

# FLOWER FAIRIES OF THE AUTUMN

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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. . . . . Between mine eyes and wake ye have your dwelling-place, and thus My tears flow on unceasingly, my sighs know no relent. . . . . There was once, of old time, in one of the tribes of the Arabs, a woman great with child by her husband, and they had a hired servant, a man of excellent understanding. When the woman came to [the time of her] delivery, she gave birth to a maid-child in the night and they sought fire of the neighbours. So the journeyman went in quest of fire. . . . . ? i. The Credulous Husband dcccxcviii. . . . . eb. Story of the Barber's Second Brother cliv. . . . . The priests from all the convent came flocking onto it: With cries of joy and welcome their voices they did rear. . . . . By God, forgetfulness of her shall never cross my mind, What while I wear the bonds of life nor when of death they're rent. So he fell to resorting daily to the physician and committing to memory his sayings and that which he spoke of jargon, till he had gotten a great matter by heart, and all this he studied thoroughly and digested it. Then he returned to his wife and said to her, 'I have committed the physician's sayings to memory and have learned his fashion of muttering and prescribing and applying remedies (19) and have gotten by heart the names of the remedies and of all the diseases, and there abideth nought [unaccomplished] of thy commandment. What wilt thou have me do now?' Quoth she, 'Leave weaving and open thyself a physician's shop.' But he answered, 'The people of my city know me and this affair will not profit me, save in a land of strangerhood; so come, let us go out from this city and get us to a strange land and [there] live.' And she said, 'Do as thou wilt.' Abbaside, Jaafer ben Yehya and Abdulmelik ben Salih the, i. 183. Then said El Abbas to them, "O youths, sit by my arms and my horse till I return." But they answered, saying, "By Allah, thou prolongest discourse with that which beseemeth not of words! Make haste, or we will go with thy head, for indeed the king purposeth to slay thee and to slay thy comrade and take that which is with you." When the prince heard this, his skin quaked and he cried out at them with a cry that made them tremble. Then he sprang upon his horse and settling himself in the saddle, galloped till he came to the king's assembly, when he cried out at the top of his voice, saying ["To horse,] cavaliers!" And levelled his spear at the pavilion wherein was Zuheir. Now there were about him a thousand smiters with the sword; but El Abbas fell in upon them and dispersed them from around him, and there abode none in the tent save Zuheir and his vizier. .66. The Imam Abou Yousuf with Er Reshid and Zubeideh dclii. Now there was in the house a ram, with which the Persian used to butt, and when he saw what the woman did, he thought she would butt with him; so he broke his halter and running at her, butted her and broke her head. She fell on her back and cried out; whereupon the Persian started up from sleep in haste and seeing the singing-girl [cast down on her back] and the singer with his yard on end, said to the latter, 'O accursed one, doth not what thou hast already done suffice thee?' Then he beat him soundly and opening the door, put him out in the middle of the night. . . . . There was once a man of the Arabs who had a number of sons, and amongst them a boy, never was seen a fairer than he of favour nor a more accomplished in loveliness, no, nor a more perfect of wit. When he came to man's estate, his father married him to the daughter of one of his uncles, and she excelled not in beauty, neither was she praiseworthy of attributes; wherefore she pleased not the youth, but he bore with her, for kinship's sake. . . . . They have departed; but the steeds yet full of them remain: Yea, they have left me, but my heart of them doth not complain. . . . . When his father saw the strength of his determination to travel, he fell in with his wishes and equipped him with five thousand dinars in cash and the like in merchandise and sent with him two serving-men. So the youth set out, trusting in the blessing of God the Most High, and his father went out with him, to take leave of him, and returned [to Damascus]. As for Nouredin Ali, he gave not over travelling days and nights till he entered the city of Baghdad and laying up his loads in the caravanserai, made for the bath, where he did away that which was upon him of the dirt of the road and putting off his travelling clothes, donned a costly suit of Yemen stuff, worth an hundred dinars. Then he put in his sleeve (6) a thousand mithcals (7) of gold and sallied forth a-walking and swaying gracefully as he went. His gait confounded all those who beheld him, as he shamed the branches with his shape and belittled the rose with the redness of his cheeks and his black eyes of Babylonian witchcraft; indeed, thou wouldst deem that whoso looked on him would surely be preserved from calamity; [for he was] even as saith of him one of his describers in the following verses. .39. Abou Mohammed the Lazy dlvi. Presently, the vizier heard of the merchant's coming; so he sent to him and let bring him to his house and talked with him awhile of his travels and of that which he had abidden therein, and the merchant answered him thereof. Then said the