

THE CHURCH OF ENGLAND WHEREIN LITURGIES IN GENERAL ARE PROVED LAWFUL

When they heard me speak in Arabic, one of them came up to me and saluting me [in that language], questioned me of my case. Quoth I, 'What [manner of men] are ye and what country is this?' 'O my brother,' answered he, 'we are husbandmen and come to this river, to draw water, wherewithal to water our fields; and whilst we were thus engaged to-day, as of wont, this boat appeared to us on the surface of the water, issuing from the inward of yonder mountain. So we came to it and finding thee asleep therein, moored it to the shore, against thou shouldst awake. Acquaint us, therefore, with thy history and tell us how thou camest hither and whence thou enteredst this river and what land is behind yonder mountain, for that we have never till now known any make his way thence to us.' But I said to them, 'Give me somewhat to eat and after question me.' So they brought me food and I ate and my spirits revived and I was refreshed. Then I related to them all that had befallen me, whereat they were amazed and confounded and said, 'By Allah, this is none other than a marvellous story, and needs must we carry thee to our king, that thou mayst acquaint him therewith.' So they carried me before their king, and I kissed his hand and saluted him. When the king returned from his journey, he questioned his vizier of the affairs of his kingdom and the latter answered, 'All is well, O king, save a vile matter, which I have discovered here and wherewith I am ashamed to confront the king; but, if I hold my peace thereof, I fear lest other than I discover it and I [be deemed to] have played traitor to the king in the matter of my [duty of] loyal warning and my trust.' Quoth Dabdin, 'Speak, for thou art none other than a truth-teller, a trusty one, a loyal counsellor in that which thou sayest, undistrusted in aught.' And the vizier said, 'O king, this woman to whose love thy heart cleaveth and of whose piety thou talkest and her fasting and praying, I will make plain to thee that this is craft and guile.' At this, the king was troubled and said, 'What is to do?' 'Know,' answered the vizier, 'that some days after thy departure, one came to me and said to me, "Come, O vizier, and look." So I went to the door of the [queen's] sleeping-chamber and beheld her sitting with Aboulkhair, her father's servant, whom she favoureth, and she did with him what she did, and this is the manner of that which I saw and heard.' 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." Would God upon that bitterest day, when my death calls for me, What's 'twixt thine excrement and blood (50) I still may smell of thee! When the evening evened, the king withdrew to his privy sitting-chamber and bade fetch the vizier. When he presented himself before him, he said to him, "Tell me the story of the wealthy man who married his daughter to the poor old man." "It is well," answered the vizier. "Know, O puissant king, that I swear by his life, yea, I swear by the life of my love without peer, To please him or save him from hurt, I'd enter the fire without fear! 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 Aboultawaif 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 The season of my presence is never at an end 'Mongst all their time in gladness and solacement who spend, Then said she to the villager's son, 'Know that I am the woman whom thy father delivered from harm and stress and whom there betided from thee of false accusation and frowardness that which thou hast named.' And she craved pardon for him and he was made whole of his sickness. [Then said she to the thief, 'I am she against whom thou liedst, avouching that I was thy mistress, who had been stoned on thine account, and that I was of accord with thee concerning the robbing of the villager's house and had opened the doors to thee.' And she prayed for him and he was made whole of his sickness.] Then said she to [the townsman], him of the tribute, 'I am she who gave thee the [thousand] dirhems and thou didst with me what thou didst.' And she craved pardon for him and prayed for him and he was made whole; whereupon the folk marvelled at her oppressors, who had been afflicted alike, so God (extolled be His perfection and exalted be He!) might show forth her innocence before witnesses. 'Hearkening 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.' Now the lodging in question adjoined the king's house, and whilst the merchant was rejoicing in this and saying, 'Verily, my luck hath returned and I shall live in this king's shadow the rest of my life,' he espied an opening walled up with stones and clay. So he pulled out the stones and clearing away the earth from the opening, found that it was a window giving upon the lodging of the king's women. When he saw this, he was affrighted and rising in haste, fetched clay and stopped it up again. But one of the eunuchs saw him and misdoubting of him, repaired to the Sultan and told him of this. So he came and seeing the stones pulled out, was wroth with the merchant and said to him, 'Is this my recompense from thee, that thou seekest to violate my harem?' And he bade pluck out his eyes. So they did as he commanded and the merchant took his eyes in his hand and said, 'How long [wilt thou afflict me], O star of ill-omen? First my wealth and now my life!' And he bewailed himself, saying, 'Endeavour profiteth me nought against evil fortune. The Compassionate aided me not and endeavour was useless.'