

## BLAKE POLITICS AND HISTORY

How many, in Yemameh, (64) dishevelled widows plain! How many a weakling orphan unsuccoured doth remain, THE DISCIPLE'S STORY..So Abdulmelik went away to his house, whither he found that the money had foregone him, and on the morrow Jaafer presented himself before the Khalif and acquainted him with what had passed and that he had appointed Abdulmelik's son governor of Egypt and had promised him his daughter in marriage. Er Reshid approved of this and confirmed the appointment and the marriage. [Then he sent for the young man] and he went not forth of the palace of the Khalif till he wrote him the patent [of investiture with the government] of Egypt; and he let bring the Cadis and the witnesses and drew up the contract of marriage.. ef. Story of the Barber's Sixth Brother clxiv.10. The Birds and Beasts and the Son of Adam cxlvi.45. Ali Shir (230) and Zumurrud dlxix.143. Ibrahim of Mosul and the Devil dclxxxvii. With ruin I o'erwhelm him and abjectness and woe And cause him quaff the goblet of death and distance drear..STORY OF THE FULLER AND HIS WIFE..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..As for Mesrou, he gave not over running till he came to the by-street, [wherein was the house] of Aboulhusn el Khelia. Now the latter was sitting reclining at the lattice, and chancing to look round, saw Mesrou running along the street and said to Nuzhet el Fuad, "Meseemeth the Khalif, when I went forth from him, dismissed the Divan and went in to the Lady Zubeideh, to condole with her [for thee;] whereupon she arose and condoled with him [for me,] saying, 'God greaten thy recompence for [the loss of] Aboulhusn el Khelia!' And he said to her, 'None is dead save Nuzhet el Fuad, may thy head outlive her!' Quoth she, 'It is not she who is dead, but Aboulhusn el Khelia, thy boon-companion.' And he to her, 'None is dead but Nuzhet el Fuad.' And they gainsaid one another, till the Khalif waxed wroth and they laid a wager, and he hath sent Mesrou the sword-bearer to see who is dead. Wherefore it were best that thou lie down, so he may see thee and go and acquaint the Khalif and confirm my saying." So Nuzhet el Fuad stretched herself out and Aboulhusn covered her with her veil and sat at her head, weeping..So El Aziz sent after his son and acquainted him with that which had passed; whereupon El Abbas called for four-and-twenty males and half a score horses [and as many camels] and loaded the mules with pieces of silk and rags of leather and boxes of camphor and musk and the camels [and horses] with chests of gold and silver. Moreover, he took the richest of the stuffs and wrapping them in pieces of gold-striped silk, laid them on the heads of porters, and they fared on with the treasures till they reached the King of Baghdad's palace, whereupon all who were present dismounted in honour of El Abbas and escorting him to the presence of King Ins ben Cais, displayed unto the latter all that they had with them of things of price. The king bade carry all this into the harem and sent for the Cadis and the witnesses, who drew up the contract and married Mariyeh to Prince El Abbas, whereupon the latter commanded to [slaughter] a thousand head of sheep and five hundred buffaloes. So they made the bride-feast and bade thereto all the tribes of the Arabs, Bedouins and townfolk, and the tables abode spread for the space of ten days.. Yea, and how slaves and steeds and good and virgin girls Were proffered thee to gift, thou hast not failed to cite.. By Allah, I knew not their worth nor yet how dear. The king gave ear to her counsel and despatching the eunuch for the mamelukes, assigned them a lodging and said to them, "Have patience, till the king give you tidings of your lord El Abbas." When they heard his words, their eyes ran over with plenteous tears, of their much longing for the sight of their lord. Then the king bade the queen enter the privy chamber (97) and let down the curtain (98) [before the door thereof]. So she did this and he summoned them to his presence. When they stood before him, they kissed the earth, to do him worship, and showed forth their breeding (99) and magnified his dignity. He bade them sit, but they refused, till he conjured them by their lord El Abbas. So they sat down and he caused set before them food of various kinds and fruits and sweetmeats. Now within the Lady Afifeh's palace was an underground way communicating with the palace of the princess Mariyeh. So the queen sent after her and she came to her, whereupon she made her stand behind the curtain and gave her to know that El Abbas was the king's son of Yemen and that these were his mamelukes. Moreover, she told her that the prince's father had levied his troops and was come with his army in quest of him and that he had pitched his camp in the Green Meadow and despatched these mamelukes to make enquiry of their lord. So Mariyeh abode looking upon them and upon their beauty and grace and the goodness of their apparel, till they had eaten their fill of food and the tables were removed; whereupon the king recounted to them the story of El Abbas and they took leave of him and went away.. Yea, he thou lov'st shall be hard-hearted, recking not Of fortune's turns or fate's caprices, in his pride.. For whoso doth rejoice in meeting him shall have Largesse and gifts galore at his dismounting gain.. s. The House with the Belvedere dccccxcv. Son, The History of King Azadbekht and his, i. 61.. The earth is my birth-place, indeed; but my place Of abidance is still in the cheeks of the fair.. c. The Third Old Man's Story ii.. Forbear thy verse-making, O thou that harbourest in the camp, Lest to the gleemen thou become a name of wonderment.. How long shall I for justice sue to you, whilst, with desire For aid, ye war on me and still on slaying me are

