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Thy presence honoureth us and we Confess thy magnanimity;.He returned them the most gracious of answers and bade carry the Magian forth of the town and set him on a high scaffold that had been builded for him there; and he said to the folk, 'Behold, I will torture him with all kinds of fashions of torment.' Then he fell to telling them that which he had wrought of knavery with the daughter of his father's brother and what he had caused betide her of severance between her and her husband and how he had required her of herself, but she had sought refuge against him with God (to whom belong might and majesty) and chose rather humiliation than yield to his wishes, notwithstanding stress of torment; neither recked she aught of that which he lavished to her of wealth and raiment and jewels..51. The Thief and the Money-changer dcv.We were sleeping one night on the roof, when a woman made her way into the house and gathering into a bundle all that was therein, took it up, that she might go away with it. Now she was great with child and near upon her term and the hour of her deliverance; so, when she made up the bundle and offered to shoulder it and make off with it, she hastened the coming of the pangs of labour and gave birth to a child in the dark. Then she sought for the flint and steel and striking a light, kindled the lamp and went round about the house with the little one, and it was weeping. [The noise awoke us,] as we lay on the roof, and we marvelled. So we arose, to see what was to do, and looking down through the opening of the saloon, (112) saw a woman, who had kindled the lamp, and heard the little one weeping. She heard our voices and raising her eyes to us, said, "Are ye not ashamed to deal with us thus and discover our nakedness? Know ye not that the day belongeth to you and the night to us? Begone from us! By Allah, were it not that ye have been my neighbours these [many] years, I would bring down the house upon you!" We doubted not but that she was of the Jinn and drew back our heads; but, when we arose on the morrow, we found that she had taken all that was with us and made off with it; wherefore we knew that she was a thief and had practised [on us] a device, such as was never before practised; and we repented, whenas repentance advantaged us not.'.The money-changer thought they did but finesse with him, that they might get the ass at their own price; but, when they went away from him and he had long in vain awaited their return, he cried out, saying, 'Woe!' and 'Ruin!' and 'Alack, my sorry chance!' and shrieked aloud and tore his clothes. So the people of the market assembled to him and questioned him of his case; whereupon he acquainted them with his plight and told them what the sharpers had said and how they had beguiled him and how it was they who had cajoled him into buying an ass worth half a hundred dirhems (47) for five thousand and five hundred. (48) His friends blamed him and a company of the folk laughed at him and marvelled at his folly and his credulity in accepting the sharpers' talk, without suspicion, and meddling with that which he understood not and thrusting himself into that whereof he was not assured..After this, the authorities compounded with the highwayman for his submission, and when he came before them, they enriched him and he became in such favour with the Sultan's deputy that he used to eat and drink with him and there befell familiar converse between them. On this wise they abode a great while, till, one day, the Sultan's deputy made a banquet, and therein, for a wonder, was a roasted francolin, which when the robber saw, he laughed aloud. The deputy was angered against him and said to him, "What is the meaning of thy laughter? Seest thou default [in the entertainment] or dost thou mock at us, of thy lack of breeding?" "Not so, by Allah, O my lord," answered the highwayman. "But I saw yonder francolin and bethought myself thereanent of an extraordinary thing; and it was on this wise. In the days of my youth, I used to stop the way, and one day I fell in with a man, who had with him a pair of saddle-bags and money therein. So I said to him, 'Leave these bags, for I mean to kill thee.' Quoth he, 'Take the fourth part of [that which is in] them and leave [me] the rest.' And I said, 'Needs must I take the whole and slay thee, to boot.' Then said he, 'Take the saddle-bags and let me go my way.' But I answered, 'Needs must I slay thee.' As we were in this contention, he and I, behold, he saw a francolin and turning to it, said, 'Bear witness against him, O francolin, that he slayeth me unjustly and letteth me not go to my children, for all he hath gotten my money.' However, I took no pity on him neither hearkened to that which he said, but slew him and concerned not myself with the francolin's testimony."