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story-telling." "With all my heart," answered Shehrzad. "It hath reached me, O august King, that a man once said to his fellows, 'I will set forth to you a means (148) of security (149) against vexation. (150) A friend of mine once related to me and said, "We attained [whiles] to security (151) against vexation, (152)and the origin of it was other than this; to wit, it was as follows. (153).? ? ? ? p. The Sixteenth Officer's Story dccccxi.? ? ? ? a. The First Old Man's Story ii.When the evening evened, the king sat in his privy closet and summoning the vizier, required of him the promised story. So Er Rehwan said, "Know, O king, that.46. The Loves of Budour and Jubeir ben Umeir dlxxxvii.In every rejoicing a boon (240) midst the singers and minstrels am I, ii. 258.After he had slain him, he fell into repentance and mourning and chagrin waxed upon him, and none, who questioned him, would he acquaint with the cause thereof, nor, of his love for his wife, did he tell her of this, and whenas she asked him of [the cause of] his grief, he answered her not. When the viziers knew of Abou Temam's death, they rejoiced with an exceeding joy and knew that the king's grief arose from regret for him. As for Ilan Shah, he used, after this, to betake himself by night to the sleeping-chamber of the two boys and spy upon them, so he might hear what they said concerning his wife. As he stood one night privily at the door of their chamber, he saw them spread out the gold before them and play with it and heard one of them say, 'Out on us! What doth this gold profit us? For that we cannot buy aught therewith neither spend it upon ourselves. Nay, but we have sinned against Abou Temam and done him to death unjustly.' And the other answered, 'Had we known that the king would presently kill him, we had not done what we did.'.137. Otbeh and Reyya dclxxx.See, then, O august king," continued the youth, "what envy doth and injustice and how God caused the viziers' malice revert upon their own necks; and I trust in God that He will succour me against all who envy me my favour with the king and show forth the truth unto him. Indeed, I fear not for my life from death; only I fear lest the king repent of my slaughter, for that I am guiltless of offence, and if I knew that I were guilty of aught, my tongue would be mute.".? ? ? ? i. King Ibrahim and his Son cccclxxi.Sharper, Story of the Old, ii. 187..? ? ? ? Who letteth us or hind'reth our way, I spring on him, As springeth lynx or panther upon the frighted deer;.? ? ? ? So eat what I offer in surety and be The Lord of all things with thanks- giving repaid!.It chanced one day that he fell in upon a company of folk and they overcame him by dint of numbers and taking him prisoner, pinioned him and carried him to the lord of that country. The latter saw his fashion and grace and misdoubting of him, said, 'This is no robber's favour. Tell me truly, O youth, who thou art.' Bihzad thought shame to acquaint him with his condition and chose rather death for himself; so he answered, 'I am nought but a thief and a bandit.' Quoth the king, 'It behoveth us not to act hastily in the matter of this youth, but that we look into his affair, for that haste still engendereth repentance.' So he imprisoned him in his palace and assigned him one who should serve him..When Hafizeh had made an end of her song, El Abbas said to her, "Well done! Indeed, thou quickenest hearts from sorrows." Then he called another damsel of the daughters of the Medes, by name Merjaneh, and said to her, "O Merjaneh, sing to me upon the days of separation." "Hearkening and obedience," answered she and improvising, sang the following verses:.When I entered the service of this Amir, (88) I had a great repute and every lewd fellow feared me of all mankind, and whenas I rode through the city, all the folk would point at me with their fingers and eyes. It befell one day, as I sat in the house of the prefecture, with my back against a wall, considering in myself, there fell somewhat in my lap, and behold, it was a purse sealed and tied. So I took it in my hand and behold, it had in it a hundred dirhems, (89) but I found not who threw it and I said, "Extolled be the perfection of God, the King of the Kingdoms!" (90) Another day, [as I sat on like wise,] somewhat fell on me and startled me, and behold, it was a purse like the first. So I took it and concealing its affair, made as if I slept, albeit sleep was not with me..Then Khelbes used to attend the learned man's