bent! Therewithal Queen Es Shuhba rejoiced and all who were present rejoiced also and admired her speech and fell to kissing her; and when she had made an end of her song, Queen Kemeriyeh said to her, 'O my sister, ere thou go to thy palace, I would fain bring thee to look upon El Anca, daughter of Behram Gour, whom El Anca, daughter of the wind, carried off, and her beauty; for that there is not her match on the face of the earth.' And Queen Es Shuhba said, 'O Kemeriyeh, I [also] have a mind to see her.' Quoth Kemeriyeh, 'I saw her three years ago; but my sister Wekhimeh seeth her at all times, for that she is near unto her, and she saith that there is not in the world a fairer than she. Indeed, this Queen El Anca is become a byword for loveliness and proverbs are made upon her beauty and grace' And Wekhimeh said, 'By the mighty inscription [on the seal-ring of Solomon], there is not her like in the world!' Then said Queen Es Shuhba, 'If it needs must be and the affair is as ye say, I will take Tuhfeh and go with her [to El Anca], so she may see her.' ? ? ? ? ? ? ? ? ja. Story of David and Solomon dcccxcix. Sailor and Hindbad the Porter, Sindbad the, iii. 199.. ? ? ? ? ? "My soul be thy ransom," quoth I, "for thy grace! Indeed, to the oath that thou swor'st thou wast true." I went out one night to the house of one of my friends and when it was the middle of the night, I sallied forth alone [to go home]. When I came into the road, I espied a sort of thieves and they saw me, whereupon my spittle dried up; but I feigned myself drunken and staggered from side to side, crying out and saying, "I am drunken." And I went up to the walls right and left and made as if I saw not the thieves, who followed me till I reached my house and knocked at the door, when they went away.. 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: When the king heard this, he said, "I will not isolate myself from the folk and slay my vizier." And he bade him depart to his dwelling.. ? ? ? ? ? Where is a man's resource and what can he do? It is the Almighty's will; we most submit.. ? ? ? ? ? h. The Thief and the Woman dcccxcix. When the king heard this, wonderment gat hold of him and his admiration for the vizier redoubled; so he bade him go to his house and return to him [on the morrow], according to his wont. Accordingly, the vizier withdrew to his lodging, where he passed the night and the ensuing day.. 35. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun dxi. ? ? ? ? ? a. The Ox and the Ass. 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: Craft, Women's, ii. 287.. Old Woman, the Merchant and the King, The, i. 265.. Whenas mine eyes behold thee not, that day, iii. 47.. ? STORY OF KHELBES AND HIS WIFE AND THE LEARNED MAN.. ? ? ? ? ? ? ? ? ef. Story of the Barber's Sixth Brother clviii. ? ? ? ? ? Nay, at daybreak I drink of the wind-freshened wine And prostrate me (59) instead in the dawn-whitened air.. Sitt el Milah filled a cup and emptied it; after which she drank a second and a third. Then she filled the cup a fourth time and handed it to the old man, but he would not accept it from her. However, she conjured him, by her own head and that of the Commander of the Faithful, that he should take it from her, till he took the cup from her hand and kissed it and would have set it down; but she conjured him by her life to smell it. So he smelt it and she said to him, "How deemest thou?" "Its smell is sweet," replied he; and she conjured him, by the life of the Commander of the Faithful, to taste it. So he put it to his mouth and she rose to him and made him drink; whereupon, "O princess of the fair," said he, "this is none other than good." Quoth she, "So deem I. Hath not our Lord promised us wine in Paradise?" And he answered, "Yes. Quoth the Most High, 'And rivers of wine, a delight to the drinkers.' (36) And we will drink it in this world and the world to come." She laughed and emptying the cup, gave him to drink, and he said, "O princess of the fair, indeed thou art excusable in thy love for this." Then he took from her another and another, till he became drunken and his talk waxed great and his prate.. ? ? ? ? ? Drink ever, O lovers, I rede you, of wine And praise his desert who for yearning doth pine.. ? ? ? ? ? b. Bakoun's Story of the Hashish-Eater cxliii. When the Cadi heard this, his colour changed and he was troubled and waxed exceeding wroth and was rike to burst for excess of rage. Then said he to the merchant, "God forbid that this should be! How shall it be permitted that the daughter of the Cadi of the Muslims abide with a man of the dancers and vile of origin? By Allah, except thou divorce her forthright, I will bid beat thee and cast thee into prison till thou die! Had I foreknown that thou wast of them, I had not suffered thee to approach me, but had spat in thy face, for that thou art filthier (268) than a dog or a hog." Then he gave him a push and casting him down from his stead, commanded him to divorce; but he said, "Be clement to me, O Effendi, for that God is clement, and hasten not. I will not divorce my wife, though thou give me the kingdom of Irak." ? ? ? ? ? Tirewomen to the bride, who whiskers, ay, and beard Upon her face produce, they never would assign. (194). "There was once a man, a merchant, who was fortunate in trade, and at one time his [every] dirhem profited [him] fifty. Presently, his luck turned against him and he knew it not; so he said in himself, 'I have wealth galore, yet do I weary myself and go round about from country to country; I were better abide in my own country and rest myself in my house from this travail and affliction and sell and buy at home.' Then he made two parts of his money, with one whereof he bought wheat in summer, saying, 'When the winter cometh, I will sell it at a great profit.' But, when the winter came, wheat became at half the price for which he had bought it, whereat he was sore concerned and left it till the next year. However, next year, the price fell yet lower and one of his friends said to him, 'Thou hast no luck in this wheat; so do thou sell it at whatsoever price.' Quoth the merchant, 'This long while have I profited and it is allowable that I lose this time. God is all-knowing! If it abide [with me] half a score years, I will not sell it save at a profit.' ? ? ? ? ? Nor, like others a little ere morning appear who bawl, "Come to safety!" (58) I stand up to prayer.. III Effects of Precipitation, Of the, i. 98.. Appointed Term, Of the, i. 147.. They knew him forthright and rising to him, kissed his hands and rejoiced in him and said to him, 'O our lord, in good sooth, thou art a king and the son of a king, and we desire thee nought but good and beseech [God to grant] thee continuance. Consider how God hath rescued thee from this thy wicked uncle, who sent thee to a place whence none came ever off alive, purposing not in this but thy destruction; and indeed thou

