

BEST OF ENEMIES

I kissed his hand and thanked him, and as I was walking about, [waiting.] up came the guards and eunuchs with the women, who were weeping and crying out and taking leave of one another. The eunuchs cried out to us, whereupon we came with the boat, and they said to the boatman, "Who is this?" "This is my mate," answered he, "[whom I have brought.] to help me, so one of us may keep the boat, whilst another doth your service." Then they brought out to us the women, one by one, saying, "Throw them [in] by the Island;" and we answered, "It is well." Now each of them was shackled and they had made a jar of sand fast about her neck. We did as the eunuchs bade us and ceased not to take the women, one after another, and cast them in, till they gave us my mistress and I winked to my comrade. So we took her and carried her out into mid-stream, where I gave her the empty calabashes (188) and said to her, "Wait for me at the mouth of the canal." Then we cast her in, after we had loosed the jar of sand from her neck and done off her fetters, and returned..So the king bade fetch the old man and he came and stood before the Sultan, who showed him the two pearls. Quoth he, 'As for this one, it is worth a thousand dinars.' And the king said, 'So saith its owner.' 'But for this other,' continued the old man, 'it is worth but five hundred.' The folk laughed and marvelled at his saying, and the merchant, [the owner of the second pearl], said to him, 'How can this, which is greater of bulk and purer of water and more perfect of rondure, be less of worth than that?' And the old man answered, 'I have said what is with me.' (208) Then said the king to him, 'Indeed, the outward appearance thereof is like unto that of the other pearl; why then is it worth but the half of its price?' 'Yes,' answered the old man, '[its outward resembleth the other]; but its inward is corrupt.' 'Hath a pearl then an outward and an inward?' asked the merchant, and the old man said, 'Yes. In its inward is a boring worm; but the other pearl is sound and secure against breakage.' Quoth the merchant, 'Give us a token of this and prove to us the truth of thy saying.' And the old man answered, 'We will break the pearl. If I prove a liar, here is my head, and if I speak truth, thou wilt have lost thy pearl.' And the merchant said, 'I agree to that.' So they broke the pearl and it was even as the old man had said, to wit, in its midst was a boring worm..If, in his own land, midst his folk, abjection and despite, ii. 196..When he heard this, he came up to me and looking in my face, cried out and said, 'By Allah, this is my brother, the son of my mother and father! Allah! Allah!' Then he loosed me from my bonds and kissed my head, and behold it was my friend who used to borrow money of me. When I kissed his head, he kissed mine and said, 'O my brother, be not affrighted.' Then he called for my clothes [and money and restored to me all that had been taken from me] nor was aught missing to me. Moreover, he brought me a bowl full of [sherbet of] sugar, with lemons therein, and gave me to drink thereof; and the company came and seated me at a table. So I ate with them and he said to me, 'O my lord and my brother, now have bread and salt passed between us and thou hast discovered our secret and [become acquainted with] our case; but secrets [are safe] with the noble.' Quoth I, 'As I am a lawfully-begotten child, I will not name aught [of this] neither denounce [you!]*' And they assured themselves of me by an oath. Then they brought me out and I went my way, scarce crediting but that I was of the dead..Then El Abbas took leave of the king and went away to his own house. Now it befell that he passed under the palace of Mariyeh the king's daughter, and she was sitting at a window. He chanced to look round and his eyes met those of the princess, whereupon his wit departed and he was like to swoon away, whilst his colour changed and he said, "Verily, we are God's and to Him we return!" But he feared for himself lest estrangement betide him; so he concealed his secret and discovered not his case to any of the creatures of God the Most High. When he reached his house, his servant Aamir said to him, "O my lord, I seek refuge for thee with God from change of colour! Hath there betided thee a pain from God the Most High or hath aught of vexation befallen thee? Verily, sickness hath an end and patience doth away vexation." But the prince returned him no answer. Then he brought out inkhorn [and pen] and paper and wrote the following verses:?? ?? Could they who reproach me but see my sufferings, their hearts would relent; They'd marvel, indeed, at my case and the loss of my loved ones bewail..So the vizier returned to the king and said to him, "Verily, this youth hath merited grievous punishment, after abundance of bounty [bestowed on him], and it may not be that a bitter kernel should ever become sweet; but, as for the woman, I am certified that there is no fault in her." Then he repeated to the king the story which he had taught the queen, which when Azadbekht heard, he rent his clothes and bade fetch the youth. So they brought him and stationed him before the king, who let bring the headsman, and the folk all fixed their eyes upon the youth, so they might see what the king should do with him..So saying, he put his hand to his poke and bringing out therefrom three hundred dinars, gave them to the merchant, who said in himself, "Except I take the money, he will not abide in the house." So he pouched the money and sold him the house, taking the folk to witness against himself of the sale. Then he arose and set food before El Abbas and they ate of the good things which he had provided; after which he brought him dessert and sweetmeats. They ate thereof till they had enough, when the tables were removed and they washed their hands with rose-water and willow-flower-water. Then the merchant brought El Abbas a napkin perfumed with the fragrant smoke of aloes-wood, on which he wiped his hand, (80) and said to him, "O my lord, the house is become thy house; so bid thy servant transport thither the horses and arms and stuffs." El Abbas did this and the merchant rejoiced in his neighbourhood and left him not night nor day, so that the prince said to him, "By Allah, I distract thee from thy livelihood." "God on thee, O my lord," replied the merchant, "name not to me aught of this, or thou wilt break my heart, for the best of traffic is thy company and thou art the best of livelihood." So there befell strait friendship between them and ceremony was laid aside from between them..What strength have I solicitude and long desire to bear, iii. 20..So Es Shisban drank off the cup in his turn and said, 'Well done, O desire of hearts!' And he bestowed on her that which was upon him, to wit, a dress of cloth-of-pearl, fringed with great pearls and rubies and brodered with precious stones, and a tray wherein were fifty thousand dinars. Then