assembly, whilst the other would go in to his wife and abide with her, on such wise as he thought good, till the learned man arose from his session; and when Khelbes saw that he purposed rising, he would speak a word for the lover to hear, whereupon he went forth from Khelbes's wife, and the latter knew not that calamity was in his own house. At last the learned man, seeing Khelbes do on this wise every day, began to misdoubt of him, more by token of that which he knew of his character, and suspicion grew upon him; so, one day, he advanced the time of his rising before the wonted hour and hastening up to Khelbes, laid hold of him and said to him, 'By Allah, an thou speak a single syllable, I will do thee a mischief!' Then he went in to his wife, with Khelbes in his grasp, and behold, she was sitting, as of her wont, nor was there about her aught of suspicious or unseemly..? ? ? ? My tears flow still, nor aye of bitterness I'm quit, Bewildered as I am betwixten hope and fear..How long will ye admonished be, without avail or heed? iii. 40..? ? ? ? c. The Fishes and the Crab dcccciii."O elder," added she, "if Muslims and Jews and Nazarenes drink wine, who are we [that we should abstain from it]?" "By Allah, O my lady," answered he, "spare thine endeavour, for this is a thing to which I will not hearken." When she knew that he would not consent to her desire, she said to him, "O elder, I am of the slave-girls of the Commander of the Faithful and the food waxeth on me (34) and if I drink not, I shall perish, (35) nor wilt thou be assured against the issue of my affair. As for me, I am quit of blame towards thee, for that I have made myself known to thee and have bidden thee beware of the wrath of the Commander of the Faithful.".Thou that wast absent from my stead, yet still with me didst bide, iii. 46..Now the magistrate knew of the theft of the pearls; so he bade clap the merchant in prison. Accordingly they imprisoned him and flogged him, and he abode in the prison a whole year, till, by the ordinance of God the Most High, the Master of Police arrested one of the divers aforesaid and imprisoned him in the prison where the merchant lay. He saw the latter and knowing him, questioned him of his case; whereupon he told them his story and that which had befallen him, and the diver marvelled at the sorriness of his luck. So, when he came forth of the prison, he acquainted the Sultan with the merchant's case and told him that it was he who had given him the pearls. The Sultan bade bring him forth of the prison and questioned him of his story, whereupon he told him all that had befallen him and the Sultan pitied him and assigned him a lodging in his own palace, together with an allowance for his living..When it was the eighth day, the viziers all assembled and took counsel together and said, "How shall we do with this youth, who bafflETH us with his much talk? Indeed, we fear lest he be saved and we fall [into perdition]. Wherefore, let us all go in to the king and unite our efforts to overcome him, ere he appear without guilt and come forth and get the better of us." So they all went in to the king and prostrating themselves before him, said to him, "O king, have a care lest this youth beguile thee with his sorcery and bewitch thee with his craft. If thou heardest what we hear, thou wouldst not suffer him live, no, not one day. So pay thou no heed to his speech, for we are thy viziers, [who endeavour for] thy continuance, and if thou hearken not to our word, to whose word wilt thou hearken? See, we are ten viziers who testify against this youth that he is guilty and entered not the king's sleeping-chamber but with evil intent, so he might put the king to shame and outrage his honour; and if the king slay him not, let him banish him his realm, so the tongue of the folk may desist from him.".? ? ? ? Still by your ruined camp a dweller I abide; Ne'er will I change nor e'er shall distance us divide..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.' It is related that Ibn es Semmak (162) went in one day to Er Reshid and the Khalif, being athirst, called for drink. So his cup was brought him, and when he took it, Ibn es Semmak said to him, 'Softly, O Commander of the Faithful! If thou wert denied this draught, with what wouldst thou buy it?' 'With the half of my kingdom,' answered the Khalif; and Ibn es Semmak said, 'Drink and God prosper it to thee!' Then, when he had drunken, he said to him, 'If thou wert denied the going forth of the draught from thy body, with what wouldst thou buy its issue?' 