

WHAT DOES IT TAKE TO BE A STAR

[When the king heard his wife's words], it was as if he had been asleep and awoke; so he went forth of the harem and bade slaughter fowls and dress meats of all kinds and colours. Moreover, he assembled all his retainers and let bring sweetmeats and dessert and all that beseemeth unto kings' tables. Then he adorned his palace and despatched after El Abbas a man of the chief officers of his household, who found him coming forth of the bath, clad in a doublet of fine goats' hair and over it a Baghdadi scarf; his waist was girt with a Rustec (81) kerchief and on his head he wore a light turban of Damietta make. Presently, the mother of the two boys, finding that they tarried from her, went searching for them, till she came to the ship and fell to saying, 'Who hath seen two boys of mine? Their fashion is thus and thus and their age thus and thus.' When they heard her words, they said, 'This is the description of the two boys who were drowned in the sea but now.' Their mother heard and fell to calling on them and saying, 'Alas, my anguish for your loss, O my sons! Where was the eye of your father this day, that it might have seen you?' Then one of the crew questioned her, saying, 'Whose wife art thou?' And she answered, 'I am the wife of such an one the merchant. I was on my way to him, and there hath befallen me this calamity.' When the merchant heard her speech, he knew her and rising to his feet, rent his clothes and buffeted his head and said to his wife, 'By Allah, I have destroyed my children with mine own hand! This is the end of whoso looketh not to the issues of affairs.' Then he fell a-wailing and weeping over them, he and his wife, and he said, 'By Allah, I shall have no ease of my life, till I light upon news of them!' And he betook himself to going round about the sea, in quest of them, but found them not. When the evening came, the king bade fetch the vizier; so he presented himself before him and the king bade him tell the [promised] story. So he said, "Harkening and obedience. Know, O king (but God alone knoweth His secret purpose and is versed in all that is past and was foredone among bygone peoples), that Daughter of the Poor Old Man, The Rich Man who married his Fair, i. 247. It befell one day that the king had occasion to make a journey; so he called his Vizier Kardan and said to him, 'I have a trust to commit to thy care, and it is yonder damsel, my wife, the daughter of the Vizier [Zourkhan], and I desire that thou keep her and guard her thyself, for that there is not in the world aught dearer to me than she.' Quoth Kardan in himself, 'Of a truth, the king honoureth me with an exceeding honour [in entrusting me] with this damsel.' And he answered 'With all my heart.' 110. King Shah Bekhi and his Vizier Er Rehwan dcccclxxxv. STORY OF THE DETHRONED KING WHOSE KINGDOM AND GOOD WERE RESTORED TO HIM. ? ? ? ? O morn, our loves that sunder'st, a sweet and easeful life Thou dost for me prohibit, with thy regard austere. 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). Sindbad the Sailor and Hindbad the Porter. ? ? ? ? 'Tis He who pardoneth errors alike to slave and free; On Him is my reliance in good and evil cheer. ? ? ? ? And aloes-wood, to boot, he brought and caskets full of pearls And priceless rubies and the like of costly gems and bright; Barmecides, Er Reshid and the, i. 189. 99. The History of Gherib and his brother Agib dxcviii. The Khalif laughed and said, "Tell it again and again to thy lady lack-wit." When the Lady Zubeideh heard Mesrour's words [and those of the Khalif,] she was wroth and said, "None lacketh wit but he who believeth a black slave." And she reviled Mesrour, whilst the Khalif laughed. Mesrour was vexed at this and said to the Khalif, "He spoke sooth who said, 'Women lack wit and religion.'" Then said the Lady Zubeideh to the Khalif, "O Commander of the Faithful, thou sportest and jestest with me, and this slave hoodwinketh me, to please thee; but I will send and see which is dead of them." And he answered, saying, "Send one who shall see which is dead of them." So the Lady Zubeideh cried out to an old woman, a stewardess, and said to her, "Go to the house of Nuzhet el Fuad in haste and see who is dead and loiter not." And she railed at her. When the king heard this, wonderment gat hold of him and his admiration for the vizier redoubled; so he bade him go to his house and return to him [on the morrow], according to his wont. Accordingly, the vizier withdrew to his lodging, where he passed the night and the ensuing day. Next morning, he again took up the bier and went round with it as before, in quest of alms. Presently, the master of police, who was of those who had given alms on account of the supposed dead man on the previous day, met him; so he was angered and fell on the porters and beat them and took the [supposed] dead body, saying, 'I will bury him and earn the reward [of God].' (35) So his men took him up and carrying him to the prefecture, fetched grave-diggers, who dug him a grave. Then they bought him a shroud and perfumes (36) and fetched an old man of the quarter, to wash him. So he recited over him [the appointed prayers and portions of the Koran] and laying him on the bench, washed him and shrouded him. After he had shrouded him, he voided; (37) so he renewed the washing and went away to make his ablutions, (38) whilst all the folk departed, likewise, to make the [obligatory] ablution, previously to the funeral. ? ? ? ? O skinker of the wine of woe, turn from a love-sick maid, Who drinks her tears still, night and morn, thy bitter-flavoured bowl. Queen Shuaaeh was moved to exceeding delight and emptying her cup, gave Tuhfeh an hundred thousand dinars. Then arose Iblis (may God curse him!) and said, 'Verily, the dawn gleameth.' Whereupon the folk arose and disappeared, all of them, and there abode not one of them save Tuhfeh, who went forth to the garden and entering the bath, made her ablutions and prayed that which had escaped her of prayers. Then she sat down and when the sun rose, behold, there came up to her near an hundred thousand

