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thousand dinars, and I will give thee six hundred, to boot.' And the other said, 'I sell her to thee [at that price].' So they fetched notaries, who drew up the contract of sale, and the young man counted out to the girl's master half the purchase money, saying, 'Let her be with thee till I complete to thee the rest of the price and take my slave-girl.' The other consented to this and took of him a bond for the rest of the money, and the girl abode with her master, on deposit..56. El Mutawekkil and his Favourite Mehboubeh cccli.???????? My severance to bewail in torment and dismay..????? Thou that the dupe of yearning art, how many a melting wight In waiting for the unkept tryst doth watch the weary night!.82. The Ignorant Man who set up for a Schoolmaster dclxvii.????? Upon that day my loves my presence did depart;.????? O Amir of justice, be kind to thy subjects; For justice, indeed, of thy nature's a trait..When Er Reshid came to the throne, he invested Jaafer ben Yehya ben Khalid el Bermeki (156) with the vizierate. Now Jaafer was eminently distinguished for generosity and munificence, and the stories of him to this effect are renowned and are written in the books. None of the viziers attained to the rank and favour which he enjoyed with Er Reshid, who was wont to call him brother (157) and used to carry him with him into his house. The period of his vizierate was nineteen years, (158) and Yehya one day said to his son Jaafer, "O my son, what time thy reed trembleth, water it with kindness." (159) Opinions differ concerning the reason of Jaafer's slaughter, but the better is as follows. Er Reshid could not brook to be parted from Jaafer nor from his [own] sister Abbaseh, daughter of El Mehdi, a single hour, and she was the loveliest woman of her time; so he said to Jaafer, "I will marry thee to her, that it may be lawful to thee to look upon her, but thou shalt not touch her." [Accordingly, they were married] and they used both to be present in Er Reshid's sitting chamber. Now the Khalif would rise bytimes [and go forth] from the chamber, and they being both young and filled with wine, Jaafer would rise to her and swive her. She conceived by him and bore a handsome boy and fearing Er Reshid, despatched the newborn child by one of her confidants to Mecca the Holy, may God the Most High advance it in honour and increase it in veneration and nobility and magnification! The affair abode concealed till there befell despite between Abbaseh and one of her slave-girls, whereupon the latter discovered the affair of the child to Er Reshid and acquainted him with its abiding-place. So, when the Khalif made the pilgrimage, he despatched one who brought him the boy and found the affair true, wherefore he caused befall the Barmecides that which befell. (160)."Except," continued the Khalif, "he were the enemy of God, he had wished for her in this world, so he might after [repent and] return to righteous dealing. By Allah, he shall not come in to me! Who is at the door other than he?" Quoth Adi, "Jemil ben Mamer el Udhri (51) is at the door;" and Omar said, "It is he who says in one of his odes" ... [And he recited the following:].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 Mesroul, 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."Khalif Omar ben Abdulaziz and the Poets, The, i. 45..When she had made an end of her verses, the Lady Zubeideh bade each damsel sing a song, till the turn came round to Sitt el Milah, whereupon she took the lute and tuning it, sang thereto four-and-twenty songs in four-and-twenty modes; then she returned to the first mode and sang the following verses:..Queen Kemeriyeh embraced her, as also did Queen Zelzeleh and Queen Wekhimeh and Queen Sherareh, and the former said to her, 'Rejoice in assured deliverance, for there abideth no harm for thee; but this is no time for talk.' Then they cried out, whereupon up came the Afrits ambushed in the island, with swords and maces in their hands, and taking up Tuhfeh, flew with her to the palace and made themselves masters thereof, whilst the Afrif aforesaid, who was dear to Meimoun and whose name was Dukhan, fled like an arrow and stayed not in his flight till he came to Meimoun and found him engaged in sore battle with the Jinn. When his lord saw him, he cried out at him, saying, 'Out on thee! Whom hast thou left in the palace?' And Dukhan answered, saying, 'And who abideth in the palace? Thy beloved Tuhfeh they have taken and Jemreh is slain and they have gotten possession of the palace, all of it.' With this Meimoun buffeted his