???? d. The Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man dcccxcii.His love on him took pity and wept for his dismay, ii. 210..Now she was righteous in all her dealings and swerved not from one word; (3) so, when he saw that she consented not unto him, he misdoubted that she would tell his brother, when he returned from his journey, and said to her, 'An thou consent not to this whereof I require thee, I will cause thee fall into suspicion and thou wilt perish.' Quoth she, 'Be God (extolled be His perfection and exalted be He!) [judge] betwixt me and thee, and know that, shouldst thou tear me limb from limb, I would not consent to that whereto thou biddest me.' His folly (4) persuaded him that she would tell her husband; so, of his exceeding despite, he betook himself to a company of people in the mosque and told them that he had witnessed a man commit adultery with his brother's wife. They believed his saying and took act of his accusation and assembled to stone her. Then they dug her a pit without the city and seating her therein, stoned her, till they deemed her dead, when they left her..Then he returned to the youth and said to him, 'Arise and come to the bath.' And he fell to shampooing his hands and feet, whilst the youth called down blessings on him and said, 'O my lord, who art thou? Methinks there is not in the world the like of thee, no, nor a pleasanter than thy composition.' Then each of them acquainted the other with his case and condition and they went to the bath; after which the master of the house conjured the young merchant to return with him and summoned his friends. So they ate and drank and he related to them the story, wherefore they praised the master of the house and glorified him; and their friendship was complete, what while the young merchant abode in the town, till God vouchsafed him a commodity of travel, whereupon they took leave of him and he departed; and this is the end of his story. Nor," added the vizier, "O king of the age, is this more marvellous than the story of the rich man who lost his wealth and his wit".8. Ghanim ben Eyoub the Slave of Love xxxix.31. The City of Lebtait dxxxii.???? The earth is my birth-place, indeed; but my place Of abidance is still in the cheeks of the fair..???? A good it is to have one's loved ones ever near,???? c. The Third Officer's Story dccccxxii.???? e. The Story of the Portress xviii.2. The Fisherman and the Genie iii.???

? ? The sweet of slumber after thee I have forsworn; indeed The loss of thee hath smitten me with trouble and affright..59. El Mutelemmis and his Wife Umeimeh
 dclxviii.125. The Muslim Champion and the Christian Lady cccclxxiv. When it was the eleventh day, the viziers betook them early in the morning to the king's gate and said
 to him, "O king, the folk are assembled from the king's gate to the gibbet, so they may see [the execution of] the king's commandment on the youth." So the king bade fetch
 the prisoner and they brought him; whereupon the viziers turned to him and said to him, "O vile of origin, doth any hope of life remain with thee and lookest thou still for
 deliverance after this day?" "O wicked viziers," answered he, "shall a man of understanding renounce hope in God the Most High? Indeed, howsoever a man be oppressed,
 there cometh to him deliverance from the midst of stress and life from the midst of death, [as is shown by the case of] the prisoner and how God delivered him." "What is his
 story?" asked the king; and the youth answered, saying, "O king, they tell that. ? ? ? ? Now God forbid thou shouldst attain thy wishes! What care I If thou have looked on
 me a look that caused thee languishment? ? ? ? ? Nor, like others a little ere morning appear who bawl, "Come to safety!" (58) I stand up to prayer..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, ? ? ? ? Love's slave, I keep my troth with them; but, when they vowed, Fate made itself Urcoub, (16) whom never oath could
 bind..The First Day..Men and our Lord Jesus, The Three, i. 282..The Third Night of the Month. So the highwayman took the saddle-bags and offered to kill the traveller, who