fellest into [peril of] death and God delivered thee therefrom. So how wilt thou return and cast thyself again into thine enemy's hand? By Allah, save thyself and return not to him again. Belike thou shall abide upon the face of the earth till it please God the Most High [to vouchsafe thee relief]; but, if thou fall again into his hand, he will not suffer thee live a single hour.'? ? ? ? My royal couch have I forsworn, sequestering myself From all, and have mine eyes forbid the taste of sleep's delight..? ? ? ? u. Prince Behram of Persia and the Princess Ed Detma dxcvii. Then they left him and dispersed and one of the sons fell to spying upon his father, so that he saw him hide the treasure without the city. When he had made an end of burying it, he returned to his house; and when the morning morrowed, his son repaired to the place where he had seen his father bury the treasure and dug and took it and went his way. When the [hour of the] old man's admission [to the mercy of God] drew nigh, he called his sons to him and acquainted them with the place where he had hidden his riches. As soon as he was dead, they went and dug up the treasure and found wealth galore, for that the money, which the first son had taken by stealth, was on the surface and he knew not that under it was other money. So they took it and divided it and the first son took his share with the rest and laid it to that which he had taken aforetime, behind [the backs of] his father and his brethren. Then he took to wife the daughter of his father's brother and was vouchsafed by her a male child, who was the goodliest of the folk of his time..? ? ? ? Raiment of silk and sendal, too, he brought to us for gift, And me in marriage sought therewith; yet, all his pains despite,.91. The Loves of Abou Isa and Curret el Ain dclxxviii.81. Mohammed el Amin and Jaafer ben el Hadi cccxcii. King, The Old Woman, the Merchant and the, i. 265..76. The Khalif El Hakim and the Merchant cclxxxix. When the morning morrowed, the people went seeking for him, but found him not; and when the king knew this, he was perplexed concerning his affair and abode unknowing what he should do. Then he sought for a vizier to fill his room, and the king's brother said, 'I have a vizier, a sufficient man.' 'Bring him to me,' said the king. So he brought him a man, whom he set at the head of affairs; but he seized upon the kingdom and clapped the king in irons and made his brother king in his stead. The new king gave himself up to all manner of wickedness, whereat the folk murmured and his vizier said to him, 'I fear lest the Indians take the old king and restore him to the kingship and we both perish; wherefore, if we take him and cast him into the sea, we shall be at rest from him; and we will publish among the folk that he is dead.' And they agreed upon this. So they took him up and carrying him out to sea, cast him in.. Meanwhile, the Sheikh Aboultaawif Iblis and his son Es Shisban set out, as we have said, with their troops, who were of the doughtiest of the Jinn and the most accomplished of them in valour and horsemanship, [and fared on till they drew near the Crescent Mountain], When the news of their approach reached Meimoun, he cried out with a great cry to the troops, who were twenty thousand horse, [and bade them make ready for departure]. Then he went in to Tuhfeh and kissing her, said to her, 'Know that thou art presently my life of the world, and indeed the Jinn are gathered together to wage war on me on thine account. If I am vouchsafed the victory over them and am preserved alive, I will set all the kings of the Jinn under thy feet and thou shall become queen of the world.' But she shook her head and wept; and he said, 'Weep not, for, by the virtue of the mighty inscription engraven on the seal-ring of Solomon, thou shall never again see the land of men! Can any one part with his life? So give ear unto that which I say; else will I kill thee.' And she was silent.. It befell, one day of the days, that King Bihkerd embarked in a ship and put out to sea, so he might fish; but the wind blew on them and the ship foundered. The king won ashore on a plank, unknown of any, and came forth, naked, on one of the coasts; and it chanced that he landed in the country whereof the father of the youth aforesaid, [his sometime servant], was king. So he came in the night to the gate of the latter's city and [finding it shut], took up his lodging [for the night] in a burying-place there.. Seventh Officer's Story, The, ii. 150..? ? ? ? ? e. The Rich Man and his Wasteful Son dcccxciii. Presently, the sharper came to the ruin, rejoicing in that which he deemed he should get, and dug in the place, but found nothing and knew that the idiot had tricked him. So he buffeted his face, for chagrin, and fell to following the other whithersoever he went, so he might get what was with him, but availed not unto this, for that the idiot knew what was in his mind and was certified that he spied upon him, [with intent to rob him]; so he kept watch over himself. Now, if the sharper had considered [the consequences of] haste and that which is begotten of loss therefrom, he had not done thus. Nor," continued the vizier, "is this story, O king of the age, rarer or more extraordinary or more diverting than the story of Khelbes and his wife and the learned man and that which befell between them." Queen Shuaaeh was moved to exceeding delight and emptying her cup, gave Tuhfeh an hundred thousand dinars. Then arose Iblis (may God curse him!) and said, 'Verily, the dawn gleameth.' Whereupon the folk arose and disappeared, all of them, and there abode not one of them save Tuhfeh, who went forth to the garden and entering the bath, made her ablutions and prayed that which had escaped her of prayers. Then she sat down and when the sun rose, behold, there came up to her near an hundred thousand green birds; the branches of the trees were filled with their multitudes and they warbled in various voices, whilst Tuhfeh marvelled at their fashion. Presently, up came