³². The Mock Khalif cclxxxvi. Therewith Wekhimeh was moved to exceeding delight and drinking off the cup, ordered her twenty dresses of Greek brocade and a tray, wherein were thirty thousand dinars. Then she gave the cup to Queen Shuaaeh, Queen of the Fourth Sea, who took it and said, 'O my lady Tuhfeh, sing to me on the gillyflower.' Quoth she 'Harkening and obedience,' and improvised the following verses: .? .? .? .? .? Lo under my command the land of Yemen is And trenchant is my sword against the foe in fight. The prince thanked them and said to them, 'God requite you with all good, for indeed ye give me loyal counsel; but whither would ye have me go?' Quoth they, 'Get thee to the land of the Greeks, the abiding-place of thy mother.' And he said, 'My grandfather Suleiman Shah, when the King of the Greeks wrote to him, demanding my mother in marriage, concealed my affair and hid my secret; [and she hath done the like.] and I cannot make her a liar.' 'Thou sayst sooth,' rejoined they; 'but we desire thine advantage, and even if thou tookest service with the folk, it were a means of thy continuance [on life].' Then each of them brought out to him money and gave to him and clad him and fed him and fared on with him a parasang's distance till they brought him far from the city, and giving him to know that he was safe, departed from him, whilst he fared on till he came forth of the dominions of his uncle and entered those [of the king] of the Greeks. Then he entered a village and taking up his abode therein, betook himself to serving one there in ploughing and sowing and the like. Khalif Omar ben Abdulaziz and the Poets, The, i. 45. The old man laughed at her speech and her verses pleased him. Then said she to him, "I desire of thee a lute." (38) So he arose and brought her a piece of firewood. Quoth she, "What is that?" And he said, "Didst thou not bid me bring thee wood?" "I do not want this," answered she, and he rejoined, "What then is it that is called wood, other than this?" She laughed and said, "The lute is an instrument of music, whereunto I sing." Quoth he, "Where is this thing found and of whom shall I get it for thee?" And she said, "Of him who gave thee the wine." So he arose and betaking himself to his neighbour the Jew, said to him, "Thou favouredst us aforetime with the wine; so now complete thy favours and look me out a thing called a lute, to wit, an instrument for singing; for that she seeketh this of me and I know it not" "Harkening and obedience," replied the Jew and going into his house, brought him a lute. [The old man took it and carried it to Sitt el Milah,] whilst the Jew took his drink and sat by a window adjoining the other's house, so he might hear the singing. Abbas (El) and the King's Daughter of Baghdad, iii. 53. Trust in God, Of, 114. .? .? .? .? .? g. The King's Son and the Ogress dlxxxi. Now the king's vizier had two daughters, own sisters, the elder of whom had read books and made herself mistress of [all] sciences and studied the writings of the sages and the histories of the boon-companions, (160) and she was possessed of abundant wit and knowledge galore and surpassing apprehension. She heard that which the folk suffered from the king and his despicable usage of their children; whereupon compassion gat hold upon her for them and jealousy and she besought God the Most High that He would bring the king to renounce that his heresy, (161) and God answered her prayer. Then she took counsel with her younger sister and said to her, 'I mean to contrive somewhat for the liberation of the people's children; and it is that I will go up to the king [and offer myself to him], and when I come to his presence, I will seek thee. When thou comest in to me and the king hath done his occasion [of me], do thou say to me, 'O my sister, let me hear and let the king hear a story of thy goodly stories, wherewithal we may beguile the waking hours of our night, till we take leave of each other.' 'It is well,' answered the other. 'Surely this contrivance will deter the king from his heresy and thou shalt be requited with exceeding favour and abounding recompense in the world to come, for that indeed thou adventured thyself and wilt either perish or attain to thy desire.' .? .? .? .? .? Lo, in my heart the heat of every heart burns high And in mine eyes unite the tears of every eye. 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. .? .? .? .? .? I saw thee, O thou best of all the human race, display A book that came to teach the Truth to those in error's way. Bihkerd, Story of King, i. 121. So she donned a devotee's habit and betaking herself to the goldsmith, said to him, 'To whom belongeth the bracelet that is in the king's hand?' Quoth he, 'It belongeth to a man, a stranger, who hath bought him a slave-girl from this city and lodgeth with her in such a place.' So the old woman repaired to the young man's house and knocked at the door. The damsel opened to her and seeing her clad in devotee's apparel, (184) saluted her and said to her, 'Belike thou hast an occasion with us?' 'Yes,' answered the old woman; 'I desire privacy and ablution.' (185) Quoth the girl, 'Enter.' So she entered and did her occasion and made the ablution and prayed.