face and head and said, 'Out on it for a calamity!' And he cried aloud. Now Kemeriyeh had sent to her father and acquainted him with the news, whereat the raven of parting croaked for them. So, when Meimoun saw that which had betided him, (and indeed the Jinn smote upon him and the wings of death overspread his host,) he planted the butt of his spear in the earth and turning the point thereof to his heart, urged his charger upon it and pressed upon it with his breast, till the point came forth, gleaming, from his back..42. The Loves of Jubeir ben Umeir and the Lady Budour cccxxvii..When she had made an end of her song, she wept and Nouredin wept also. Then she took the lute and improvised and sang the following verses:..However, he would not be denied, and when he saw her [constant] refusal of herself to him, he feared lest she should tell the folk of him. So, when he arose in the morning, he took a scroll and wrote in it what he would of forgery and falsehood and going up to the Sultan's palace, said, '[I have] an advisement [for the king].' So he bade admit him and he delivered him the writ that he had forged, saying, 'I found this letter with the woman, the devotee, the ascetic, and indeed she is a spy, a secret informer against the king to his enemy; and I deem the king's due more incumbent on me than any other and his advisement the first [duty], for that he uniteth in himself all the people, and but for the king's presence, the subjects would perish; wherefore I have brought [thee] warning.' The king put faith in his words and sent with him those who should lay hands upon the woman and put her to death; but they found her not..I saw thee, O thou best of all the human race, display, i. 46..Then they told the damsel, who came forth and looked upon him and knew him not. But he knew her; so he bowed his head and wept. She was moved to compassion for him and gave him somewhat and returned to her place, whilst the youth returned with the stewardess to the chamberlain and told him that she was in the king's house, whereat he was chagrined and said, 'By Allah, I will assuredly contrive a device for her and deliver her!' Whereupon the youth kissed his hands and feet. Then he turned to the old woman and bade her change her apparel and her favour. Now this old woman was goodly of speech and nimble of wit; so he gave her costly and delicious perfumes and said to her, 'Get thee to the king's slave girls and sell them these [perfumes] and make thy way to the damsel and question her if she desire her master or not.' So the old woman went out and making her way to the palace, went in to the damsel and drew near her and recited the following verses:..????? c. The Fishes and the Crab dclxi.????? No good's in life (to the counsel list of one who's purpose-whole,) An if thou be not drunken still and gladden not thy soul..70. Khusrau and Shirin and the Fisherman dclvi..Porter, Sindbad the Sailor and Hindbad the, iii. 199.????? Rail not at the vicissitudes of Fate, For Fortune still spites those who her berate..Then he raised his head to the Magian and said to him, 'Say thy say, thou also.' So the Magian said, 'This is my slave-girl, whom I bought with my money from such a land and for so many dinars, and I made her my favourite (67)

and loved her with an exceeding love and gave her charge over my good; but she betrayed me in my substance and plotted with one of my servants to slay me, tempting him by promising him that she would be his wife. When I knew this of her and was certified that she purposed treason against me, I awoke [from my heedlessness] and did with her that which I did, of fear for myself from her craft and perfidy; for indeed she is a beguiler with her tongue and she hath taught these two youths this pretence, by way of trickery and of her perfidy and malice: so be thou not deluded by her and by her talk. When the king heard this, his admiration redoubled and he said, "Of a truth, destiny is forewritten to all creatures, and I will not accept (14) aught that is said against my vizier the loyal counsellor." And he bade him go to his house..? ? ? ? I wander seeking East and West for you, and every time Unto a camp I come, I'm told, "They've fared away again." When Sindbad the Sailor had made an end of his story, he bade his servant give the porter an hundred mithcals of gold and said to him, "How now, my brother! Hast ever in the world heard of one whom such calamities have betided as have betided me and hath any suffered that which I have suffered of afflictions or undergone that which I have undergone of hardships? Wherefore it behoveth that I have