Meimoun the Swarder took the cup and fell to gazing intently upon Tuhfeh. Now there was in his hand a pomegranate-flower and he said to her, 'Sing upon this pomegranate-flower. O queen of men and Jinn; for indeed thou hast dominion over all hearts.' Quoth she, 'Harkening and obedience;' and she improvised and sang the following verses: . . . Yet, an thou wilt vouchsafe thy favours unto me, My sabre thou shalt see the foemen put to flight; Then she was silent, and when the king heard her speech and profited by that which she said, he summoned up his reasoning faculties and cleansed his heart and caused his understanding revert [to the right way] and turned [with repentance] to God the Most High and said in himself, "Since there befell the kings of the Chosroes more than that which hath befallen me, never, whilst I abide [on life], shall I cease to blame myself [for that which I did in the slaughter of the daughters of the folk]. As for this Shehrzad, her like is not found in the lands; so extolled be the perfection of Him who appointed her a means for the deliverance of His creatures from slaughter and oppression!" Then he arose from his session and kissed her head, whereat she rejoiced with an exceeding joy, she and her sister Dinarzad. . . . Parting hath sundered us, below'd; indeed, I stood in dread Of this, whilst yet our happiness in union was complete. When King Shehriyar heard his brother's words, he rejoiced with an exceeding joy and said, "Verily, this is what I had wished, O my brother. So praised be God who hath brought about union between us!" Then he sent after the Cadis and learned men and captains and notables, and they married the two brothers to the two sisters. The contracts were drawn up and the two kings bestowed dresses of honour of silk and satin on those who were present, whilst the city was decorated and the festivities were renewed. The king commanded each amir and vizier and chamberlain and deputy to decorate his palace and the folk of the city rejoiced in the presage of happiness and content. Moreover, King Shehriyar bade slaughter sheep and get up kitchens and made bride-feasts and fed all comers, high and low. . . . d. The Fourth Voyage of Sindbad the Sailor cclix. When the king heard this story, he said in himself, "Verily, had I given ear to the sayings of my courtiers and inclined to the idle prate [of those who counselled me] in the matter of [the slaying of] my vizier, I had repented to the utterest of repentance, but praised be God, who hath disposed me to mansuetude and long-suffering and hath endowed me with patience!" Then he turned to the vizier and bade him return to his dwelling and [dismissed] those who were present, as of wont. All those who were present marvelled at this story with the utmost marvel, and the twelfth officer came forward and said, 'I will tell you a pleasant trait that I had from a certain man, concerning an adventure that befell him with one of the thieves. (Quoth he). O thou that blamest me for my heart and raillest at my ill, ii. 101..109. Abdallah the Fisherman and Abdallah the Merman dcccclxxvii. Say, by the lightnings of thy teeth and thy soul's pure desire, iii. 19..? ? ? ? ? ? ? ? ? ? ha. The Thief's Story dccccxxxviii. Patience, Of the Advantages of, i. 89..22. Alaeddin Abou esh Shamat ccl. When the prefect saw this, he said, "By Allah, the captain is excused!" Then my comrades came round about me and sprinkled water on my face, [till I came to myself,] when I arose and accosting the Cadi, who was covered with confusion, said to him, "Thou seest that suspicion is fallen on thee, and indeed this affair is no light matter, for that this woman's family will assuredly not sit down under her loss." Therewith the Cadi's heart quaked and he knew that the suspicion had reverted upon him, wherefore his colour paled and his limbs smote together; and he paid of his own money, after the measure of that which he had lost, so we would hush up the matter for him. (106) Then we departed from him in peace, whilst I said in myself, "Indeed, the woman deceived me not." 'Harkening and obedience,' answered El Ased and flew till he came to the Crescent Mountain, when he sought audience of Meimoun, who bade admit him. So he entered and kissing the earth before him, gave him Queen Kemeriyeh's message, which when he heard he said to the Afrit, 'Return whence thou comest and say to thy mistress, "Be silent and thou wilt do wisely." Else will I come and seize upon her and make her serve Tuhfeh; and if the kings of the Jinn assemble together against me and I be overcome of them, I will not leave her to scent the wind of this world and she shall be neither mine nor theirs, for that she is presently my soul (243) from between my ribs; and how shall any part with his soul?' When the Afrit heard Meimoun's words, he said to him, 'By Allah, O Meimoun, thou hast lost thy wits, that thou speakest these words of my mistress, and thou one of her servants!' Whereupon Meimoun cried out and said to him, 'Out on thee, O dog of the Jinn! Wilt thou bespeak the like of me with these words?' Then, he bade those who were about him smite El Ased, but he took flight and soaring into the air, betook himself to his mistress and told her that which had passed; and she said, 'Thou hast done well, O cavalier.' .28. Hatim Tai; his Generosity after Death dxxxi. ? ? ? ? ? ? ? ? ? ? What is the pleasance of the world, except it be to see My lady's face, to drink of wine and ditties still to hear?. As for the woman, whenas the man went out from her, she resolved to depart; so she went forth, saying in herself, 'There is no journeying for me in woman's attire.' Then she donned men's apparel, such as is worn of the pious, and set out and wandered over the earth; nor did she leave going till she entered a certain city. Now the king of that city had an only daughter in whom he gloried and whom he loved, and she saw the devotee and deeming her a pilgrim youth, said to her father, 'I would fain have this youth take up his abode with me, so I may learn of him wisdom and renunciation and religion.' Her father rejoiced in this and commanded the [supposed] pilgrim to take up his sojourn with his daughter in his palace. Now they were in one place and the king's daughter was strenuous to the utterest in continence and chastity and nobility of mind and magnanimity and devotion to the worship of God; but the ignorant slandered her (5) and the folk of the realm said, 'The king's daughter loveth the pilgrim youth and he loveth her.' Young Men, El Hejjaj and the Three, i. 53..? ? ? ? ? ? ? ? ? ? c. Story of the Chief of the Old Cairo Police dcx. Officer's Story, The Sixteenth, ii. 193..? ? ? ? ? ? ? ? ? ? e. The Fox and the Wild Ass dccciv.6. Isaac of Mosul's Story of Khedijeh and the Khalif El Mamoun xciv. ? ? ? ? ? ? ? ? ? ? Yea, wonder-words I read therein, my trouble that increased And caused emaciation wear my body to a shred. Presently, he caught sight of an earthen pan turned over upon its mouth; so he raised it from the ground and found under it a horse's tail, freshly cut off, and the blood oozing from it; whereby he knew that the cook adulterated his meat with horses' flesh. When he discovered this default, he rejoiced therein

