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When she had made an end of her song, all who were in the assembly wept for the daintiness of her speech and the sweetness of her voice and El Abbas said to her, "Well done, O Merziyeh I Indeed, thou confoundest the wits with the goodliness of thy verses and the elegance of thy speech." All this while Shefikeh abode gazing upon her, and when she beheld El Abbas his slave-girls and considered the goodliness of their apparel and the nimbleness of their wits and the elegance of their speech, her reason was confounded. Then she sought leave of El Abbas and returning to her mistress Mariyeh, without letter or answer, acquainted her with his case and that wherein he was of puissance and delight and majesty and veneration and loftiness of rank. Moreover, she told her what she had seen of the slave-girls and their circumstance and that which they had said and how they had made El Abbas desirous of returning to his own country by the recitation of verses to the sound of the strings. When the Khalif heard this, he said, "By Allah, O Jerir, Omar possesseth but a hundred dirhems." (66) [And he cried out to his servant, saying,] "Ho, boy! give them to him." Moreover, he gave him the ornaments of his sword; and Jerir went forth to the [other] poets, who said to him, "What is behind thee?" (67) And he answered, "A man who giveth to the poor and denieth the poets, and I am well-pleased with him." (68).9. Nouredin Ali and the Damsel Ennis el Jelis clxxxi. Accordingly, the trooper bought him a house near at hand and made therein an underground passage communicating with his mistress's house. When he had accomplished his affair, the wife bespoke her husband as her lover had lessoned her and he went out to go to the trooper's house, but turned back by the way, whereupon quoth she to him, 'By Allah, go forthright, for that my sister asketh of thee.' So the dolt of a fuller went out and made for the trooper's house, whilst his wife forewent him thither by the secret passage, and going up, sat down beside her lover. Presently, the fuller entered and saluted the trooper and his [supposed] wife and was confounded at the coincidence of the case. (230) Then doubt betided him and he returned in haste to his dwelling; but she forewent him by the underground passage to her chamber and donning her wonted clothes, sat [waiting] for him and said to him, 'Did I not bid thee go to my sister and salute her husband and make friends with them?' Quoth he, 'I did this, but I misdoubted of my affair, when I saw his wife.' And she said, 'Did I not tell thee that she resembleth me and I her, and there is nought to distinguish between us but our clothes? Go back to her.' THE TENTH OFFICER'S STORY..? ? ? ? ? If in night's blackness thou hast plunged into the desert's heart And hast denied thine eyes the taste of sleep and its delight,.? ? ? ? ? a. Story of Prince Seif el Mulouk and the Princess Bediyya el Jemal dcllviii.? ? ? ? ? Suppose for distraction he seek in the Spring and its blooms one day, The face of his loved one holds the only Spring for his eye..Rich Man and his Wasteful Son, The, i. 252..? ? ? ? ? a. Story of the Chief of the New Cairo Police cccxliii. Now this was at the beginning of the month, and when it was the end thereof, Aboulhusn longed to drink wine and returning to his former usance, furnished his saloon and made ready food and let bring wine; then, going forth to the bridge, he sat there, expecting one whom he should carouse withal, as of his wont. As he sat thus, behold, up came the Khalif [and Mesroul] to him; but Aboulhusn saluted them not and said to them, "No welcome and no greeting to the perverters! (31) Ye are no other than devils." However, the Khalif accosted him and said to him, "O my brother, did I not say to thee that I would return to thee?" Quoth Aboulhusn, "I have no need of thee; and as the byword says in verse:.? ? ? ? ? Thou layst on me a load too great to bear, and thus thou dost But that my burdens I may bind and so towards thee fare..152. Ardeshir and Heyat en Nufous dccxu. Sherk ben Amrou, what device avails the hand of death to stay? i. 204..I marvel for that to my love I see thee now incline, iii. 112..? ? ? ? ? How long did the heart for thy love that languished with longing endure A burden of passion, 'neath which e'en mountains might