green birds; the branches of the trees were filled with their multitudes and they warbled in various voices, whilst Tuhfeh marvelled at their fashion. Presently, up came eunuchs, bearing a throne of gold, set with pearls and jewels and jacinths white and red and having four steps of gold, together with many carpets of silk and brocade and Egyptian cloth of silk welted with gold. These latter they spread amidward the garden and setting up the throne thereon, perfumed the place with virgin musk and aloes and ambergris. O thou that questionest the lily of its scent, ii. 256. Fair patience use, for ease still followeth after stress, iii. 117. Then the king summoned the cadî and the witnesses and bade them many the old king's daughter and sister to his own sons; so they married them, after the king had made a bride-feast three days and displayed their brides to them from eventide to peep of day. Then the two princes went in to their brides and did away their maidenhead and loved them and were vouchsafed children by them. When the youth saw this, he marvelled at that which his father had done and said, 'This is a sorry treasure.' Then he went forth and fell to eating and drinking with the folk, till nothing was left him and he abode two days without tasting food, at the end of which time he took a handkerchief and selling it for two dirhems, bought bread and milk with the price and left it on the shelf [and went out. Whilst he was gone,] a dog came and took the bread and spoiled the milk, and when the man returned and saw this, he buffeted his face and went forth, distraught, at a venture. Presently, he met a friend of his, to whom he discovered his case, and the other said to him, 'Art thou not ashamed to talk thus? How hast thou wasted all this wealth and now comest telling lies and saying, "The dog hath mounted on the shelf," and talking nonsense?' And he reviled him..38. The Lover who feigned himself a Thief to save his Mistress's Honour dlvi. When the king heard this, he bowed [his head] in amazement and perplexity and sinking into a seat, clutched at his beard and shook it, till he came nigh to pluck it out. Then he arose forthright and laid hands on the youth and clapped him in prison. Moreover, he took the eunuch also and cast them both into an underground dungeon in his house, after which he went in to Shah Khatoun and said to her, 'Thou hast done well, by Allah, O daughter of nobles, O thou whom kings sought in marriage, for the excellence of thy repute and the goodliness of the reports of thee! How fair is thy semblance! May God curse her whose inward is the contrary of her outward, after the likeness of thy base favour, whose outward is comely and its inward foul, fair face and foul deeds! Verily, I mean to make of thee and of yonder good-for-nought an example among the folk, for that thou sentest not thine eunuch but of intent on his account, so that he took him and brought him into my house and thou hast trampled my head with him; and this is none other than exceeding hardihood; but thou shall see what I will do with you.'? ? ? ? O thou that blamest me for my heart and raillest at my ill, Hadst them but tasted my spirit's grief, thou wouldst excuse me still..EL ABBAS AND THE KING'S DAUGHTER OF BAGHDAD. (46).? ? ? ? After your loss, nor trace of me nor vestige would remain, Did not the hope of union some whit my strength sustain..? ? ? ? Drink ever, O lovers, I rede you, of wine And praise his desert who for yearning doth pine,.?THE SEVENTH OFFICER'S STORY..? ? ? ? Would God thou knewst what I endure for love of thee and how My vitals for thy cruelty are all forspent and dead!.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." Er Reshid was like to lose his wits for amazement at this sight and was confounded at this that he beheld and witnessed. Then said he to Tuhfeh, 'Come, tell me thy story from first to last, [and let me know all that hath betided thee,] as if I had been present' She answered with 'Harkening and obedience,' and fell to telling him [all that had betided her] first and last, from the time when she first saw the Sheikh Aboutawaif, how he took her and descended with her through the side of the draught-house; and she told him of the horse she had ridden, till she came to the meadow aforesaid and described it to him, together with the palace and that which was therein of furniture, and related to him how the Jinn rejoiced in her and that which she had seen of the kings of them, men and women, and of Queen Kemeriyeh and her sisters and Queen Shuaaeh, Queen of the Fourth Sea, and Queen Es Shuhba, Queen of Queens, and King Es Shisban, and that which each one of them had bestowed upon her. Moreover, she told him the story of Meimoun the Sworder and described to him his loathly favour, which he had not consented to change, and related to him that which befell her from the kings of the Jinn, men and women, and the coming of the Queen of Queens, Es Shuhba, and how she had loved her and appointed her her vice-queen and how she was thus become ruler over all the kings of the Jinn; and she showed him the patent of investiture that Queen Es Shuhba had written her and told him that which had betided her with the Ghoul-head, whenas it appeared to her in the garden, and how she had despatched it to her palace, beseeching it to bring her news of the Commander of the Faithful and that which had betided him after her. Then she described to him the gardens, wherein she had taken her pleasure, and the baths inlaid with pearls and jewels and told him that which had befallen Meimoun the Sworder, whenas he carried her off, and how he had slain himself; brief, she told him all that she had seen of wonders and rarities and that which she had beheld of all kinds and colours among the Jinn..Voyage of Sindbad the Sailor, The Sixth, iii. 203..? ? ? ? Whenas the burdens all were bounden on and shrill The camel-leader's call rang out across the air,.? ? ? ? e. The Fifth Voyage of Sindbad the Sailor cclxiii. Then he bade take her away; so she was carried to her chamber and he sent her a black slave-girl, with a