these pleasures in requital of that which I have undergone of travail and humiliations." So the porter came forward and kissing the merchant's hands, said to him, "O my lord, thou hast indeed suffered grievous perils and hast well deserved these bounteous favours [that God hath vouchsafed thee]. Abide, then, O my lord, in thy delights and put away from thee [the remembrance of] thy troubles; and may God the Most High crown thine enjoyments with perfection and accomplish thy days in pleasance until the hour of thine admission [to His mercy]!". Now there was a man of the kinsfolk of the Khalif [Haroun er Reshid], by name Abdulmelik ben Salih ben Ali ben Abdallah ben el Abbas, (148) who was great of gravity and piety and decorousness, and Er Reshid was used instantly to require of him that he should keep him company in his carousals and drink with him and had proffered him, to this end, riches galore, but he still refused. It chanced that this Abdulmelik es Salih came to the door of Jaafer ben Yehya, that he might bespeak him of certain occasions of his, and the chamberlain, doubting not but he was the Abdulmelik ben Salih aforesaid, whom Jaafer had charged him admit and that he should suffer none but him to enter, allowed him to go in to his master. Presently, her brothers returned, whereupon the old man acquainted them with the whole case and said to them, "O my sons, know that your sister purposed not aught but good, and if ye slay this man, ye will earn abiding reproach and ye will wrong him, ay, and wrong yourselves and your sister, to boot; for indeed there appeareth no cause [of offence] such as calleth for slaughter, and it may not be denied that this incident is a thing the like whereof may well betide and that he may well have been baffled by the like of this chance." Then he turned to me and questioned me of my lineage; so I set forth to him my genealogy and he said, "A man of equal rank, honourable [and] understanding." And he offered me [his daughter in] marriage. I consented to him of this and marrying her, took up my abode with him and God the Most High hath opened on me the gates of weal and fortune, so that I am become the most abounding in substance of the folk of the tribe; and He hath stablished me in that which He hath given me of His bounties. 162. Aboukir the Dyer and Abousir the Barber dccccxx. ? ? ? ? The flames of long desire wax on me day by day And far away are pitched the tent-poles of my fair..? ? ? ? I saw thee, O thou best of all the human race, display A book that came to teach the Truth to those in error's way. When she had made an end of her song, she threw the lute from her hand and wept till she swooned away. So they sprinkled on her rose-water, mingled with musk, and willow-flower water; and when she came to herself, Er Reshid said to her, "O Sitt el Milah, this is not fair dealing in thee. We love thee and thou lovest another." "O Commander of the Faithful," answered she, "there is no help for it." Therewithal he was wroth with her and said, "By the virtue of Hemzeh (19) and Akil (20) and Mohammed, Prince of the Apostles, if thou name one other than I in my presence, I will bid strike off thy head!" Then he bade return her to her chamber, whilst she wept and recited the following verses: 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..? ? ? ? On the dear nights of union, in you was our joy, But afflicted were we since ye bade us adieu..? ? ? ? Love's slave, I keep my troth with them; but, when they vowed, Fate made itself Urcoub, (16) whom never oath could bind. Awhile after this a friend of mine invited me to his house and when I came to him, we ate and drank and talked. Then said he to me, 'O my friend, hath there befallen thee in thy life aught of calamity?' 'Nay,' answered I; 'but tell me [first], hath there befallen thee aught?' ['Yes,'] answered he. 'Know that one day I espied a fair woman; so I followed her and invited her [to come home with me]. Quoth she, "I will not enter any one's house; but come thou to my house, if thou wilt, and be it on such a day." Accordingly, on the appointed day, her messenger came to me, purposing to carry me to her; so I arose and went with him, till we came to a handsome house and a great door. He opened the door and I entered, whereupon he locked the door [behind me] and would have gone in, but I feared with an exceeding fear and foregoing him to the second door, whereby he would have had me enter, locked it and cried out at him, saying, "By Allah, an thou open not to me, I will kill thee; for I am none of those whom thou canst cozen!" Quoth he, "What deemest thou of