'With the whole of my kingdom,' answered Er Reshid: and Ibn es Semmak said, 'O Commander of the Faithful, verily, a kingdom that weigheth not in the balance against a draught [of water] or a voiding of urine is not worth the striving for.' And Haroun wept. . . . s. The Journeyman and the Girl dccccix. . . . o. The King's Son and the Merchant's Wife dccccxciii. It befell one day that the king's son came to me, after his father had withdrawn, and said to me, 'Harkye, Ibn Nafil' 'At thy service, O my lord,' answered I; and he said, 'I would have thee tell me an extraordinary story and a rare matter, that thou hast never related either to me or to my father Jemhour.' 'O my lord,' rejoined I, 'what story is this that thou desirest of me and of what kind shall it be of the kinds?' Quoth he, 'It matters little what it is, so it be a goodly story, whether it befell of old days or in these times.' 'O my lord,' said I, 'I know many stories of various kinds; so whether of the kinds preferrest thou, and wilt thou have a story of mankind or of the Jinn?' 'It is well,' answered he; 'if thou have seen aught with thine eyes and heard it with thine ears, [tell it me.] Then he bethought himself and said to me, 'I conjure thee by my life, tell me a story of the stories of the Jinn and that which thou hast heard and seen of them!' 'O my son,' replied I, 'indeed thou conjurest [me] by a mighty conjuration; so [hearken and thou shalt] hear the goodliest of stories, ay, and the most extraordinary of them and the pleasantest and rarest.' Quoth the prince, 'Say on, for I am attentive to thy speech.' And I said, 'Know, then, O my son, that O'erbald art thou in that to me, a stranger, thou hast sent, iii. 83. [When the king returned to his palace.] he went in to his wife Shah Khatoun and said to her, 'I give thee the glad news of thine eunuch's return.' And he told her what had betided and of the youth whom he had brought with him. When she heard this, her wits fled and she would have cried out, but her reason restrained her, and the king said to her, 'What is this? Art thou overcome with grief for [the loss of] the treasure or [for that which hath befallen] the eunuch?' 'Nay, as thy head liveth, O king!' answered she. 'But women are fainthearted.' Then came the servant and going in to her, told her all that had befallen him and acquainted her with her son's case also and with that which he had suffered of stresses and how his uncle had exposed him to slaughter and he had been taken prisoner and they had cast him into the pit and hurled him from the top of the citadel and how God had delivered him from these perils, all of them; and he went on to tell her [all that had betided him], whilst she wept. As for the vizier, the sultan discovereth unto him his affairs, private and public; and know, O king, that the similitude of thee with the people is that of the physician with the sick man; and the condition (169) of the vizier is that he be truthful in his sayings, trustworthy in all his relations, abounding in compassion for the folk and in tender solicitude over them. Indeed, it is said, O king, that good troops (170) are like the druggist; if his perfumes reach thee not, thou still smellst the sweet scent of them; and ill troops are like the black-smith; if his sparks burn thee not, thou smellst his nauseous smell. So it behoveth thee take unto thyself a virtuous vizier, a man of good counsel, even as thou takest unto thee a wife displayed before thy face, for that thou hast need of the man's righteousness for thine own amendment, (171) seeing that, if thou do righteously, the commons will do likewise, and if thou do evil, they also will do evil. Presently, the princess turned to her maid and bade her fetch them somewhat of food and sweetmeats and dessert and fruits. So Shefikeh brought what she desired and they ate and drank [and abode on this wise] without lewdness, till the night departed and the day came. Then said El Abbas, 'Indeed, the day is come. Shall I go to my father and bid him go to thy father and seek thee of him in marriage for me, in accordance with the Book of God the Most High and the Institutes of His Apostle (whom may He bless and keep!) so we may not enter into transgression?' And Mariyeh answered, saying, 'By Allah, it is well counselled of thee!' So he went away to his lodging and nought befell between them; and when the day lightened, she improvised and recited the following verses: . . . ? ? ? ? Would God thou knewst what I endure for love of thee and how My vitals for thy cruelty are all forspent