Then she brought out a rosary and began to tell her beads thereon, and the damsel said to her, 'Whence comest thou, O pilgrim?' (186) Quoth she '[I come] from [visiting] the Idol (187) of the Absent in such a church. (188) There standeth up no woman [to prayer] before him, who hath an absent friend and discovereth to him her need, but he acquainteth her with her case and giveth her tidings of her absent one.' 'O pilgrim,' said the damsel, 'we have an absent one, and my lord's heart cleaveth to him and I desire to go to the idol and question him of him.' Quoth the old woman, '[Wait] till to-morrow and ask leave of thy husband, and I will come to thee and go with thee in weal.' 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..Meanwhile, his father and mother had gone round about all the islands of the sea in quest of him and his brother, hoping that the sea might have cast them up, but found no trace of them; so they despaired of finding them and took up their abode in one of the islands. One day, the merchant, being in the market, saw a broker, and in his hand a boy he was calling for sale, and said in himself, 'I will buy yonder boy, so I may console myself with him for my sons.' So he bought him and carried him to his house; and when his wife saw him, she cried out and said, 'By Allah, this is my son!' So his father and mother rejoiced in him with an exceeding joy and questioned him of his brother; but he answered, 'The sea parted us and I knew not what became of him.' Therewith his father and mother consoled themselves with him and on this wise a number of years passed..So they ate and Tuhfeh looked at the two kings, who had not changed their favour and said to Kemeriyeh, 'O my lady, what is yonder wild beast and that other like unto him? By Allah, mine eye brooketh not the sight of them.' Kemeriyeh laughed and answered, 'O my sister, that is my father Es Shisban and the other is Meimoun the Sworder; and of the pride of their souls and their arrogance, they consented not to change their [natural] fashion. Indeed, all whom thou seest here are, by nature, like unto them in fashion; but, on thine account, they have changed their favour, for fear lest thou be disquieted and for the comforting of thy mind, so thou mightest make friends with them and be at thine ease.' 'O my lady,' quoth Tuhfeh, 'indeed I cannot look at them. How frightful is yonder Meimoun, with his [one] eye! Mine eye cannot brook the sight of him, and indeed I am fearful of him.' Kemeriyeh laughed at her speech, and Tuhfeh said, 'By Allah, O my lady, I cannot fill my eye with them!' (200) Then said her father Es Shisban to her, 'What is this laughing?' So she bespoke him in a tongue none understood but they [two] and acquainted him with that which Tuhfeh had said; whereat he laughed a prodigious laugh, as it were the pealing thunder..? ? ? ? Ramazan in my life ne'er I fasted, nor e'er Have I eaten of flesh, save in public (57) it were..Then she changed the measure and the mode [and played] so that she amazed the wits of those who were present, and Queen Es Shuhba was moved to mirth and said, 'Well done, O queen of delight!' Then she returned to the first mode and improvised the following verses on the water-lily: Tai, En Numan and the Arab of the Benou. i. 203..As for the singer, when his [stay in the oven] grew long upon him, he came forth therefrom, thinking that her husband had gone away. Then he went up to the roof and looking down, beheld his friend the druggist; whereat he was sore concerned and said in himself, 'Alas, the disgrace of it! This is my friend the druggist, who dealt kindly with me and wrought me fair and I have requited him with foul' And he feared to return to the druggist; so he went down and opened the first door and would have gone out; but, when he came to the outer door, he found it locked and saw not the key. So he stole up again to the roof and cast himself down into the [next] house. The people of the house heard him and hastened to him, deeming him a thief. Now the house in question belonged to a Persian; so they laid hands on him and the master of the house began to beat him, saying to him, 'Thou art a thief.' 'Nay,' answered he, 'I am no thief, but a singing-man, a stranger. I heard your voices and came to sing to you.' 93. The Ignorant Man who set up for a Schoolmaster ccciii. ? ? ? ? No good's in life (to the counsel list of one who's purpose-whole,) An if thou be not drunken still and gladden not thy soul..When she had made an end of her song, she threw the lute from her hand and wept, whilst the old man wept for her weeping. Then she fell down in a swoon and presently coming to herself, filled the cup and drinking it off, gave the old man to drink, after which she took the lute and breaking out into song, chanted the following verses: ? ? ? ? g. The Crows and the Hawk dcxiii. ? ? ? ? a. The Foolish Weaver clii. Quoth the cook, 'Nothing will serve but I must slay thee, O fellow; for, if I spare thee, I shall myself be slain.' But Selim said, 'O my brother, I will counsel thee somewhat (74) other than this.' 