cozenage?" And I said, "Verily, I am affrighted at the loneliness of the house and the lack of any at the door thereof; for I see none appear." "O my lord," answered he, "this is a privy door." "Privy or public," answered I, "open to me." In my soul the fire of yearning and affliction rageth aye, iii. 65..86. The Three Unfortunate Lovers dclxxii. ? ? ? ? b. The Merchant's Wife and the Parrot dlxxix. Now the king was a very old man and destiny decreed the ending of his term of life; so he died and when he was buried, the folk assembled and many were the sayings of the people and of the king's kinsfolk and officers, and they took counsel together to slay the princess and the young pilgrim, saying, 'This fellow dishonoureth us with yonder strumpet and none accepteth dishonour but the base.' So they fell upon them and slew the princess, without questioning her of aught; whereupon the pious woman (whom they deemed a boy) said to them, 'Out on ye, O misbelievers I Ye have slain the pious lady.' Quoth they, 'Lewd fellow that thou art, dost thou bespeak us thus? Thou lovedst her and she loved thee, and we will slay thee without mercy.' 'God forbid!' answered she, 'Indeed, the affair is the contrary of this.' 'What proof hast thou of that?' asked they, and she said, 'Bring me women.' So they brought her women, and when they looked on her, they found her a woman. Calcutta (1814-18) Text. 183. When the tither heard the old man's speech, he relented towards him and said to him, 'O old man, I make thee a present of that which is due from thee, and do thou cleave to me and leave me not, so haply I may get of thee profit that shall do away from me my errors and guide me into the way of righteousness.' So the old man followed him, and there met him another with a load of wood. Quoth the tither to him, 'Pay what is due from thee.' And he answered, 'Have patience with me till to-morrow, for I owe the hire of a house, and I will sell another load of wood and pay thee two days' tithe.' But he refused him this and the old man said to him, 'If thou constrain him unto this, thou wilt enforce him quit thy country, for that he is a stranger here and hath no domicile; and if he remove on account of one dirhem, thou wilt lose [of him] three hundred and threescore dirhems a year. Thus wilt thou lose the much in keeping the little.' Quoth the tither, 'I give him a dirhem every month to

the hire of his lodging. I am the champion-slayer, the warrior without peer; My foes I slay, destroying the hosts, when I appear. b. The Story of Janshah cccxcix. Presently, up came a woman with a phial of urine, and when the [mock] physician saw the phial afar off, he said to her, 'This is the urine of a man, a stranger.' 'Yes,' answered she; and he continued, 'Is he not a Jew and is not his ailment indigestion?' 'Yes,' replied the woman, and the folk marvelled at this; wherefore the man was magnified in Galen's eyes, for that he heard speech such as was not of the usage of physicians, seeing that they know not urine but by shaking it and looking into it anear neither know they a man's water from a woman's water, nor a stranger's [from a countryman's], nor a Jew's from a Sherifs. (22) Then said the woman, 'What is the remedy?' Quoth the weaver, 'Pay down the fee.' So she paid him a dirhem and he gave her medicines contrary to that ailment and such as would aggravate the patient's malady. a. The First Calender's Story xi. As for the Khalif, he swooned away for laughing and said, "O Aboulhusn, thou wilt never cease to be a wag and do rarities and oddities!" Quoth he, "O Commander of the Faithful, I played off this trick, for that the money was exhausted, which thou gavest me, and I was ashamed to ask of thee again. When I was single, I could never keep money; but since thou marriedst me to this damsel here, if I possessed thy wealth, I should make an end of it. So, when all that was in my hand was spent, I wrought this trick, so I might get of thee the hundred dinars and the piece of silk; and all this is an alms from our lord. But now make haste to give me the thousand dinars and quit thee of thine oath." Whenas the fire of passion flamed in my breast, with tears, Upon the day of wailing, to quench it I was fain.. Then he looked at her and seeing her eyes fixed on the young Damascene, for that in very deed he had ravished her with his beauty and grace, went up to the latter and said to him, "O my lord, art thou a looker-on or a buyer? Tell me." Quoth Noureddin, "I am both looker-on and buyer. Wilt thou sell me yonder slave-girl for sixteen hundred dinars?" And he pulled out the purse of gold. So the dealer