eunuchs, bearing a throne of gold, set with pearls and jewels and jacinths white and red and having four steps of gold, together with many carpets of silk and brocade and Egyptian cloth of silk welted with gold. These latter they spread amiddleward the garden and setting up the throne thereon, perfumed the place with virgin musk and aloes and ambergris..149. El Melik en Nasir and his Vizier dxcvii.? ? ? ? I'm the crown of every sweet and fragrant weed; When the loved one calls, I keep the tryst agreed.. When it was the fourth day, the fourth vizier, whose name was Zoushad, made his appearance and prostrating himself to the king, said to him, "O king, suffer not the talk of yonder youth to delude thee, for that he is not a truth-teller. So long as he abideth on life, the folk will not give over talking nor will thy heart cease to be occupied with him." "By Allah," cried the king, "thou sayst sooth and I will cause fetch him this day and slay him before me." Then he commanded to bring the youth; so they brought him in shackles and he said to him, "Out on thee! Thinkest thou to appease my heart with thy prate, whereby the days are spent in talk? I mean to slay thee this day and be quit of thee." "O king," answered

the youth, "it is in thy power to slay me whensoever thou wilt, but haste is of the fashion of the base and patience of that of the noble. If thou put me to death, thou wilt repent, and if thou desire to bring me back to life, thou wilt not be able thereunto. Indeed, whoso acteth hastily in an affair, there befalleth him what befell Bihzad, son of the king." Quoth the king, "And what is his story?" "O king," replied the young treasurer, "The vizier obeyed the king's commandment and going out from before him, [returned to his own house. When it was night, he took his elder daughter and carried her up to the king; and when she came into his presence,] she wept; whereupon quoth he to her, 'What causeth thee weep? Indeed, it was thou who willedst this.' And she answered, saying, 'I weep not but for longing after my little sister; for that, since we grew up, I and she, I have never been parted from her till this day; so, if it please the king to send for her, that I may look on her and take my fill of her till the morning, this were bounty and kindness of the king.'? ? ? ? ? O morn, our loves that sunder'st, a sweet and easeful life Thou dost for me prohibit, with thy regard austere..King Azadbekht and his Son, History of, i. 61..? ? ? ? ? h. Ilan Shah and Abou Temam cccclxvi.? ? ? ? ? And deemedst me a waif, a homeless good-for-nought, A slave-begotten brat, a wanton, witless wight..On this wise we abode a whole year, at the end of which time she was absent (185) from me a month's space, wherefore fire raged in my heart on her account. When it was the next month, behold, a little eunuch presented himself to me and said, "I am a messenger to thee from such an one," [naming my mistress], "who giveth thee to know that the Commander of the Faithful hath sentenced her to be drowned, her and those who are with her, six-and-twenty slave-girls, on such a day at Deir et Tin, (186) for that they have confessed against one another of lewdness, and she biddeth thee look how thou mayst do with her and how thou mayst contrive to deliver her, even if thou gather together all her money and spend it upon her, for that this is the time of manhood." (187) Quoth I, "I know not this woman; belike it is other than I [to whom this message is addressed]; so beware, O eunuch, lest thou cast me into stress." Quoth he, "Behold, I have told thee [that which I had to say,] and went away, leaving me in concern [on her account]..As time went on, the boy, the son of the king, grew up and fell to stopping the way (99) with the thieves, and they used to carry him with them, whenas they went a-thieving. They sallied forth one day upon a caravan in the land of Seistan, and there were in that caravan strong and valiant men and with them merchandise galore. Now they had heard that in that land were thieves; so they gathered themselves together and made ready their arms and sent out spies, who returned and gave them news of the thieves. Accordingly, they prepared for battle, and when the robbers drew near the caravan, they fell in upon them and they fought a sore battle. At last the folk of the caravan overmastered the thieves, by dint of numbers, and slew some of them, whilst the others fled. Moreover they took the boy, the son of King Azadbekht, and seeing him as he were the moon, possessed of beauty and grace, brightfaced and comely of fashion, questioned him, saying, "Who is thy father, and how camest thou with these thieves?" And he answered, saying, "I am the son of the captain of the thieves." So they took him and carried him to the capital of his father King Azadbekht.? ? ? ? ? ? ? ? ? ? How many an one, with loss of wealth, hath turned mine enemy!.155. Hassan of Bassora and the King's Daughter of the Jinn dclxxviii.Her verses pleased the kings of the Jinn and they said, 'By Allah, thou sayst sooth!' Then she rose to her feet, with the lute in her hand, and played and sang, whilst the Jinn and the Sheikh Aboutawaif danced. Then the latter came up to her and gave her a carbuncle he had taken from the hidden treasure of Japhet, son of Noah (on whom be peace), and which was worth the kingdom of the world; its light was as the light of the sun and he said to her, 'Take this and glorify thyself withal over (233) the people of the world.' She kissed his hand and rejoiced in the jewel and said, 'By Allah, this beseemeth none but the Commander of the Faithful'.?STORY OF THE OLD SHARPER..Quoth Shefikeh, "My mistress hath occasion for thee; so come thou with me and I will engage to restore thee to thy dwelling in weal and safety." But the nurse answered, saying, "Indeed, her palace is become forbidden (103) to me and never again will I enter therein, for that God (extolled be His perfection and exalted be He!) of His favour and bounty hath rendered me independent of her." So Shefikeh returned to her mistress and acquainted her with the nurse's words and that wherein she was of affluence; whereupon Mariyeh confessed the unseemliness of her dealing with her and repented, whenas repentance profited her not; and she