and dead! Thereupon they all dismounted and putting off that which was upon them of harness of war, came before El Abbas and tendered him allegiance and sued for his protection. So he held his hand from them and bade them gather together the spoils. Then he took the riches and the slaves and the camels, and they all became his liege-men and his retainers, to the number (according to that which is said) of fifty thousand horse. Moreover, the folk heard of him and flocked to him from all sides; whereupon he divided [the spoil amongst them] and gave gifts and abode thus three days, and there came presents to him. Then he bade set out for Akil's abiding-place; so they fared on six days and on the seventh day they came in sight of the camp. El Abbas bade his man Aamir forego him and give Akil the glad news of his cousin's coming. So he rode on to the camp and going in to Akil, gave him the glad news of Zuheir's slaughter and the conquest of his tribe. . . . ? ? ? ? Desire hath left me wasted, afflicted, sore afraid, For the spy knows the secret whereof I do complain. . . 57. About Nuwas with the Three Boys and the Khalif Haroun er Reshid dcxlv. Then Ishac seized upon her hand and carrying her into the house, said to her, 'Take the lute and sing; for never saw I nor heard thy like in smiting upon the lute; no, not even myself!' 'O my lord,' answered she, 'thou makest mock of me. Who am I that thou shouldst say all this to me? Indeed, this is but of thy kindness.' 'Nay, by Allah,' exclaimed he, 'I said but the truth to thee and I am none of those on whom pretence imposeth. These three months hath nature not moved thee to take the lute and sing thereto, and this is nought but an extraordinary thing. But all this cometh of strength in the craft and self-restraint.' Then he bade her sing; and she said, 'Harkening and obedience.' So she took the lute and tightening its strings, smote thereon a number of airs, so that she confounded Ishac's wit and he was like to fly for delight. Then she returned to the first mode and sang thereto the following verses: . . . ? ? ? ? Yet with perfidiousness (sure Fortune's self as thou Ne'er so perfidious was) my love thou didst requite. When the king heard these tidings of Aamir, he sent for him and let bring him before him; and when he entered his presence, he kissed the earth and saluted and showed forth his breeding and greeted him with the goodliest of compliments. The king bade him raise his head and questioned him of his lord El Abbas; whereupon he acquainted him with his tidings and told him that which had betided him with King Zuheir and of the army that was become at his commandment and of the spoil that he had gotten. Moreover, he gave him to know that El Abbas was coming on the morrow, and with him more than fifty thousand cavaliers, obedient to his commandment. When the king heard his speech, he bade decorate Baghdad and commanded [the inhabitants] to equip themselves with the richest of their apparel, in honour of the coming of El

Abbas. Moreover, he sent to give King El Aziz the glad tidings of his son's return and acquainted him with that which he had heard from the prince's servant.
 Whenas in body ye from us are far removed, would God I knew who shall to us himself with news of you present! 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.
 STORY OF THE JOURNEYMAN AND THE GIRL. 125. The Muslim Champion and the
 Christian Lady cccclxxiv. Alack, my grief! Thou wast, indeed, grown absent from my view, Yet art the apple of mine eye nor couldst from me divide. 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. So they wrapped him in the shroud and set him on the bier. Then they took up his bier and bearing him to the
 burial-place, laid him in the grave (41) and threw the earth over him; after which the folk dispersed, but El Merouzi and the widow abode by the tomb, weeping, and gave not
 over sitting till sundown, when the woman said to him, 'Come, let us go to the house, for this weeping will not profit us, nor will it restore the dead.' 'By Allah,' answered the
 sharper, 'I will not budge hence till I have slept and waked by this tomb ten days, with their nights!' When she heard this his speech, she feared lest he should keep his word
 and his oath, and so her husband perish; but she said in herself, 'This fellow dissembleth: if I go away and return to my house, he will abide by him a little while and go
 away.' And El Merouzi said to her, 'Arise, thou, and go away.'
 STORY OF THE OLD WOMAN, THE MERCHANT AND THE KING. THE THIEF'S STORY. e.
