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people arose in the morning and saw her not, they sought her in the camp, but, finding her not and missing me also, doubted not but she had fled with me. Now she had four brothers, as they were falcons, and they mounted and dispersed in quest of us. When the day dawned [on the fourth morning], the dog began to bark and the other dogs answered him and coming to the mouth of the pit, stood howling to him. My wife's father, hearing the howling of the dogs, came up and standing at the brink of the pit, [looked in and] beheld a marvel. Now he was a man of valour and understanding, an elder versed (62) in affairs so he fetched a rope and bringing us both forth, questioned us of our case. I told him all that had betided and he abode pondering the affair..35. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun dxl. When the night came, the king sat in his privy chamber and sending after the vizier, sought of him the promised story; and he said, "Know, O august king, that. When it was the ninth day, the viziers [foregathered and] said, one to another, "Verily, this youth baffleth us, for as often as the king is minded to put him to death, he beguileth him and ensorcelleth him with a story; so what deem ye we should do, that we may slay him and be at rest from him?" Then they took counsel together and were of accord that they should go to the king's wife [and prompt her to urge the king to slaughter the youth. So they betook themselves to her] and said to her, "Thou art heedless of this affair wherein thou art and this heedlessness will not profit thee; whilst the king is occupied with eating and drinking and diversion and forgetteth that the folk beat upon tabrets and sing of thee and say, 'The king's wife loveth the youth;' and what while he abideth on life, the talk will increase and not diminish." Quoth she, "By Allah, it was ye set me on against him, and what shall I do [now]?" And they answered, "Do thou go in to the king and weep and say to him, 'Verily, the women come to me and tell me that I am become a byword in the city, and what is thine advantage in the sparing of this youth? If thou wilt not slay him, slay me, so this talk may be estopped from us..'.? ? ? ? e. The Niggard and the Loaves of Bread dccccclxxxiv. Lackpenny and the Cook, The, i. 9..? STORY OF THE LACKPENNY AND THE COOK.. Then she gave out among the folk that the king's father's brother's son was come and bade the grandees and troops go forth to meet him. Moreover, she decorated the city in his honour and the drums of good tidings beat for him, whilst all the king's household [went out to meet him and] dismounting before him, [escorted him to the city and] lodged him with the queen-mother in her palace. Then she bade the chiefs of the state attend his assembly; so they presented themselves before him and saw of his breeding and accomplishments that which amazed them and made them forget the breeding of those who had foregone him of the kings.. Full many a man incited me to infidelity, i. 205.. Here the treasure-seeker brought out a book and reading therein, dug in the crest of the mountain five cubits deep, whereupon there appeared to him a stone. He pulled it up and behold, it was a trap-door covering the mouth of a pit. So he waited till the [foul] air was come forth from the midst of the pit, when he bound a rope about the boy's middle and let him down to the bottom, and with him a lighted flambeau. The boy looked and beheld, at the upper end of the pit, wealth galore; so the treasure-seeker let down a rope and a basket and the boy fell to filling and the man to drawing up, till the latter had gotten his sufficiency, when he loaded his beasts and did his occasion, whilst the boy looked for him to let down to him the rope and draw him up; but he rolled a great stone to the mouth of the pit and went away..? ? ? ? "Breaker of hearts," quoth she, "I call it, for therewith I've broken many a heart among the amorous race." Then said Er Razi to El Merouzi, 'Come with me to my city, for that it is nearer [than thine].' So he went with him, and when he came to his lodging, he said to his wife and household and neighbours, 'This is my brother, who hath been absent in the land of Khorassan and is come back.' And he abode with him in all honour and worship three days' space. On the fourth day, Er Razi said to him, 'Know, O my brother, that I purpose to do somewhat' 'What is it?' asked El Merouzi. Quoth the other, 'I mean to feign myself dead and do thou go to the market and hire two porters