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When the king heard this, his anger subsided and he said, "Carry him back to prison till to-morrow, to we may look into his affair." I marvelled at this with the utmost wonderment and knew that he was of the sons of the pious. So I bestirred myself for his release and tended him [till he recovered] and besought him of quittance and absolution of responsibility. ! ? ? ? ? b. Story of the Eunuch Kafour „When the king had made an end of his story, he bade the bystanders spit in the Magian's face and curse him; and they did this. Then he bade cut out his tongue and on the morrow he bade cut off his ears and nose and pluck out his eyes. On the third day he bade cut off his hands and on the fourth his feet; and they ceased not to lop him limb from limb, and each member they cast into the fire, after its cutting-off, before his face, till his soul departed, after he had endured torments of all kinds and fashions. The king bade crucify his trunk on the city-wall three days' space; after which he let burn it and reduce its ashes to powder and scatter them abroad in the air..It is said that, when the Khalifate devolved on Omar ben Abdulaziz (42) (of whom God accept), the poets [of the time] resorted to him, as they had been used to resort to the Khalifs before him, and abode at his door days and days, but he gave them not leave to enter, till there came to Omar Adi ben Artah, (43) who stood high in esteem with him. Jerir (44) accosted him and begged him to crave admission for them [to the Khalif]. "It is well," answered Adi and going in to Omar, said to him, "The poets are at thy door and have been there days and days; yet hast thou not given them leave to enter, albeit their sayings are abiding (45) and their arrows go straight to the mark." Quoth Omar, "What have I to do with the poets?" And Adi answered, saying, "O Commander of the Faithful, the Prophet (whom God bless and preserve) was praised [by a poet] and gave [him largesse,] and therein (46) is an exemplar to every Muslim." Quoth Omar, "And who praised him?" "Abbas ben Mirdas (47) praised him," replied Adi, "and he clad him with a suit and said, 'O Bilal, (48) cut off from me his tongue!' "Dost thou remember what he said?" asked the Khalif; and Adi said, "Yes." "Then repeat it," rejoined Omar. So Adi recited the following verses: Barmecides, Haroun er Reshid and the Woman of the, i. 57..Midst colours, my colour excelleth in light, ii. 258..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.' ? ? ? ? ? To God of all the woes I've borne I plain me, for I pine For longing and lament, and Him for solace I entreat. ? ? ? ? ? Would God thou knewest that for love of thee which I endure! It hath indeed brought down on me estrangement and dismay..? ? ? ? ? "Breaker of hearts," quoth she, "I call it, for therewith I've broken many a heart among the amorous race." Abbaside, Jaafer ben Yehya and Abdulmelik ben Salih the, i. 183..As time went on, the boy, the son of the king, grew up and fell to stopping the way (99) with the thieves, and they used to carry him with them, whenas they went a-thieving. They sallied forth one day upon a caravan in the land of Seistan, and there were in that caravan strong and valiant men and with them merchandise galore. Now they had heard that in that land were thieves; so they gathered themselves together and made ready their arms and sent out spies, who returned and gave them news of the thieves. Accordingly, they prepared for battle, and when the robbers drew near the caravan, they fell in upon them and they fought a sore battle. At last the folk of the caravan overmastered the thieves, by dint of numbers, and slew some of them, whilst the others fled. Moreover they took the boy, the son of King Azadbekht, and seeing him as he were the moon, possessed of beauty and grace, brightfaced and comely of fashion, questioned him, saying, "Who is thy father, and how camest thou with these thieves?" And he answered, saying, "I am the son of the captain of the thieves." So they took him and carried him to the capital of his father King Azadbekht. Nor," added the vizier, "is this, O king of the age, more extraordinary or stranger than the story of the king and his chamberlain's wife; nay, the latter is rarer than this and more delightful..? ? ? ? ? Thou that the dupe of yearning art, how many a melting wight In waiting for the unkept tryst doth watch the weary night! Then said the prince to him, 'Make ready to go with me to my country.' So he made ready and went with the prince till he drew near the frontiers of his father's kingdom, where the people received him with the utmost honour and sent to acquaint his father with his son's coming. The king came out to meet him and they entreated the goldsmith with honour. The prince abode awhile with his father, then set out, [he and the goldsmith] to return to the country of the fair one, the daughter of the King of Hind; but there met him robbers by the way and he fought the sorest of battles and was slain. The goldsmith buried him and marked his grave (229) and returned, sorrowing and distraught to his own country, without telling any of the prince's death..But she said, 'There is a thing wherewith we will make her confess, and all that is in her heart shall be discovered to thee.' 'What is that?' asked the king, and she answered, 'I will bring thee a hoopoe's heart, (138) which, when she sleepeth, do thou lay upon her heart and question her of all thou wilt, and