casket, wherein were three thousand dinars and a carcanet of gold, set with pearls, great and small, and jewels, worth other three thousand, saying to her, "The slave-girl and that which is with her are a gift from me to thee." When she heard this, she said, "God forbid that I should be consoled for the love of my lord and my master, though with the earth full of gold!" And she improvised and recited the following verses:..Death, The Man whose Caution was the Cause of his, i. 291..King and his Chamberlain's Wife, The, ii. 53..? ? ? ? ? Would he were not who sundered us upon the parting day! How many a body hath he slain, how many a bone laid bare?.Therewith Nuzhet el Fuad rejoiced and said, "Indeed, this is an excellent device." [Then Aboulhusn stretched himself out] forthright and she shut his eyes and tied his feet and covered him with the kerchief and did what [else] her lord had bidden her; after which she rent her dress and uncovering her head, let down her hair and went in to the Lady Zubeideh, crying out and weeping, When the princess saw her in this case, she said to her, "What plight is this [in which I see thee]? What is thy story and what maketh thee weep?" And Nuzhet el Fuad answered, weeping and crying out the while, "O my lady, may thy head live and mayst thou survive Aboulhusn el Khelia! For he is dead." The Lady Zubeideh mourned for him and said, "Alas for Aboulhusn el Khelia!" And she wept for him awhile. Then she bade her treasurers give Nuzhet el Fuad a hundred dinars and a piece of silk and said to her, "O Nuzhet el Fuad, go, lay him out and carry him forth." Then said I, "A man cannot well accomplish all whereof he hath need in the market-places." "Hast thou a house?" asked she. "No, by Allah," answered I; "nor is this town my dwelling-place." "By Allah," rejoined she, "nor have I a place; but I will contrive for thee." Then she went on before me and I followed her till she came to a lodging-house and said to the housekeeper, "Hast thou an empty chamber?" "Yes," answered she; and my mistress said, "Give us the key." So we took the key and going up to see the room, entered it; after which she went out to the housekeeper and [giving her a dirhem], said to her, "Take the key-money, (110) for the room pleaseth us, and here is another dirhem for thy trouble. Go, fetch us a pitcher of water, so we may [refresh ourselves] and rest till the time of the noonday siesta pass and the heat decline, when the man will go and fetch the [household] stuff." Therewith the housekeeper rejoiced and brought us a mat and two pitchers of water on a tray and a leather rug..Meanwhile, they carried the damsel into the Commander of the Faithful and she pleased him; so he assigned her a lodging of the apartments of choice. She abode in the palace, eating not neither drinking and ceasing not from weeping night nor day, till, one night, the Khalif sent for her to his sitting-chamber and said to her, "O Sitt el Milah, be of good heart and cheerful eye, for I will make thy rank higher than [any of] the concubines and thou shall see that which shall rejoice thee." She kissed the earth and wept; whereupon the Khalif called for her lute and bade her sing. So she improvised and sang the following verses, in accordance with that which was in her heart:..114. The Angel of Death and the Rich King cccclxii.? ? ? ? ? "My soul be thy ransom," quoth I, "for thy grace! Indeed, to the oath that thou swor'st thou wast true." Viziers, Story of King Dadbin and his. i. 104..Then the thieves addressed themselves to sharing their booty and presently fell out concerning a sword that was among the spoil, who should take it. Quoth the captain, 'Methinks we were better prove it; so, if it be good, we shall know its worth, and if it be ill, we shall know that.' And they said, 'Try it on this dead man, for he is fresh.' So the captain took the sword and drawing it, poised it and brandished it; but, when Er Razi saw this, he made sure of death and said in himself, 'I have borne the washing and the boiling water and the pricking with the knife and the grave and its straitness and all this [beating], trusting in God that I might be delivered from death, and [hitherto] I have been delivered; but, as for the sword, I may not brook that, for but one stroke of it, and I am a dead man.'? ? ? ? ? a. The First Calender's Story xi.Noureddin Ali of Damascus and Sitt el Milan, iii, 3..So he left him for dead and entering his brother's chamber, saw him asleep, with the damsel by his side, and thought to slay her, but said in himself, 'I will leave the damsel for myself.' Then he went up to his brother and cutting his throat, severed his head from his body, after which he left him and went away. Therewithal the world was straitened upon him and his life was a light matter to him and he sought his father Suleiman Shah's lodging, that he might slay him, but could not win to him. So he went forth from the palace and hid himself in the city till the morrow, when he repaired to one of his father's strengths and fortified himself therein..Whenas the soul desireth one other than its peer, ii 207..42. The Loves of Jubeir ben Umeir and the Lady Budour cccxxvii.? ? ? ? ? For thy sweet sake, as 'twere, indeed, an exile I had been, Lone and deserted I became, lamenting, weeping-eyed..So the folk gathered together to them and blamed the lackpenny and said to him, 'Give him the price of that which thou hast eaten.' Quoth he, 'I gave him a dirhem before I entered the shop;' and the cook said, 'Be everything I sell this day forbidden (15) to me, if he gave me so much as the name of a piece of money! By Allah, he gave me nought, but ate my food and went out and [would have] made off, without aught [said I]' 'Nay,' answered the lackpenny, 'I gave thee a dirhem,' and he reviled the cook, who returned his abuse; whereupon he dealt him a cuff and they gripped and grappled and throttled each other. When the folk saw them on this wise, they came up to them and said to them, 'What is this strife between you, and no cause for it?' 'Ay, by Allah,' replied the lackpenny, 'but there is a cause for it, and the cause hath a tail!' Whereupon, 'Yea, by Allah,' cried the cook, 'now thou mindest me of thyself and thy dirhem! Yes, he gave me a dirhem and [but] a quarter of the price is spent. Come back and take the rest of the price of thy dirhem.' For that he understood what was to do, at the mention of the tail; and I, O my brother," added Aboulhusn, "my story hath a cause, which I will tell thee".Favourite of the Khalif El Mamoun el Hakim bi Amrillah, The Merchant of Cairo and the, iii. 171..When the king heard this story, he was fortified in his resolve to spare the vizier and to leave haste in an affair whereof he was not assured; so he comforted him and bade him withdraw to his lodging..The billows of thy love o'erwhelm me passing sore, ii. 226..So the old man put his head forth of the window and called the youth, who came to him from the mosque and sought leave [to enter]. The Muezzin bade him enter, and when he came in to the damsel, he knew her and she knew him; whereupon he turned back in bewilderment and would have fled; but she sprang up to him and seized him, and they embraced and wept together, till they fell down on the