vizier, 'I will put certain questions to thee, which if thou answer me, it will be well [for thee].' And the merchant rose and made him no answer. Quoth the vizier, 'What is the weight of the elephant?' The merchant was perplexed and returned him no answer and gave himself up for lost. Then said he, 'Grant me three days' time.' So the vizier granted him the delay he sought and he returned to his lodging and related what had passed to the old woman, who said, 'When the morrow cometh, go to the vizier and say to him, "Make a ship and launch it on the sea and put in it an elephant, and when it sinketh in the water, [under the beast's weight], mark the place to which the water riseth. Then take out the elephant and cast in stones in its place, till the ship sink to the mark aforesaid; whereupon do thou take out the stones and weigh them and thou wilt know the weight of the elephant". She laughed and cried out to the women of the house, saying, "Ho, Fatimeh! Ho, Khedijeh! Ho, Herifeh! Ho, Senineh!" Whereupon all those who were in the place of women and neighbours flocked to me and fell a-laughing at me and saying, "O blockhead, what ailed thee to meddle with gallantry?" Then one of them came and looked in my face and laughed, and another said, "By Allah, thou mightest have known that she lied, from the time she said she loved thee and was enamoured of thee? What is there in thee to love?" And a third said, "This is an old man without understanding." And they vied with each other in making mock of me, what while I suffered sore chagrin. . . . . Awake, Asleep and, i. 5. . . . . My fortitude fails, my endeavour is vain; My bosom is straitened. To Thee, I complain. . . . . Then the prince rose to him and embraced him and kissed him and entreated him with honour. Moreover, he seated him in a chair and bestowed on him a dress of honour; and he turned to his father and said to him, 'This is the king who pardoned me and this is his ear that I cut off with an arrow; and indeed he deserveth pardon from me, for that he pardoned me.' Then said he to Bihkerd, 'Verily, the issue of clemency hath been a provision for thee [in thine hour of need].' And they entreated him with the utmost kindness and sent him back to his own country in all honour and worship Know, then, O King," continued the youth, "that there is no goodlier thing than clemency and that all thou dost thereof, thou shalt find before thee, a treasure laid up for thee." 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." .52.

Ibrahim ben el Mehdi and the Merchant's Sister dclvi. ? ? ? ? a. The Cat and the Mouse dcix. ? ? ? ? How many a bidder unto love, a secret-craving wight, How many a swain, complaining, saith of destiny malign,.When the youth had made an end of his story, the king's anger subsided a little and he said, "Restore him to the prison, for the day draweth to an end, and tomorrow we will took into his affair." ? ? ? ? ? She comes in a robe the colour of ultramarine, Blue as the stainless sky, unflecked with white;.Man of Khorassan, his Son and his Governor, Story of the, i. 218.. "O king," answered the youth, "there is no great forgiveness save in case of a great crime, for according as the offence is great, in so much is forgiveness magnified and it is no dishonour to the like of thee if he spare the like of me. Verily, Allah knoweth that there is no fault in me, and indeed He commandeth unto clemency, and no clemency is greater than that which spareth from slaughter, for that thy forgiveness of him whom thou purposest to put to death is as the quickening of a dead man; and whoso doth evil shall find it before him, even as it was with King Bihkerd." "And what is the story of King Bihkerd?" asked the king. "O king," answered the youth,.Noureddin fell to kissing his hand and calling down blessings on him and said to him, "Know that I am a stranger in this your city and the completion of kindness is better than the beginning thereof; wherefore I beseech thee of thy favour that thou complete to me thy good offices and kindness and bring me to the gate of the city. So will thy beneficence be accomplished unto me and may God the Most High requite thee for me with good!" ["Fear not,"] answered Ahmed; "no harm shall betide thee. Go; I will bear thee company till thou come to thy place of assurance." And he left him not till he brought him to the gate of the city and said to him, "O youth, go in the safeguard of God and return not to the city; for, if they fall in with thee [again], they will make an end of thee." Noureddin kissed his hand and going forth the city, gave not over walking till he came to a mosque that stood in one of the suburbs of Baghdad and entered therein with the night..So they all arose and repaired to El Anca, who abode in the Mountain Caf. (248) When she saw them, she rose to them and saluted them, saying, 'O my ladies, may I not be bereaved of you!' Quoth Wekhimeh to her, 'Who is like unto thee, O Anca? Behold, Queen Es Shuhba is come to thee.' So El Anca kissed the queen's feet and lodged them in her palace; whereupon Tuhfeh came up to her and fell to kissing her and saying, 'Never saw I a goodlier than this favour.' Then she set before them somewhat of food and they ate and washed their hands; after which Tuhfeh took the lute and played excellent well; and El Anca also played, and they fell to improvising verses in turns, whilst Tuhfeh embraced El Anca every moment. Quoth