'What is it?' asked the cook. 'Say and be brief, ere I cut thy throat' And Selim said, '[Do thou suffer me to live and] keep me, that I may be a servant unto thee, and I will work at a craft, of the crafts of the skilled workmen, wherefrom there shall return to thee every day two dinars.' Quoth the cook, 'What is the craft?' and Selim said, 'The cutting [and polishing] of jewels.' Then the Khalif went forth and bade decorate the city: [so they decorated it] and the drums of glad tidings were beaten. Moreover they made banquets to the people and the tables were spread seven days. And Tuhfeh and the Commander of the Faithful ceased not to be in the most delightsome of life and the most prosperous thereof till there came to them the Destroyer of Delights and the Sunderer of Companies; and thou is all that hath come down to as of their story." Now the king of the Greeks heard tell of the damsel (132) and of the beauty and grace wherewith she was gifted, wherefore his heart clave to her and he sent to seek her in marriage of Suleiman Shah, who could not refuse him. So he arose and going in to Shah Khatoun, said to her, 'O my daughter, the king of the Greeks hath sent to me to seek thee in marriage. What sayst thou?' She wept and answered, saying, 'O king, how canst thou find it in thy heart to bespeak me thus? Abideth there husband for me, after the son of my uncle?' 'O my daughter,' rejoined the king, 'it is indeed as thou sayest; but let us look to the issues of affairs. Needs must I take account of death, for that I am an

old man and fear not but for thee and for thy little son; and indeed I have written to the king of the Greeks and others of the kings and said, "His uncle slew him," and said not that he [hath recovered and] is living, but concealed his affair. Now hath the king of the Greeks sent to demand thee in marriage, and this is no thing to be refused and fain would we have our back strengthened with him." (133) And she was silent and spoke not..Now the folk used to go in to her and salute her and crave her prayers; and it was her wont to pray for none till he had confessed to her his sins, when she would seek pardon for him and pray for him that he might be healed, and he was straightway made whole of sickness, by permission of God the Most High. [So, when the four sick men were brought in to her,] she knew them forthright, though they knew her not, and said to them, ' Let each of you confess his sins, so I may crave pardon for him and pray for him.' And the brother said, 'As for me, I required my brother's wife of herself and she refused; whereupon despite and folly (7) prompted me and I lied against her and accused her to the townsfolk of adultery; so they stoned her and slew her unjustly and unrighteously; and this is the issue of unright and falsehood and of the slaying of the [innocent] soul, whose slaughter God hath forbidden.'? ? ? ? ? Tirewomen to the bride, who whiskers, ay, and beard Upon her face produce, they never would assign. (194).? ? ? ? ? O friends, the East wind waxes, the morning draweth near; A plaintive voice (114) bespeaks me and I rejoice to hear." "O king," answered the youth, "I hope for succour only from God, not from created beings: if He aid me, none can avail to harm me, and if He be with me and on my side, because of the truth, who is it I shall fear, because of falsehood? Indeed, I have made my intent with God a pure and sincere intent and have severed my expectation from the help of the creature; and whoso seeketh help [of God] findeth of his desire that which Bekhtzeman found." Quoth the king, "Who was Bekhtzeman and what is his story?" "O king," replied the youth,.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, "never in all my life heard I of this thing, nor have I ever known it! Is it of the sons of Adam or of the Jinn?" She laughed and said, "Verily, thou art even as those of whom the poet speaketh, when as he saith ..." And she repeated the following verses:.King who lost Kingdom and Wife and Wealth, The, ii. 66..? ? ? ? ? f. The King's Son who fell in Love with the Picture dcccxciv.She abode awaiting him thus till the end of the month, but discovered no tidings of him neither happened upon aught of his trace; wherefore she was troubled with an exceeding perturbation and despatching her servants hither and thither in quest of him, abode in the sorest that might be of grief and concern. When it was the beginning of the new month, she arose in the morning and bidding cry him throughout the city, sat to receive visits of condolence, nor was there any in the city but betook himself to her, to condole with her; and they were all concerned for her, nothing doubting but she was a man..When Belehshah had made an end of her verses, all present were moved to delight and El Abbas said to her, "Well done, O damsel!" Then he bade the fifth damsel come forward and sing. Now she was from the land of Syria and her name was Rihaneh; she was surpassing of voice and when she appeared in an assembly, all eyes were fixed upon her. So she came forward and taking the rebeck (for that she was used to play upon [all manner] instruments) improvised and sang the following verses:.138. Hind Daughter of En Numan and El Hejjaj dclxxxi.