and washing his hands, bowed his head and went out; and when the cook saw that he went and gave him nought, he cried out, saying, 'Stay, O sneak, O slink-thief!' So the lackpenny stopped and said to him, 'Dost thou cry out upon me and becall [me] with these words, O cuckold?' Whereat the cook was angry and coming down from the shop, said, 'What meanest thou by thy speech, O thou that devourest meat and kouskoussou and bread and seasoning and goest forth with "Peace (13)[be on thee!]," as it were the thing had not been, and payest down nought for it?' Quoth the lackpenny, 'Thou liest, O son of a cuckold!' Wherewith the cook cried out and laying hold of the lackpenny's collar, said, 'O Muslims, this fellow is my first customer (14) this day and he hath eaten my food and given me nought.'? ? ? ? ? When from your land the breeze I scent that cometh, as I were A reveller bemused with wine, to lose my wits I'm fain..? ? ? ? ? j. The Unjust King and the Tither dcccxcix. The crown of the flow'rets am I, in the chamber of wine, ii. 224. The Cadi was perplexed and knew that constraint was not permitted of the law; (269) so he spoke the young merchant fair and said to him, "Protect me, (270) so may God protect thee. If thou divorce her not, this disgrace will cleave to me till the end of time." Then his rage got the better of him and he said to him, "An thou divorce her not with a good grace, I will bid strike off thy head forthright and slay myself; rather flame (271) than shame." The merchant bethought himself awhile, then divorced her with a manifest divorcement (272) and on this wise he delivered himself from that vexation. Then he returned to his shop and sought in marriage of her father her who had played him the trick aforesaid and who was the daughter of the chief of the guild of the blacksmiths. So he took her to wife and they abode with each other and lived the most solaceful of lives, in all prosperity and contentment and joyance, till the day of death; and God [alone] is All-Knowing. Then the queen entered the palace and sat down on the throne of the circumcision (231) at the upper end of the hall, whereupon Tuhfeh took the lute and pressing it to her bosom, touched its strings on such wise that the wits of all present were bewildered and the Sheikh Iblis said to her, 'O my lady Tuhfeh, I conjure thee, by the life of this worshipful queen, sing for me and praise thyself, and gainsay me not.' Quoth she, 'Hearkening and obedience; yet, but for the adjuration by which thou conjurest me, I had not done this. Doth any praise himself? What manner of thing is this?' Then she improvised and sang the following verses:..Now he had a nurse, a foster-mother, on whose knees he had been reared, and she was a woman of understanding and misdoubted of him, but dared not accost him [with questions]. So she went in to Shah Khatoun and finding her in yet sorrier plight than he, asked her what was to do; but she refused to answer. However, the nurse gave not over coaxing and questioning her, till she exacted of her an oath of secrecy. So the old woman swore to her that she would keep secret all that she should say to her, whereupon the queen related to her her history from first to last and told her that the youth was her son. With this the old woman prostrated herself before her and said to her, 'This is an easy matter.' But the queen answered, saying, 'By Allah, O my mother, I choose my destruction and that of my son rather than defend myself by avouching a thing whereof they will not credit me; for they will say, "She avoucheth this, but that she may fend off reproach from herself" And nought will avail me but patience.' The old woman was moved by her speech and her intelligence and said to her, 'Indeed, O my daughter, it is as thou sayst, and I hope in God that He will show forth the truth. Have patience and I will presently go in to the king and hear what he saith and contrive somewhat in this matter, if it be the will of God the Most High.'? ? ? ? ? o. The Merchant and the Thieves dcxxix. "He shall not come in to me. Who is at the door, other than he?" "Heman ben Ghalib el Ferezdec," (55) answered Adi; and Omar said, "It is he who saith, glorying in adultery ..." [And he repeated the following verses:].The vizier's story pleased King Shah Bekht and his heart clave to the story of the merchant and the old woman; so he bade Er Rehwan withdraw to his lodging, and he went away to his house and abode there the next day..? ? ? ? ? His love he'd have hid, but his tears denounced him to the spy, For the heat of a red-hot coal that 'twixt his ribs did lie..? ? ? ? ? The road of right thou hast made straight, that erst was crooked grown; Yea, for its path of old had fall'n to ruin and decay..Meanwhile, the wind carried the two children [out to sea and thence driving them] towards the land, cast them up on the sea-shore. As for one of them, a company of the guards of the king of those parts found him and carried him to their master, who marvelled at him with an exceeding wonderment and adopted him to his son, giving out to the folk that he was his [very] son, whom he had hidden, (106) of his love for him. So the folk rejoiced in him with an exceeding joy, for the king's sake, and the latter appointed him his heir-apparent and the inheritor of his kingdom. On this wise, a number of years passed, till the king died and they crowned the youth king in his room. So he sat down on the throne of his kingship and his estate flourished and his affairs prospered..85. Jaafer the Barmecide and the Old Bedouin cccxcv. When the king heard his vizier's words, he marvelled with the utmost wonderment and bade him retire to his lodging. [So Er Rehwan withdrew to his house and abode there till eventide of the next day, when he again presented himself before the king.].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..The folk of the quarter heard him and assembled under the window; and when he was ware of them, he opened the window and said to them, "Are ye not ashamed, O pimps? Every one in his own house doth what he will and none hindereth him; but we drink one poor day and ye assemble and come, cuckoldy varlets that ye are! To-day, wine, and to-morrow [another] matter; and from hour to hour [cometh] relief." So they laughed and dispersed. Then the girl drank till she was intoxicated, when she called to mind her lord and wept, and the old man said to her, "What maketh thee weep, O my lady?" "O elder," replied she, "I am a lover and separated [from him I love]." Quoth he, "O my lady, what is this love?" "And thou," asked she, "hast thou never been in love?" "By Allah, O my lady," answered he,

