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cook set apart for him what he desired and calling a porter, laid it in his basket, and Selim paid the cook the price of his wares, after the fullest fashion..? ? ? ? To whom save thee shall I complain, of whom relief implore, Whose image came to visit me, what while in dreams I lay?.17. The Merchant of Oman ccciv.Abbaside, Jaafer ben Yehya and Abdulmelik ben Salih the, i. 183..25. The City of Brass cccclxxxvii.? ? ? ? I supplicate Him, who parted us and doomed Our separation, that we may meet again..Lackpenny and the Cook, The, i. 9..? ? ? ? Were my affliction thine, love's anguish hadst thou dread And in the flaming hell of long estrangement sighed..? ? ? ? v. The Stolen Purse dccccxix.When the Khalif heard this, her speech pleased him and he strained her to his bosom. Then he went forth from her and locked the door upon her, as before; whereupon she took the book and sat looking in it awhile. Presently, she laid it down and taking the lute, tightened its strings. Then she smote thereon, after a wondrous fashion, such as would have moved inanimate things [to delight], and fell to singing marvellous melodies and chanting the following verses:..? ? ? ? b. The Controller's Story cxix.? ? ? ? i. The Spider and the Wind dccccviii.138. Hind Daughter of En Numan and El Hejjaj dclxxxi.? ? ? ? Had we thy coming known, we would for sacrifice Have poured thee out heart's blood or blackness of the eyes;O son of Simeon, give no ear to other than my say, iii. 36..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:..? ? ? ? Suppose for distraction he seek in the Spring and its blooms one day, The face of his loved one holds the only Spring for his eye..When the youth had made an end of his speech, the king said, "Carry him back to the prison;" and when they had done this, he turned to the viziers and said to them, "Yonder youth looseth his tongue upon you, but I know your affectionate solicitude for the welfare of my empire and your loyal counsel to me; so be of good heart, for all that ye counsel me I will do." When they heard these words, they rejoiced and each of them said his say Then said the king, "I have not deferred his slaughter but to the intent that the talk might be prolonged and that words might abound, and I desire [now] that ye sit up for him a gibbet without the town and make proclamation among the folk that they assemble and take him and carry him in procession to the gibbet, with the crier crying before him and saying, 'This is the recompense of him whom the king delighted to favour and who hath betrayed him!'" The viziers rejoiced, when they heard this, and slept not that night, of their joy; and they made proclamation in the city and set up the gibbet..Awaken, O ye sleepers all, and profit, whilst it's here, ii. 234..35. The Lover who feigned himself a Thief to save his Mistress's Honour ccxcvii.30. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun cclxxix.Journeyman and the Girl, The, ii. 17..Meanwhile, the governor returned to the youth, who questioned him of his absence, and he told him that he had been in the city of the king who had taken the damsel. When the youth heard this, he misdoubted of the governor and never again trusted him in aught, but was still on his guard against him. Then the governor made great store of sweetmeats and put in them deadly poison and presented them to the youth. When the latter saw the sweetmeats, he said in himself, 'This is an extraordinary thing of the governor! Needs must there be mischief in this sweetmeat, and I will make proof of it upon himself.' So he made ready victual and set on the sweetmeat amongst it and bade the governor to his house and set food before him. He ate and amongst the rest, they brought him the poisoned sweetmeat; so he ate thereof and died forthright; whereby the youth knew that this was a plot against himself and said, 'He who seeketh his fortune of his own [unaided] might (190) attaineth it not.' Nor (continued the vizier) is this, O king of the age, more extraordinary than the story of the druggist and his wife and the singer."Officer's Story, The Sixteenth, ii. 193..THE DISCIPLE'S STORY..Then she went away, and when the girl's master came, she sought his leave to go with the old woman and he granted her leave. So the beldam took her and carried her to the king's door. The damsel entered with her, unknowing whither she went, and beheld a goodly house and chambers adorned [with gold and colours] that were no idol's chambers. Then came the king and seeing her beauty and grace, went up to her, to kiss her; whereupon she fell down in a fit and strove with her hands and feet. When he saw this, he was solicitous for her and held aloof from her and left her; but the thing was grievous to her and she refused meat and drink, and as often as the king drew near her, she fled from him in affright, wherefore he swore by Allah that he would not approach her, save with her consent, and fell to guerdoning her with trinkets and raiment, but she only redoubled in aversion to him..When it was the time of the evening meal, the king repaired to the sitting-chamber and summoning the vizier, sought of him the story he had promised him; and the vizier said, "They avouch, O king, that.Now it chanced that a camel-driver, belonging to Kisra the king, lost certain camels and the king threatened him, if he found them not, that he would slay him. So he set out and plunged into the deserts till he came to the place where the damsel was and seeing her standing praying, waited till she had made an end of her prayer, when he went up to her and saluted her, saying, 'Who art thou?' Quoth she, 'I am a handmaid of God.' 