 said, "What is this? Thou hast no blood-feud against me, that should make my slaughter incumbent [on thee]. Quoth the other, "Needs must I slay thee;" whereupon the
 traveller dismounted from his horse and grovelled on the earth, beseeching the robber and speaking him fair. The latter hearkened not to his prayers, but cast him to the
 ground; whereupon the traveller [raised his eyes and seeing a francolin flying over him.] said, in his agony, "O francolin, bear witness that this man slayeth me unjustly and
 wickedly; for indeed I have given him all that was with me and besought him to let me go, for my children's sake; yet would he not consent unto this. But be thou witness
 against him, for God is not unmindful of that which is done of the oppressors." The highwayman paid no heed to this speech, but smote him and cut off his head..Selim and
 Selma, ii. 81.. ? ? ? ? Nor troops have I nor henchmen nor one to lend me aid Save God, to whom, my Maker, my voice in praise I rear.. ? ? ? ? My patience underneath
 the loss of friends and folk With pallor's sorry garb hath clad me, comrades dear.. "Leave the mention of him. Who is at the door?" Quoth Adi, "El Akhwes el Ansari." (54)
 "God the Most High put him away and estrange him from His mercy!" cried Omar. "Is it not he who said, berhyming on a man of Medina his slave-girl, so she might outlive
 her master ... ?" [And he repeated the following line:]. THE ELEVENTH OFFICER'S STORY..The Sixteenth Night of the Month.. "Except," continued the Khalif, "he were the
 enemy of God, he had wished for her in this world, so he might after [repent and] return to righteous dealing. By Allah, he shall not come in to me! Who is at the door other
 than he?" Quoth Adi, "Jemil ben Mamer el Udhri (51) is at the door;" and Omar said, "It is he who says in one of his odes" ... [And he recited the following:]. ? ? ? ?
 Wherefore fair patience look thou use, for sure 'tis praiseworthy; Yea, and its issues evermore are blessed and benign; Then he thrust his feet into boots and girt him with a
 sword and a girdle and bound about his middle a quiver and a bow and arrows. Moreover, he put money in his pocket and thrust into his sleeve letters-patent addressed to
 the governor of Ispahan, bidding him assign to Rustem Khemartekeni a monthly allowance of a hundred dirhems and ten pounds of bread and five pounds of meat and
 enrol him among the Turks under his commandment. Then he took him up and carrying him forth, left him in one of the mosques.. ? ? ? ? Thou left'st unto me, after thee,
 languor and carefulness; I lived a life wherein no jot of sweetness I espied.. ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother clvii. Then she arose and returned to
 her chamber..As they were thus engaged, behold, up came the dancers and mountebanks, with their pipes and drums, whilst one of their number forewent them, with a
 great banner in his hand, and played all manner antics with his voice and limbs. When they came to the Courthouse, the Cadi exclaimed, "I seek refuge with God from
 yonder Satans!" And the merchant laughed, but said nothing. Then they entered and saluting his highness the Cadi, kissed Alaeddin's hands and said, "God's blessing on
 thee, O son of our uncle! Indeed, thou solacest our eyes in that which thou dost, and we beseech God to cause the glory of our lord the Cadi to endure, who hath honoured
 us by admitting thee to his alliance and allotted us a part in his high rank and dignity." When the Cadi heard this talk, it bewildered his wit and he was confounded and his
 face flushed with anger and he said to his son-in-law, "What words are these?" Quoth the merchant, "Knowest thou not, O my lord, that I am of this tribe? Indeed this man is
 the son of my mother's brother and that other the son of my father's brother, and I am only reckoned of the merchants [by courtesy]!". How many, in Yemameh, dishevelled
 widows plain! i. 50.. ? ? ? ? Oft as my yearning waxeth, my heart consoleth me With hopes of thine enjoyment in all security.. So he went out to them and questioned them
 of their case, whereupon, "Return to thy lord," answered they, "and question him of Prince El Abbas, if he have come unto him, for that he left his father King El Aziz a
 full-told year ago, and indeed longing for him troubleth the king and he hath levied a part of his army and his guards and is come forth in quest of his son, so haply he
 may light upon tidings of him." Quoth the eunuch, "Is there amongst you a brother of his or a son?" "Nay, by Allah!" answered they. "But we are all his mamelukes and the