'Thou shall have my help in whatsoever thou desirest.' And he said, 'I mean to dig him a pit in the vestibule and dissemble it artfully.' Then he turned to the viziers and said to them, "Out on ye! What liars ye are! What excuse is left you?" "O king," answered they, "there abideth no excuse for us and our sin hath fallen upon us and broken us in pieces. Indeed we purposed evil to this youth and it hath reverted upon us, and we plotted mischief against him and it hath overtaken us; yea, we digged a pit for him and have fallen ourselves therein." So the king bade hoist up the viziers upon the gibbets and crucify them there, for that God is just and ordaineth that which is right. Then Azadbekht and his wife and son abode in joyance and contentment, till there came to them the Destroyer of Delights and they died all; and extolled be the perfection of the [Ever-]Living One, who dieth not, to whom be glory and whose mercy be upon us for ever and ever! Amen.. "There was once a man, a merchant, who had a wife and abundant wealth. He set out one day on a journey with merchandise, leaving his wife big with child, and said to her, 'If it be the will of God the Most High, I will return before the birth of the child.' Then he took leave of her and setting out, journeyed from country to country till he came to the court of one of the kings and foregathered with him. Now this king was in need of one who should order his affairs and those of his kingdom and seeing the merchant well-bred and intelligent, he charged him abide with him and entreated him with honour and munificence. After awhile, he sought of the king leave to go to his own house, but the latter would not consent to this; whereupon he said to him, 'O king, suffer me go and see my children and come again.' So he gave him leave for this and took surety of him for his return. Moreover, he gave him a purse, wherein were a thousand gold dinars, and the merchant embarked in a ship and set sail, intending for his own country..? ? ? ? ? ? ? ? ja. Story of David and Solomon dccccix.? ? ? ? ? An thou'dst vouchsafe to favour me,'twould lighten my despair, Though but in dreams thine image 'twere that visited my bed..?STORY OF SELIM AND SELMA..? ? ? ? ? My place is the place of the fillet and pearls And the fair are most featly with jasmine bedight,.? ? ? ? ? u. The Two Sharpers who cheated each his Fellow dccccxi.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 despiteous 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 adventrest thyself and wilt either perish or attain to thy desire.' Queen Kemeriyeh embraced her, as also did Queen Zelzeleh and Queen Wekhimeh and Queen Sherareh, and the former said to her, 'Rejoice in assured deliverance, for there abideth no harm for thee; but this is no time for talk.' Then they cried out, whereupon up came the Afrits ambushed in the island, with swords and maces in their hands, and taking up Tuhfeh, flew with her to the palace and made themselves masters thereof, whilst the Afrit aforesaid, who was dear to Meimoun and whose name was Dukhan, fled like an arrow and stayed not in his flight till he carne to Meimoun and found him engaged in sore battle with the Jinn. When his lord saw him, he cried out at him, saying, 'Out on thee! Whom hast thou left in the palace?' And Dukhan answered, saying, 'And who abideth in the palace? Thy beloved Tuhfeh they have taken and Jemreh is slain and they have gotten possession of the palace, all of it.' With this Meimoun buffeted his face and head and said, 'Out on it for a calamity!' And he cried aloud. Now Kemeriyeh had sent to her father and acquainted him with the news, whereat the raven of parting croaked for them. So, when Meimoun saw that which had betided him, (and indeed the Jinn smote upon him and the wings of death overspread his host,) he planted the butt of his spear in the earth and turning the point thereof to his heart, urged his charger upon it and pressed upon it with his breast, till the point came forth, gleaming, from his back..Meanwhile, the news spread abroad that Bihzad, son of the king, was lost, whereupon his father sent letters in quest of him [to all the kings and amongst others to him with whom he was imprisoned]. When the letter reached the latter, he praised God the Most High for that he had not anydele hastened in Bihzad's affair and letting bring him before himself, said to him, 'Art thou minded to destroy thyself?' Quoth Bihzad, '[I did this] for fear of reproach;' and the king said, 'An thou fear reproach, thou shouldst not practise haste [in that thou dost]; knowest thou not that the fruit of haste is repentance? If we had hastened, we also, like unto thee, we had repented.'?A MERRY JEST OF A THIEF..Had we thy coming known, we would for sacrifice, i. 13..Poets, The Khalif Omar ben Abdulaziz and the, i. 45..Now he had a nurse, a foster-mother, on whose knees he had been reared, and she was a woman of understanding and misdoubted of him, but dared not accost him [with questions]. So she went in to Shah Khatoun and finding her in yet sorrier plight than he, asked her what was to do; but she refused to answer. However, the nurse gave not over coaxing and questioning her, till she exacted of her an oath of secrecy. So the old woman swore to her that she would keep secret all that she should say to her, whereupon the queen related to her her history from first to last and told her that the youth was her son. With this the old woman prostrated herself before her and said to her, 'This is an easy matter.' But the queen answered, saying, 'By Allah, O my mother, I choose my destruction and that of my son rather than defend myself by avouching a thing whereof they will not credit me; for they will say, "She avoucheth this, but that she may fend off reproach from herself" And nought will avail me but patience.' The old woman was moved by her speech and her intelligence and said to her, 'Indeed, O my daughter, it is as thou sayst, and I hope in God that He will show forth the truth.