'What dost thou in this desolate place?' asked he, and she said, 'I serve God the Most High.' When he saw her beauty and grace, he said to her, 'Harkye! Do thou take me to husband and I will be tenderly solicitous over thee and use thee with exceeding compassion and I will further thee in obedience to God the Most High.' But she answered, saying, 'I have no need of marriage and I desire to abide here [alone] with my Lord and His service; but, if thou wouldst deal compassionately with me and further me in the obedience of God the Most High, carry me to a place where there is water and thou wilt have done me a kindness.'? ? ? ? a. Story of the Eunuch Sewab (228) cccxxiv.? ? ? ? O ye who have withered my heart and marred my hearing and my sight, Desire and transport for your sake wax on me night and day..? ? ? ? The herald of good news my hearing shall delight..When Sindbad the Sailor had made an end of his story, all who were present marvelled at that which had befallen him. Then he bade his treasurer give the porter an hundred mithcals of gold and dismissed him, charging him return on the morrow, with the rest of the folk, to hear the history of his seventh voyage. So the porter went away to his house, rejoicing; and on the morrow he presented himself with the rest of the guests, who sat down, as of their wont, and occupied themselves with eating and drinking and merry-making till the end of the day, when their host bade them hearken to the story of his seventh voyage. Quoth Sindbad the Sailor, 'Meinsoun drank off his cup and said to her, 'Well done, O perfect of attributes!' Then he signed to her and was absent awhile, after which he returned and with him a tray of jewels worth an hundred thousand dinars, [which he gave to Tuhfeh]. So Kemeriyeh arose and bade her slave-girl open the closet behind her, wherein she laid all that wealth. Then she delivered the key to Tuhfeh, saying, 'All that cometh to thee of riches, lay thou in this closet that is by thy side, and after the festival, it shall be carried to thy palace on the heads of the Jinn.' Tuhfeh kissed her hand, and another king, by name Munir, took the cup and filling it, said to

her, 'O fair one, sing to me over my cup upon the jasmine.' 'Hearkening and obedience,' answered she and improvised the following verses:..The subscribers to my "Book of the Thousand Nights and One Night" and the present "Tales from the Arabic" have now before them a complete English rendering (the first ever made) of all the tales contained in the four printed (Arabic) Texts of the original work and I have, therefore, thought it well to add to this, the last Volume of my Translation, full Tables of Contents of these latter, a comparison of which will show the exact composition of the different Editions and the particulars in which they differ from one another, together with the manner in which the various stories that make up the respective collections are distributed over the Nights. In each Table, the titles of the stories occurring only in the Edition of which it gives the contents are printed in Italics and each Tale is referred to the number of the Night on which it is begun..85. Jaafer the Barmecide and the Old Bedouin cccxcv. Then Mesrour carried her to the other end of the sitting-chamber and bound her eyes and making her sit, stood awaiting a second commandment; whereupon quoth the Lady Zubeideh, "O Commander of the Faithful, with thy permission, wilt thou not vouchsafe this damsel a share of thy clemency? Indeed, if thou slay her, it were injustice." Quoth he, "What is to be done with her?" And she said, "Forbear to slay her and send for her lord. If he be as she describeth him in grace and goodness, she is excused, and if he be not on this wise, then slay her, and this shall be thy justification against her." (22). The first who sought her in marriage was King Nebhan of Mosul, who came to her with a great company, bringing with him an hundred she-camels laden with musk and aloes-wood and ambergris and as many laden with camphor and jewels and other hundred laden with silver money and yet other hundred laden with raiment of silken and other stuffs and brocade, besides an hundred slave-girls and an hundred magnificent horses of swift and generous breeds, completely housed and accoutred, as they were brides; and all this he laid before her father, demanding her of him in marriage. Now King Ins ben Cais had bound himself by an oath that he would not marry his daughter but to him whom she should choose; so, when King Nebhan sought her in marriage, her father went in to her and consulted her concerning his affair. She consented not and he repeated to Nebhan that which she said, whereupon he departed from him. After this came King Behram, lord of the White Island, with riches more than the first; but she accepted not of him and he returned, disappointed; nor did the kings give over coming to her father, on her account, one after other, from the farthest of the lands and the climes, each glorying in more (54) than those who forewent him; but she paid no heed unto any of one them..