and a bier. [Then come back and take me up and go round about the streets and markets with me and collect alms on my account.] (34). When the company heard the seventh officer's story, they were moved to exceeding mirth, and El Melik ez Zahir Bibers rejoiced in that which he heard and said, 'By Allah, there betide things in this world, from which kings are shut out, by reason of their exalted station!' Then came forward another man from amongst the company and said, 'There hath reached me from one of my friends another story bearing on the malice of women and their craft, and it is rarer and more extraordinary and more diverting than all that hath been told to you.' Appointed Term, Of the, i. 147.. A certain wealthy merchant had a fair daughter, who was as the full moon, and when she attained the age of fifteen, her father betook himself to an old man and spreading him a carpet in his sitting-chamber, gave him to eat and caroused with him. Then said he to him, 'I desire to marry thee to my daughter.' The other excused himself, because of his poverty, and said to him, 'I am not worthy of her nor am I a match for thee.' The merchant was instant with him, but he repeated his answer to him, saying, 'I will not consent to this till thou acquaint me with the reason of thy desire for me. If I find it reasonable, I will fall in with thy wish; and if not, I will not do this ever.' 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..? STORY OF THE JOURNEYMAN AND THE GIRL.. An if ye'd of evil be quit, look that no evil ye do, ii. 192..? ? ? ? ? Nay, though ye read therein discourse that sure should speak To heart and soul, no word thereunto ye replied,.? ? ? ? ? Whenas the folk assemble for birling at the wine, Whether in morning's splendour or when night's shades descend..? ? ? ? ? The zephyr's sweetness on the coppice blew, And as with falling fire 'twas clad anew;.? ? ? ? ? Ye chide at one who weepeth for troubles ever new; Needs must th' afflicted warble the woes that make him rue..? ? ? ? ? Oft as I strove to make her keep the troth of love, Unto concealment's ways still would she turn aside.. 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 Bekhtzeman, 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 puttest 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.' The kings and all those who were present rejoiced in this with an exceeding delight and the accursed Iblis came up to Tuhfeh and kissing her hand, said to her, 'There abideth but little of the night; so do thou tarry with us till the morrow, when we will apply ourselves to the wedding (203) and the circumcision.' Then all the Jinn went away, whereupon Tuhfeh rose to her feet and Iblis said, 'Go ye up with Tuhfeh to the garden for the rest of the night.' So Kemeriyeh took her and carried her into the garden. Now this garden contained all manner birds, nightingale and mocking-bird and ringdove and curlew (204) and other than these of all the kinds, and therein were all kinds of fruits. Its channels (205) were of gold and silver and the water thereof, as it broke forth of its conduits, was like unto fleeing serpents' bellies, and indeed it was as it were the Garden of Eden. (206). The Tenth Day.. When those who were present heard this, they kissed the earth before him and offered up prayers for him and for the damsel Shehrazad, and the vizier thanked her. Then Shehriyar made an end of the session in all weal, whereupon the folk dispersed to their dwelling-places and the news was bruited abroad that the king purposed to marry the vizier's daughter Shehrazad. Then he proceeded to make ready the wedding gear, and [when he had made an end of his preparations], he sent after his brother King Shahzeman, who came, and King Shehriyar went forth to meet him with the troops. Moreover, they decorated the city after the goodliest fashion and diffused perfumes [from the censuring-vessels] and [burnt] aloes-wood and other perfumes in all the markets and thoroughfares and rubbed themselves with saffron, what while the drums beat and the flutes and hautboys sounded and it was a notable day..? ? ? ? n. The Man whose Caution was the Cause of his Death dcccciii. Quoth I (and mine a body is of passion all forslain), iii. 81..? OF THE ADVANTAGES OF PATIENCE..? ? ? ? No rest is there for me, no life wherein I may delight, Nor pleasant meat nor drink avails to please me, night or day.. Upon the parting day our loves from us did fare, iii. 114..? ? ? ? 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..? ? ? ? Of patience, thy whilom endearments again, That I never to any divulged, nor deny. 