 boughten of his money, and his father El Aziz hath despatched us to make enquiry of him. So go thou to thy lord and question him of the prince and return to us with that
 which he shall answer you." "And where is King El Aziz?" asked the eunuch; and they replied, "He is encamped in the Green Meadow." (96). When the king heard this story,
 he said, "How like is this to our own case!" Then he bade the vizier retire to his lodging; so he withdrew to his house and on the morrow he abode at home [till the king
 should summon him to his presence.]. ? ? ? ? a. The First Old Man's Story ii. When Tuhfeh beheld this, she called to mind her lord and wept sore and said, 'I beseech God
 the Most High to vouchsafe me speedy deliverance, so I may return to my palace and that my high estate and queendom and glory and be reunited with my lord and master
 Er Reshid.' Then she walked in that garden and saw in its midst a dome of white marble, raised on columns of black teak and hung with curtains embroidered with pearls
 and jewels. Amiddleward this pavilion was a fountain, inlaid with all manner jacinths, and thereon a statue of gold, and [beside it] a little door. She opened the door and
 found herself in a long passage; so she followed it and behold, a bath lined with all kinds of precious marbles and floored with a mosaic of pearls and jewels. Therein were
 four cisterns of alabaster, one facing other, and the ceiling of the bath was of glass coloured with all manner colours, such as confounded the understanding of the folk of
 understanding and amazed the wit..77 The Draper and the Thief (234) dclxi. ? ? ? ? Thou only art the whole of our desire; indeed Thy love is hid within our hearts' most
 secret core..The news came to the rest of the kings; so they [flew after him and] overtaking him, found him full of trouble and fear, with fire issuing from his nostrils, and said

to him, 'O Sheikh Aboul-tawaif, what is to do?' Quoth he, 'Know that Meimoun hath carried off Tuhfeh from my palace and outraged mine honour.' When they heard this, they said, 'There is no power and no virtue but in God the Most High, the Supreme! By Allah, he hath ventured upon a grave matter and indeed he destroyeth himself and his people!' Then the Sheikh Iblis gave not over flying till he fell in with the tribes of the Jinn, and there gathered themselves together unto him much people, none may tell the tale of them save God the Most High. So they came to the Fortress of Copper and the Citadel of Lead, (238) and the people of the strongholds saw the tribes of the Jinn issuing from every steep mountain-pass and said, 'What is to do?' Then Iblis went in to King Es Shisban and acquainted him with that which had befallen, whereupon quoth he, 'May God destroy Meimoun and his folk! He thinketh to possess Tuhfeh, and she is become queen of the Jinn! But have patience till we contrive that which befitteth in the matter of Tuhfeh.' Quoth Iblis, 'And what befitteth it to do?' And Es Shisban said, 'We will fall upon him and slay him and his people with the sword.' . . . My heart with yearning is ever torn and tortured without cease, Nor can my lids lay hold on sleep, that Sees from them away..The company marvelled at this story and at the doings of women. Then came forward a fourth officer and said, 'Verily, that which hath betided me of strange adventures is yet more extraordinary than this; and it was on this wise..? ? ? ? They have shut out thy person from my sight; They cannot shut thy memory from my spright..? ? ? ? Indeed, your long estrangement hath caused my bowels yearn. Would God I were a servant in waiting at your door!..? ? ? ? So hath the Merciful towards Hudheifeh driven you, A champion ruling over all, a lion of great might..Then they accosted the owner of the ass and chaffered with him and he said, 'I will not sell him but for ten thousand dirhems.' They offered him a thousand dirhems; but he refused and swore that he would not sell the ass but for that which he had said. They ceased not to add to their bidding, till the price reached five thousand dirhems, whilst their fellow still said, 'I will not sell him but for ten thousand dirhems.' The money-changer counselled him to sell, but he would not do this and said to him, 'Harkye, gaffer! Thou hast no knowledge of this ass's case. Concern thyself with silver and gold and what pertaineth thereto of change and exchange; for indeed the virtue of this ass passeth thy comprehension. To every craft its craftsman and to every means