abode in that her case days and nights, whilst the fire of longing flamed in her heart..When it was the Nine hundred and thirtieth Night, Shehrzad said, "O king, there is present in my thought a story which treateth of women's craft and wherein is a warning to whoso will be warned and an admonishment to whoso will be admonished and whoso hath discernment; but I fear lest the hearing of this lessen me with the king and lower my rank in his esteem; yet I hope that this will not be, for that it is a rare story. Women are indeed corruptresses; their craft and their cunning may not be set out nor their wiles known. Men enjoy their company and are not careful to uphold them [in the right way], neither do they watch over them with all vigilance, but enjoy their company and take that which is agreeable and pay no heed to that which is other than this. Indeed, they are like unto the crooked rib, which if thou go about to straighten, thou distortest it, and which if thou persist in seeking to redress, thou breakest it; wherefore it behoveth the man of understanding to be silent concerning them."? ? ? ? ? Whenas En Nebhan strove to win my grace, himself to me With camel- loads he did commend of musk and camphor white,? ? ? ? ? I'll lay Upon their threshold's dust my cheeks and to my soul,There was once, of old days and in bygone ages and times, a king of the kings of the time, by name Shah Bekht, who had troops and servants and guards galore and a vizier called Er Rehwan, who was wise, understanding, a man of good counsel and a cheerful acceptor of the commandments of God the Most High, to whom belong might and majesty. The king committed to him the affairs of his kingdom and his subjects and said according to his word, and on this wise he abode a long space of time..? ? ? ? ? The herald of good news my hearing shall delight,When the old man heard her words and that wherewith she menaced him, he arose and went out, perplexed and knowing not what he should do, and there met him a Jew, who was his neighbour, and said to him, "O Sheikh, how cometh it that I see thee strait of breast? Moreover, I hear in thy house a noise of talk, such as I

use not to hear with thee." Quoth the Muezzin, "Yonder is a damsel who avoucheth that she is of the slave-girls of the Commander of the Faithful Haroun er Reshid; and she hath eaten food and now would fain drink wine in my house, but I forbade her. However she avoucheth that except she drink thereof, she will perish, and indeed I am bewildered concerning my affair." "Know, O my neighbour," answered the Jew, "that the slave-girls of the Commander of the Faithful are used to drink wine, and whenas they eat and drink not, they perish; and I fear lest some mishap betide her, in which case thou wouldst not be safe from the Khalifs wrath." "What is to be done?" asked the Sheikh; and the Jew replied, "I have old wine that will suit her." Quoth the old man, "[I conjure thee] by the right of neighbourship, deliver me from this calamity and let me have that which is with thee!" "In the name of God," answered the Jew and going to his house, brought out a flagon of wine, with which the Sheikh returned to Sitt el Milah. This pleased her and she said to him, "Whence hadst thou this?" "I got it from my neighbour the Jew," answered he. "I set out to him my case with thee and he gave me this." Then the girl went away, running, after her mistress, whereupon I left the shop and set out after them, so I might see her abiding-place. I followed after them all the way, till she disappeared from mine eyes, when I returned to my place, with a heart on fire. Some days after, she came to me again and bought stuffs of me. I refused to take the price and she said, "We have no need of thy goods." Quoth I, "O my lady, accept them from me as a gift;" but she said, "[Wait] till I try thee and make proof of thee." Then she brought out of her pocket a purse and gave me therefrom a thousand dinars, saying, "Trade with this till I return to thee." So I took the purse and she went away [and returned not to me] till six months had passed by. Meanwhile, I traded with the money and sold and bought and made other thousand dinars profit [on it]. As I was passing one day in the market, I found that a thief had broken into the shop of a money-changer and taken thence a casket, with which he had made off to the burial-grounds. So I followed him thither [and came up to him, as] he opened the casket and fell a-looking into it; whereupon I accosted him, saying, "Peace be on thee!" And he was startled at me. Then I left him and went away from him..8. Ghanim ben Eyoub the Slave of Love xxxix. The Twentieth Night of the Month..With this the Khalif waxed wroth, and the Hashimi vein (36) started out from between his eyes and he cried out to Mesroul and said to him, "Go forth and see which of them is dead." So Mesroul went out, running, and the Khalif said to Zubeideh, "Wilt thou lay me a wager?" "Yes," answered she; "I will wager, and I say that Aboulhusn is dead." "And I," rejoined the Khalif, "wager and say that none is dead save Nuzhet el Fuad; and the stake shall be the Garden of Pleasance against thy palace and the Pavilion of Pictures." So they [agreed upon this and] abode awaiting Mesroul, till such time as he should return with news..The learned man bethought him awhile of this, then made for Khelbes's house, which adjoined his own, still holding the latter; and when they entered, they found the young man lying on the bed with Khelbes's wife; whereupon quoth he to him, 'O accursed one, the calamity is with thee and in thine own house!' So Khelbes put away his wife and went forth, fleeing, and returned not to his own land. This, then," continued the vizier, "is the consequence of lewdness, for whoso purposeth in himself craft and perfidy, they get possession of him, and had Khelbes conceived of himself that (266) which he conceived of the folk of dishonour and calamity, there had betided him nothing of this. Nor is this story, rare and extraordinary though it be, more extraordinary or rarer than that of the pious woman whose husband's brother accused her of lewdness..".Then said she to him, "O my son, was there any one with thee yesternight?" And he bethought himself and said, "Yes; one lay the