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..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." .143. Ibrahim of Mosul and the Devil dclxxxvii.? ? ? ? ? i. The Woman who made her Husband Sift Dust dcccclxxxvi.When the king heard this, he said, "I will not isolate myself from the folk and slay my vizier." And he bade him depart to his dwelling..Man and his Fair Wife, The Foul-favoured, ii. 61..There was once a sage of the sages, who had three sons and sons' sons, and when they waxed many and their posterity multiplied, there befell dissension between them. So he assembled them and said to them, 'Be ye one hand (219) against other than you and despise (220) not [one another,] lest the folk despise you, and know that the like of you is as the rope which the man cut, when it was single; then he doubled [it] and availed not to cut it; on this wise is division and union. And beware lest ye seek help of others against yourselves (221) or ye will fall into perdition, for by whosoever means ye attain your desire, (222) his word (223) will have precedence of (224) your word. Now I have wealth which I will bury in a certain place, so it may be a store for you, against the time of your need.'Hardly was the night come, when he went in to his wife and found her lying back, [apparently] asleep; so he sat down by her side and laying the hoopoe's heart on her breast, waited awhile, so he might be certified that she slept. Then said he to her, 'Shah Khatoun, Shah Khatoun, is this my recompense from thee?' Quoth she, 'What offence have I committed?' And he, 'What offence can be greater than this? Thou sentest after yonder youth and broughtest him hither, on

account of the desire of thy heart, so thou mightest do with him that for which thou lustedst.' 'I know not desire,' answered she. 'Verily, among thy servants are those who are comelier and handsomer than he; yet have I never desired one of them.' 'Why, then,' asked he, 'didst thou lay hold of him and kiss him!' And she said, 'This is my son and a piece of my heart; and of my longing and love for him, I could not contain myself, but sprang upon him and kissed him.' When the king heard this, he was perplexed and amazed and said to her, 'Hast thou a proof that this youth is thy son? Indeed, I have a letter from thine uncle King Suleiman Shah, [wherein he giveth me to know] that his unck Belehwan cut his throat.' 'Yes,' answered she, 'he did indeed cut his throat, but severed not the windpipe; so my uncle sewed up the wound and reared him, [and he lived,] for that his hour was not come.' Then he commanded one of the slave-girls to take the lute and strike it at Aboulhusn's head, whilst the rest smote upon their instruments. [So they played and sang,] till Aboulhusn awoke at the last of the night and heard the noise of lutes and tabrets and the sound of the pipes and the singing of the slave-girls, whereupon he opened his eyes and finding himself in the palace, with the slave-girls and eunuchs about him, exclaimed, 'There is no power and no virtue but in God the Most High, the Supreme! Verily, I am fearful of the hospital and of that which I suffered therein aforetime, and I doubt not but the Devil is come to me again, as before. O my God, put thou Satan to shame!' Then he shut his eyes and laid his head in his sleeve and fell to laughing softly and raising his head [bytimes], but [still] found the apartment lighted and the girls singing. Then they agreed upon a device between them, to wit, that they should feign an occasion in their own country, under pretext that she had there wealth buried from the time of her husband Melik Shah and that none knew of it but this eunuch who was with her, wherefore it behoved that he should go and fetch it. So she acquainted the king her husband with this and sought of him leave for the eunuch to go: and the king granted him permission for the journey and charged him cast about for a device, lest any get wind of him. Accordingly, the eunuch disguised himself as a merchant and repairing to Belehwan's city, began to enquire concerning the youth's case; whereupon they told him that he had been prisoned in an underground dungeon and that his uncle had released him and dispatched him to such a place, where they had slain him. When the eunuch heard this, it was grievous to him and his breast was straitened and he knew not what he should do. . . . Sure God shall yet, in pity, reknit our severed lives, Even as He did afflict me with loneness after thee. . . . Some with religion themselves concern and make it their business all; Sitting, (53) they weep for the pains of hell and still for mercy bawl!. Now he had no treasure; but the thief believed him not and insisted upon him with threats and blows. When he saw that