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 thereafter, 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..Meanwhile, news came to his wife that her husband had taken service with King Such-an-one; so she arose and taking her two sons, (for she had given birth to twin boys in his absence,) set out for those parts. As fate would have it, they happened upon an island and her husband came thither that very night in the ship. [When the woman heard of the coming of the ship], she said to her children, 'This ship cometh from the country where your father is; so go ye to the sea-shore, that ye may enquire of him.' So they repaired to the sea-shore and [going up into the ship], fell to playing about it and occupied themselves with their play till the evening..End of vol. II..? ? ? ? Forbear thy verse-making, O thou that harbourest in the camp, Lest to the gleemen thou become a name of wonderment..? ? ? ? And high is my repute, for that I wounded aforetime My lord, (215) whom God made best of all the treaders of the clay..Now the woman was in a chest and two youths of the pages of the late king, who were now in the new king's service, were those who had been charged with the guardianship of the vessel and the goods. When the evening evened on them, the two youths fell a-talking and recounted that which had befallen them in their days of childhood and the manner of the going forth of their father and mother from their country and royal estate, whenas the wicked overcame their land, and [called to mind] how they had gone astray in the forest and how fate had made severance between them and their parents; brief, they recounted their story, from beginning to end. When the woman heard their talk, she knew that they were her very sons and cried out to them from the chest, saying, 'I am your mother such an one, and the token between you and me is thus and thus.' The young men knew the token and falling upon the chest, broke the lock and brought out their mother, who strained them to her breast, and they fell upon her and swooned away, all three..? ? ? ? The true believer is pinched for his daily bread, Whilst infidel rogues enjoy all benefit..? ? ? ? a. The Foolish Weaver clii. Quoth the merchant, 'Indeed, it is as the old man avoucheth and he is an excellent judge.' And the king said, 'Increase his allowance.' But the old man stood still and did not go away. So the king said to him, 'Why dost thou not go about thy business?' And he answered, 'My business is with the king.' 'Name what thou wouldst have,' said the king, and the other replied, 'I would have thee question me of the quintessences of men, even as thou hast questioned me of the quintessences of horses.' Quoth the king, 'We have no occasion to question thee of [this].' But the old man replied, 'I have occasion to acquaint thee.' 'Say what thou pleasest,' rejoined the king, and the old man said, 'Verily, the king is the son of a baker.' Quoth the king 'How knowest thou that?' And the other replied, 'Know, O king, that I have examined into degrees and dignities (210) and have learnt this..? ? ? ? When I recall the season of love-delight with them, The sweet of sleep forsakes me, my body wastes amain..? ? ? ? z. The King who lost Kingdom and Wife and Wealth and God restored them to him dccccix. ? OF THE USELESSNESS OF ENDEAVOUR AGAINST PERSISTENT ILL FORTUNE..? ? ? ? a. The First Old Man's Story i. When the appointed day arrived, En Numan sent for Sherik and said to him, "Verily the first part of this day is past." And Sherik answered, "The king hath no recourse against me till it be eventide." When it evened, there appeared one afar off and En Numan fell to looking upon him and on Sherik, and the latter said to him, "Thou hast no right over me till yonder fellow come, for belike he is my man." As he spoke, up came the Tai in haste and En Numan said "By Allah, never saw I [any] more generous than you two! I know not whether of you is the more generous, this one who became warrant for thee in [danger of] death or thou who returnest unto slaughter." Then said he to Sherik, "What prompted thee to become warrant for him, knowing that it was death?" And he said, "[I did this] lest it be said, 'Generosity hath departed from viziers.'" Then said En Numan to the Tai, "And thou, what prompted thee to return, knowing that therein was death and thine own destruction?" Quoth the Arab, "[I did this] lest it be said, 'Fidelity hath departed from the folk.'" And En Numan said, "By Allah, I will be the third of you, (173) lest it be said, 'Clemency hath departed from kings.'" So he pardoned him and bade abolish the day of ill-omen; whereupon the Arab recited the following verses:..Wasteful Son, The Rich Man and his, i. 252..33. Ali the Persian and the Kurd Sharper cccxiv. Khorassan, his Son and his Governor, Story of the Man of, i. 218..Now they had complained of them aforetime to the Sultan, and he said, 'If any of the Turks come to you, pelt them with