totter and fail!..? ? ? ? ? Woe's me for one who burns for love and longing pain! Alas for the regrets my heart that rend and tear!. So the folk resorted to her from all parts and she used to pray God (to whom belong might and majesty) for the oppressed and God granted him relief, and against his oppressor, and He broke him in sunder. Moreover, she prayed for the sick and they were made whole; and on this wise she abode a great space of time. As for her husband, when he returned from the pilgrimage, his brother and the neighbours acquainted him with his wife's affair, whereat he was sore concerned and misdoubted of their story, for that which he knew of her chastity and prayerfulness; and he wept for her loss..? ? ? ? ? Peace upon thee! Ah, how bitter were the severance from thee! Be not this thy troth-pledge's ending nor the last of our delight! It is told that there was once, in the city of Baghdad, a comely and well-bred youth, fair of face, tall of stature and slender of shape. His name was Alaeddin and he was of the chiefs of the sons of the merchants and had a shop wherein he sold and bought One day, as he sat in his shop, there passed by him a girl of the women of pleasure, (253) who raised her eyes and casting a glance at the young merchant, saw written in a flowing hand on the forepart (254) of the door of his shop, these words, "VERILY, THERE IS NO CRAFT BUT MEN'S CRAFT, FORASMUCH AS IT OVERCOMETH WOMEN'S CRAFT." When she beheld this, she was wroth and took counsel with herself, saying, "As my head liveth, I will assuredly show him a trick of the tricks of women and prove the untruth of (255)

this his inscription!".?STORY OF SELIM AND SELMA..17. The Hedgehog and the Pigeons clii.? ? ? ? i. The Woman who made her Husband Sift Dust dccccxxvi.? ? ? ?
? My juice among kings is still drunken for wine And a present am I betwixt friends, young and old..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 goodness 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.'?STORY OF DAVID AND SOLOMON..Fuller and his Wife, The, i. 261..Now over against the place in question was a host of enemies, hard of heart, and in this
he purposed the youth's slaughter. So he bade bring him forth of the underground dungeon and caused him draw near to him and saw his case. Then he bestowed on him
a dress of honour and the folk rejoiced in this. Moreover, he tied him an ensign (134) and giving him a numerous army, despatched him to the region aforesaid, whither all
who went were still slain or made prisoners. So Melik Shah betook himself thither with his army and when it was one of the days, behold, the enemy fell in upon them in the
night; whereupon some of his men fled and the rest the enemy took; and they took Melik Shah also and cast him into an underground dungeon, with a company of his men.
There he abode a whole year in evil plight, whilst his fellows mourned over his beauty and grace..? ? ? ? I'm the crown of every sweet and fragrant weed; When the loved
one calls, I keep the tryst agreed..When Er Reshid heard this, he was sore chagrined and waxed exceeding wroth and said, "Shall this happen in a city wherein I am?" And
the Hashimi vein (42) started out between his eyes. Then he bade fetch Jaafer, and when he came before him, he acquainted him with the matter and said to him, "Shall
this come to pass in my city and I have no news of it?" Then he bade Jaafer fetch all whom the young Damascene had named [as having maltreated him], and when they
came, he let smite off their heads. Moreover, he summoned him whom they called Ahmed and who had been the means of the young man's deliverance a first time and a
second, and thanked him and showed him favour and bestowed on him a sumptuous dress of honour and invested him with the governance over his city. (43).When the
morning morrowed and the folk came forth of the city, they found a murdered man cast down in a corner of the burial-ground and seeing Bihkerd there, doubted not but it
was he who had slain him; so they laid hands on him and carried him up to the king and said to him, 'This fellow hath slain a man.' The king bade imprison him; [so they
clapped him in prison] and he fell a-saying in himself, what while he was in the prison, 'All that hath befallen me is of the abundance of my sins and my tyranny, for, indeed, I