cup of coffee; after which he returned to his shop and opening the door, sat down, with discomfiture and chagrin written on his face..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: WOMEN'S CRAFT..? ? ? ? c. Abou Sabir cccclviii.? ? ? ? The huntress of th' eyes (60) by night came to me. "Turn in peace," [Quoth I to her;] "This is no time for visiting, I ween." Hawk and the Locust, The, ii. 50..? ? ? ? Deem not, O youth, that I to thee incline; indeed, no part Have I in those who walk the ways, the children of the tent. (87).? ? ? ? i. The Credulous Husband dcccxcviii.? ? ? ? The railers for your loss pretend that I should patient be: 'Away!' I answer them: ' 'tis I, not you, that feel the pain.'? ? ? ? g. The Seventh Voyage of Sindbad the Sailor dlxiii.? ? ? ? c. The Jewish Physician's Story xxviii.Presently, one of the eunuchs sat down at his head and said to him, "Sit up, O Commander of the Faithful, and look on thy palace and thy slave-girls." Quoth Aboulhusn, "By the protection of God, am I in truth Commander of the Faithful and dost thou not lie? Yesterday, I went not forth neither ruled, but drank and slept, and this eunuch cometh to rouse me up." Then he sat up and bethought himself of that which had betided him with his mother and how he had beaten her and entered the hospital, and he saw the marks of the beating, wherewithal the superintendant of the hospital had beaten him, and was perplexed concerning his affair and pondered in himself, saying, "By Allah, I know not how my case is nor what is this that betideth me!".Asleep and Awake, i. 5..We sat down and I looked at him who had opened the door to us, and behold he was lopped of the hand. I disliked this of him, and when I had sat a little longer, there entered a man, who filled the lamps in the saloon and lit the candles; and behold, he also was handlopped. Then came the folk and there entered none except he were lopped of the hand, and indeed the house was full of these. When the assembly was complete, the host entered and the company rose to him and seated him in the place of honour. Now he was none other than the man who had fetched me, and he was clad in sumptuous apparel, but his hands were in his sleeves, so that I knew not how it was with them. They brought him food and he ate, he and the company; after which they washed their hands and the host fell to casting furtive glances at me..? ? ? ? Between mine eyes and wake ye have your dwelling-place, and thus My tears flow on unceasingly, my sighs know no relent..77 The Draper and the Thief (234) dclxi.? ? ? ? No exhorter am I to abstain from the fair, Nor to love Mecca's vale for my profit I care;.60. Uns el Wujoud and the Vizier's Daughter Rose-in-bud ccclxxi.? ? ? ? If, in his own land, midst his folk, abjection and despite Afflict a man, then exile sure were better for the wight..The Khalif laughed at his speech and said, "By Allah, this is none other than a pleasant tale! Tell me thy story and the cause." "With all my heart," answered Aboulhusn. "Know, O my lord, that my name is Aboulhusn el Khelia and that my father died and left me wealth galore, of which I made two parts. One I laid up and with the other I betook myself to [the enjoyment of the pleasures of] friendship [and conviviality] and consorting with comrades and boon-companions and with the sons of the merchants, nor did I leave one but I caroused with him and he with me, and I spent all my money on companionship and good cheer, till there remained with me nought [of the first half of my good]; whereupon I betook myself to the comrades and cup-companions upon whom I had wasted my wealth, so haply they might provide for my case; but, when I resorted to them and went round about to them all, I found no avail in one of them, nor broke any so much as a crust of bread in my face. So I wept for myself and repairing to my mother, complained to her of my case. Quoth she, 'On this wise are friends; if thou have aught, they make much of thee and devour thee, but, if thou have nought, they cast thee off and chase thee away.' Then I brought out the other half of my money and bound myself by an oath that I would never more entertain any, except one night, after which I would never again salute him nor take note of him; hence my saying to thee, 'Far be it that what is past should recur!' For that I will never again foregather with thee, after this night." Presently, her husband entered and saw the girdle and knew it. Now he was ware of the king's love for women; so he said to his wife, 'What is this that I see with thee?' Quoth she, 'I will tell thee the truth,' and recounted to him the story; but he believed her not and doubt entered into his heart. As for the king, he passed that night in chagrin and concern, and when it morrowed, he summoned the chamberlain and investing him with the governance of one of his provinces, bade him betake himself thither, purposing, after he should have departed and come to his destination, to foregather with his wife. The chamberlain perceived [his intent] and knew his design; so he answered, saying, 'Harkening and obedience. I will go and set my affairs in order and give such charges as may be necessary for the welfare of my estate; then will I go about the king's occasion.' And the king said, 'Do this and hasten.' Wife, The King and his Chamberlain's, ii. 53..78. The Water-Carrier and the Goldsmith's Wife cccxc.When the youth saw this, he marvelled at that which his father had done and said, 'This is a sorry treasure.' Then he went forth and fell to eating and drinking with the folk, till nothing was left him and he abode two days without tasting food, at the end of which time he took a handkerchief and selling it for two dirhems, bought bread and milk with the price and left it on the shelf [and went out. Whilst he was gone,] a dog came and took the bread and spoiled the milk, and when the man returned and saw this, he buffeted his face and went forth, distraught, at a venture. Presently, he met a friend of his, to whom he discovered his case, and the other said to him, 'Art thou not ashamed to talk thus? How hast thou wasted all this wealth and now comest telling lies and saying, "The dog hath mounted on the shelf," and talking nonsense?' And he reviled him..As he was about to go away, the cook said to him, 'O youth, doubtless thou art a stranger?' And he answered, 'Yes.' Quoth the cook, 'It is reported in one of the Traditions [of the Prophet that he said,] "Loyal admonition is [a part] of religion;" and the understanding say, "Admonition is of the characteristics of the true believers." And indeed that which I have seen of thy fashions pleaseth me and I would fain give thee a warning.' 'Speak out thy warning,' rejoined Selim, 'and may God strengthen thine affair!' Then said the cook, 'Know, O my son, that in this our country, whenas a stranger entereth therein and eateth of flesh-meat and drinketh not old wine thereon, this is harmful unto