stones.' So, when they saw the fuller, they fell upon him with sticks and stones and pelted him; whereupon quoth he [in himself], 'Verily, I am a Turk and knew it not.' Then he took of the money in his pocket and bought him victual [for the journey] and hired a hackney and set out for Ispahan, leaving his wife to the trooper. Nor," added the vizier, "is this more extraordinary than the story of the merchant and the old woman and the king." His story troubled the Sultan's deputy and he was sore enraged against him; so he drew his sword and smiting him, cut off his head; whereupon one recited 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 Afrit 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..93. El Feth ben Khacan and El Mutawekkil dclxxxiii. ? ? ? ? ? d. The Fourth Voyage of Sindbad the Sailor dl. 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.. Then said she to me, "To-morrow morning, when Amin el Hukm cometh, have patience with him till he have made an end of his speech, and when he is silent, return him no answer; and if the prefect say to thee, 'What ailest thee that thou answerest him not?' do thou reply, 'O lord, know that the two words are not alike, but there is no [helper] for him who is undermost (101), save God the Most High.' (102) The Cadi will say, 'What is the meaning of thy saying," The two words are not alike?"' And do thou make answer, saying, 'I deposited with thee a damsel from the palace of the Sultan, and most like some losel of thy household hath transgressed against her or she hath been privily murdered. Indeed, there were on her jewels and raiment worth a thousand dinars, and hadst thou put those who are with thee of slaves and slave-girls to the question, thou hadst assuredly lit on some traces [of the crime].' When he heareth this from thee, his agitation will redouble and he will be confounded and will swear that needs must thou go with him to his house; but do thou say, 'That will I not do, for that I am the party aggrieved, more by token that I am under suspicion with thee.' If he redouble in calling [on God for aid] and conjure thee by the oath of divorce, saying, 'Needs must thou come,' do thou say, 'By Allah, I will not go, except the prefect come also.' God knows I ne'er recalled thy memory to my thought, iii. 46..? ? ? ? ? d. The Tailor's Story cxxxvii. Presently, El Abbas looked out of the window of the saloon and saw thereby a house of goodly ordinance, lofty of building and abounding in chambers, with two upper stories; but therein was no sign of inhabitants. So he said to the merchant, "Indeed, thou exceedest in doing us honour; but, by Allah, I will not eat of thy victual till thou tell me what is the reason of the emptiness of yonder house." "O my lord," answered the other, "that was El Ghitrif's house and he was admitted to the mercy of God (79) and left none other heir than myself; so it became mine, and by Allah, if thou hast a mind to sojourn in Baghdad, do thou take up thine abode in this house, so thou mayst be in my neighbourhood; for that indeed my heart inclineth unto thee with love and I would have thee never absent from my sight, so I may still have my fill of thee and hearken to thy speech." El Abbas thanked him and said to him, "Indeed, thou art friendly in thy speech and exceedest [in courtesy] in thy discourse, and needs must I sojourn in Baghdad. As for the house, if it like thee, I will abide therein; so take of me its price." On like wise, O king," continued the young treasurer, "is it with thee. If God have written aught on my forehead, needs must it befall me and my speech to the king shall not profit me, no, nor my adducing to him of [illustrative] instances, against the fore-ordinance of God. So with these viziers, for all their eagerness and endeavour for my destruction, this shall not profit them; for, if God [be minded to] save me, He will give me the victory over them." The eunuch thanked him and blessed him and mounting, returned upon his way, following the trace, whilst the cavalier rode with him to a certain road, when he said to him, 'This is where we left him.' Then he took leave of him and returned to his own city, whilst the eunuch fared on along the road, enquiring of the youth in every village he entered by the description which the cavalier had given him, and he ceased not to do thus till he came to the