of livelihood its folk.' On the morrow, he repaired to the druggist, who saluted him and came to meet him and rejoiced in him and smiled in his face, deeming his wife innocent. Then he questioned him of his yesterday's case and he told him how he had fared, saying, 'O my brother, when the cuckold knocked at the door, I would have entered the chest; but his wife forbade me and rolled me up in the rug. The man entered and thought of nothing but the chest; so he broke it open and abode as he were a madman, going up and coming down. Then he went his way and I came out and we abode on our wonted case till eventide, when she gave me this shirt of her husband's; and behold, I am going to her!..? ? ? ? d. The Fourth Voyage of Sindbad the Sailor.' I was aforetime in such a city and hid a thousand dirhems in a monastery there. After awhile, I went thither and taking the money, bound it about my middle. [Then I set out to return] and when I came to the desert, the carrying of the money was burdensome to me. Presently, I espied a horseman pricking after me; so I [waited till he came up and] said to him, "O horseman, carry this money [for me] and earn reward and recompense [from God]." "Nay," answered he; "I will not do it, for I should weary myself and weary my horse." Then he went on, but, before he had gone far, he said in himself, "If I take up the money and spur my horse and forego him, how shall he overtake me?" And I also said in myself, "Verily, I erred [in asking him to carry the money]; for, had he taken it and made off, I could have done nought." Then he turned back to me and said to me, "Hand over the money, that I may carry it for thee." But I answered him, saying, "That which hath occurred to thy mind hath occurred to mine also; so go in peace." . . . ? ? ? ? What had it irked them, had they'd ta'en farewell of him they've left Lone, whilst estrangement's fires within his entrails rage amain? . . . ee. Story of the Barber's Fifth Brother xxxii. So Amir 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." There was once aforetime a certain sharper, who [was so eloquent that he] would turn the ear inside out, and he was a man of understanding and quick wit and skill and perfection. It was his wont to enter a town and [give himself out as a merchant and] make a show of trafficking and insinuate himself into the intimacy of people of worth and consort with the merchants, for he was [apparently] distinguished for virtue and piety. Then he would put a cheat on them and take [of them] what he might spend and go away to another city; and he ceased not to do thus a great while..Therewithal Sindbad the Sailor bestowed largesse upon him and made him his boon-companion, and he abode, leaving him not night or day, to the last of their lives. Praise be to God the Glorious, the Omnipotent, the Strong, the Exalted of estate, Creator of heaven and earth and land and sea, to whom belongeth glorification! Amen. Amen. Praise be to God, the Lord of the Worlds! Amen..Then the old queen and her daughter and son-in-law embarked in the ship and setting sail, fared on till they came to the land of Mekran. Their arrival there befell at the last of the day; so they passed the night in the ship, and when the day was near to break, the young king went down from the ship, that he might go to the bath, and made for the market. As he drew near the bath, the cook met him by the way and knew him; so he laid hands on him and binding his arms fast behind him, carried him to his house, where he clapped the old shackles on his feet and straightway cast him back into his whilom place of duresse..164. The Merchant of Oman dccccxvi."There was once, of old time, a king and he had a son [named Bihzad], there was not in his day a goodlier than he and he loved to consort with the folk and to sit with the merchants and converse with them. One day, as he sat in an assembly, amongst a number of folk, he heard them talking of his own goodness and grace and saying, 'There is not in his time a goodlier than he.' But one of the company said, 'Indeed, the daughter of King Such-an-one is handsomer than he.' When Bihzad heard this saying, his reason fled and his heart fluttered and he called the last speaker and said to him, 'Repeat to me that which thou saidst and tell me the truth concerning her whom thou avouchest to be handsomer than I and whose daughter she is.' Quoth the man, 'She is the daughter of King Such-an-one;' whereupon Bihzad's heart clave to her and his colour changed..It chanced one night that the king sallied forth without the city and drank and the wine got the mastery of him and he became drunken. So, of the youth's fearfulness for him, he said, 'I will keep watch myself over the king this night, seeing that he deserveth this from me, for that which he hath wrought with me of kindnesses.' So he arose forthright and drawing his sword, stationed himself at the door of the king's pavilion. Now one of the royal servants saw him standing there, with the drawn