him and engendereth in him dangerous disorders. Wherefore, if thou have provided thee somewhat thereof, (71) [it is well:] but, if not, look thou procure it, ere thou take the meat and carry it away.' 'May God requite thee with good!' rejoined Selim. 'Canst thou direct me where it is sold?' And the cook said, 'With me is all that thou seekest thereof.' 'Is there a way for me to see it?' asked the young man; and the cook sprang up and said, 'Pass on.' So he entered and the cook showed him somewhat of wine; but he said, 'I desire better than this.' Whereupon he opened a door and entering, said to Selim, 'Enter and follow me.' When King Shah Bekht heard his vizier's speech, he was confounded before him and abashed and marvelled at the gravity of his understanding and his patience. So he sprang up to him and embraced him and the vizier kissed his feet. Then the king called for a sumptuous dress of honour and cast it over Er Rehwan and entreated him with the utmost honour and showed him special favour and restored him to his rank and vizierate. Moreover he imprisoned those who had sought his destruction with leasing and committed unto himself to pass judgment upon the interpreter who had expounded to him the dream. So the vizier abode in the governance of the realm till there came to them the Destroyer of Delights; and this (added Shehrzad) is all, O king of the age, that hath come down to us of King Shah Bekht and his vizier..Daughter of the Poor Old Man, The Rich Man who married his Fair, i. 247..? ? ? ? r. The Heathcock and the Tortoises dccccxiv.63. The Lovers of the Benou Udhreh cclxxxiii.?STORY OF THE KING WHO LOST KINGDOM AND WIFE AND WEALTH AND GOD RESTORED THEM TO HIM..Here they halted and took up their lodging with the old man, who questioned the husband of his case and that of his brother and the reason of their journey, and he said, 'I purpose to go with my brother, this sick man, to the holy woman, her whose prayers are answered, so she may pray for him and God may make him whole by the blessing of her prayers.' Quoth the villager, 'By Allah, my son is in a parlous plight for sickness and we have heard that the holy woman prayeth for the sick and they are made whole. Indeed, the folk counsel me to carry him to her, and behold, I will go in company with you. And they said, 'It is well.' So they passed the night in that intent and on the morrow they set out for the dwelling of the holy woman, this one carrying his son and that his brother..So they carried him into the city and hid him with them. Moreover, they agreed with a company of the king's chief officers, who had aforetime been those of Bekhtzeman, and acquainted them with this; whereat they rejoiced with an exceeding joy. Then they assembled together to Bekhtzeman and made a covenant and handfast [of fealty] with him and fell upon the enemy at unawares and slew him and seated King Bekhtzeman again on the throne of his kingship. And his affairs prospered and God amended his estate and restored His bounty to him, and he ruled his subjects justly and abode in the obedience of the Most High. On this wise, O king," continued the young treasurer, "he with whom God is and whose intent is pure, meeteth nought but good. As for me, I have no helper other than God, and I am content to submit myself to His ordinance, for that He knoweth the purity of my intent."..Some with religion themselves concern and make it their business all, i. 48..11. The Hermits cxlviii.Now King Azadbekht's wife was big with child and the pains of labour took her in the mountain; so they alighted at the mountain-foot, by a spring of water, and she gave birth to a boy as he were the moon. Behrjaur his mother pulled off a gown of gold-inwoven brocade and wrapped the child therein, and they passed the night [in that place], what while she gave him suck till the morning. Then said the king to her, "We are hampered by this child and cannot abide here nor can we carry him with us; so methinks we were better leave him here and go, for Allah is able to send him one who shall take him and rear him." So they wept over him exceeding sore and left him beside the spring, wrapped in the gown of brocade: then they laid at his head a thousand dinars in a bag and mounting their horses, departed, fleeing..A certain king sat one day on the roof of his palace, diverting himself with looking about him, and presently, chancing to look aside, he espied, on [the roof of] a house over against his palace, a woman, never saw his eyes her like. So he turned to those who were present and said to them, "To whom belongeth yonder house?" "To thy servant Firouz," answered they, "and that is his wife." So he went down, (and indeed love had made him drunken and he was passionately enamoured of her), and calling Firouz, said to him, "Take this letter and go with it to such a city and bring me the answer." Firouz took the letter and going to his house, laid it under his head and passed that night. When the morning morrowed, he took leave of his wife and set out for the city in question, unknowing what the king purposed against him..? ? ? ? How oft I've waked, whilst over me my comrades kept the watch! How many a stony waste I've crossed, how many a desert dread!.Then he wrote a letter to King Azadbekht, saying to him, "I am a servant of thy servants and a slave of thy slaves and my daughter is a handmaid at thy service, and may God the Most High prolong thy days and appoint thy times [to be] in delight and contentment! Indeed, I still went girded of the waist in thy service and in caring for the preservation of thy dominion and warding off thine enemies from thee; but now I abound yet more than before in zeal and watchfulness, for that I have taken this to charge upon myself, since my daughter is become thy wife." And he despatched a messenger to the king with the letter and a present..25. The City of Brass cccclxxxvii.? ? ? ? p. The Page who feigned to know the Speech of Birds dxcii.Officer's Story, The First, ii. 122..? ? ? ? b. The Second Old Man's Story vi.? ? ? ? An thou'dst vouchsafe to favour me,'twould lighten my despair, Though but in dreams thine image 'twere that visited my bed..Wife and the Learned Man, Khelbes and his, i. 301..? ? ? ? Quoth thou, "The goodliest of things is patience and its use: Its practice still mankind doth guide to all that's fair and fine."..? ? ? ? m. The Dethroned King whose Kingdom and Good were Restored to Him dcccci.? ? ? ? If with her cheek and lustre thou thyself adorn, (120) thou'lt find But chrysolites and gold, with nought of baser metal blent..? ? ? ? a. Story of the Chief of the New Cairo Police dciv.There was once, of old days, a king of the kings, whose name was Azadbekht; his [capital] city was called Kuneim Mudoud and his kingdom extended to the confines of Seistan and from the frontiers of Hindustan to the sea He had ten viziers, who ordered his state and his dominion, and he was possessed of judgment and exceeding wisdom. One day he went forth with certain of his guards to the chase and fell in with an eunuch on horseback, holding in his hand the halter of a mule, which he led along. On the mule's back

