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stop the way and fell in upon a caravan in the night; but the people of the caravan were on their guard; so they joined battle with the robbers and overcame them and slew them and the boy fell wounded and abode cast down in that place till the morrow, when he opened his eyes and finding his comrades slain, lifted himself up and rose to walk in the way. Presently, there met him a man, a treasure-seeker, and said to him, 'Whither goest thou, O youth?' So he told him what had betided him and the other said, 'Be of good heart, for that [the season of] thy fair fortune is come and God bringeth thee joy and solace. I am one who am in quest of a hidden treasure, wherein is vast wealth. So come with me, that thou mayst help me, and I will give thee wealth, wherewith thou shalt provide thyself thy life long.' Then he carried the youth to his dwelling and dressed his wound, and he abode with him some days, till he was rested; when he took him and two beasts and all that he needed, and they fared on till they came to a precipitous mountain. . . . d. The Eldest Lady's Story lxiii. In this island is a river of very sweet water, issuing from the shore of the sea and entering in at a wide cavern in the skirt of an inaccessible mountain, and the stones of the island are all limpid sparkling crystal and jacinths of price. Therein also is a spring of liquid, welling up like [molten] pitch, and when it cometh to the shore of the island, the fish swallow it, then return and cast it up, and it becometh changed from its condition and that which it was aforesaid; and it is crude ambergris. Moreover, the trees of the island are all of the most precious aloes-wood, both Chinese and Comorin; but there is no way of issue from the place, for it is as an abyss midmost the sea; the steepness of its shore forbiddeth the drawing up of ships, and if any approach the mountain, they fall into the eddy aforesaid; nor is there any resource (205) in that island. . . . 9. Noureddin Ali and the Damsel Ennis el Jelis clxxxi. And for another story of the same kind,' continued the officer. . . . Death, The Man whose Caution was the Cause of his, i. 291. . . . King Suleiman Shah and his Sons, Story of, i. 150. . . . Vizier, The King of Hind and his, ii. 105. . . . ? ? ? ? ? a. The Cat and the Mouse dcix. ? ? ? ? ? a. The First Old Man's Story ii. ? ? ? ? ? When as he runs, his feet still show like wings, (140) and for the wind When was a rider found, except King Solomon it were? (141). ? ? ? ? ? Be patient under its calamities, For all things have an issue soon or late. . . . Now the man who had stolen the clothes and forged a lie against the pious woman, pretending that he was her lover, sickened of a sore sickness, and his people took him up and set out with him to visit the holy woman, and Destiny brought them all together by the way. So they fared on, till they came to the city wherein the man dwelt for whom she had paid a thousand dirhems, to deliver him from torment, and found him about to travel to her, by reason of a sickness that had betided him. So they all fared on together, unknowing that the holy woman was she whom they had so foully wronged, and ceased not going till they came to her city and foregathered at the gates of her palace, to wit, that wherein was the tomb of the king's daughter. . . . Some misconception seems to exist as to the story of Seif dhoul Yezen, a fragment of which was translated by Dr. Habicht and included, with a number of tales from the Breslau Text, in the fourteenth Vol. of the extraordinary gallimaufry published by him in 1824-5 as a complete translation of the 1001 Nights (224) and it has, under the mistaken impression that this long but interesting Romance forms part of the Book of the Thousand Nights and One Night, been suggested that a complete translation of it should be included in the present publication. The Romance in question does not, however, in any way, belong to my original and forms no part of the Breslau Text, as will be at once apparent from an examination of the Table of Contents of the latter (see post, p. 261), by which all the Nights are accounted for. Dr. Habicht himself tells us, in his preface to the first Vol. of the Arabic Text, that he found the fragment (undivided into Nights) at the end of the fifth Volume of his MS., into which other detached tales, having no connection with the Nights, appear to have also found their way. This being the case, it is evident that the Romance of Seif dhoul Yezen in no way comes within the scope of the present work and would (apart from the fact that its length would far overpass my limits) be a manifestly improper addition to it. It is, however, possible that, should I come across a suitable text of the work, I may make it the subject of a separate publication; but this is, of course, a matter for future consideration. . . . King who knew the Quintessence of Things, The, i. 230. ? ? ? ? ? As at the casement high she sat, her charms I might espy, For from her cheeks the envious veil that hid them she had ta'en. . . . The Twenty-Fourth Night of the Month. . . . ? ? ? ? ? God to a tristful lover be light! A man of wit, Yet perishing for yearning and body-worn is he. . . . 