village where the young Melik Shah was. So he entered and lighting down therein, made enquiry after the prince, but none gave him news of him; whereat he abode perplexed concerning his affair and addressed himself to depart. Accordingly he mounted his horse [and set out homeward]; but, as he passed through the village, he saw a cow bound with a rope and a youth asleep by her side, with the end of the halter in his hand; so he looked at him and passed on and took no heed of him in his heart; but presently he stopped and said in himself; 'If he of whom I am in quest be come to the like [of the condition] of yonder sleeping youth, by whom I passed but now, how shall I know him? Alas, the length of my travail and weariness! How shall I go about in quest of a wight whom I know not and whom, if I saw him face to face, I should not know?'. So Iblis the Accursed drank and said, 'Well done, O desire of hearts! but thou owest me yet another song.' Then he filled the cup and signed to her to sing. Quoth she, 'Harkening and obedience,' and sang the following verses: Presently, it chanced that an enemy attacked King Khedidan; so he sent out his troops to him and made Bekhtzeman head of the army. Then they went forth to the field and Khedidan also came forth and ranged his troops and took the spear and sallied out in person and fought a sore battle and overcame his enemy, who fled, he and his troops, ignominiously. When the king and his army returned in triumph, Bekhtzeman said to him, 'Harkye, O king! Meseemeth this is a strange thing of thee that thou art compassed about with this vast army, yet dost thou apply thyself in person to battle and adventrest thyself.' Quoth the king, 'Dost thou call thyself a cavalier and a man of learning and deemest that victory is in abundance of troops?' 'Ay,' answered Bekhtzeman; 'that is indeed my belief.' And Khedidan said, 'By Allah, then, thou errest in this

thy belief! Woe and again woe to him whose trust is in other than God! Indeed, this army is appointed only for adornment and majesty, and victory is from God alone. I too, O Bekhtzman, believed aforetime that victory was in the multitude of men, and an enemy came out against me with eight hundred men, whilst I had eight hundred thousand. I trusted in the number of my troops, whilst mine enemy trusted in God; so he defeated me and routed me and I was put to a shameful flight and hid myself in one of the mountains, where I met with a recluse, [who had] withdrawn [himself from the world]. So I joined myself to him and complained to him of my case and acquainted him with all that had befallen me. Quoth he, "Knowest thou why this befell thee and thou wast defeated?" "I know not," answered I, and he said, "Because thou putteth thy trust in the multitude of thy troops and reliedst not upon God the Most High. Hadst thou put thy trust in God and believed in Him that it is He [alone] who advantageth and endamageth thee, thine enemy had not availed to cope with thee. Return unto God." So I returned to myself and repented at the hands of the solitary, who said to me, "Turn back with what remaineth to thee of troops and confront thine enemies, for, if their intents be changed from God, thou wilt overcome them, wert thou alone." When I heard these words, I put my trust in God the Most High, and gathering together those who remained with me, fell upon mine enemies at unawares in the night. They deemed us many and fled on the shamefullest wise, whereupon I entered my city and repossessed myself of my place by the might of God the Most High, and now I fight not but [trusting] in His aid.' 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..So the young man went to his lodging and fetching a purse, returned to the girl's owner and counted out to him the price aforesaid, whilst the draper was between them. Then said he, "Bring her forth;" but the other answered, "She cannot come forth at this present; but be thou my guest the rest of this day and night, and on the morrow thou shall take thy slave-girl and go in the protection of God." The youth fell in with him of this and he carried him to his house, where, after a little, he let bring meat and wine, and they [ate and] drank. Then said Nouredin to the girl's owner, "I beseech thee bring me the damsel, for that I bought her not but for the like of this time." So he arose and [going in to the girl], said to her, "O Sitt el Milan, the young man hath paid down thy price and we have bidden him hither; so he hath come to our dwelling and we have entertained him, and he would fain have thee be present with him." Officer's Story, The Thirteenth, ii. 181..When she had made an end of her song, Sherareh was moved to exceeding delight and drinking off her cup, said to her, 'Well done, O gift of hearts!' Then she ordered her an hundred dresses of brocade and an hundred thousand dinars and passed the cup to Queen Wekhimeh. Now she had in her hand somewhat of blood-red anemone; so she took the cup from her sister and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' Quoth