 The Fifth Voyage of Sindbad the Sailor cclxiii. 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. Lo, since the day I left you, O my masters, Life is not
 sweet, no aye my heart is light. Appointed Term, Of the, i. 147..113. The Angel of Death with the Proud King and the Devout Man cccclxxii.35. Isaac of Mosul's Story of
 Khedijeh and the Khalif Mamoun dxi. e. The Barber's Story cxlix.93. El Feth ben Khacan and El Mutawekkil dclxxxiii. Yea, passion raged in me and
 love-longing was like To slay me; yet my heart to solace still it wrought. a. The First Old Man's Story iv. Now the woman was in a chest and two youths of the pages
 of the late king, who were now in the new king's service, were those who had been charged with the guardianship of the vessel and the goods. When the evening evened
 on them, the two youths fell a-talking and recounted that which had befallen them in their days of childhood and the manner of the going forth of their father and mother from
 their country and royal estate, whenas the wicked overcame their land, and [called to mind] how they had gone astray in the forest and how fate had made severance
 between them and their parents; brief, they recounted their story, from beginning to end. When the woman heard their talk, she knew that they were her very sons and cried
 out to them from the chest, saying, 'I am your mother such an one, and the token between you and me is thus and thus.' The young men knew the token and falling upon
 the chest, broke the lock and brought out their mother, who strained them to her breast, and they fell upon her and swooned away, all three. The absent ones' harbinger
 came us unto, iii. 153. n. The Man and his Wilful Wife dcccxcix. O'er all the fragrant flowers that be I have the preference aye, ii. 235. All intercessions come and all
 alike do ill succeed, ii. 218. Death, The Man whose Caution was the Cause of his, i. 291..15. Ghanim ben Eyoub the Slave of Love cccxxxii. The wife of the shopkeeper, to
 wit, the nurse, came out, with the rest of those who came out, to divert herself with gazing upon the show, and when she saw El Abbas and beheld his beauty and the
 goodliness of his army and that which he had brought back with him of herds and slaves and slave-girls and mamelukes, she improvised and recited the following verses:
 Thou madest known to us therein the road of righteousness, When we had wandered from the Truth, what while in gloom it lay. 120. The Pious Black Slave
 cccclxxvii. Lo! in the garden-ways, the place of ease and cheer, Still, like the moon at full, my light thou mayst espy. The ship tarried with him some days, till he
 should be certified what he would do, (104) and he said, 'I will enquire of the merchants what this merchandise profiteth and in what country it lacketh and how much is the
 gain thereon.' [So he questioned them and] they directed him to a far country, where his dirhem should profit a hundredfold. Accordingly, he set sail and steered for the land
 in question; but, as he went, there blew on him a tempestuous wind and the ship foundered. The merchant saved himself on a plank and the wind cast him up, naked as he
 was, on the sea-shore, hard by a town there. So he praised God and gave Him thanks for his preservation; then, seeing a great village hard by, he betook himself thither
 and saw, seated therein, a very old man, whom he acquainted with his case and that which had betided him. The old man grieved sore for him, when he heard his story,
 and set food before him. So he ate and the old man said to him, 'Abide here with me, so I may make thee my steward and factor over a farm I have here, and thou shall
 have of me five dirhems (105) a day.' 'God make fair thy reward,' answered the merchant, 'and requite thee with benefits!'. One day, Ishac let bring all who were with him of
 slave-girls from the house of instruction and carried them up to Er Reshid's palace, leaving none in his house save Tuhfeh and a cookmaid; for that he bethought him not of
 Tuhfeh, nor did she occur to his mind, and none of the damsels remembered him of her. When she saw that the house was empty of the slave-girls, she took the lute (now
 she was unique in her time in smiting upon the lute, nor had she her like in the world, no, not Ishac himself, nor any other) and sang thereto the following verses: Then he
 girt his middle with a handkerchief and entering, saluted the young merchant, who said to him, 'Where hast thou been?' Quoth he, 'I have done thine errands;' and the youth
 said, 'Go and eat and come hither and drink.' So he went away, as he bade him, and ate. Then he washed and returning to the saloon, sat down on the carpet and fell to
 talking with them; whereupon the young merchant's heart was comforted and his breast dilated and he addressed himself to joyance. They abode in the most delightful life
 and the most abounding pleasance till a third part of the night was past, when the master of the house arose and spreading them a bed, invited them to lie down. So
 they lay down and the youth abode on wake, pondering their affair, till daybreak, when the woman awoke and said to her companion, 'I wish to go.' So he bade her farewell
 and she departed; whereupon the master of the house followed her with a purse of money and gave it to her, saying, 'Blame not my master,' and made his excuse to her for
 the young merchant. One of the host am I of lovers sad and sere, ii. 252. Look at the moss-rose, on its branches seen, ii. 256. c. The Fuller and his Son.

dccccxxx.????? Were I cut off, beloved, from hope of thy return, Slumber, indeed, for ever my wakeful lids would flee..ALPHABETICAL TABLE OF THE FIRST LINES OF THE VERSE IN THE "TALES FROM THE ARABIC.".????? d. The Eldest Lady's Story Ixiii

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