was a litter of gold-inwoven brocade, garded about with an embroidered band set with gold and jewels, and over against the litter was a company of horsemen. When King Azadbekht saw this, he separated himself from his companions and making for the mule and the horsemen, questioned the latter, saying, "To whom belongeth this litter and what is therein?". The eunuch answered, (for he knew not that he was King Azadbekht,) saying, "This litter belongeth to Isfehend, vizier to King Azadbekht, and therein is his daughter, whom he purposeth to marry to Zad Shah the King." Relief of God, Of the Speedy, i. 174..137. Otbeh and Reyya dclxxx. Now there was in the house a ram, with which the Persian used to butt, and when he saw what the woman did, he thought she would butt with him; so he broke his halter and running at her, butted her and broke her head. She fell on her back and cried out; whereupon the Persian started up from sleep in haste and seeing the singing-girl [cast down on her back] and the singer with his yard on end, said to the latter, 'O accursed one, doth not what thou hast already done suffice thee?' Then he beat him soundly and opening the door, put him out in the middle of the night.. On the fourth day, all the troops and the people of the realm assembled together to the [supposed] king and standing at his gate, craved leave to enter. Selma bade admit them; so they entered and paid her the service of the kingship and gave her joy of her brother's safe return. She bade them do suit and service to Selim, and they consented and paid him homage; after which they kept silence awhile, so they might hear what the king should command. Then said Selma, 'Harkye, all ye soldiers and subjects, ye know that ye enforced me to [accept] the kingship and besought me thereof and I consented unto your wishes concerning my investment [with the royal dignity]; and I did this [against my will]; for know that I am a woman and that I disguised myself and donned man's apparel, so haply my case might be hidden, whenas I lost my brother. But now, behold, God hath reunited me with my brother, and it is no longer lawful to me that I be king and bear rule over the people, and I a woman; for that there is no governance for women, whenas men are present. Wherefore, if it like you, do ye set my brother on the throne of the kingdom, for this is he; and I will busy myself with the worship of God the Most High and thanksgiving [to Him] for my reunion with my brother. Or, if it like you, take your kingship and invest therewith whom ye will.' When they knew that there was left him no estate that the king might covet, they feared lest he be brought to release him, by the incidence of the vizier's [good] counsel upon the king's heart, and he return to his former case, so should their plots be marred and their ranks degraded, for that they knew that the king would have need of that which he had known from that man nor would forget that wherewith he was familiar in him. Now it befell that a certain man of corrupt purpose (78) found a way to the perversion of the truth and a means of glozing over falsehood and adorning it with a semblance of fair-seeming and there proceeded from him that wherewith the hearts of the folk were occupied, and their minds were corrupted by his lying tales; for that he made use of Indian subtleties and forged them into a proof for the denial of the Maker, the Creator, extolled be His might and exalted be He! Indeed, God is exalted and magnified above the speech of the deniers. He avouched that it is the planets (79) that order the affairs of all creatures and he set down twelve mansions to twelve signs [of the Zodiac] and made each sign thirty degrees, after the number of the days of the month, so that in twelve mansions there are three hundred and threescore [degrees], after the number of the days of the year; and he wrought a scheme, wherein he lied and was an infidel and denied [God]. Then he got possession of the king's mind and the enviers and haters aided him against the vizier and insinuated themselves into his favour and corrupted his counsel against the vizier, so that he suffered of him that which he suffered and he banished him and put him away.. So, of the heaviness of his wit, he believed her and turning back, went in to the trooper; but she had foregone him, and when he saw her beside her lover, he fell to looking on her and pondering. Then he saluted her and she returned him the salutation; and when she spoke, he was bewildered. So the trooper said to him, 'What ails thee to be thus?' And he answered, 'This woman is my wife and the voice is her voice.' Then he rose in haste and returning to his own house, saw his wife, who had foregone him by the secret passage. So he went back to the trooper's house and saw her sitting as before; whereupon he was abashed before her and sitting down in the trooper's sitting-chamber, ate and drank with him and became drunken and abode without sense all that day till nightfall, when the trooper arose and shaving off some of the fuller's hair (which was long and flowing) after the fashion of the Turks, clipped the rest short and clapped a tarboush on his head..? ? ? ? Thy haters say and those who malice to thee bear A true word, profiting its hearers everywhere;.163. Abdallah the Fisherman and Abdallah the Merman dccccxl. 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.. As for the merchant, he bought him a sheep and slaughtering it, roasted it and dressed birds and [other] meats of various kinds and colours and bought dessert and sweetmeats and fresh fruits. Then he repaired to El Abbas and conjured him to accept of his hospitality and enter his house and eat of his victual. The prince consented to his wishes and went with him till they came to his house, when the merchant bade him enter. So El Abbas entered and saw a goodly house, wherein was a handsome saloon, with a vaulted estrade. When he entered the saloon, he found that the merchant had made ready food and dessert and perfumes, such as overpass description; and indeed he had adorned the table with sweet-scented flowers and sprinkled musk and rose-water upon the food. Moreover, he had smeared the walls of the saloon with ambergris and set [the smoke of burning] aloes-wood

abroach therein..147. Isaac of Mosul and his Mistress and the Devil dcxcr.He found it every way complete and saw therein ten great trays, full of all fruits and cakes and all manner sweetmeats. So he sat down and ate thereof after the measure of his sufficiency, and finding there three troops of singing-girls, was amazed and made the girls eat. Then he sat and the singers also seated themselves, whilst the black slaves and the white slaves and the eunuchs and pages and boys stood, and the slave-girls, some of them, sat and some stood. The damsels sang and warbled all manner melodies and the place answered them for the sweetness of the songs, whilst the pipes cried out and the lutes made accord with them, till it seemed to Aboulhusn that he was in Paradise and his heart was cheered and his breast dilated. So he sported and joyance waxed on him and he bestowed dresses of honour on the damsels and gave and bestowed, challenging this one and kissing that and toying with a third, plying one with wine and another with meat, till the night fell down..? ? ? ? a. The First Old Man's Story iv

[Travels in the Mogul Empire Vol 1 of 2](#)