he got no profit of him, he said to him, 'Swear by the oath of divorce from thy wife (247) [that thou hast nothing].' So he swore and his wife said to him, 'Out on thee! Wilt thou divorce me? Is not the treasure buried in yonder chamber?' Then she turned to the thief and conjured him to multiply blows upon her husband, till he should deliver to him the treasure, concerning which he had sworn falsely. So he drubbed him grievously, till he carried him to a certain chamber, wherein she signed to him that the treasure was and that he should take it up. . . . Thy presence honoureth us and we Confess thy magnanimity;. "There was once a king in the land of Teberistan, by name Dadbin, and he had two viziers, called one Zourkhan and the other Kardan. The Vizier Zourkhan had a daughter, there was not in her time a handsomer than she nor yet a chaster nor a more pious, for she was a faster, a prayer and a worshipper of God the Most High, and her name was Arwa. Now Dadbin heard tell of her charms; so his heart clave to her and he called the vizier [her father] and said to him, 'I desire of thee that thou marry me to thy daughter.' Quoth Zourkhan, 'Allow me to consult her, and if she consent, I will marry thee with her.' And the king said, 'Hasten unto this.' When Zuheir heard his words, he bade smite off his head; but his Vizier said to him, "Slay him not, till his friend be present." So he commanded the two slaves to fetch his friend; whereupon they repaired to El Abbas and called to him, saying, "O youth, answer the summons of King Zuheir." "What would the king with me?" asked he, and they answered, "We know not." Quoth he, "Who gave the king news of me?" "We went to draw water," answered they, "and found a man by the water. So we questioned him of his case, but he would not acquaint us therewith; wherefore we carried him perforce to King Zuheir, who questioned him of his case and he told him that he was going to Akil. Now Akil is the king's enemy and he purposeth to betake himself to his camp and make prize of his offspring and cut off his traces." "And what," asked El Abbas, "hath Akil done with King Zuheir?" And they replied, "He engaged for himself that he would bring the king every year a thousand dinars and a thousand she-camels, besides a thousand head of thoroughbred horses and two hundred black slaves and fifty slave-girls; but it hath reached the king that Akil purposeth to give nought of this; wherefore he is minded to go to him. So hasten thou with us, ere the king be wroth with thee and with us.".30. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun cclxxix. When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and went with it to El Abbas. When she gave it to him, he took it and breaking it open, read it and apprehended its purport; and when he came to the end of it, he swooned away. After awhile, he came to himself and said, "Praised be God who hath caused her return an answer to my letter! Canst thou carry her another letter, and with God the Most High be thy requital?" Quoth she, "And what shall letters profit thee, seeing she answereth on this wise?" But he said, "Belike, she may yet be softened." Then he took inkhorn and paper and wrote the following verses:. . . . ? ? ? ? I view her with yearning eyes and she seems to me A moon of the summer, set in a winter's night.. When the king heard this story, he deemed it pleasant and said, "This story is near unto that which I know and meseemeth I should do well to have patience and hasten not to slay my vizier, so I may get of him the story of the king and his son." Then he gave the vizier leave to go away to his own house; so he thanked him and abode in his house all that day.. . . . a. The Cat and the Mouse dcix. A damsel made for love and decked with subtle grace; Thou'dst deem the very sun had borrowed from her face.. . . . Desire hath left me wasted, afflicted, sore afraid, For the spy knows the secret whereof I do complain.. Presently, she came to me again and I said to her, "Here is thy money and I have gained [with it] other thousand dinars." Quoth she,

"Keep it by thee and take these other thousand dinars. As soon as I have departed from thee, go thou to Er Rauzeh (183) and build there a goodly pavilion, and when the building thereof is accomplished, give me to know thereof." So saying, she left me and went away. As soon as she was gone, I betook myself to Er Rauzeh and addressed myself to the building of the pavilion, and when it was finished, I furnished it with the goodliest of furniture and sent to the lady to tell her that I had made an end of its building; whereupon she sent back to me, saying, "Let him meet me to-morrow at daybreak at the Zuweyleh gate and bring with him a good ass." So I got me an ass and betaking myself to the Zuweyleh gate, at the appointed time, found there a young man on horse-back, awaiting her, even as I awaited her..Meanwhile, Queen Kemeriyeh and her company sailed on, without ceasing, till they came under the palace wherein was Tuhfeh, to wit, that of