night with me and I acquainted him with my case and told him my story. Doubtless, he was from the Devil, and I, O my mother, even as thou sayst truly, am Aboulhusn el Khelia." "O my son," rejoined she, "rejoice in tidings of all good, for yesterday's record is that there came the Vivier Jaafer the Barmecide [and his company] and beat the sheikhs of the mosque and the Imam, each four hundred lashes; after which they paraded them about the city, making proclamation before them and saying, 'This is the reward and the least of the reward of whoso lacketh of goodwill to his neighbours and troubleth on them their lives!' and banished them from Baghdad. Moreover, the Khalif sent me a hundred dinars and sent to salute me." Whereupon Aboulhusn cried out and said to her, "O old woman of ill-omen, wilt thou contradict me and tell me that I am not the Commander of the Faithful? It was I who commanded Jaafer the Barmecide to beat the sheikhs and parade them about the city and make proclamation before them and who sent thee the hundred dinars and sent to salute thee, and I, O beldam of ill-luck, am in very deed the Commander of the Faithful, and thou art a liar, who would make me out a dotard".? ? ? ? ? To lovers, "What see ye?" he saith, and to hearts of stone, "What love ye," quoth he, "[if to love me ye disdain?"].Merchant of Cairo and the Favourite of the Khalif El Maraoun El Hakim bi Amrillah, The, iii. 171..As they abode thus on the fourth day, behold, a company of folk giving their beasts the rein and crying aloud and saying, "Quick! Quick! Haste to our rescue, O King!" Therewithal the king's chamberlains and officers accosted them and said to them, "What is behind you and what hath befallen you?" Quoth they, "Bring us before the king." [So they carried them to Ins ben Cais;] and when they saw him, they said to him, "O king, except thou succour us, we are dead men; for that we are a folk of the Benou Sheiban, (67) who have taken up our abode in the parts of Bassora, and Hudheifeh the Arab (68) hath come down on us with his horses and his men and hath slain our horsemen and carried off our women and children; nor was one saved of the tribe but he who fled; wherefore we crave help [first] by God the Most High, then by thy life..".[So he fared on towards them] and when he drew near unto them, he knew them and they knew him; whereupon they lighted down from their horses and saluting him, gave him joy of his safety and the folk flocked to him. When he came to his father, they embraced and greeted each other a long time, whilst neither of them availed unto speech, for the greatness of that which betided them of joy in reunion. Then El Abbas bade the folk mount; so they mounted and his mamelukes surrounded him and they entered Baghdad on the most magnificent wise and in the highest worship and glory..? ? ? ? ? They have forbid their image to visit me in sleep; So even my nightly phantom forsaketh me, heigho!" "If it must be and no help, admit Jerir." So Adi went forth and admitted Jerir, who entered, saying:.Thy loss is the fairest of all my heart's woes, iii.

43..Now there was before us a high mountain, (200) rising [abruptly] from the sea, and the ship fell off into an eddy, (201) which bore it on till presently it struck upon the skirt (202) of the mountain and broke in sunder; whereupon the captain came down [from the mast], weeping, and said, 'God's will be done! Take leave of one another and look yourselves out graves from to-day, for we have fallen into a predicament (203) from which there is no escape, and never yet hath any been cast away here and come off alive.' So all the folk fell a-weeping and gave themselves up for lost, despairing of deliverance; friend took leave of friend and sore was the mourning and lamentation; for that hope was cut off and they were left without guide or pilot. (204) Then all who were in the ship landed on the skirt of the mountain and found themselves on a long island, whose shores were strewn with [wrecks], beyond count or reckoning, [of] ships that had been cast away [there] and whose crews had perished; and there also were dry bones and dead bodies, heaped upon one another, and goods without number and riches past count So we abode confounded, drunken, amazed, humbling ourselves [in supplication to God] and repenting us [of having exposed ourselves to the perils of travel]; but repentance availed not in that place..Reshid (Er) and the Barmecides, i. 189..The prefect released the man and gave him back all that the thieves had taken from him; and he laid hands on the woman and the rest and took forth of the house treasures galore. Amongst the rest, they found the money-bag of the Turcoman sheep-merchant. The thieves they nailed up incontinent against the wall of the house, whilst, as for the woman, they wrapped her in one of her veils and nailing her [to a board, set her] upon a camel and went round about the town with her. Thus God razed their dwelling-places and did away from me that which I feared. All this befell, whilst I looked on, and I saw not my friend who had saved me from them the first time, whereat I marvelled to the uttermost of marvel. However, some days afterward, he came up to me, and indeed he had renounced (130) [the world] and donned a fakir's habit; and he saluted me and went away..? ? ? ? Of spies, "How long, O scoffer, wilt mock at my despair, As 'twere God had created nought else whereat to jeer?".Then he thrust his feet into boots and girt him with a sword and a girdle and bound about his middle a quiver and a bow and arrows. Moreover, he put money in his pocket and thrust into his sleeve letters-patent addressed to the governor of Ispahan, bidding him assign to Rustem Khemartekeni a monthly allowance of a hundred dirhems and ten pounds of bread and five pounds of meat and enrol him among the Turks under his commandment. Then he took him up and carrying him forth, left him in one of the mosques..40. Jaafer ben Yehya and Abdulmelik ben Salih dlxx.