[The Arts Vol 4 July 1923](#)

[Vida de la B Mariana de Jesus de Paredes y Flores Conocida Vulgarmente Bajo El Nombre de la Azucena de Quito](#)

[Proceedings of the Cambridge Philosophical Society Vol 8 October 31 1892 May 27 1895](#)

[The Atlantic Ferry Its Ships Men and Working](#)

[The Young Ladies Reader Containing Rules Observations and Exercises on Articulation Pauses Inflections and Emphasis Also Exercises in Reading in Prose and Poetry](#)

[Pamela Congreve A Novel](#)

[Great Sea Stories](#)

[The New West Or California in 1867-1868](#)

[The Wire Devils](#)

[Invention the Master-Key to Progress](#)

[Studies of Paul and His Gospel](#)

[The History of Xenophon Vol 2](#)

[Life and Remains of John Clare the Northamptonshire Peasant Poet](#)

[Essays on Phrenology or an Inquiry Into the Principles and Utility of the System of Drs Gall and Spurzheim and Into the Objections Made Against It](#)

[Injuries of Nerves and Their Treatment](#)

[Some Things We Have Remembered Samuel Thornton Admiral 1797-1859 Percy Melville Thornton 1841-1911](#)

[The Ancient and Present State of the County and City of Waterford Containing a Natural Civil Ecclesiastical Historical and Topographical Description Thereof](#)

[The Pathology Diagnosis and Treatment of the Diseases of Women Vol 1](#)

[The Basis of Passional Psychology Vol 1 A Study of the Laws of Love in Man and the Lower Animals](#)

[George William Curtis](#)

[Our Hundred Days in Europe](#)

[History of Europe Vol 8 From the Commencement of the French Revolution to the Restoration of the Bourbons in MDCCCXV](#)

[Historical Papers and Addresses of the Lancaster County Historical Society Vol 6 1901-1902 Illustrated](#)

[When Winter Comes to Main Street](#)

[The English Drama Purified Vol 3 Being a Specimen of Select Plays in Which All the Passages That Have Appeared to the Editor to Be Objectionable in Point of Morality Are Omitted or Altered Containing Lionel and Clarissa the King and Miller the Toy](#)

[Delbruck-Festschrift Gesammelte Aufsätze Professor Hans Delbruck Zu Seinem Sechzigsten Geburtstage \(11 November 1908\)](#)

[Le Canada Illustre Premiere Partie Histoire Geographie Richesses Naturelles Deuxieme Partie Richesses Industrielles Organisation Financiere Troisieme Partie Le Canada Litteraire Et Artistique Sports a Travers Le Dominion](#)

[Journal Des Avoues 1840 Vol 59 Divise En Trois Parties](#)

[Theatre de Meilhac Et Halevy de LAcademie Francaise Vol 2 La Petite Marquise La Veuve La Grande Duchesse de Gerolstein LIngenue Les Sonnettes](#)

[The Sultan and His Subjects Vol 2 of 2](#)

[Les Habitations Ouvrieres En Belgique](#)

[Theatre Complet Petite Peste Antoinette Sabrier](#)

[Die Reden Des Grafen Von Caprivi Im Deutschen Reichstage Preussischen Landtage Und Bei Besonderen Anlassen 1883-1893 Mit Der Biographie Und Dem Bildnis](#)