Meimoun the Sworder; and by the ordinance of destiny, Tuhfeh herself was then sitting on the belvedere of the palace, pondering the affair of Haroun er Reshid and her own and that which had befallen her and weeping for that she was doomed to slaughter. She saw the ship and what was therein of those whom we have named, and they in mortal guise, and said, 'Alas, my sorrow for yonder ship and the mortals that be therein!' As for Kemeriyeh and her company, when they drew near the palace, they strained their eyes and seeing Tuhfeh sitting, said, 'Yonder sits Tuhfeh. May God not bereave [us] of her!' Then they moored their ship and making for the island, that lay over against the palace, spread carpets and sat eating and drinking; whereupon quoth Tuhfeh, 'Welcome and fair welcome to yonder faces! These are my kinswomen and I conjure thee by Allah, O Jemreh, that thou let me down to them, so I may sit with them awhile and make friends with them and return.' Quoth Jemreh, 'I may on no wise do that.' And Tuhfeh wept. Then the folk brought out wine and drank, what while Kemeriyeh took the lute and sang the following verses: h. The Old Woman, the Merchant and the King dccccxvi. 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..Mariyeh, El Abbas and, iii. 53..Then the Khalif went in to the Lady Zubeideh, pale with anger, and she noted this in him and said to him, "How cometh it that I see the Commander of the Faithful changed of colour?" "O daughter of my uncle," answered he, "I have a beautiful slave-girl, who reciteth verses and telleth stories, and she hath taken my whole heart; but she loveth other than I and avoucheth that she loveth her [former] master; wherefore I have sworn a great oath that, if she come again to my sitting-chamber and sing for other than I, I will assuredly take a span from her highest part." (21) Quoth Zubeideh, "Let the Commander of the Faithful favour me with her presence, so I may look on her and hear her singing." So he bade fetch her and she came, whereupon the Lady Zubeideh withdrew behind the curtain, whereas she saw her not, and Er Reshid said to her, "Sing to us." So she took the lute and tuning it, sang the following verses: 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 Whenas En Nebhan strove to win my grace, himself to me With camel-loads he did commend of musk and camphor white,.37. The Imam Abou Yousuf with Er Reshid and Jaafer dlv.167. Kemerezzeman and the Jeweller's Wife dccccxiii. THE THIRD OFFICER'S STORY. Now the Persian had a mameluke, (201) as he were the full moon, and he arose [and went out], and the singer followed him and wept before him, professing love to him and kissing his hands and feet. The mameluke took compassion on him and said to him, 'When the night cometh and my master entereth [the harem] and the folk go away, I will grant thee thy desire; and I lie in such a place.' Then the singer returned and sat with the boon-companions, and the Persian rose and went out, he and the mameluke beside him. [Then they returned and sat down.] (202) Now the singer knew the place that the mameluke occupied at the first of the night; but it befell that he rose from his place and the candle went out. The Persian, who was drunken, fell over on his face, and the singer, supposing him to be the mameluke, said, 'By Allah, it is good!' and threw himself upon him and clipped him, whereupon the Persian started up, crying out, and laying hands on the singer, pinioned him and beat him grievously, after which he bound him to a tree that was in the house. (203). Clemency, Of, i. 120.. Whilst the Sheikh was thus occupied with taking leave of the kings, Meimoun sought his opportunity, whenas he saw the place empty, and taking up Tuhfeh on his shoulders, soared up with her to the confines of the sky and flew away with her. Presently, Iblis came to look for Tuhfeh and see what she purposed, but found her not and saw the slave-girls buffeting their faces; so he said to them, 'Out on ye! What is to do?' 'O our lord,' answered they, 'Meimoun hath snatched up Tuhfeh and flown away with her.' When Iblis heard this, he gave a cry, to which the earth trembled, and said, 'What is to be done? Out on ye! Shall he carry off Tuhfeh from my very palace and outrage mine honour? Doubtless, this Meimoun hath lost his wits.' Then he cried out a second time, that the earth quaked therefor, and rose up into the air.. Damascus is all gardens decked for the pleasance of the eyes, iii. 9.. w. The Sharper and the Merchants dccccxv. And horses eke wouldst have led to thee day by day And girls, high-breasted maids, and damsels black and white,. Indeed her glance, her sides are soft; but none the less, alas! Her heart is harder than the rock; there is no mercy there.. Upon the parting day our loves from us did fare And left us to endure estrangement and despair.. I make a vow to God, if ever day or night. Then we sat down on the edge of the estrade and presently I espied a closet beside me; so I looked into it