she, 'I hear and obey,' and improvised the following verses:..?Story of Abou Sabir..Meanwhile, news was brought that Khorassan had been conquered; (23) whereupon Er Reshid rejoiced and bade decorate Baghdad and release all who were in the prisons, giving each of them a dinar and a dress. So Jaafer addressed himself to the decoration of the city and bade his brother El Fezl ride to the prison and clothe and release the prisoners. El Fezl did his brother's bidding and released all but the young Damascene, who abode still in the Prison of Blood, saying, "There is no power and no virtue save in God the Most High, the Sublime! Verily, we are God's and to Him we return." Then said El Fezl to the gaoler, "Is there any prisoner left in the prison?" "No," answered he, and El Fezl was about to depart, when Nouredin called out to him from within the prison, saying, "O my lord, tarry, for there remaineth none in the prison other than I and indeed I am oppressed. This is a day of clemency and there is no disputing concerning it." El Fezl bade release him; so they set him free and he gave him a dress and a dinar. So the young man went out, bewildered and knowing not whither he should go, for that he had abidden in the prison nigh a year and indeed his condition was changed and his favour faded, and he abode walking and turning round, lest El Muradi should come upon him and cast him into another calamity..On this wise they did three times, and every time [he climbed the tree] the lover came up out of the underground place and bestrode her, whilst her husband looked on and she still said, 'O liar, seest thou aught?' 'Yes,' would he answer and came down in haste, but saw no one and she said to him, 'By my life, look and say nought but the truth!' Then said he to her, 'Arise, let us depart this place, (234) for it is full of Jinn and Marids.' [So they returned to their house] and passed the night [there] and the man arose in the morning, assured that this was all but imagination and illusion. And so the lover accomplished his desire. (235) Nor, O king of the age," added the vizier, "is this more extraordinary than the story of the king and the tither."?THE SEVENTH OFFICER'S STORY..? ? ? ? ? c. Hemmad the Bedouin's Story cxliv.Unto its pristine lustre your land returned and more, iii. 132..? ? ? ? ? Would he were not, who sundered us upon the parting-day! How many a body hath he slain, how many a bone laid bare!..? ? ? ? ? Ramazan in my life ne'er I fasted, nor e'er Have I eaten of flesh, save in public (57) it were..? ? ? ? ? How long shall I, in weariness, for this estrangement pine, What while the spies of severance (106) do watch me all the night?.The company marvelled at this story and the tenth officer came forward and said, 'As for me, there befell me that which was yet more extraordinary than all this.' Quoth El Melik ez Zahir, 'What was that?' And he said,? ? ? ? ? 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..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..On this wise they abode a long while till one day the wife went out in quest of water, whereof she had need, and espied a physician who had spread a carpet in the Thereon he had set out great store of drugs and implements of medicine and he was speaking and muttering [charms], whilst the folk flocked to him and compassed him about on every side. The weaver's wife marvelled at the largeness of the physician's fortune (16) and said in herself, 'Were my husband thus, he would have an easy life of it and that wherein we are of straitness and misery would be enlarged unto him.' 'Thou liest, O accursed one,' cried the king and bade lay hands on him and clap him in irons. Then he turned to the two youths, his sons, and strained them to his breast, weeping sore and saying, 'O all ye who are present of cadis and assessors and officers of state, know that these twain are my sons and that this is my wife and the daughter of my father's brother; for that I was king aforetime in such a region.' And he recounted to them his history from beginning to end, nor is there aught of profit in repetition; whereupon the folk cried out with weeping and lamentation for the stress of that which they heard of marvellous chances and that rare story. As for the king's wife, he caused carry her into his palace and lavished upon her and upon her sons all that behaved and beseemed them of bounties, whilst the folk flocked to offer up

prayers for him and give him joy of [his reunion with] his wife and children..Razi (Er) and El Merouzi, ii. 28..? ? ? ? ? What strength have I solicitude and long desire to bear? Why art thou purposed to depart and leave me to despair?.? ? ? ? ? To Baghdad upon a matter of all moment do I fare, For the love of one whose beauties have my reason led astray..? ? ? ? ? Drink of the first-run wine, that shows as very flame it were, When from the pitcher 'tis outpoured, or ere the day appear..EL HEJJAJ AND THE THREE YOUNG MEN. (69)

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