Have patience and I will presently go in to the king and hear what he saith and contrive somewhat in this matter, if it be the will of God the Most High.' Awhile after this, two merchants presented themselves to the king with two horses, and one said, 'I ask a thousand dinars for my horse,' and the other, 'I seek five thousand for mine.' Quoth the cook, 'We have experienced the old man's just judgment; what deemeth the king of fetching him?' So the king bade fetch him, and when he saw the two horses, he said, 'This one is worth a thousand and the other two thousand dinars.' Quoth the folk, 'This [horse that thou judgeth the lesser worth] is an evident thoroughbred and he is younger and swifter and more compact of limb than the other, ay, and finer of head and clearer of skin and colour. What token, then, hast thou of the truth of thy saying?' And the old man said, 'This ye say is all true, but his sire is old and this other is the son of a young horse. Now, when the son of an old horse standeth still [to rest,] his breath returneth not to him and his rider falleth into the hand of him who followeth after him; but the son of a young horse, if thou put him to speed and make him run, [then check him] and alight from off him, thou wilt find him untired, by reason of his robustness.'⁷⁷ The Draper and the Thief (234) dclxi. When the company heard this story, they marvelled thereat with the utmost wonderment. Then the fifth officer, who was the lieutenant of the bench, (113) came forward and said, '[This is] no wonder and there befell me that which is rarer and more extraordinary than this..? Story of King Bihkerd.. The Seventeenth Night of the Month..? ? ? ? Be gracious, so our gladness may be fulfilled with wine And we of our beloved have easance, without fear.. So the affair was concluded and we drew up the contract of marriage and I made the bride-feast; but on the wedding-night I beheld a thing (214) than which never made God the Most High aught more loathly. Methought her people had contrived this by way of sport; so I laughed and looked for my mistress, whom I had seen [at the lattice], to make her appearance; but saw her not. When the affair was prolonged and I found none but her, I was like to go mad for vexation and fell to beseeching my Lord and humbling myself in supplication to Him that He would deliver me from her. When I arose in the morning, there came the chamber-woman and said to me, "Hast thou occasion for the bath?" "No," answered I; and she said, "Art thou for breakfast?" But I replied, "No;" and on this wise I abode three days, tasting neither meat nor drink.. O hills of the sands and the rugged piebald plain, iii. 20.. Quoth the company, 'Tell us thy story and expound it unto us, so we may see that which it hath of extraordinary.' And he said 'Know, then, that. 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).⁷⁹ Khusrau and Shirin and the Fisherman cccxi. ? ? ? ? She let him taste her honey and wine (183) before his death: This was his last of victual until the Judgment Day..? ? ? ? Whose subtleness might well infect the understanding folk; And secrets didst thou, in thy cheer, to us communicate.. When the king heard his vizier's words, he marvelled with the utmost wonderment and bade him retire to his lodging. [So Er Rehwan withdrew to his house and abode there till eventide of the next day, when he again presented himself before the king.]. Accordingly, he returned to the burial-ground and gave not over going till he stood at the door of the sepulchre, when he heard El Merouzi say to his fellow, 'I will not give thee a single dirhem of the money!' The other said the like and they were occupied with contention and mutual revilement and talk. So the thief returned in haste to his fellows, who said, 'What is behind thee?' Quoth he, 'Get you gone and flee for your lives and save yourselves, O fools; for that much people of the dead are come to life and between them are words and contention.' So the thieves fled, whilst the two sharpers retained to Er Razi's house and made peace with one another and laid the thieves' purchase to the money they had gotten aforetime and lived a while of time. Nor, O king of the age," added the vizier, "is this rarer or more marvellous than the story of the four sharpers with the money-changer and the ass." Accordingly, he made a banquet, and stationing himself in the man's way, invited him and carried him to his house, where they sat down and ate and drank and abode in discourse. Presently, the young man said to the other, 'I hear that thou hast with thee a slave-girl, whom thou desirest to sell.' And he answered, saying, 'By Allah, O my lord, I have no mind to sell her!' Quoth the youth, 'I hear that she cost thee a thousand dinars, and I will give thee six hundred, to boot.' And the other said, 'I sell her to thee [at that price].' So they fetched notaries, who drew up the contract of sale, and the young man counted out to the girl's master half the purchase money, saying, 'Let her be with thee till I complete to thee the rest of the price and take my slave-girl.' The other consented to this and took of him a bond for the rest of the money, and the girl abode with her master, on deposit..? ? ? ? Ah, then will I begin on you with chiding than the breeze More soft, ay pleasanter than clear cold water and more sweet.. Therewithal Queen Es Shuhba rejoiced and all who were present rejoiced also and admired her speech and fell to kissing her; and when she had made an end of her song, Queen Kemeriyeh said to her, 'O my sister, ere thou go to thy palace, I would fain bring thee to look upon El Anca, daughter of Behram Gour, whom El Anca, daughter of the wind, carried off, and her beauty; for that there is not her match on the face of the earth.' And Queen Es Shuhba said, 'O Kemeriyeh, I [also] have a mind to see her.' Quoth Kemeriyeh, 'I saw her three years ago; but my sister Wekhimeh seeth her at all times, for that she is near unto her, and she saith that there is not in the world a fairer than she. Indeed, this Queen El Anca is become a byword for loveliness and proverbs are made upon her beauty and grace' And Wekhimeh said, 'By the mighty inscription [on the seal-ring of Solomon], there is not her like in the world!' Then said Queen Es Shuhba, 'If it needs must be and the affair is as ye say, I will take