have slain much people unrighteously and this is the requital of my deeds and that which I have wrought aforesaid of oppression.' As he was thus pondering in himself,
there came a bird and lighted down on the coign of the prison, whereupon, of his much eagerness in the chase, he took a stone and cast it at the bird..So the youth obeyed
his father's commandment and taking him, carried him to the slave-dealer and said to the latter, 'Sell me this old man.' Quoth the dealer, 'Who will buy this fellow, and he a
man of fourscore?' Then said he to the king, 'In what crafts dost thou excel?' Quoth he, 'I know the quintessence of jewels and I know the quintessence of horses and that of
men; brief, I know the quintessence of all things.' So the dealer took him and went about, offering him for sale to the folk; but none would buy. Presently, up came the
overseer of the [Sultan's] kitchen and said, 'What is this man?' And the dealer answered, 'This is a slave for sale.' The cook marvelled at this and bought the king for ten
thousand dirhems, after questioning him of what he could do. Then he paid down the money and carried him to his house, but dared not employ him in aught of service; so
he appointed him an allowance, such as should suffice for his livelihood, and repented him of having bought him, saying, 'What shall I do with the like of this
fellow?'.Meanwhile, the Lady Zubeideh, the wife of the Commander of the Faithful, made a banquet in her palace and assembled her slave-girls. As for Sitt el Milah, she
came, weeping-eyed and mournful-hearted, and those who were present blamed her for this, whereupon she recited the following verses:..Meanwhile, Isfehnd the Vizier
wrote a letter and despatched it to all the Amirs, acquainting them with that which had betided him with King Azadbekht and how he had taken his daughter by force and
adding, "And indeed he will do with you more than he hath done with me." When the letter reached the chiefs [of the people and troops], they all assembled together to
Isfehnd and said to him, "What is to do with him?" (96) So he discovered to them the affair of his daughter and they all agreed, of one accord, that they should endeavour
for the slaughter of the king and taking horse with their troops, set out, intending for him. Azadbekht knew not [of their design] till the noise [of the invasion] beset his capital
city, when he said to his wife Behrjaur, "How shall we do?" And she answered, saying, "Thou knowest best and I am at thy commandment." So he let bring two swift horses
and bestrode one himself, whilst his wife mounted the other. Then they took what they might of gold and went forth, fleeing, in the night, to the desert of Kerman; what while
Isfehnd entered the city and made himself king..? ? ? ? The season of my presence is never at an end 'Mongst all their time in gladness and solacement who spend.. "O
elder," added she, "if Muslims and Jews and Nazarenes drink wine, who are we [that we should abstain from it]?" "By Allah, O my lady," answered he, "spare thine
endeavour, for this is a thing to which I will not hearken." When she knew that he would not consent to her desire, she said to him, "O elder, I am of the slave-girls of the
Commander of the Faithful and the food waxeth on me (34) and if I drink not, I shall perish, (35) nor wilt thou be assured against the issue of my affair. As for me, I am quit
of blame towards thee, for that I have made myself known to thee and have bidden thee beware of the wrath of the Commander of the Faithful".? ? ? ? ? Who dares with
them to cope draws death upon himself; Yea, of the deadly lance incontinent he's slain..The vizier's story pleased King Shah Bekht and his heart clave to the story of the
merchant and the old woman; so he bade Er Rehwan withdraw to his lodging, and he went away to his house and abode there the next day..The First Night of the Month.?
? ? ? ? My watering lips, that cull the rose of thy soft cheek, declare My basil, (131) lily mine, to be the myrtles of thy hair..5. Noureddin Ali of Cairo and his Son Bedreddin
Hassan xx.53. King Kelyaad (231) of Hind and his Vizier Shimas dcix..When the evening evened, the king sent after the vizier and when he presented himself before him, he
required of him the hearing of the [promised] story. So he said, "Hearkening and obedience. Know, O illustrious lord, that.131. The Queen of the Serpents cccclxxii.? ? ? ?