[Jahrbucher Des Nassauischen Vereins Fur Naturkunde 1911 Vol 64](#)
[Journal Historique de l'Etablissement Des Francais a la Louisiane](#)
[Vie d'Edgar A Poe La Avec Un Portrait En Heliogravure](#)
[Le Salon Bleu D'Arthenice Agremente de Quelques Apercus Touchant de Prosateurs de Ce Temps](#)
[Indogermanische Forschungen 1916-17 Vol 37 Zeitschrift Fur Indogermanische Sprach-Und Altertumskunde](#)
[The Christian Journal or Common Incidents Spiritual Instructors Being a Series of Meditations on a Spring Summer Harvest Winter and Sabbath-Day](#)
[Oeuvres de Boullanger Vol 6 A Paris Chez Jean Servieres Et Chez Jean-Francois Bastien](#)
[Bulgarische Nation Und Der Weltkrieg Die Gesammelte Aufsätze](#)
[Considerations Sur Le Dogme de LEucharistie \(Generateur de la Piete Catholique\) Suivies de Vues Sur Le Dogme de la Penitence](#)
[Geschichte Der Deutschen Literatur Bis Zum Ausgang Des Mittelalters Vol 2 Die Mittelhochdeutsche Literatur I Fruhmittelhochdeutsche Zeit](#)
[Die Kunstdenkmaler Des Kreises Weststernberg](#)
[Marchensaal Vol 2 Marchen Aller Voelker Fur Jung Und Alt](#)
[Studien Ueber Die Skandinavischen Und Arktischen Maldaniden Nebst Zusammenstellung Der Uebrigen Bisher Bekannten Arten Dieser Familie](#)
[Inaugural-Dissertation](#)
[Geschichte Des Ebraischen Zeitalters](#)
[La Chanson de Roland Publiee D'apres Le Manuscrit DOxford Et Traduite](#)
[Annales de la Faculte de Droit DAix 1909 Vol 3](#)
[Marchensaal Vol 3 Marchen Aller Voelker Fur Jung Und Alt](#)
[Histoire de la Confederation Suisse Vol 2 Des Commencements de la Reforme a Notre Temps](#)
[Hebbels Werke Vol 2 Kritisch Durchgesehene Und Erlauterte Ausgabe](#)
[Die Schmetterlinge in Abbildungen Nach Der Natur Mit Beschreibungen Vol 4 Zweiter Band Europaische Gattungen](#)
[Madame de Sevigne Cours Professe a la Societe Des Conferences](#)
[Geschichte Schlesiens Vol 1 Von Den AEltesten Zeiten Bis Zum Jahre 1355](#)
[Theatro Hespanol Vol 2 Parte Segunda Comedias de Capa y Espada](#)
[Les Soirees Du Gaillard D'Arriere Vol 3](#)
[American Grasses I Illustrated Description of the Species](#)
[Juvenal ETude Sur Juvenal Avec Une Traduction Complete En Vers Francais Et Des Notes](#)
[Vorlesungen Ueber Theorie Der Warme](#)
[L'Homme Ou Le Tableau de la Vie Vol 1 Histoire Des Passions Des Vertus Et Des Evenements de Tous Les Ages](#)
[Double Maitresse La Roman Orne de Bois Graves](#)
[Miscellanea Curiosa Mathematica or the Literary Correspondence of Some Eminent Mathematicians in Great Britain and Ireland Vol 1 Containing a Choice Collection of Mathematical Essays and Dissertations on What Is Most Valuable and Really Useful](#)
[Annuaire-Bulletin de la Societe de LHistoire de France Annee 1910](#)
[Oestreichische Militarische Zeitschrift 1842 Vol 1 Erstes Bis Drittes Heft](#)
[Histoire Ancienne Mnemonique Avec Emblemes Et Portraits Methode Nouvelle Pour Apprendre l'Histoire d'Une Maniere Prompte Et Ineffacable](#)
[Jahrbucher Fur Philologie Und Paedagogik 1828 Vol 8 Eine Kritische Zeitschrift in Verbindung Mit Einem Verein Von Gelehrten](#)
[Oeuvres Completes de Mesdames de la Fayette de Tencin Et de Fontaines Vol 3](#)
[Memoires Vol 8 Recherches Archeologiques](#)
[La Ciudad de Palma Su Industria Sus Fortificaciones Sus Condiciones Sanitarias y Su Ensanche Con Un APendice Sobre Las Condiciones Que Han de Reunir Las Viviendas Para Ser Salubres](#)
[Theatre Pour Les Jeunes Filles Nausicaa La Premiere Vision de Jeanne d'Arc Le Mariage de Papillonne La Belle Au Bois Dormant Cendrillon](#)
[Obras Chronologicas de Don Gaspar Ibanez de Segovia Peralta I Mendoza Cavallero de la Orden de Alcantara Marques de Mondejar de Valhermoso I de Agropoli Conde de Tendilla Alcaide Que Fue de la Alhambra I Capitan General de la Ciudad de Granada c](#)
[Histoire Genealogique de la Maison de la Tremoille Iustifie Par Chartes d'Eglises Arrests Du Parlement Titres Du Tresor Des Chartes de la Chambre Des Comtes Histories Imprimees Manuscrites Et Autres Bonnes Preuves](#)
[Correspondence Intime Du Comte de Vaudreuil Et Du Comte D'Artois Pendant L'Emigration \(1789-1815\) Vol 2 Publiee Avec Introduction Notes Et Appendices](#)
[Manual of Conchology Vol 14 Structural and Systematic with Illustrations of the Species](#)
[Boletin de la Sociedad Espanola de Biologia 1912 Vol 1](#)

[Les Memoires de la Vie Du Comte D*** Avant Sa Retraite Vol 1 Contenant Diverses Aventures Qui Peuvent Servir DInstruction a Ceux Qui Ont a Vivre Dans Le Grand Monde](#)

[Die Jungfrau Von Orleans Eine Romantische Tragoedie With Introduction and Notes and a Vocabulary](#)

[Ornithologische Beobachter 1913-14 Vol 11 Der Monatsberichte Fur Vogelkunde Und Vogelschutz](#)

[Manuel Pratique DOperations GYNecologiques](#)

[Die Christliche Kunst Vol 1 Monatsschrift Fur Alle Gebiete Der Christlichen Kunst Und Der Kunstwissenschaft Sowie Fur Das Gesamte Kunstleben Erster Jahrgang 1904-1905](#)

[Les Apologistes Chretiens Au Deuxieme Siecle Cours DEloquence Sacree Fait a La Sorbonne Pendant LAnnee 1859-1860 Tatiens Hermias Atenagore Theophile DAntioche Meliton de Sardes Etc](#)

[Goethes Samtliche Werke Vol 30 of 36 Inhalt Propylaen Zur Kunst](#)

[Goethe Ses PRecurseurs Et Ses Contemporains Klopstock Lessing Herder Wieland Lavater La Jeunesse de Goethe](#)

[Beitrage Zur Schoenen Gartenkunst](#)

[Mexico Moderno Vol 2 Revista de Letras y Arte Febrero-Julio de 1921](#)

[Traite Du Domaine](#)

[Duchesse de Chateauroux La](#)

[Goettliche Komoedie Vol 2 Die Entwicklungsgeschichte Und Erklarung II Teil Erklarung Des Gedichtes](#)

[Sesiones de Los Cuerpos Lejislativos de la Republica de Chile 1811 a 1845 Vol 1 Congreso Nacional de 1811 Senados de 1812 y 1814](#)

[Essai Sur Les Principes de la Metrique Anglaise Vol 3 Notes de Metrique Experimentale](#)

[Duguay Trouin Et Saint-Malo La Cite-Corsaire](#)

[Poesias de Don Eugenio Sanchez de Fuentes Divididas En DOS Partes I Preludios II Ecos de Las Antillas](#)

[Questions Sur LEcriture Sainte Ou Programme Detaille Pour Servir de Guide Dans LEtude Des Saints Livres Vol 1 Avec Indication Des Difficultes a Resoudre Des Recherches a Faire Et Des Ouvrages a Consulter a LSage Des Jeunes Ecclesiastiqu](#)

[Archiv Fur Naturgeschichte 1880 Vol 1 46 Jahrgang](#)

[Der Barde Die Schoensten Historischen Gedichte Von Den Anfängen Deutscher Geschichte Bis Zur Gegenwart](#)

[Voyages DAntenor En Grece Et En Asie Vol 1 Avec Des Notions Sur LEgypte](#)

[Das Staatsarchiv Vol 16 Sammlung Der Officiellen Actenstucke Zur Geschichte Der Gegenwart 1869 Januar Bis Juni](#)

[Correspondance Politique de Dominique Du Gabre \(Eveque de Lodeve\) Tresorier Des Armees a Ferrare \(1552-1554\) Ambassadeur de France a Venise \(1554-1557\)](#)