Tuhfeh and go with her [to El Anca], so she may see her.'? ? ? ? O thou with love of whom I'm smitten, yet content, I prithee come to me and hasten to my side..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 goodliness 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." 39. Yehya ben Khalid and the Man who forged a Letter in his Name ccvi.? ? ? ? y. The Debauchee and the Three-year-old Child dcv.? ? ? ? Read then my writ and pity thou the blackness of my fate, Sick, love- distraught, without a friend to whom I may complain..(continued)..Ninth Officer's Story, The, ii. 167..115. The Malice of Women dccccxxix.Two months after this occurrence, there came to me one of the Cadi's officers, with a scroll, wherein was the magistrate's writ, summoning me to him. So I accompanied the officer and went in to the Cadi, whereupon the plaintiff, to wit, he who had taken out the summons, sued me for two thousand dirhems, avouching that I had borrowed them of him as the woman's agent. (117) I denied the debt, but he produced against me a bond for the amount, attested by four of those who were in company [on the occasion]; and they were present and bore witness to the loan. So I reminded them of my kindness and paid the amount, swearing that I would never again follow a woman's counsel. Is not this marvellous?..? ? ? ? s. The Journeyman and the Girl dccccix.45. The Man who stole the Dog's Dish of Gold ccxli.? ? ? ? d. The Eldest Lady's Story (237) lxiv.Disciple's Story, The, i. 283..? ? ? ? ? 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?..? ? ? ? a. The Cat and the Mouse dcix.When the morning morrowed, the people went seeking for him, but found him not; and when the king knew this, he was perplexed concerning his affair and abode unknowing what he should do. Then he sought for a vizier to fill his room, and the king's brother said, 'I have a vizier, a sufficient man.' 'Bring him to me,' said the king. So he brought him a man, whom he set at the head of affairs; but he seized upon the kingdom and clapped the king in irons and made his brother king in his stead. The new king gave himself up to all manner of wickedness, whereat the folk murmured and his vizier said to him, 'I fear lest the Indians take the old king and restore him to the kingship and we both perish; wherefore, if we take him and cast him into the sea, we shall be at rest from him; and we will publish among the folk that he is dead.' And they agreed upon this. So they took him up and carrying him out to sea, cast him in..Quoth Ishac, 'Indeed, this was of thy fair fortune. By Allah, I know not that which thou knowest in this craft!' Then he arose and going to a chest, brought out therefrom striped clothes of great price, netted with jewels and great pearls, and said to her, 'In the name of God, don these, O my lady Tuhfeh.' So she arose and donned those clothes and veiled herself and went up [with Ishac] to the palace of the Khalifate, where he made her stand without, whilst he himself went in to the Commander of the Faithful (with whom was Jaafer the Barmecide) and kissing the earth before him, said to him, 'O Commander of the Faithful, I have brought thee a damsel, never saw eyes her like for excellence in singing and touching the lute; and her name is Tuhfeh." (186) 'And where,' asked Er Reshed, 'is this Tuhfeh, who hath not her like in the world?' Quoth Ishac, 'Yonder she stands, O Commander of the Faithful;' and he acquainted the Khalif with her case from first to last. Then said Er Reshid, 'It is a marvel to hear thee praise a slave-girl after this fashion. Admit her, so we may see her, for that the morning may not be hidden.'? ? ? ? ? What is there in the tents? Their burdens are become A lover's, whose belov'd is in the litters' shrined..? ? ? ? ? To whom shall I complain of what is in my soul, Now thou art gone and I my pillow must forswear?.The first who sought her in marriage was King Nebhan of Mosul, who came to her with a great company, bringing with him an hundred she-camels laden with musk and aloes-wood and ambergris and as many laden with camphor and jewels and other hundred laden with silver money and yet other hundred laden with raiment of silken and other stuffs and brocade, besides an hundred slave-girls and an hundred magnificent horses of swift and generous breeds, completely housed and accoutred, as they were brides; and all this he laid before her father, demanding her of him in marriage. Now King Ins ben Cais had bound himself by an oath that he would not marry his daughter but to him whom she should choose; so, when King Nebhan sought her in marriage, her father went in to her and consulted her concerning his affair. She consented not and he repeated to Nebhan that which she said, whereupon he departed from him. After this came King Behram, lord of the White Island, with riches more than the first; but she accepted not of him and he returned, disappointed; nor did the kings give over coming to her father, on her account, one after other, from the farthest of the lands and the climes, each glorying in more (54) than those who forewent him; but she paid no heed unto any of one them..[When the appointed day arrived], I arose and changing my clothes and favour, donned sailor's apparel; then I took with me a purse full of gold and buying good [victual for the] morning-meal, accosted a boatman [at Deir et Tin] and

sat down and ate with him; after which said I to him, "Wilt thou hire me thy boat?" Quoth he, "The Commander of the Faithful hath commanded me to be here;" and he told me the story of the concubines and how the Khalif purposed to drown them that day. When I heard this from him, I brought out to him half a score dinars and discovered to him my case, whereupon quoth he to me, "O my brother, get thee empty calabashes, and when thy mistress cometh, give me to know of her and I will contrive the trick." .10. Women's Craft cxcv-cc.???? Ramazan in my life ne'er I fasted, nor e'er Have I eaten of flesh, save in public (57) it were.