she will discover this unto thee and show forth the truth to thee." The king rejoiced in this and said to his nurse, 'Hasten and let none know of thee.' So she arose and going in to the queen, said to her, 'I have done thine occasion and it is on this wise. This night the king will come in to thee and do thou feign thyself asleep; and if he ask thee of aught, do thou answer him, as if in thy sleep.' The queen thanked her and the old woman went away and fetching the hoopoe's heart, gave it to the king..? ? ? ? v. The Sharpers with the Money-Changer and the Ass dcccciv. There was once a king named Suleiman Shah, who was goodly of polity and judgment, and he had a brother who died and left a daughter. So Suleiman Shah reared her on the goodliest wise and the girl grew up, endowed with reason and perfection, nor was there in her time a fairer than she. Now the king had two sons, one of whom he had appointed in himself that he would marry her withal, and the other purposed in himself that he would take her. The elder son's name was Belehwan and that of the younger Melik Shah, and the girl was called Shah Khatoun..93. El Feth ben Khacan and El Mutawekkil dclxxxiii. David and Solomon, i. 275..The money-changer thought they did but finesse with him, that they might get the ass at their own price; but, when they went away from him and he had long in vain awaited their return, he cried out, saying, 'Woe!' and 'Ruin!' and 'Alack, my sorry chance!' and shrieked aloud and tore his clothes. So the people of the market assembled to him and questioned him of his case; whereupon he acquainted them with his plight and told them what the sharpers had said and how they had beguiled him and how it was they who had cajoled him into buying an ass worth half a hundred dirhems (47) for five thousand and five hundred. (48) His friends blamed him and a company of the folk laughed at him and marvelled at his folly and his credulity in accepting the sharpers' talk, without suspicion, and meddling with that which he understood not and thrusting himself into that whereof he was not assured..When she had made an end of her song and laid down the lute, Ishac looked fixedly on her, then took her hand and offered to kiss it; but she snatched it from him and said to him, 'Allah, O my lord, do not that!' Quoth he, 'Be silent. By Allah, I had said that there was not in the world the like of me; but now I have found my dinar (180) in the craft but a danic, (181) "for thou art, beyond comparison or approximation or reckoning, more excellent of skill than I! This very day will I carry thee up to the Commander of the Faithful Haroun er Reshid, and whenas his glance lighteth on thee, thou wilt become a princess of womankind. So, Allah, Allah upon thee, O my lady, whenas thou becomest of the household of the Commander of the Faithful, do not thou forget me!' And she replied, saying, 'Allah, O my lord, thou art the source of my fortunes and in thee is my heart fortified.' So he took her hand and made a covenant with her of this and she swore to him that she would not forget him..Fair fall the maid whose loosened locks her cheeks do overcloud! iii. 191..Presently, in came Mesrour the eunuch to him and saluted him and seeing Nuzhet el Fuad stretched out, uncovered her face and said, "There is no god but God! Our sister Nuzhet el Fuad is dead. How sudden was the [stroke of] destiny! May God have mercy on thee and acquit thee of responsibility!" Then he returned and related what had passed before the Khalif and the Lady Zubeideh, and he laughing. "O accursed one," said the Khalif, "is this a time for laughter? Tell us which is dead of them." "By Allah, O my lord," answered Mesrour, "Aboulhusn is well and none is dead but Nuzhet el Fuad." Quoth the Khalif to Zubeideh, "Thou hast lost thy pavilion in thy play," and he laughed at her and said to Mesrour, "O Mesrour, tell her what thou sawest." "Verily, O my lady," said the eunuch, "I ran without ceasing till I came in to Aboulhusn in his house and found Nuzhet el Fuad lying dead and Aboulhusn sitting at her head, weeping. I saluted him and condoled with him and sat down by his side and uncovered the face of Nuzhet el Fuad and saw her dead and her face swollen. So I said to him, 'Carry her out forthright [to burial], so we may pray over her.' He answered, 'It is well;' and I left him to lay her out and came hither, that I might tell you the news..They gave not over drinking and carousing till the middle of the night, when the Khalif said to his host, "O my brother, hast thou in thy heart a wish thou wouldst have accomplished or