she rose to him and clipped him and kissed him on his cheek.' . . . 66. El Mutelemmis and his Wife Umeimeh cccclxxxv. . . . Yet thou repaidst me with constraint, rigour and perfidy, To which no lover might himself on any wise resign. . . . Thou only art the whole of our desire; indeed Thy love is hid within our hearts' most secret core. . . . ? She shot at me a shaft that reached my heart and I became The bond- man of despair, worn out with effort all in vain. . . . When El Melik ez Zahir heard Muineddin's story, he marvelled thereat Then rose another officer and said, 'O lord, bear what befell me in bygone days. . . . The folk took compassion on him and gave him to eat and drink and he abode with them awhile. Then he questioned them of the way that led to the kingdom of his uncle Belehwan, but told them not that he was his uncle. So they taught him the way and he ceased not to go barefoot, till he drew near his

uncle's capital, and he naked and hungry, and indeed his body was wasted and his colour changed. He sat down at the gate of the city, and presently up came a company of King Belehwan's chief officers, who were out a-hunting and wished to water their horses. So they lighted down to rest and the youth accosted them, saying, 'I will ask you of somewhat, wherewith do ye acquaint me.' Quoth they, 'Ask what thou wilt.' And he said, 'Is King Belehwan well?' They laughed at him and answered, 'What a fool art thou, O youth! Thou art a stranger and a beggar, and what concern hast thou with the king's health?' Quoth he, 'Indeed, he is my uncle;' whereat they marvelled and said, 'It was one question (135) and now it is become two.' Then said they to him, 'O youth, it is as thou wert mad. Whence pretendest thou to kinship with the king? Indeed, we know not that he hath aught of kinsfolk, except a brother's son, who was prisoned with him, and he despatched him to wage war upon the infidels, so that they slew him.' 'I am he,' answered Melik Shah, 'and they slew me not, but there betided me this and that.' Then he lighted him three candles and three lamps and spreading the drinking-cloth, brought clarified wine, limpid, old and fragrant, the scent whereof was as that of virgin musk. He filled the first cup and saying, "O my boon-companion, by thy leave, be ceremony laid aside between us! I am thy slave; may I not be afflicted with thy loss!" drank it off and filled a second cup, which he handed to the Khalif, with a reverence. His fashion pleased the Khalif and the goodness of his speech and he said in himself, "By Allah, I will assuredly requite him for this!" Then Aboulhusn filled the cup again and handed it to the Khalif, reciting the following verses: My flower a marvel on your heads doth show, Yet homeless (237) am I in your land, I trow.. Then Selim turned to Selma and said to her, 'O sister mine, how deemest thou of this calamity and what counsellest thou thereanent?' 'O my brother,' answered she, 'indeed I know not what I shall say concerning the like of this; but he is not disappointed who seeketh direction [of God], nor doth he repent who taketh counsel. One getteth not the better of the traces of burning by (68) haste, and know that this is an affliction that hath descended on us; and we have need of management to do it away, yea, and contrivance to wash withal our shame from our faces.' And they gave not over watching the gate till break of day, when the young man opened the door and their mother took leave of him; after which he went his way and she entered, she and her handmaid.. Thief, A Merry Jest of a, ii. 186.. Son, The History of King Azadbekht and his, i. 61.. I make a vow to God, if ever day or night. So King Suleiman Shah made answer unto Caesar with 'Harkening and obedience.' Then he arose and despatched her to him, and Cassar went in to her and found her overpassing the description wherewithal they had described her to him; wherefore he loved her with an exceeding love and preferred her over all his women and his love for Suleiman Shah was magnified; but Shah Khatoun's heart still clave to her son and she could say nought. As for Suleiman Shah's rebellious son, Belehwan, when he saw that Shah Khatoun had married the king of the Greeks, this was grievous to him and he despaired of her. Meanwhile, his father Suleiman Shah kept strait watch over the child and cherished him and named him Melik Shah, after the name of his father. When he reached the age of ten, he made the folk swear fealty to him and appointed him his heir apparent, and after some days, [the hour of] the old king's admission [to the mercy of God] drew near and he died.

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