? g. King Bihkerd cccclxiv.100. The Lovers of the Benou Tai ccccx.? ? ? ? i The Ninth Officer's Story dccccxxviii.? ? ? ? ? And horses eke wouldst have led to thee day
by day And girls, high-breasted maids, and damsels black and white..Now thieves had followed him, so they might rob him of his good, but availed not unto aught;

wherefore he went up to the old woman and kissed her head and exceeded in munificence to her. Then she [warned him of that which awaited strangers entering the town and] said to him, 'I like not this for thee and I fear mischief for thee from these questions that the vizier hath appointed for the confrontation of the ignorant.' And she expounded to him the case according to its fashion. Then said she to him, 'But have no concern: only carry me with thee to thy lodging, and if he question thee of aught, whilst I am with thee, I will expound the answers to thee.' So he carried her with him to the city and established her in his lodging and entreated her kindly. Then he brought out the casket of jewellery [and showed it to an expert,] who told him that the trinkets were gilt and that their worth was but an hundred dirhems. When he heard this, he was sore concerned thereat and presenting himself before the Sultan's deputy, made his complaint to him; whereupon the latter knew that a trick had been put off upon him and that the folk had cozened him and gotten the better of him and taken his stuffs. Now the magistrate in question was a man of good counsel and judgment, well versed in affairs; so he said to the draper, "Remove somewhat from thy shop, [and amongst the rest the casket,] and on the morrow break the lock and cry out and come to me and complain that they have plundered all thy shop. Moreover, do thou call [upon God for succour] and cry aloud and acquaint the folk, so that all the people may resort to thee and see the breach of the lock and that which is missing from thy shop; and do thou show it to every one who presenteth himself, so the news may be noised abroad, and tell them that thy chief concern is for a casket of great value, deposited with thee by a great man of the town and that thou standest in fear of him. But be thou not afraid and still say in thy converse, 'My casket belonged to such an one, and I fear him and dare not bespeak him; but you, O company and all ye who are present, I call you to witness of this for me.' And if there be with thee more than this talk, [say it;] and the old woman will come to thee." Now Ilan Shah had three viziers, in whose hands the affairs [of the kingdom] were [aforetime] and they had been used to leave not the king night nor day; but they became shut out from him by reason of Abou Temam and the king was occupied with him to their exclusion. So they took counsel together upon the matter and said, 'What counsel ye we should do, seeing that the king is occupied from us with yonder man, and indeed he honoureth him more than us? But now come, let us cast about for a device, whereby we may remove him from the king.' So each of them spoke forth that which was in his mind, and one of them said, 'The king of the Turks hath a daughter, whose like there is not in the world, and whatsoever messenger goeth to demand her in marriage, her father slayeth him. Now our king hath no knowledge of this; so, come, let us foregather with him and bring up the talk of her. When his heart is taken with her, we will counsel him to despatch Abou Temam to seek her hand in marriage; whereupon her father will slay him and we shall be quit of him, for we have had enough of his affair.'" Merchant, *The Unlucky*, i. 73..90. The Devout Prince cccci. Then he caused rear him among the nurses and matrons; but withal he ceased not to ponder the saying of the astrologers and indeed his life was troubled. So he betook himself to the top of a high mountain and dug there a deep pit and made in it many dwelling-places and closets and filled it with all that was needful of victual and raiment and what not else and made in it conduits of water from the mountain and lodged the boy therein, with a nurse who should rear him. Moreover, at the first of each month he used to go to the mountain and stand at the mouth of the pit and let down a rope he had with him and draw up the boy to him and strain him to his bosom and kiss him and play with him awhile, after which he would let him down again into the pit to his place and return; and he used to count the days till the seven years should pass by.. Then he wrote a letter to King Azadbekht, saying to him, "I am a servant of thy servants and a slave of thy slaves and my