and my friend said to me, 'What seest thou?' Quoth I, 'I see therein good galore and bodies of murdered folk. Look.' So he looked and said, 'By Allah, we are lost men!' And we fell a-weeping, I and he. As we were thus, behold, there came in upon us, by the door at which we had entered, four naked men, with girdles of leather about their middles, and made for my friend. He ran at them and dealing one of them a buffet, overthrew him, whereupon the other three fell all upon him. I seized the opportunity to escape, what while they were occupied with him, and espying a door by my side, slipped into it and found myself in an underground chamber, without window or other issue. So I gave myself up for lost and said, 'There is no power and no virtue save in God the Most High, the Supreme!' Then I looked to the top of the vault and saw in it a range of glazed lunettes; so I clambered up for dear life, till I reached the lunettes, and I distracted [for fear]. I made shift to break the glass and scrambling out through the frames, found a wall behind them. So I bestrode the wall and saw folk walking in the road; whereupon I cast myself down to the ground and God the Most High preserved me, so that I reached the earth, unhurt. The folk flocked round me and I acquainted them with my story..161. King Jelyaad of Hind and his Vizier Shimas: whereafter ensueth the History of King Wird Khan son of King Jelyaad and his Women and Viziers dcccxciz.?STORY OF THE THIEF AND THE WOMAN..The old man betook himself to the city, as she bade him, and enquired for the money-changer, to whom they directed him. So he gave him the ring and the letter, which when he saw, he kissed the letter and breaking it open, read it and apprehended its purport. Then he repaired to the market and buying all that she bade him, laid it in a porter's basket and bade him go with the old man. So the latter took him and went with him to the mosque, where he relieved him of his burden and carried the meats in to Sitt el Milah. She seated him by her side and they ate, he and she, of those rich meats, till they were satisfied, when the old man rose and removed the food from before her..? ? ? ? In her revolving scheme, to bitter sweetness still Succeeds and things become straight, after crookedness..Quoth the Khalif, "God grant thee that thou seekest! Let us drink one last cup and rise before the dawn draw near, and to-morrow night I will be with thee again." "Far be it!" said Aboulhusn. Then the Khalif filled a cup and putting therein a piece of Cretan henbane, gave it to his host and said to him, "My life on thee, O my brother, drink this cup from my hand!" "Ay, by thy life," answered Aboulhusn, "I will drink it from thy hand." So he took it and drank it off; but hardly had he done so, when his head forewent his feet and he fell to the ground like a slain man; whereupon the Khalif went out and said to his servant Mesroul, "Go in to yonder young man, the master of the house, and take him up and bring him to me at the palace; and when thou goest out, shut the door.".Firouz and his Wife, i. 209..When they came to themselves, they wept awhile and the folk assembled about them, marvelling at that which they saw, and questioned them of their case. So the young men vied with each other who should be the first to discover the story to the folk; and when the Magian saw this, he came up, crying out, 'Alas!' and 'Woe worth the day!' and said to them, 'Why have ye broken open my chest? I had in it jewels and ye have stolen them, and this damsel is my slave-girl and she hath agreed with you upon a device to take the good.' Then he rent his clothes and called aloud for succour, saying, 'I appeal to God and to the just king, so he may quit me of these wrong-doing youths!' Quoth they, 'This is our mother and thou stolest her.' Then words waxed many between them and the folk plunged into talk and prate and discussion concerning their affair and that of the [pretended] slave-girl, and the strife waxed amain between them, so that [at last] they carried them up to the king..As I sat one day at the door of the prefecture, a woman entered and said to me privily, "O my lord, I am the wife of such an one the physician, and with him is a company of the notables (114) of the city, drinking wine in such a place." When I heard this, I misliked to make a scandal; so I rebuffed her and sent her away. Then I arose and went alone to the place in question and sat without till the door opened, when I rushed in and entering, found the company engaged as the woman had set out, and she herself with them. I saluted them and they returned my greeting and rising, entreated me with honour and seated me and brought me to eat. Then I informed them how one had denounced them to me, but I had driven him (115) away and come to them by myself; wherefore they thanked me and praised me for my goodness. Then they brought out to me from among them two thousand dirhems (116) and I took them and went away..Sindbad the Sailor and Hindbad the Porter

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