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.. Here Queen Es Shuhba bade them farewell and taking her troops, returned to her palace, whilst the kings also went away to their abodes and the Sheikh Aboutawaf addressed himself to divert Tuhfeh till nightfall, when he mounted her on the back of one of the Afrits and bade other thirty gather together all that she had gotten of treasure and raiment and jewels and dresses of honour. [Then they flew off,] whilst Iblis went with her, and in less than the twinkling of an eye he set her down in her sleeping-chamber. Then he and those who were with him took leave of her and went away. When Tuhfeh found herself in her own chamber and on her couch, her reason fled for joy and it seemed to her as if she had never stirred thence. Then she took the lute and tuned it and touched it on wondrous wise and improvised verses and sang.. Fourteenth Officer's Story, The, ii. 183.. When the evening evened, the king sat in his sitting-chamber and sending for his vizier, bade him relate the story of the wealthy man who lost his wealth and his wit. So he said, "Know, O king, that..? ? ? ? Fawn of the palace, knowst thou not that I, to look on thee, The world have traversed, far and wide, o'er many a hill and plain..? ? ? ? a. Story of the Eunuch Sewab (228) cccxxiv. Now there was in the house a fair singing-girl and when she saw the singer pinioned and bound to the tree, she waited till the Persian lay down on his couch, when she arose and going to the singer, fell to condoling with him over what had betided him and ogling him and handling his yard and rubbing it, till it rose on end. Then said she to him, 'Do thou swive me and I will loose thy bonds, lest he return and beat thee again; for he purposeth thee evil.' Quoth he, 'Loose me and I will do.' But she said, 'I fear that, [if I loose thee], thou wilt not do. But I will do, and thou standing; and when I have done, I will loose thee.' So saying, she pulled up her clothes and sitting down on the singer's yard, fell to going and coming.. Now the liefest of all things to Mariyeh was the recitation of poems and verses and linked rhymes and the twanging [of the strings of the lute], and she was versed in all tongues; so she took the letter and opening it, read that which was therein and apprehended its purport. Then she cast it on the ground and said, "O nurse, I have no answer to make to this letter." Quoth the nurse, "Indeed, this is weakness in thee and a reproach unto thee, for that the people of the world have heard of thee and still praise thee for keenness of wit and apprehension; so do thou return him an answer, such as shall delude his heart and weary his soul." "O nurse," rejoined the princess, "who is this that presumeth upon me with this letter? Belike he is the stranger youth who gave my father the rubies." "It is himself," answered the woman, and Mariyeh said, "I will answer his letter on such a wise that thou shalt not bring me other than it [from him]." Quoth the nurse, "So be it." So the princess called for inkhorn and paper and wrote the following verses..? ? ? ? ? ? ed. Story of the Barber's Fourth Brother xxxii.? Story of King Suleiman Shah and His Sons.. Then she charged her husband keep watch over the thief, till she should return, and repairing to his wife, acquainted her

with his case and told her that her husband the thief had been taken and had compounded for his release, at the price of seven hundred dirhems, and named to her the token. So she gave her the money and she took it and returned to her house. By this time, the dawn had broken; so she let the thief go his way, and when he went out, she said to him, 'O my dear one, when shall I see thee come and take the treasure?' 'O indebted one,' answered he, 'when thou needest other seven hundred dirhems, wherewithal to amend thy case and that of thy children and to discharge thy debts.' And he went out, hardly believing in his deliverance from her. Nor," added the vizier, "is this more extraordinary than the story of the three men and our Lord Jesus." To return to King El Aziz. When his son El Abbas left him, he was desolated for him with an exceeding desolation, he and his mother; and when tidings of him tarried long and the appointed time passed [and the prince returned not], the king caused public proclamation to be made, commanding all his troops to make ready to mount and go forth in quest of his son El Abbas at the end of three days, after which time no cause of hindrance nor excuse should be admitted