a regret thou wouldst fain do away?" "By Allah," answered he, "there is no regret in my heart save that I am not gifted with dominion and the power of commandment and prohibition, so I might do what is in my mind!" Quoth the Khalif, "For God's sake, O my brother, tell me what is in thy mind!" And Aboulhusn said, "I would to God I might avenge myself on my neighbours, for that in my neighbourhood is a mosque and therein four sheikhs, who take it ill, whenas there cometh a guest to me, and vex me with talk and molest me in words and threaten me that they will complain of me to the Commander of the Faithful, and indeed they oppress me sore, and I crave of God the Most High one day's dominion, that I may beat each of them with four hundred lashes, as well as the Imam of the mosque, and parade them about the city of Baghdad and let call before them, 'This is the reward and the least of the reward of whoso exceedeth [in talk] and spiteth the folk and troubleth on them their joys.' This is what I wish and no more..The news came to the rest of the kings; so they [flew after him and] overtaking him, found him full of trouble and fear, with fire issuing from his nostrils, and said to him, 'O Sheikh Aboutawaf, what is to do?' Quoth he, 'Know that Meimoun hath carried off Tuhfeh from my palace and outraged mine honour.' When they heard this, they said, 'There is no power and no virtue but in God the Most High, the Supreme! By Allah, he hath ventured upon a grave matter and indeed he destroyeth himself and his people!' Then the Sheikh Iblis gave not over flying till he fell in with the tribes of the Jinn, and there gathered themselves together unto him much people, none may tell the tale of them save God the Most High. So they came to the Fortress of Copper and the Citadel of Lead, (238) and the people of the strongholds saw the tribes of the Jinn issuing from every steep mountain-pass and said, 'What is to do?' Then Iblis went in to King Es Shisban and acquainted him with that which had befallen, whereupon quoth he, 'May God destroy Meimoun and his folk! He thinketh to possess Tuhfeh, and she is become queen of the Jinn! But have patience till we contrive that which befitteth in the matter of Tuhfeh.' Quoth Iblis, 'And what befitteth it to do?' And Es Shisban said, "We will fall upon him and slay him and his people with the sword..? ? ? ? Th' Amir (quoth it) am I whose charms are still desired; Absent or present, all in loving me consent..? ? ? ? a. The Unlucky Merchant ccccxl.? ? ? ? ? x. The Sandal-wood Merchant and the Sharpers dciii. Then she folded the letter and giving it to her slave-girl, bade her carry it to El Abbas and bring back his answer thereto. Accordingly, Shefikah took the letter and carried it to the prince, after the doorkeeper had sought leave of him to admit her. When she came in to him, she found with him five damsels, as they were moons, clad in [rich] apparel and ornaments; and when he saw her, he said to her, "What is thine occasion, O handmaid of good?" So she put out her hand to him with the letter, after she had kissed it, and he bade one of his slave-girls receive it from her. Then he took it from the girl and breaking it open, read it and apprehended its purport; whereupon "We are God's and to Him we return!" exclaimed he and calling for ink-horn and paper, wrote the following verses:..III Fortune, Of the Uselessness of Endeavour against Persistent, i 70..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.' Then he carried him to his house and stripping him of his clothes, clad him in rags; after which he called an old woman, who was his stewardess, and said to her. 'Take this youth and clap on his neck this iron chain and go round about with him in all the thoroughfares of the city; and when thou hast made an end of this, go up with him to the palace of the king.' And he said to the youth, 'In whatsoever place thou seest the damsel, speak not a syllable, but acquaint me with her place and thou shall owe her deliverance to none but me.' The youth thanked him and went with the old woman on such wise as the chamberlain bade him. She fared on with him till they entered the city [and made the round thereof]; after which she went up to the palace of the king and fell to saying, 'O people of affluence, look on a youth whom the devils take twice in the day and pray for preservation from [a like] affliction!' And she ceased not to go round about with him till she came to the eastern wing (189) of the palace, whereupon the slave-girls came out to look upon him and when they saw him they were amazed at his beauty and grace and wept for him. . . . o. The King's Son and the Merchant's Wife dxcii.24. The Ten Viziers; or the History of King Azad- bekht and his Son cccxcv. . . . And who can tell if ever house shall us together bring In union of life serene and undisturbed content? . . . I'll lay Upon their threshold's dust my cheeks and to my soul, . . . Nay, at daybreak I drink of the wind-freshened wine And prostrate me (59) instead in the dawn-whitened air. . . . Story