returned, dancing and clapping his hands and saying, "So be it, so be it, or not [at all]!" Then he came to the damsel and said to her, "O Sitt el Milah, shall I sell thee to yonder young Damascene for sixteen hundred dinars?" But she answered, "No," of shamefastness before her master and the bystanders; whereupon the people of the bazaar and the slave-merchant departed, and Abou Nuwas and Ali Noureddin arose and went each his own way, whilst the damsel returned to her master's house, full of love for the young Damascene.. "When I [returned from my sixth voyage, I] forswore travel and renounced commerce, saying in myself, 'What hath befallen me sufficeth me.' So I abode at home and passed my time in pleasance and delight, till, one day, as I sat at mine ease, plying the wine-cup [with my friends], there came a knocking at the door. The doorkeeper opened and found without one of the Khalif's pages, who came in to me and said, 'The Commander of the Faithful biddeth thee to him.' So I accompanied him to the presence of the Khalif and kissing the earth before him, saluted him. He bade me welcome and entreated me with honour and said to me, 'O Sindbad, I have an occasion with thee, which I would have thee accomplish for me.' So I kissed his hand and said, 'O my lord, what is the lord's occasion with the slave?' Quoth he, 'I would have thee go to the King of Serendib and carry him our letter and our present, even as he sent us a present and a letter.' b. Story of the Chief of the Boulac Police dcv. An you'd of evil be quit, look that no evil yon do; Nay, but do good, for the like God will still render to you..67. Haroun er Reshid and Zubeideh in the Bath cclxxxv. When the damsel had made an end of her song, El Abbas swooned away and they sprinkled on him rose-water, mingled with musk, till he came to himself, when he called another damsel (now there was on her of linen and clothes and ornaments that which beggareth description, and she was endowed with brightness and loveliness and symmetry and perfection, such as shamed the crescent moon, and she was a Turkish girl from the land of the Greeks and her name was Hafizeh) and said to her, "O Hafizeh, close thine eyes and tune thy lute and sing to us upon the days of separation." She answered him with "Harkening and obedience" and taking the lute, tuned its strings and cried out from her head, (107) in a plaintive voice, and sang the following verses: When the evening evened, the king sat in his privy chamber and bade fetch the vizier, who presented himself before him, and the king required of him the promised story. So the vizier answered, "With all my heart. Know, O king, that. My heart with yearning is ever torn and tortured without cease, Nor can my lids lay hold on sleep, that Sees from them away.. Viziers, Story of King Dadbin and his. i. 104.. Two months after this occurrence, there came to me one of the Cadi's officers, with a scroll, wherein was the magistrate's writ, summoning me to him. So I accompanied the officer and went in to the Cadi, whereupon the plaintiff, to wit, he who had taken out the summons, sued me for two thousand dirhems, avouching that I had borrowed them of him as the woman's agent. (117) I denied the debt, but he produced against me a bond for the amount, attested by four of those who were in company [on the occasion]; and they were present and bore witness to the loan. So I reminded them of my kindness and paid the amount, swearing that I would never again follow a woman's counsel. Is not this marvellous?'. Now the king had a son, a pleasant child, called the Amir Mohammed, who was comely of youth and sweet of speech; he had read in books and studied histories and above all things in the world he loved the telling and hearing of verses and stories and anecdotes. He was dear to his father King Jemhour, for that he had none other son than he on life, and indeed he had reared him in the lap of fondness and he was gifted with the utterest of beauty and grace and brightness and perfection. Moreover, he had learnt to play upon the lute and upon all manner instruments of music and he was used to [carouse and] company with friends and brethren. Now it was of his wont that, when the king rose to go to his sleeping-chamber, he would sit in his place and seek of me that I should entertain him with stories and verses and pleasant anecdotes; and on this wise I abode with them a great while in all cheer and delight, and the prince still loved me with an exceeding great love and entreated me with the utmost kindness..4. The Three Apples xix

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