83. The Woman's Trick against her Husband cccxciii. As I was passing one day in the market, I found that a thief had broken into the shop of a money-changer and taken thence a casket, with which he had made off to the burial-grounds. So I followed him thither [and came up to him, as] he opened the casket and fell a-looking into it; whereupon I accosted him, saying, "Peace be on thee!" And he was startled at me. Then I left him and went away from him. . . . ? ? ? ? ? Deem not, O youth, that I to thee incline; indeed, no part Have I in those who walk the ways, the children of the tent. (87). Now the king was leaning back upon the cushion, when he heard the man's words, he knew the purport thereof; so he sat up and said, "Return to thy garden in all assurance and ease of heart; for, by Allah, never saw I the like of thy garden nor stouter of ward than its walls over its trees!" So Firouz returned to his wife, and the cad knew not the truth of the affair, no, nor any of those who were in that assembly, save the king and the husband and the damsel's brother. (176). 22. Alaeddin Abou esh Shamat ccl. 11. The Voyages of Sindbad the Sailor ccxlv. ? ? ? ? ? By Allah, without fail, to-morrow thou shalt see Me with ox-leather dress and drub the nape of thee! 15. Ghanim ben Eyoub the Slave of Love cccxxii. ? THE THIRD OFFICER'S STORY. THE TEN VIZIERS; OR THE HISTORY OF KING AZADBEKHT AND HIS SON. (94). Then he wept till he wet his gray hairs and the king was moved to compassion for him and granted him that which he sought and vouchsafed him that night's respite. . . . When the prince saw her in this plight, he was as a sleeper awakened and said to her, "What hath befallen thee? Set out to me thy case." "God on thee," answered she, "nevermore send me to Mariyeh, and do thou protect me, so may God protect thee from the fires of hell!" Then she related to him that which had bedded her with Mariyeh; which when he heard, there took him the shamefastness of the generous and this was grievous unto him. The love of Mariyeh fled forth of his heart and he said to the nurse, "How much hadst thou of Mariyeh every month?" "Ten dinars," answered she, and he said, "Be not concerned." Then he put his hand to his poke and bringing out two hundred dinars, gave them to her and said, "Take this for a whole year's wage and turn not again to serve any one. When the year is out, I will give thee two years' wage, for that thou hast wearied thyself with us and on account of the cutting off of thy dependence upon Mariyeh." ? SINDBAD THE SAILOR AND HINDBAD THE PORTER. . . . ? ? ? ? ? q. Khelbes and his Wife and the Learned Man dcccvi. ? ? ? ? ? i. The Spider and the Wind dcxv. 163. Abdallah the Fisherman and Abdallah the Merman dcccxl. Numan (En) and the Arab of the Benou Tai, i. 203. . . . God knows I ne'er recalled thy memory to my thought, iii. 46. 22. El Hejjaj and the three Young Mem ccccxiv. ? ? ? ? ? Yea, by Allah, my longing for you ne'er waneth nor passeth away; For your like among creatures is rare and sought for in mountain and vale. . . . ? ? ? ? ? Algates ye are our prey become; this many a day and night Right instantly of God we've craved to be vouchsafed your sight. . . . By Allah, come ye forth to me, for lo, I'm come to you I May he who's wronged the victory get and God defend the right! (70). ? ? ? ? ? By God, forgetfulness of her shall never cross my mind, What while I

wear the bonds of life nor when of death they're rent.1. The Merchant and the Genie i. ? ? ? ? d. The Fourth Voyage of Sindbad the Sailor dl. Peace on you, people of my troth! With peace I do you greet, ii. 224..?THE KING'S SON WHO FELL IN LOVE WITH THE PICTURE..82. Said ben Salim and the Barmecides cccxcii. ? ? ? ? All wasted is my body and bowels tortured sore; Love's fire on me still waxeth, mine eyes with tears still rain..? ? ? ? How oft I've waked, whilst over me my comrades kept the watch! How many a stony waste I've crossed, how many a desert dread! Cashghar, Abdallah ben Nafi and the King's Son of, ii. 195..So, when he arose in the morning, he repaired to the vizier and repeated to him that which the old woman had taught him; whereat the vizier marvelled and said to him, 'What sayst thou of a man, who seeth in his house four holes, and in each a viper offering to come out and kill him, and in his house are four staves and each hole may not be stopped but with the ends of two staves? How shall he stop all the holes and deliver himself from the vipers?' When the merchant heard this, there betided him [of concern] what made him forget the first and he said to the vizier, 'Grant me time, so I may consider the answer.' 