of Ilan Shah and Abou Teman. . . . So shall we quaff the cups in ease and cheer, In endless joyance, quit of care and woe. . . . nb. Story of the Old Sharper dcccxi. When the king heard this, he bowed [his head] in amazement and perplexity and sinking into a seat, clutched at his beard and shook it, till he came nigh to pluck it out. Then he arose forthright and laid hands on the youth and clapped him in prison. Moreover, he took the eunuch also and cast them both into an underground dungeon in his house, after which he went in to Shah Khatoun and said to her, 'Thou hast done well, by Allah, O daughter of nobles, O thou whom kings sought in marriage, for the excellence of thy repute and the goodliness of the reports of thee! How fair is thy semblance! May God curse her whose inward is the contrary of her outward, after the likeness of thy base favour, whose outward is comely and its inward foul, fair face and foul deeds! Verily, I mean to make of thee and of yonder good-for-nought an example among the folk, for that thou sentest not thine eunuch but of intent on his account, so that he took him and brought him into my house and thou hast trampled my head with him; and this is none other than exceeding hardihood; but thou shall see what I will do with you.' Beard of the old he-goat, the one-eyed, what shall be, ii. 231. Then the king sent for the captain of the thieves and bestowed on him a dress of honour, (142) commanding that all who loved the king should put off [their raiment and cast it] upon him. (143) So there fell dresses of honour [and other presents] on him, till he was wearied with their much plenty, and Azadbekht invested him with the mastership of the police of his city. Then he bade set up other nine gibbets beside the first and said to his son, "Thou art guiltless, and yet these wicked viziers endeavoured for thy slaughter." "O my father," answered the prince, "I had no fault [in their eyes] but that I was a loyal counsellor to thee and still kept watch over thy good and withheld their hands from thy treasures; wherefore they were jealous and envied me and plotted against me and sought to slay me," Quoth the king, "The time [of retribution] is at hand, O my son; but what deemest thou we should do with them in requital of that which they did with thee? For that they have endeavoured for thy slaughter and exposed thee to public ignominy and soiled my honour among the kings." . . . d. Prince Bihzad ccccliii. When the king heard this story, he was fortified in his resolve to spare the vizier and to leave haste in an affair whereof he was not assured; so he comforted him and bade him withdraw to his lodging. 16. The Fox and the Crow cl. Firouz and his Wife, i. 209. Presently, the idiot returned, with somewhat to add to his hoard, but found it not; so he bethought him who had followed him and remembered that he had found the sharper aforesaid assiduous in sitting with him and questioning him. So he went in quest of him, assured that he had taken the pot, and gave not over looking for him till he espied him sitting; whereupon he ran to him and the sharper saw him. [Then the idiot stood within earshot] and muttered to himself and said, 'In the pot are threescore dinars and I have with me other score in such a place and to-day I will unite the whole in the pot.' When the sharper heard him say this to himself, muttering and mumbling after his fashion, he repented him of having taken the dinars and said, 'He will presently return to the pot and find it empty; wherefore that (264) for which I am on the look-out will escape me; and meseemeth I were best restore the dinars [to their place], so he may see them and leave all that is with him in the pot, and I can take the whole.' Malice, Of Envy and, i. 125. When the evening evened, the king bade fetch the vizier and required of him the story of the journeyman and the girl. So he said, "Harkening and obedience. Know, O august king, that. . . . Yea, and black slaves he proffered me and slave-girls big with child And steeds of price, with splendid arms and trappings rich bedight. . . . Hakim (El) bi Amrillah, The Merchant and the Favourite of the Khalif El Mamoun, iii. 171. . . . a. The Hawk and the Partridge cxlix. . . . na. A Merry Jest of a Thief dcccxi. Ten Viziers, The, i. 61. Thou that the dupe of yearning art, how many a melting wight, iii. 86. Presently, up came the old woman, whereupon the young man sprang to his feet and laying hold of her, demanded of her the turban-cloth. Quoth she, "Know that I entered one of the houses and made the ablution and prayed in the place of prayer; and I forgot the turban-cloth there and went out. Now I know not the house in which I prayed, nor have I been directed (59) thereto, and I go round about every day till the night, so haply I may light on it, for I know not its owner." When the draper heard this, he said to the old woman, "Verily, Allah restoreth unto thee vhat which thou hast lost. Rejoice, for the turban-cloth is with me and in my house." And he arose forthright and gave her the turban-cloth, as it was. She gave it to the young man, and the draper made his peace with his wife and gave her raiment and jewellery, [by way of peace-offering], till she was content and her heart was appeased. (60). 