unto any. So on the fourth day, the king bade number the troops, and behold, they were four-and-twenty thousand horse, besides servants and followers. Accordingly, they reared the standards and the drums beat to departure and the king set out [with his army], intending for Baghdad; nor did he cease to fare on with all diligence, till he came within half a day's journey of the city and bade his troops encamp in [a place there called] the Green Meadow. So they pitched the tents there, till the country was straitened with them, and set up for the king a pavilion of green brocade, broidered with pearls and jewels..? ? ? ? g. The Fuller and his Wife dcccxcvi.159. The Man of Upper Egypt and his Frank Wife dcccxciv.WP="BR1">.? ? ? ? g. The Seventh Voyage of Sindbad the Sailor cclxix.? ? ? ? I fear me for my body from sickness and unrest, Lest of the fear of sev'rance it be betrayed and slain..? ? ? ? c. The Sparrow and the Eagle clii.Abbas (El) and the King's Daughter of Baghdad, iii. 53..? ? ? ? Know, then, the woes that have befall'n a lover, neither grudge Her secret to conceal, but keep her counsel still, I pray..? ? ? ? I. The Wife's Device to Cheat her Husband dcccclxxxix.51. The Thief and the Money-changer dcv.? ? ? ? Tell me, was ever yet a mortal spared of thee?. Then the astrologers made their calculations and looked into his nativity and his ascendant, whereupon their colour changed and they were confounded. Quoth the king to them, 'Acquaint me with his horoscope and ye shall have assurance and fear ye not of aught' 'O king,' answered they, 'this child's nativity denotes that, in the seventh year of his age, there is to be feared for him from a lion, which will attack him; and if he be saved from the lion, there will betide an affair yet sorer and more grievous.' 'What is that?' asked the king; and they said, 'We will not speak, except the king command us thereto and give us assurance from [that which we] fear.' Quoth the king, 'God assure you!' And they said, 'If he be saved from the lion, the king's destruction will be at his hand.' When the king heard this, his colour changed and his breast was straitened; but he said in himself, 'I will be watchful and do my endeavour and suffer not the lion to eat him. It cannot be that he will kill me, and indeed the astrologers lied.'? ? ? ? b. The Merchant's Wife and the Parrot dlxxix.150. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dxcviii.The woman who used to act as decoy for them once caught them a woman from a bride-feast, under pretence that she had a wedding toward in her own house, and appointed her for a day, whereon she should come to her. When the appointed day arrived, the woman presented herself and the other carried her into the house by a door, avouching that it was a privy door. When she entered [the saloon], she saw men and champions (131) [and knew that she had fallen into a trap]; so she looked at them and said, "Harkye, lads! (132) I am a woman and there is no glory in my slaughter, nor have ye any feud of blood-revenge against me, wherefore ye should pursue me; and that which is upon me of [trinkets and apparel] ye are free to take." Quoth they, "We fear thy denunciation." But she answered, saying, "I will abide with you, neither coming in nor going out." And they said, "We grant thee thy life." Certain husbandmen once made complaint to David (on whom be peace!) against certain owners of sheep, whose flocks had fallen upon their crops by night and devoured them, and he bade value the crops [and that the shepherds should make good the amount]. But Solomon (on whom be peace!) rose and said, "Nay, but let the sheep be delivered to the husbandmen, so they may take their milk and wool, till they have repaid themselves the value of their crops; then let the sheep return to their owners." So David withdrew his own ordinance and caused execute that of Solomon; yet was David no oppressor; but Solomon's judgment was more pertinent and he showed himself therein better versed in jurisprudence.' (245).? ? ? ? Though little, with beauty myself I've adorned; So the flowers are my subjects and I am their queen..85. Isaac of Mosul and the Merchant dclxx.? ? ? ? I am the champion-slayer, the warrior without peer; My foes I slay, destroying the hosts, when I appear..139. Khuzeimeh ben Bishr and Ikrimah el Feyyas dclxxxii.TABLE OF CONTENTS OF THE UNFINISHED CALCUTTA (1814-18) EDITION (FIRST TWO HUNDRED NIGHTS ONLY) OF THE ARABIC TEXT OF THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT.

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