(continued)..? ? ? ? My kinsmen and my friends for thee I did forsake And left them weeping tears that poured as 'twere a tide..? ? ? ? But the Merciful yet may incline thee to me And unite us again, in despite of our foes!.89. Firous and his Wife dclxxv.Officer's Story, The Fourteenth, ii. 183..When El Aziz had sat awhile, he summoned the mamelukes of his son El Abbas, and they were five-and-twenty in number, besides half a score slave-girls, as they were moons, five of whom the king had brought with him and other five he had left with the prince's mother. When the mamelukes came before him, he cast over each of them a mantle of green brocade and bade them mount like horses of one and the same fashion and enter Baghdad and enquire concerning their lord El Abbas. So they entered the city and passed through the [streets and] markets, and there abode in Baghdad nor old man nor boy but came forth to gaze on them and divert himself with the sight of their beauty and grace and the goodness of their aspect and of their clothes and horses, for that they were even as moons. They gave not over going till they came to the royal palace, where they halted, and the king looked at them and seeing their beauty and the goodness of their apparel and the brightness of their faces, said, "Would I knew of which of the tribes these are!" And he bade the eunuch bring him news of them..? ? ? ? Accuse me falsely, cruelly entreat me; still ye are My heart's beloved, at whose hands no rigour I resent..? ? ? ? "Breaker of hearts," quoth she, "I call it, for therewith I've broken many a heart among the amorous race.".When Jaafer saw him, his reason was like to depart for shame and he knew that the chamberlain had been deceived by the likeness of the name; and Abdulmelik also perceived how the case stood and confusion was manifest to him in Jaafer's face. So he put on a cheerful favour and said, "No harm be upon you! (149) Bring us of these dyed clothes." So they brought him a dyed gown (150) and he put it on and sat discoursing cheerily with Jaafer and jesting with him. Then said he, "Give us to drink of your wine." So they poured him out a pint and he said, "Be ye indulgent with us, for we have no wont of this." Then he chatted and jested with them till Jaafer's breast dilated and his constraint ceased from him and his shamefastness, and he rejoiced in this with an exceeding joy and said to Abdulmelik, "What is thine errand?" Quoth the other, "I come (may God amend thee!) on three occasions, whereof I would have thee bespeak the Khalif; to wit, firstly, I have on me a debt to the amount of a thousand thousand dirhems, (151) which I would have discharged; secondly, I desire for my son the office of governor of a province, whereby his rank may be raised; and thirdly, I would fain have thee marry him to a daughter of the Khalif, for that she is his cousin and he is a match for her." And Jaafer said, "God accomplished! unto thee these three occasions. As for the money, it shall presently be carried to thy house; as for the government, I make thy son viceroy of Egypt; and as for the marriage, I give him to wife such an one, the daughter of our Lord the Commander of the Faithful, at a dowry of such and such a sum. So depart in the assurance of God the Most High.".Then she folded the letter and giving it to her slave-girl, bade her carry it to El Abbas and bring back his answer thereto. Accordingly, Shefikeh took the letter and carried it to the prince, after the doorkeeper had sought leave of him to admit her. When she came in to him, she found with him five damsels, as they were moons, clad in [rich] apparel and ornaments; and when he saw her, he said to her, "What is thine occasion, O handmaid of good?" So she put out her hand to him with the letter, after she had kissed it, and he bade one of his slave-girls receive it from her. Then he took it from the girl and breaking it open, read it and apprehended its purport; whereupon "We are God's and to Him we return!" exclaimed he and calling for ink- horn and paper, wrote the following verses:.116. Iskender Dhoulkernein and a certain Tribe of Poor Folk cccclxiv.47. El Melik en Nasir and the three Masters of Police cccxliii.King Ibrahim and his Son, Story of, i. 138..Draper's Wife, The Old Woman

and the, ii. 55..?Story of the Prisoner and How God Gave Him Relief..?Story of King Bihkerd..Tuhfeh arose and kissed the earth and the queen thanked her for this and bade her sit. So she sat down and the queen called for food; whereupon they brought a table of gold, inlaid with pearls and jacinths and jewels and spread with various kinds of birds and meats of divers hues, and the queen said, 'O Tuhfeh, in the name of God, let us eat bread and salt together, thou and I.' So Tuhfeh came forward and ate of those meats and tasted somewhat the like whereof she had never eaten, no, nor aught more delicious than it, what while the slave-girls stood compassing about the table and she sat conversing and laughing with the queen. Then said the latter, 'O my sister, a slave-girl told me of thee that thou saidst, "How loathly is yonder genie Meimoun! There is no eating [in his presence]."' (227) 'By Allah, O my lady,' answered Tuhfeh, 'I cannot brook the sight of him, (228) and indeed I am fearful of him.' When the queen heard this, she laughed, till she fell backward, and said, 'O my sister, by the virtue of the inscription upon the seal-ring of Solomon, prophet of God, I am queen over all the Jinn, and none dare so much as look on thee a glance of the eye.' And Tuhfeh kissed her hand. Then the tables were removed and they sat talking..? ? ? ? ? I'm the keeper of the promise and the troth, And my gathering is eath, without impede..? ? ? ? ? Fast flowed my tears; despair gat hold upon my soul And needs mine eyelids must the sweet of sleep forbear..148. The Lovers of Medina dxcxvi.10. The Enchanted Horse ccxlir.When Abou Temam returned with [news of] the accomplishment of his errand and brought the presents and the letter, King Ilan Shah rejoiced in this and redoubled in showing him honour and made much of him. Some days thereafterward, the king of Turkestan sent his daughter and she went in to King Ilan Shah, who rejoiced in her with an exceeding joy and Abou Temam's worth was exalted in his sight. When the viziers saw this, they redoubled in envy and despite and said, 'An we contrive us not a device to rid us of this man, we shall perish of rage.' So they bethought them [and agreed upon] a device they should practise..? ? ? ? ? a. The Hawk and the