Es Shuhba, 'O my sister, each kiss is worth a thousand dinars;' and Tuhfeh answered, 'Indeed, a thousand dinars were little for it.' Whereat El Anca laughed and on the morrow they took leave of her and went away to Meimoun's palace. (249).? ? ? ? ? They have forbid their image to visit me in sleep; So even my nightly phantom forsaketh me, heigho!.? ? ? ? ? d. The Eldest Lady's Story (237) lxiv.So Aamir took the water-skin and made for the water; but, when he came to the well, behold, two young men with gazelles, and when they saw him, they said to him, "Whither wilt thou, O youth, and of which of the Arabs art thou?" "Harkye, lads," answered he, "fill me my water-skin, for that I am a stranger man and a wayfarer and I have a comrade who awaiteth me." Quoth they, "Thou art no wayfarer, but a spy from El Akil's camp." Then they took him and carried him to [their king] Zuheir ben Shebib; and when he came before him, he said to him, "Of which of the Arabs art thou?" Quoth Aamir, "I am a wayfarer." And Zuheir said, "Whence comest thou and whither wilt thou?" "I am on my way to Akil," answered Aamir. When he named Akil, those who were present were agitated; but Zuheir signed to them with his eyes and said to him, "What is thine errand with Akil?" Quoth he, "We would fain see him, my friend and I." .83. The Woman's Trick against her Husband cccxciii.When El Abbas had made an end of his verses, his father said to him, "I seek refuge for thee with God, O my son! Hast thou any want unto which thou availest not, so I may endeavour for thee therein and lavish my treasures in quest thereof?" "O father mine," answered El Abbas, "I have, indeed, an urgent want, on account whereof I came forth of my native land and left my people and my home and exposed myself to perils and stresses and became an exile from my country, and I trust in God that it may be accomplished by thine august endeavour." "And what is thy want?" asked the king. Quoth El Abbas, "I would have thee go and demand me in marriage Mariyeh, daughter of the King of Baghdad, for that my heart is distraught with love of her." And he recounted to his father his story from first to last..NOTE..83. Adi ben Zeid and the Princess Hind dclxviii. ? ? ? ? ? All through the day its light and when the night grows dark, My grief forsakes me not, no, nor my heavy cheer..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.' On the morrow they (199) returned to their place, as of their wont, and betook themselves to eating and drinking and merry-making and sporting till the last of the day, when Sindbad bade them hearken to his relation concerning his sixth voyage, the which (quoth he) is of the most extraordinary of pleasant stories and the most startling [for that which it compriseth] of tribulations and disasters. Then said he,.When the boy grew up, his father feared for him from poverty and change of case, so he said to him, 'Dear my son, know that in my youth I wronged my brothers in the matter of our father's good, and I see thee in weal; but, if thou [come to] need, ask not of one of them nor of any

other, for I have laid up for thee in yonder chamber a treasure; but do not thou open it until thou come to lack thy day's food.' Then he died, and his wealth, which was a great matter, fell to his son. The young man had not patience to wait till he had made an end of that which was with him, but rose and opened the chamber, and behold, it was [empty and its walls were] whitened, and in its midst was a rope hanging down and half a score bricks, one upon another, and a scroll, wherein was written, 'Needs must death betide; so hang thyself and beg not of any, but kick away the bricks, so there may be no escape (225) for thee, and thou shall be at rest from the exultation of enemies and enviers and the bitterness of poverty.' I marvelled at her words and said to her, "What wouldst thou have me do?" And she answered, "O Captain Muin, I would have thee give me a helping hand." Quoth I, "What have I to do with the daughter of the Cadi Amin el Hukm?" And she said, "Know that I would not have thee intrude upon the Cadi's daughter, but I would fain contrive for the attainment of my wishes.' This is my intent and my desire, and my design will not be accomplished but by thine aid." Then said she, "I mean this night to go with a stout heart and hire me trinkets of price; then will I go and sit in the street wherein is the house of Amin el Hukm; and when it is the season of the round and the folk are asleep, do thou pass, thou and those who are with thee of the police, and thou wilt see me sitting and on me fine raiment and ornaments and wilt smell on me the odour of perfumes; whereupon do thou question me of my case and I will say, 'I come from the Citadel and am of the daughters of the deputies (91) and I came down [into the town,] to do an occasion; but the night overtook me at unawares and the Zuweyleh gate was shut against me and all the gates and I knew not whither I should go this night Presently I saw this street and noting the goodness of its ordinance and its cleanness, took shelter therein against break of day.' When I say this to thee with all assurance (92) the chief of the watch will have no suspicion of me, but will say, 'Needs must we leave her with one who will take care of her till morning.' And do thou rejoin, 'It were most fitting that she pass the night with Amin el Hukm and lie with his family and children till the morning.' Then do thou straightway knock at the Cadi's door, and thus shall I have gained admission into his house, without inconvenience, and gotten my desire; and peace be on thee!" And I said to her, "By Allah, this is an easy matter." 150. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dxcviii. Advantages of Patience, Of the, i. 89.. "O king," answered the youth, "if there have betided thee talk because of me, by Allah, by Allah the Great, those who have brought on thee this talk from the folk are these wicked viziers, who devise with the folk and tell them foul things and evil concerning the king's house; but I trust in God that He will cause their malice to revert upon their heads. As for the king's menace of me with slaughter, I am in the grasp of his hand; so let not the king occupy his mind with my slaughter, for that I am like unto the sparrow in the hand of the fowler; if he will, he slaughtereth him, and if he will, he looseth him. As for the delaying of my slaughter, it [proceedeth] not [from] the king, but from Him in whose hand is my life; for, by Allah, O king, if God willed my slaughter, thou couldst not avail to postpone it, no, not for a single hour. Indeed, man availeth not to fend off evil from himself, even as it was with the son of King Suleiman Shah, whose anxiety and carefulness for the accomplishment of his desire of the new-born child [availed him nothing], for his last hour was deferred how many a time! and God saved him until he had accomplished his [foreordained] period and had fulfilled [the destined term of] his life." She passed the night in his lodging and when she arose in the morning, she said to him, "O elder, may I not lack thy kind offices for the morning-meal! Go to the money-changer and fetch me from him the like of yesterday's food." So he arose and betaking himself to the money-changer, acquainted him with that which she had bidden him. The money-changer brought him all that she required and set it on the heads of porters; and the old man took them and returned with them to Sitt el Milah. So she sat down with him and they ate their sufficiency, after which he removed the rest of the food. Then she took the fruits and the flowers and setting them over against herself, wrought them into rings and knots and letters, whilst the old man looked on at a thing whose like he had never in his life seen and rejoiced therein..? ? ? ? The sable torrent of her locks falls down unto her hips; Beware the serpents of her curls, I counsel thee, beware! Presently, the sharper came to the ruin, rejoicing in that which he deemed he should get, and dug in the place, but found nothing and knew that the idiot had tricked him. So he buffeted his face, for chagrin, and fell to following the other whithersoever he went, so he might get what was with him, but availed not unto this, for that the idiot knew what was in his mind and was certified that he spied upon him, [with intent to rob him]; so he kept watch over himself. Now, if the sharper had considered [the consequences of] haste and that which is begotten of loss therefrom, he had not done thus. Nor," continued the vizier, "is this story, O king of the age, rarer or more extraordinary or more diverting than the story of Khelbes and his wife and the learned man and that which befell between them." ? ? ? ? O friends, the tears flow ever, in mockery of my pain; My heart is sick for sev'rance and love-longing in vain..35. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun dxi. Quoth the king, "O Saad, fetch him to me, for indeed thou describest to me a masterful man." (76) And he answered, saying, "By Allah, O my lord, hadst thou but seen our case with Hudheifeh, what while he challenged me to the field of war and the stead of thrusting and smiting and I held back from doing battle with him! Then, whenas I thought to go forth to him, behold, a cavalier gave loose to his bridle-rein and called out to me, saying, 'O Saad, wilt thou suffer me to fill thy room in waging war with him and I will ransom thee with myself?' And I said, 'By Allah, O youth, whence cometh thou?' Quoth he, 'This is no time for thy questions.'" Then he recounted to the king all that had passed between himself and El Abbas from first to last; whereupon quoth Ins ben Cais, "Bring him to me in haste, so we may learn his tidings and question him of his case." "It is well," answered Saad, and going forth of the king's presence, repaired to his own house, where he put off his harness of war and took rest for himself..When the king heard his speech, he turned to him and said, "It is grievous to me, O vizier of good counsel." And he told him that the [other] sages testified [to the correctness of their fellow's interpretation of the dream]; whereupon Er Rehwan sighed and knew that the king went in fear of him; but he showed him fortitude and said to him, "God assain the king! My counsel is that the king accomplish his commandment and execute his ordinance, for that needs must death be and it is liefer to me that I die, oppressed, than that I die, an oppressor. But, if the king see fit to defer the putting of me to death till the morrow and will pass this night with me and take leave of me, when the morrow cometh, the king shall do what he will." ? ? ? ? b. Story of the Enchanted Youth vii 3. The Porter and the Three Ladies of Baghdad ix

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