[Zeitschrift Fur Volkerpsychologie Und Sprachwissenschaft 1889 Vol 19](#)

[Seaborne Trade Vol 1 The Cruiser Period With Maps](#)

[Life Sketches of Eminent Lawyers American English and Canadian To Which Is Added Thoughts Facts and Faceti](#)

[Die Einfachen Und Mehrphasigen Elektrischen Wechselstrome Beziehungsweise Der Drehstrom Seine Erzeugung Und Anwendung in Der Praxis](#)

[Anthropological Papers Numbers 27-32](#)

[Allgemeine Geschichte Der Philosophie Vol 1 Mit Besonderer Berücksichtigung Der Religionen Zweiter Abteilung Die Philosophie Der](#)

[Upanishads](#)

[Mizpah Prayer and Friendship](#)

[American Phonetic Journal 1855 Vol 1](#)

[School of Engineering Research University of Toronto Bulletin No 1 1919](#)

[The Naval History of Great Britain Vol 5 of 6 From the Declaration of War by France in 1793 to the Accession of George IV](#)

[Zeitschrift Fur Instrumentenkunde 1884 Vol 4 Organ Fur Mittheilungen Aus Dem Gesammten Gebiete Der Wissenschaftlichen Technik](#)

[The Naval History of Great Britain Vol 2 of 6 From the Declaration of War by France in 1793 to the Accession of George IV](#)

[The Nineteenth and Their Times Being an Account of the Four Cavalry Regiments in the British Army That Have Borne the Number Nineteen and of the Campaigns in Which They Served](#)

[Goethes Hermann Und Dorothea Edited with Introduction Appendices Notes and Vocabulary](#)

[Hauptmomente in Der Geschichtlichen Entwicklung Der Medicinischen Therapie](#)

[A Book of Common Worship Prepared Under Direction of the New York State Conference of Religion by a Committee on the Possibilities of Common Worship](#)

[Travels in Beloochistan and Sindh Accompanied by a Geographical and Historical Account of Those Countries](#)

[Taschenbuch Der Physik Im Ausfuhrlichen Und Ubersichtlichen Auszuge Hauptsächlich Fur Studierende Der Medicin](#)

[Thermodynamics of Technical Gas-Reactions Seven Lectures](#)

[Cadiz Phenicia Con El Examen de Varias Noticias Antiguas de Espana Que Conservan Los Escritores Hebreos Phenicios Griegos Romanos y Arabes Vol 1](#)

[The Golden Bough Vol 1 of 3 A Study in Magic and Religion](#)

[Vida de D Quijote y Sancho Segun Miguel de Cervantes Saavedra Explicada y Comentada](#)

[Census of India 1911 Vol 1 India Part II Tables](#)

[Leonardo Da Vinci The Artist and the Man](#)

[Smithsonian Logarithmic Tables To Base E and Base 10](#)

[The History of Greece Vol 8 of 10](#)

[Untersuchungen Uber Adam Smith Und Die Entwicklung Der Politischen Okonomie](#)

[Archaeologia Graeca or the Antiquities of Greece Vol 1 I the Civil Government of Athens II the Religion of Greece](#)

[Ueber Die Natur Erkenntnismittel Und Heilart Der Skrofelkrankheit Eine Von Der Kaiserlichen Academie Der Naturforscher Gekronte Preisschrift](#)

[The Psalter With Responsive Readings](#)

[Plutarchs Lives of the Noble Grecians and Romans Vol 1](#)

[Nineteenth Century Art](#)

[The Poems of Egan ORahilly With Introduction Translation Notes and Indexes Together with Original Illustrative Documents](#)

[The Art of the Venice Academy Containing a Brief History of the Building and of Its Collection of Paintings as Well as Descriptions and](#)

[Criticisms of Many of the Principal Pictures and Their Artists](#)

[ACTA Mathematica 1914 Vol 37 Zeitschrift](#)

[La Commare Oriccoglitrice del Eccmo Sr Scipion Mercurii Filosofo Medico E Cittadin Roman Diuisa in Tre Libri](#)

[Arctic Explorations in Search of Sir John Franklin](#)

[The Journal of Botany British and Foreign 1893 Vol 31](#)

[The Flora of the Nilgiri and Pulney Hill-Tops Vol 3](#)