'Go out,' replied the vizier, 'and bring me the answer, or I will seize thy good.' So she made ready and setting out, traversed the deserts and spent treasures till she came to Sejestan, where she called a goldsmith to make her somewhat of trinkets. [Now the goldsmith in question was none other than the prince's friend]; so, when he saw her, he knew her (for that the prince had talked with him of her and had depicted her to him) and questioned her of her case. She acquainted him with her errand, whereupon he buffeted his face and rent his clothes and strewed dust on his head and fell a-weeping. Quoth she, 'Why dost thou thus?' And he acquainted her with the prince's case and how he was his comrade and told her that he was dead; whereat she grieved for him and faring on to his father and mother, [acquainted them with the case]..The master of police held his hand from him, saying, "Belike he is of the kinsmen of the Commander of the Faithful," and said to the second, "Who art thou?" Quoth he, "I am the son of him whose rank (75) time abaseth not, and if it descend (76) one day, it will assuredly return [to its former height]; thou seest the folk [crowd] in troops to the light of his fire, some standing around it and some sitting." So the master of the police refrained from slaying him and said to the third, "Who art thou?" Quoth he, "I am the son of him who plungeth through the ranks (77) with his might and correcteth (78) them with the sword, (79) so that they stand straight; (80) his feet are not loosed from the stirrup, (81) whenas the horsemen on the day of battle are weary." So the master of police held his hand from him also, saying, "Belike, he is the son of a champion of the Arabs." Then he folded the letter and sealing it, delivered it to the damsel, who took it and carried it to her mistress. When the princess read the letter and apprehended its contents, she said, "Meseemeth he recalleth to me that which I did aforetime." Then she called for inkhorn and paper and wrote the following verses: ? ? ? ? I am content, for him I love, to all abide; So, who will, let him blame, and who will, let him chide..81. The Foolish Schoolmaster dclxvi. Physician by his Wife's Commandment, The Weaver who became a, ii. 21.. "O king," answered the youth, "I hope for succour only from God, not from created beings: if He aid me, none can avail to harm me, and if He be with me and on my side, because of the truth, who is it I shall fear, because of falsehood? Indeed, I have made my intent with God a pure and sincere intent and have severed my expectation from the help of the creature; and whoso seeketh help [of God] findeth of his desire that which Bekhtzeman found." Quoth the king, "Who was Bekhtzeman and what is his story?" "O king," replied the youth, "I clipped her in mine arms and straight grew drunken with the scent, iii. 125..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 ground in a swoon. When the old man saw them in this plight, he feared for himself and fled forth, seeing not the way for drunkenness. His neighbour the Jew met him and said to him, "How comes it that I see thee confounded?" "How should I not be confounded," answered the old man, "seeing that the damsel who is with me is fallen in love with the servant of the mosque and they have embraced and fallen down in a swoon? Indeed, I fear lest the Khalif come to know of this and be wroth with me; so tell me thou what is to be done in this wherewith I am afflicted of the affair of this damsel." Quoth the Jew, "For the nonce, take this casting-bottle of rose-water and go forth-right and sprinkle them therewith. If they be aswoon for this their foregathering and embracement, they will come to themselves, and if otherwise, do thou flee." ? ? ? ? Come, then, companions mine, rejoice with me and say, "All hail to thee, O friend, and welcome fair and fain!". When his brother saw him on this wise, he doubted not but that this had betided him by reason of severance from his people and family and said to him, 'Come, let us go forth a-hunting.' But he refused to go with him; so the elder brother went forth to the chase, whilst the younger abode in the pavilion aforesaid. As he was diverting himself by looking out upon the garden from the window of the palace, behold, he saw his brother's wife and with her ten black slaves and as many slave-girls. Each slave laid hold of a damsel [and swived her] and another slave [came forth and] did the like with the queen; and when they had done their occasions, they all returned whence they came. Therewithal there betided the King of Samarcand exceeding wonder and solacement and he was made whole of his malady, little by little.. 'Twere fitter and better my loves that I leave, i. 26.. ? ? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother cli. Now, when the draper saw the turban-cloth, he resolved to put away his wife and waited but till he should get together that which was obligatory on him of the dowry and what not else, (56) for fear of her people. When the old woman arose in the morning, she took the young man and carried him to the draper's house. The wife opened the door to her and the ill-omened old woman entered with him and said to the lady, "Go, fetch that which thou wouldst have fine-drawn and give it to my son." So saying, she locked the door on her, whereupon the young man forced her and did his occasion of her and went forth. Then said the old woman to her, "Know that this is my son and that he loved thee with an exceeding love and was like to lose his life for longing after thee. So I practised on thee with this device and came to thee with this turban-cloth, which is not thy husband's, but my son's. Now have I accomplished my desire; so do thou trust in me and I will put a trick on thy husband for the setting thee right with him, and thou wilt be obedient to me and to him and to my son." (57) And the wife answered, saying, "It is well. Do so." They ate and drank and sported and made merry awhile of the day; and as they were thus engaged, up came the master of the house, with his friends, whom he had brought with him, that they might carouse together, as of wont. He saw the door opened and knocked lightly, saying to his friends, 'Have patience with me, for some of my family are come to visit me; wherefore excuse belongeth [first] to God the Most High, and then to you.' (263) So they took leave of him and went their ways, whilst he gave another light knock at the door. When the young man heard this, he changed colour and the woman said to him, 'Methinks thy servant hath returned.' 'Yes,' answered he; and she arose and opening the door to the master of the house, said to him, 'Where hast thou been? Indeed, thy master is wroth with thee.' 'O my lady,' answered he, 'I have but been about his occasions.' ? ? ? ? h. Ilan Shah and Abou Temam cccclxvi. ? ? ? ? Read thou my writ

and apprehend its purport, for my case This is and fate hath stricken me with sorrows past allay..? ? ? ? I am become, for severance from my loved one, Like a left hand, forsaken of the right..76. The Khalif El Hakim and the Merchant cclxxxix.?Story of King Dadbin and His Viziers..? ? ? ? x. The Sandal-wood Merchant and the Sharpers dciii.THE MERCHANT OF CAIRO AND THE FAVOURITE OF THE KHALIF EL MAMOUN EL HAKIM BI AMRILLAH. (180).An if my substance fail, no one there is will succour me, i. 6..When the evening evened, the king summoned the vizier and required of him the [promised] story; so he said, "It is well. Know, O king, that.? ? ? ? d. The Lover's Trick against the Chaste Wife dlxxx.? ? ? ? a. The Physician Douban xi.? ? ? ? My place is the place of the fillet and pearls And the fair are most fealty with jasmine bedight,.50. El Melik en Nasir and the Three Masters of Police dciii.When she had made an end of her verses, El Abbas bade the third damsel, who came from Samarcand of the Persians and whose name was Rummaneh, sing, and she answered with "Harkening and obedience." Then she took the psaltery and crying out from the midst of her bead (130) improvised and sang the following verses:.? ? ? ? ? ? ? ? aa. Story of King Sindbad and his Falcon v.He [seated himself on the divan and] leant upon a cushion, whilst she put out her hand to her veil and did it off. Then she put off her heavy outer clothes and discovered her charms, whereupon he embraced her and kissed her and swived her; after which they washed and returned to their place and he said to her, 'Know that I have little knowledge [of what goes on] in my house, for that I trust to my servant; so arise thou and see what the boy hath made ready in the kitchen.' Accordingly, she arose and going down into the kitchen, saw cooking pots over the fire, wherein were all manner of dainty meats, and manchet-bread and fresh almond-and-honey cakes. So she set bread on a dish and ladled out [what she would] from the pots and brought it to him..27. Alaeddin Abou es Shamat dxx.EL MAMOUN AND ZUBEIDEH (163).Officer's Story, The Sixteenth, ii. 193..? ? ? ? ? It is as the jasmine, when it I espy, As it glitters and gleams midst its boughs, were a sky.? ? ? ? Life with our loves was grown serene, estrangement was at end: Our dear ones all delight of love vouchsafed to us elate,.? ? ? ? ? I make a vow to God, if ever day or night.? ? ? ? ? An you'd of evil be quit, look that no evil yon do; Nay, but do good, for the like God will still render to you..Lavish of House and Victual to one whom he knew not, The Man who was, i. 293..Uselessness of Endeavour against Persistent Ill Fortune, Of the, i. 70.? ? ? ? ? h. The Serpent-Charmer and his Wife dcxiv.Thou that the dupe of yearning art, how many a melting wight, iii. 86.

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