daughter is a handmaid at thy service, and may God the Most High prolong thy days and appoint thy times [to be] in delight and contentment! Indeed, I still went girded of the waist in thy service and in caring for the preservation of thy dominion and warding off thine enemies from thee; but now I abound yet more than before in zeal and watchfulness, for that I have taken this to charge upon myself, since my daughter is become thy wife." And he despatched a messenger to the king with the letter and a present. Wind of the East, if thou pass by the land where my loved ones dwell, I pray, ii. 204, 271.. Presently, the idiot returned, with somewhat to add to his hoard, but found it not; so he bethought him who had followed him and remembered that he had found the sharper aforesaid assiduous in sitting with him and questioning him. So he went in quest of him, assured that he had taken the pot, and gave not over looking for him till he espied him sitting; whereupon he ran to him and the sharper saw him. [Then the idiot stood within earshot] and muttered to himself and said, 'In the pot are threescore dinars and I have with me other score in such a place and to-day I will unite the whole in the pot.' When the sharper heard him say this to himself, muttering and mumbling after his fashion, he repented him of having taken the dinars and said, 'He will presently return to the pot and find it empty; wherefore that (264) for which I am on the look-out will escape me; and meseemeth I were best restore the dinars [to their place], so he may see them and leave all that is with him in the pot, and I can take the whole.' When from your land the breeze I scent that cometh, as I were A reveller bemused with wine, to lose my wits I'm fain..?Story of the Merchant and His Sons.. There was once in the city of Hemadan (191) a young man of comely aspect and excellently skilled in singing to the lute, and he was well seen of the people of the city. He went forth one day of his city, with intent to travel, and gave not over journeying till his travel brought him to a goodly city. Now he had with him a lute and what pertained thereto, (192) so he entered and went round about the city till he fell in with a druggist, who, when he espied him, called to him. So he went up to him and he bade him sit down. Accordingly, he sat down by him and the druggist questioned him of his case. The singer told him what was in his mind and the other took him up into his shop and brought him food and fed him. Then said he to him, 'Arise and take up thy lute and beg about the streets, and whenas thou smellst the odour of wine, break in upon the drinkers and say to them, "I am a singer." They will laugh and say, "Come, [sing] to us." And when thou singest, the folk will know thee and bespeak one another of thee; so shall thou become known in the city and thine affairs will prosper.' An if I live, in love of her I'll live, and if I die Of love and longing for her sight, O rare! O excellent! She hath an eye, whose glances pierce the hearts of all mankind, Nor can cornelian with her cheeks for ruddiness compare.. Now it chanced that a camel-driver, belonging to Kisra the king, lost certain camels and the king threatened him, if he found them not, that he would slay him. So he set out and plunged into the deserts till he came to the place where the damsel was and seeing her standing praying, waited till she had made an end of her prayer, when he went up to her and saluted her, saying, 'Who art thou?' Quoth she, 'I am a handmaid of God.' 'What dost thou in this desolate place?' asked he, and she said, 'I serve God the Most High.' When he saw her beauty and grace, he said to her, 'Harkye! Do thou take me to husband and I will be tenderly solicitous over thee and use thee with exceeding compassion and I will further thee in obedience to God the Most High.' But she answered, saying, 'I have no need of marriage and I desire to abide here [alone] with my Lord and His service; but, if thou wouldst deal compassionately with me and further me in the obedience of God the Most High, carry me to a place where there is water and thou wilt have done me a kindness.'.. Therewithal he ordered her a handsome house and