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!". 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: But the Merciful yet may incline thee to me And unite us again, in despite of our foes! Read then my writ and pity thou the blackness of my fate, Sick, love- distraught, without a friend to whom I may complain. Then the girl went away, running, after her mistress, whereupon I left the shop and set out after them, so I might see her abiding-place. I followed after them all the way, till she disappeared from mine eyes, when I returned to my place, with a heart on fire. Some days after, she came to me again and bought stuffs of me. I refused to take the price and she said, "We have no need of thy goods." Quoth I, "O my lady, accept them from me as a gift;" but she said, "[Wait] till I try thee and make proof of thee." Then she brought out of her pocket a purse and gave me therefrom a thousand dinars, saying, "Trade with this till I return to thee." So I took the purse and she went away [and returned not to me] till six months had passed by. Meanwhile, I traded with the money and sold and bought and made other thousand dinars profit [on it]. Women's Craft, ii. 287..78. The Water-Carrier and the Goldsmith's Wife cccxc. Then they displayed Shehrzad in the third dress and the fourth and the fifth, and she became as she were a willow-wand or a thirsting gazelle, goodly of grace and perfect of attributes, even as saith of her one in the following verses: f. The Unjust King and the Pilgrim Prince dcxii. When the banquet was ended and the folk had dispersed, the king said to El Abbas, "I would fain have thee [abide] with me and I will buy thee a house, so haply we may requite thee the high services for which we are beholden to thee; for indeed thy due is imperative [upon us] and thy worth is magnified in our eyes; and indeed we have fallen short of thy due in the matter of distance." (83) When the prince heard the king's speech, he rose and sat down (84) and kissing the earth, returned thanks for his bounty and said, "I am the king's servant, wheresoever I may be, and under his eye." Then he recounted to him the story of the merchant and the manner of the buying of the house, and the king said, "Indeed, I would fain have had thee with me and in my neighbourhood." 151. The Adventures of Quicksilver Ali of Cairo, a Sequel to the Rogueries of Delileh the Crafty dccviii. When her mother went out from her, Mariyeh fell to chiding the damsel for that which she had done and said to her, "Verily, death were leifer to me than this; so look thou discover not my affair to any and I charge thee return not to the like of this fashion." Then she swooned away and lay awhile without life, and when she came to herself, she saw Shefikeh weeping over her; whereupon she took the necklace from her neck and the mantle from her body and said to the damsel, "Lay them in a napkin of damask and carry them to El Abbas and acquaint him with that wherein I am for the persistence of estrangement and the effects of forbiddance." So Shefikeh took them and carried them to El Abbas, whom she found in act to depart, for that he was about to take horse for Yemen. She went in to him and gave him the napkin and that which was therein, and when he opened it and saw what it contained, to wit, the mantle and the necklace, his vexation was excessive and his eyes were distorted, [so that the whites thereof appeared] and his rage was manifest in them. eb. Story of the Barber's Second Brother cxlviii. e. The Fox and the Wild Ass dcxi. Ay, ne'er will I leave to drink of wine, what while the night on me Darkens, till drowsiness bow down my head upon my bowl. Then he sent for his daughter, whose name was Jemreh, and when she came, he said to her, 'Harkye, Jemreh! Know that I am going to [meet] the clans of Es Shisban and Queen Kemeriye and the kings of the Jinn. If I am vouchsafed the victory over them, to Allah be the praise and thou shall have of me largesse; but, if thou see or hear that I am worsted and any come to thee with news of me [to this effect], hasten to slay Tuhfeh, so she may fall neither to me nor to them.' Then he took leave of her and mounted, saying, 'When this cometh about, pass over to the Crescent Mountain and take up thine abode there, and await what shall befall me and what I shall say to thee.' And Jemreh answered with 'Hearkening and obedience'. Now the king's son was playing in the exercise-ground with the ball and the mall, and the stone lit on his ear and cut it off, whereupon the prince fell down in a swoon. So they enquired who had thrown the stone and [finding that it was Bihkerd,] took him and carried him before the prince, who bade put him to death. Accordingly, they cast the turban from his head and were about to bind his eyes, when the prince looked at him and seeing him cropped of an ear, said to him, 'Except thou wert a lewd fellow, thine ear had not been cut off.' 