sword in his hand, and he was of those who envied him his favour with the king; so he said to him, 'Why dost thou on this wise at this season and in the like of this place?' Quoth the youth, 'I am keeping watch over the king myself, in requital of his bounties to me.'⁶⁹. The Water-Carrier and the Goldsmith's Wife dcliv. Meanwhile, Belehan the froward addressed himself to pay court to Caesar, King of the Greeks, (131) and seek help of him in making war upon his father, and he inclined unto him and gave him a numerous army. His father the king heard of this and sent to Caesar, saying, 'O king of illustrious might, succour not an evil-doer. This is my son and he hath done thus and thus and cut his brother's throat and that of his brother's son in the cradle.' But he told not the King of the Greeks that the child [had recovered and] was alive. When Caesar heard [the truth] of the matter, it was grievous to him and he sent back to Suleiman Shah, saying, 'If it be thy will, O king, I will cut off his head and send it to thee.' But he made answer, saying, 'I reckon not of him: the reward of his deed and his crimes shall surely overtake him, if not to-day, then to-morrow.' And from that day he continued to correspond with Caesar and to exchange letters and presents with him..When El Abbas heard Hudheifeh's challenge and saw Saad in this case, he came up to the latter and said to him, "Wilt thou give me leave to reply to him and I will stand thee in stead in the answering of him and the going forth to battle with him and will make myself thy sacrifice?" Saad looked at him and seeing valour shining from between his eyes, said to him, "O youth, by the virtue of the Chosen [Prophet,] (whom God bless and keep,) tell me [who thou art and] whence thou comest to our succour." "This is no place for questioning," answered the prince; and Saad said to him, "O champion, up and at Hudheifeh! Yet, if his devil prove too strong for thee, afflict not thyself in thy youth." (71) Quoth El Abbas, "It is of Allah that help is to be sought," (72) and taking his arms, fortified his resolution and went down [into the field], as he were a castle of the castles or a piece of a mountain..When it was the eighth day, the viziers all assembled and took counsel together and said, "How shall we do with this youth, who bafflenth 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 hearest 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." "If it must be and no help, admit Jerir." So Adi went forth and admitted Jerir, who entered, saying:..?STORY OF SELIM AND SELMA..53. Abou Hassan es Ziyadi and the Man from Khorassan Night ccclix. ? ? ? ? The starry arrows of her looks she darts above her veil; They hit and never miss the mark, though from afar they fare..10. The Birds and Beasts and the Son of Adam cxlvi. So, when they entered with the folk and had prostrated themselves before the king and given him joy and he had raised their rank, [they sat down]. Now it was the custom of the folk to salute and go forth, so, when they sat down, the king knew that they had a word that they would fain say. So he turned to them and said, "Ask your need." And the viziers also were present. Accordingly, they bespoke him with all that these latter had taught them and the viziers also spoke with them; and Azadbekht said to them, "O folk, I know that this your speech, there is no doubt of it, proceedeth from love and loyal counsel to me, and ye know that, were I minded to slay half these folk, I could avail to put them to death and this would not be difficult to me; so how shall I not slay this youth and he in my power and under the grip of my hand? Indeed, his crime is manifest and he hath incurred pain of death and I have only deferred his slaughter by reason of the greatness of the offence; for, if I do this with him and my proof against him be strengthened, my heart is healed and the heart of the folk; and if I slay him not to-day, his slaughter shall not escape me to-morrow."

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