bade furnish it with carpets and other furniture and vessels of choice and commanded that all she needed should be given her. This was done during the rest of the day, and when the night came, she despatched the eunuch with the mule and a suit of clothes, to fetch Noureddin from the Muezzin's lodging. So the young man donned the clothes and mounting; rode to the house, where he abode in luxury and delight a full-told month, what while she solaced him with four things, to wit, the eating of fowls and the drinking of wine and the lying upon brocade and the entering the bath after copulation. Moreover, she brought him six suits of clothes and fell to changing his apparel day by day; nor was the appointed time accomplished ere his beauty returned to him and his goodness; nay, his charms waxed tenfold and he became a ravishment to all who looked on him. When clear'd my sky was by the sweet of our foregathering And not a helper there remained to disuniting Fate,.But for the spying of the eyes [ill-omened,] we had seen, i. 50..Tenth Officer's Story, The, ii. 172.66. El Mutelemmis and his Wife Urmeimeh cccclxxv. When the banquet was ended and the folk had dispersed, the king said to El Abbas, "I would fain have thee [abide] with me and I will buy thee a house, so haply we may requite thee the high services for which we are beholden to thee; for indeed thy due is imperative [upon us] and thy worth is magnified in our eyes; and indeed we have fallen short of thy due in the matter of distance." (83) When the prince heard the king's speech, he rose and sat down (84) and kissing the earth, returned thanks for his bounty and said, "I am the king's servant, wheresoever I may be, and under his eye." Then he recounted to him the story of the merchant and the manner of the buying of the house, and the king said, "Indeed, I would fain have had thee with me and in my neighbourhood." Meanwhile, the Sheikh Aboutawaf Iblis and his son Es Shisban set out, as we have said, with their troops, who were of the doughtiest of the Jinn and the most accomplished of them in valour and horsemanship, [and fared on till they drew near the Crescent Mountain], When the news of their approach reached Meimoun, he cried out with a great cry to the troops, who were twenty thousand horse, [and bade them make ready for departure]. Then he went in to Tuhfeh and kissing her, said to her, 'Know that thou art presently my life of the world, and indeed the Jinn are gathered together to wage war on me on thine account. If I am vouchsafed the victory over them and am preserved alive, I will set all the kings of the Jinn under thy feet and thou shall become queen of the world.' But she shook her head and wept; and he said, 'Weep not, for, by the virtue of the mighty inscription engraven on the seal-ring of Solomon, thou shall never again see the land of men! Can any one part with his life? So give ear unto that which I say; else will I kill thee.' And she was silent.. There was once a man, a headman [of a village], by name Abou Sabir, and he had much cattle and a fair wife, who had borne him two sons. They abode in a certain village and there used to come thither a lion and devour Abou Sabir's cattle, so that the most part thereof was wasted and his wife said to him one day, 'This lion hath wasted the most part of our cattle. Arise, mount thy horse and take thy men and do thine endeavour to kill him, so we may be at rest from him.' But Abou Sabir said, 'Have patience, O woman, for the issue of patience is praised. This lion it is that transgresseth against us, and the transgressor, needs must Allah destroy him. Indeed, it is our patience that shall slay him, and he that doth evil, needs must it revert upon him.' A little after, the king went forth one day to hunt and falling in with the lion, he and his troops, gave chase to him and ceased not [to follow] after him till they slew him. This came to Abou Sabir's knowledge and he said to his wife, 'Said I not to thee, O woman, that whoso doth evil, it shall revert upon him? Belike, if I had sought to slay the lion myself, I had not availed against him, and this is the issue of patience.' Midst colours, my colour excelleth in light And I would every eye of my charms might have sight..The Sixth Day. a. Story of Tuhfet el Culoub and Haroun er Reshid dccccxlii. b. The Second Calender's Story xl. But the Merciful yet may incline thee to me And unite us again, in despite of our foes!. A moon is my love, in a robe of loveliness proudly arrayed, And the splendours of new-broken day from his cheeks and his forehead shine clear..The king gave him money and men and troops galore and Bekhtzman said in himself, 'Now am I fortified with this army and needs must I conquer my enemy therewith and overcome him;' but he said not, 'With the aid of God the Most High.' So his enemy met him and overcame him again and he was defeated and put to the rout and fled at a venture. His troops were dispersed from him and his money lost and the enemy followed after