[The Story of the China Inland Mission Vol 1 of 2](#)
[The Scottish Historical Review 1912 Vol 9](#)
[For Better Relations with Our Latin American Neighbors A Journey to South America](#)
[Touring Alaska and the Yellowstone](#)
[A Grammar of the Latin Language](#)
[Gregory the Great Vol 2 of 2 His Place in History and Thought](#)
[Thank God for My Affairs](#)
[History of the War of the Sicilian Vespers Vol 3 of 3](#)
[Transactions of the Kentucky State Medical Society Vol 4](#)
[A Natural History of New and Rare Ferns Containing Species and Varieties None of Which Are Included in Any of the Eight Volumes of Ferns British and Exotic Amongst Which Are the New Hymenophyllums and Trichomanes](#)
[Library Essays Papers Related to the Work of Public Libraries](#)
[The Christian Examiner and Religious Miscellany Vol 45 July September November 1848](#)
[Materials for a Flora of the Malayan Peninsula Gamopetalae \(Nos 14 to 21 of the Series\)](#)
[The Evidence for Communication with the Dead](#)
[Sermon Notes of John Henry Cardinal Newman 1849-1878](#)
[Vizagapatam Vol 1](#)
[The Cross in Japan A Study of Achievement and Opportunity](#)
[Ledger and Sword or the Honourable Company of Merchants of England Trading to the East Indies \(1599-1874\) Vol 1 of 2](#)
[Spain as It Is Vol 1 of 2](#)
[Lehrbuch Der Praktischen Physik](#)
[Trees and Shrubs of the British Isles Vol 2 Native and Acclimatised](#)
[Zeitschrift Der oesterreichischen Gesellschaft Fir Meteorologie Vol 17](#)
[Witchcraft of New England Explained by Modern Spiritualism](#)
[The Anthropological Treatises of Johann Friedrich Blumenbach Late Professor at Gittingen and Court Physician to the King of Great Britain With Memoirs of Him by Marx and Flourens and an Account of His Anthropological Museum by Professor R Wagner And](#)
[The Stenographer Vol 10 A Monthly Magazine Devoted to the Interest of the Shorthand Profession and to a Diffusion of the Knowledge and Practice of Shorthand as a Part of an English Education](#)
[Essays Philosophical and Moral Historical and Literary Vol 1 of 2](#)
[The Confessional A View of Romanism in Its Actual Principles Aims and Workings Drawn Up Chiefly from Authoritative Papal Sources And Earnestly Recommended to the Dispassionate Consideration of Christendom](#)
[Johnstons Dental Miscellany 1878 Vol 5 A Monthly Journal of American and Foreign Dental Surgical Chemical and Mechanical Literature](#)
[Handbuch Der Musikgeschichte Vol 2 Dritter Teil Die Musik Des 18 Und 19 Jahrhunderts Die Groen Deutschen Meister](#)
[A Commentary Upon the Epistle of Paul the Apostle to the Galatians Wherein Is Set Forth Most Excellently the Glorious Riches of Gods Grace and the Power of the Gospel with the Difference Between the Law and the Gospel and the Strength of Faith Decla](#)
[The Invasions of England Vol 2 of 2 A History of the Past with Lessons for the Future](#)
[State Papers and Publick Documents of the United States Vol 10 From the Accession of George Washington to the Presidency Exhibiting a Complete View of Our Foreign Relations Since That Time](#)
[Studies in Religion Being the Destiny of Man The Idea of God Through Nature to God Life Everlasting](#)
[A System of Electrotherapeutics Physics of Roentgen Rays Skiagraphy Practical Application of Roentgen Rays Physics of Light and Cautery](#)
[The Methodist Magazine Vol 9 Designed as a Compend of Useful Knowledge and of Religious and Missionary Intelligence for the Year of Our Lord 1826](#)
[The Book of Psalms Books IV and V Psalms XC-CL](#)
[Johnstons Dental Miscellany 1879 Vol 6 A Monthly Journal of American and Foreign Dental Surgical Chemical and Mechanical Literature](#)
[The Dublin Review January 1893](#)
[Studies in the History and Method of Science](#)
[A History of the Church Vol 2 Translated from the German](#)
[A Letter to a Gentleman Dissenting from the Church of England Concerning the Lives of Churchmen and Dissenters Wherein Dr Wattss Book Entitled an Humble Attempt Towards the Revival of Practical Religion Among Christians So Far as Relates to This Sub](#)
[Forty Five Sermons on Several Subjects Vol 1 of 3](#)

[Sea Power in Its Relations to the War of 1812 Vol 1 of 2](#)

[Paul of Tarsus I Paul a Character Sketch II Pauls Epistles](#)

[Dissertations Vindicating the Church of England With Regard to Some Essential Points of Polity and Doctrine](#)

[The Expositor Vol 7 With Etching of REV Prof A B Davidson DD LL D](#)

[The New Philosophy 1920-1922 A Quarterly Magazine Devoted to the Interests of the Swedenborg Scientific Association Vols XXIII-XXV](#)

[Dominion Dental Journal Vol 8 Official Organ of the Ontario Dental Association](#)

[History and Genealogy of the Perley Family Vol 1](#)

[Discourses on the Divine Unity or a Scriptural Proof and Demonstration of the One Supreme Deity of the God and Father of All and of the Subordinate Character and Inferior Nature of Our Lord Jesus Christ With a Confutation of the Doctrine of a Co-Equal](#)

[Die Suggestion Und Ihre Heilwirkung](#)

[History of Johnson County Kansas](#)

[Illustrious Women of Bible and Catholic Church History Narrative Biographies of Grand Female Characters of the Old and New Testaments and of Saintly Women of the Holy Catholic Church Both in Earlier and Later Ages](#)

[The Women of Shakespeare](#)

[To Mesopotamia and Kurdistan in Disguise With Historical Notices of the Kurdish Tribes and the Chaldeans of Kurdistan](#)

[Letters and Papers of Charles Lord Barham Admiral of the Red Squadron 1758-1813 Vol 1](#)

[The Lollard Bible and Other Medieval Biblical Versions](#)

[A Collection of the Yearly Bills of Mortality from 1657 to 1758 Inclusive Together with Several Other Bills of an Earlier Date](#)

[The History of Louisiana from the Earliest Period Vol 2](#)

[The War Illustrated Album Deluxe Vol 6 The Story of the Great European War Told by Camera Pen and Pencil The Spring and Summer Campaign of 1916](#)

[Travels in the Himalayan Provinces of Hindustan and the Panjab in Ladakh and Kashmir in Peshawar Kabul Kunduz and Bokhara by Mr William Moorcroft and Mr George Trebeck from 1819 to 1825 Vol 2 of 2](#)