'Not so, by Allah!' answered Bihkerd. 'Nay, but the story [of the loss] of my ear is thus and thus, and I pardoned him who smote me with an arrow and cut off my ear.' When the prince heard this, he looked in his face and knowing him, cried out and said, 'Art thou not Bihkerd the king?' 'Yes,' answered he, and the prince said to him 'What bringeth thee here?' So he told him all that had betided him and the folk marvelled and extolled the perfection of God the Most High. It is said that the most extraordinary of that which happened to Er Reshid was as follows: His brother El Hadi, (153) when he succeeded to the Khalifate, enquired of a seal-ring of great price, that had belonged to his father El Mehdi, (154) and it came to his knowledge that Er Reshid had taken it. So he required it of the latter, who refused to give it up, and El Hadi insisted upon him, but he still denied the seal-ring of the Khalifate. Now this was on the bridge [over the Tigris], and he threw the ring into the river. When El Hadi died and Er Reshid succeeded to the Khalifate, he came in person to that bridge, with a seal-ring of lead, which he threw into the river at the same place, and bade the divers seek it. So they did [his bidding] and brought up the first ring, and this was reckoned [an omen] of Er Reshid's good fortune and [a presage of] the continuance of his reign. (155). My outward of my inward testifies And this bears witness that that tells aright. (39). a. The First Old Man's Story iv. When the evening evened, the king summoned his vizier and bade him tell the [promised] story. So he said, "It is well. Know, O king, that. a. The First Voyage of Sindbad the Sailor cclii. f. The Lady and her Two Lovers dlxxi. Then she wept till her voice rose high and her lamentation was discovered [to those without]; after which she again began to drink and plying the old man with wine, sang the following verses: I wept, but those who spied to part us had no ruth On me nor on the fires that in my vitals flare..44. El Mamoun and Zubeideh dlxviii. His love on him took pity and wept for his dismay: Of those that him did visit she was, as sick he lay. As for Queen Kemeriye, she flew off to the palace of her sister Wekhimeh and told her what Meimoun had done and how [he avouched that], whenas he saw defeat [near at hand], he would slay Tuhfeh; 'and indeed,' added she, 'he is resolved upon this; else had he not dared to commit this outrage. So do thou contrive the affair as thou deemest well, for thou hast no superior in judgment.' Then they sent for Queen Zelzeleh and Queen Sherareh and sat down

to take counsel, one with another, of that which they should do in the matter. Then said Wekhimeh, 'We were best fit out a ship in this island [wherein is my palace] and embark therein, in the guise of mortals, and fare on till we come to a little island, that lieth over against Meimoun's palace. There will we [take up our abode and] sit drinking and smiting the lute and singing. Now Tuhfeh will of a surety be sitting looking upon the sea, and needs must she see us and come down to us, whereupon we will take her by force and she will be under our hands, so that none shall avail more to molest her on any wise. Or, if Meimoun be gone forth to do battle with the Jinn, we will storm his stronghold and take Tuhfeh and raze his palace and put to death all who are therein. When he hears of this, his heart will be rent in sunder and we will send to let our father know, whereupon he will return upon him with his troops and he will be destroyed and we shall be quit of him.' And they answered her, saying, 'This is a good counsel.' Then they bade fit out a ship from behind the mountain, (244) and it was fitted out in less than the twinkling of an eye. So they launched it on the sea and embarking therein, together with four thousand Afrits, set out, intending for Meimoun's palace. Moreover, they bade other five thousand Afrits betake themselves to the island under the Crescent Mountain and lie in wait for them there..The Vicar of the Lord of the Worlds (162) Haroun er Reshid had a boon-companion of the number of his boon-companions, by name Ishac ben Ibrahim en Nedim el Mausili, (163) who was the most accomplished of the folk of his time in the art of smiting upon the lute; and of the Commander of the Faithful's love for him, he assigned him a palace of the choicest of his palaces, wherein he was wont to instruct slave-girls in the arts of lute-playing and singing. If any slave-girl became, by his instruction, accomplished in the craft, he carried her before the Khalif, who bade her play upon the lute; and if she pleased him, he would order her to the harem; else would he restore her to Ishac's palace..? ? ? ? O breeze of heaven, from me a charge I prithee take And do not thou betray the troth of my despair;.Still do I yearn, whilst passion's fire flames in my liver are, iii. 111

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