him. So he sought the sea and passing over to the other side, saw a great city and therein a mighty citadel. He asked the name of the city and to whom it belonged and they said to him, 'It belongeth to Khedidan the king.' So he fared on till he came to the king's palace and concealing his condition, passed himself off for a horseman (120) and sought service with King Khedidan, who attached him to his household and entreated him with honour; but his heart still clave to his country and his home.. Could they who reproach me but see my sufferings, their hearts would relent; They'd marvel, indeed, at my case and the loss of my loved ones bewail.. How bright and how goodly my lustre appears! Yea, my wreaths are like girdles of silver so white.. Of spies, "How long, O scoffer, wilt mock at my despair, As 'twere God had created nought else whereat to jeer?". So shall we quaff the cups in ease and cheer, In endless joyance, quit of care and woe..Jaafer ben Yehya and Abdulmelik ben Salih the Abbaside, i. 183..When the boy saw what the treasure-seeker had done with him he committed his affair to God (extolled be His perfection and exalted be He!) and abode perplexed concerning his case and said, 'How bitter is this death!' For that indeed the world was darkened on him and the pit was blinded to him. So he fell a-weeping and saying, 'I was delivered from the lion and the thieves and now is my death [appointed to be] in this pit, where I shall die lingeringly.' And he abode confounded and looked for nothing but death. As he pondered [his affair], behold, he heard a sound of water running with a mighty noise; so he arose and walked in the pit, following after the sound, till he came to a corner and heard the mighty running of water. So he laid his ear to the sound of the current and hearing it a great strength, said in himself, 'This is the running of a mighty water and needs must I die in this place, be it to-day or to-morrow; so I will cast myself into the water and not die a lingering death in this pit!. Lo! in the garden-ways, the place of ease and cheer, Still, like the moon at full, my light thou mayst espy..There was once, of old days and in bygone ages and times, a king of the kings of the time, by name Shah Bekht, who had troops and servants and guards galore and a vizier called Er Rehwan, who was wise, understanding, a man of good counsel and a cheerful acceptor of the commandments of God the Most High, to whom belong might and majesty. The king committed to him the affairs of his kingdom and his subjects and said according to his word, and on this wise he abode a long space of time.. I wonder, shall I and the friend who's far from me Once more be granted of Fate to meet, we twain!. Thou whose desire possesseth my soul, the love of whom Hold on my reins hath gotten and will not let me free,. How many a friend, for money's sake, hath companied with me!.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..Twere better and meeter thy presence to leave, For, if the eye see not, the heart doth not grieve.'.When it was the seventh day, the seventh vizier, whose name was Bihkema, came in to the king and prostrating himself to him, said, "O king, what doth thy long-suffering with this youth advantage thee? Indeed the folk talk of thee and of him. Why, then, dost thou postpone the putting him to death?" The vizier's words aroused the king's anger and he bade bring the youth. So they brought him before him, shackled, and Azadbekht said to him, "Out on thee! By Allah, after this day there abideth no deliverance for thee from my hand, for that thou hast outraged mine honour, and there can be no forgiveness for thee.".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.Uselessness of Endeavour against Persistent Ill Fortune, Of the, i. 70.Then the rest of the women of the palace came all to him and lifted him into a sitting posture, when he found himself upon a couch, stuffed all with floss-silk and raised a cubit's height from the ground. (19) So they seated him upon it and propped him up with a pillow, and he looked at the apartment and its greatness and saw those eunuchs and slave-girls in attendance upon him and at his head, whereat he laughed at himself and said, "By Allah, it is not as I were on wake, and [yet] I am not asleep!" Then he arose and sat up, whilst the damsels laughed at him and hid [their laughter] from him; and he was confounded in his wit and bit upon his finger. The bite hurt him and he cried "Oh!" and was vexed; and the Khalif watched him, whence he saw him not, and laughed.

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