Partridge cxlix.When the king heard these tidings of Aamir, he sent for him and let bring him before him; and when he entered his presence, he kissed the earth and saluted and showed forth his breeding and greeted him with the goodliest of compliments. The king bade him raise his head and questioned him of his lord El Abbas; whereupon he acquainted him with his tidings and told him that which had betided him with King Zuheir and of the army that was become at his commandment and of the spoil that he had gotten. Moreover, he gave him to know that El Abbas was coming on the morrow, and with him more than fifty thousand cavaliers, obedient to his commandment. When the king heard his speech, he bade decorate Baghdad and commanded [the inhabitants] to equip themselves with the richest of their apparel, in honour of the coming of El Abbas. Moreover, he sent to give King El Aziz the glad tidings of his son's return and acquainted him with that which he had heard from the prince's servant..? ? ? ? ? All for a wild deer's love, whose looks have snared me And on whose brows the morning glitters bright.Quoth Selma to Selim, 'Hasten not to slay him, but ponder the matter and consider the issue to which it may lead; for whoso considereth not the issues [of his actions], fortune is no friend to him.' Then they arose on the morrow and occupied themselves with devising how they should turn away their mother from that man, and she forebode mischief from them, by reason of that which she saw in their eyes of alteration, for that she was keen of wit and crafty. So she took precaution for herself against her children and Selma said to Selim, 'Thou seest that whereinto we have fallen through this woman, and indeed she hath gotten wind of our purpose and knoweth that we have discovered her secret. So, doubtless, she will plot against us the like of that which we plot for her; for indeed up to now she had concealed her affair, and now she will forge lies against us; wherefore, methinks, there is a thing [fore-]written to us, whereof God (extolled be His perfection and exalted be He!) knew in His foreknowledge and wherein He executeth His ordinances.' 'What is that?' asked he, and she said, 'It is that we arise, I and thou, and go forth this night from this land and seek us a land wherein we may live and witness nought of the doings of yonder traitress; for whoso is absent from the eye is absent from the heart, and quoth one of the poets in the following verse:..? ? ? ? ? For the uses of food I was fashioned and made; The hands of the noble me wrought and inlaid..When his father saw the strength of his determination to travel, he fell in with his wishes and equipped him with five thousand dinars in cash and the like in merchandise and sent with him two serving-men. So the youth set out, trusting in the blessing of God the Most High, and his father went out with him, to take leave of him, and returned [to Damascus]. As for Nouredin Ali, he gave not over travelling days and nights till he entered the city of Baghdad and laying up his loads in the caravanserai, made for the bath, where he did away that which was upon him of the dirt of the road and putting off his travelling clothes, donned a costly suit of Yemen stuff, worth an hundred dinars. Then he put in his sleeve (6) a thousand mithcals (7) of gold and sallied forth a-walking and swaying gracefully as he went. His gait confounded all those who beheld him, as he shamed the branches with his shape and belittled the rose with the redness of his cheeks and his black eyes of Babylonian witchcraft; indeed, thou wouldst deem that whoso looked on him would surely be preserved from calamity; [for he was] even as saith of him one of his describers in the following verses:.Whenas the soul desireth one other than its peer, ii 207..'A great theft had been committed in the city and I was cited, (139) I and my fellows. Now it was a matter of considerable value and they (140) pressed hard upon us; but we obtained of them some days' grace and dispersed in quest of the stolen goods. As for me, I sallied forth with five men and went round about the city that day; and on the morrow we fared forth [into the suburbs]. When we came a parasang or two parasangs' distance from the city, we were athirst; and presently we came to a garden. So I went in and going up to the water-wheel, (141) entered it and drank and made the ablution and prayed. Presently up came the keeper of the garden and said to me, "Out on thee! Who brought thee into this water-wheel?" And he cuffed me and squeezed my ribs till I was like to die. Then he bound me with one of his bulls and made me turn in the water-wheel, flogging me the while with a cattle whip he had with him, till my heart was on fire; after which he loosed me and I went out, knowing not the way..When the townsfolk saw this, they repented of that which they had done and the affair was

grievous to them; so they sought pardon [of God] and said to her, 'By the virtue of Him whom thou servest, do thou seek pardon for us [of God!]' Quoth she, 'As for me, I may no longer abide with you and I am about to depart from you.' Then they humbled themselves in supplication to her and wept and said to her, 'We conjure thee, by the virtue of God the Most High, that thou take upon thyself the governance of the kingdom and of the subjects.' But she refused; whereupon they came up to her and wept and gave not over supplicating her, till she consented and abode in the kingship. Her first commandment was that they should bury the princess and build over her a dome (6) and she abode in that palace, worshipping God the Most High and ruling the people with justice, and God (extolled be His perfection and exalted be He!) vouchsafed her, by reason of the excellence of her piety and her patience and continence, the acceptance of her prayers, so that she sought not aught of Him to whom belong might and majesty, but He granted her prayer; and her report was noised abroad in all countries..Ali of Damascus and Sitt el Milah, Nouredin, iii.

3..Pious Woman accused of Lewdness, The, ii. 5..? ? ? ? ? Ye're gone and desolated by your absence is the world: Requital, ay, or substitute to seek for you 'twere vain.

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