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which thou avaiest not, so I may endeavour for thee therein and lavish my treasures in quest thereof?" "O father mine," answered El Abbas, "I have, indeed, an urgent want, on account whereof I came forth of my native land and left my people and my home and exposed myself to perils and stresses and became an exile from my country, and I trust in God that it may be accomplished by thine august endeavour." "And what is thy want?" asked the king. Quoth El Abbas, "I would have thee go and demand me in marriage Mariyeh, daughter of the King of Baghdad, for that my heart is distraught with love of her." And he recounted to his father his story from first to last. There came one day an old woman [to the stuff-market], with a casket of precious workmanship, containing trinkets, and she was accompanied by a damsel great with child. The old woman sat down at the shop of a draper and giving him to know that the damsel was with child by the prefect of police of the city, took of him, on credit, stuffs to the value of a thousand dinars and deposited with him the casket as security. [She opened the casket and] showed him that which was therein; and he found it full of trinkets [apparently] of price; [so he trusted her with the goods] and she took leave of him and carrying the stuffs to the damsel, who was with her, [went her way]. Then the old woman was absent from him a great while, and when her absence was prolonged, the draper despaired of her; so he went up to the prefect's house and enquired of the woman of his household, [who had taken his stuffs on credit:] but could get no tidings of her nor lit on aught of her trace. Selim followed him till he brought him to an underground chamber and showed him somewhat of wine that was to his mind. So he occupied him with looking upon it and taking him at unawares, sprang upon him from behind and cast him to the earth and sat upon his breast. Then he drew a knife and set it to his jugular; whereupon there betided Selim [that wherewithal] God made him forget all that He had decreed [unto him], (72) and he said to the cook, 'Why dost thou this thing, O man? Be mindful of God the Most High and fear Him. Seest thou not that I am a stranger? And indeed [I have left] behind me a defenceless woman. Why wilt thou slay me?' Quoth the cook, 'Needs must I slay thee, so I may take thy good.' And Selim said, 'Take my good, but slay me not, neither enter into sin against me; and do with me kindness, for that the taking of my money is lighter (73) than the taking of my life.'? ? ? ? ? Off for thy love as I would be consoled, my yearning turns To-thee- ward still and my desires my reason still gainsay. Oft as my yearning waxeth, my heart consoleteth me, ii. 228. Presently, the king arose from the wine-chamber and taking his wife by the hand, repaired with her to the chamber in which he slept. He opened the door and entering, saw the youth lying on the bed, whereupon he turned to his wife and said to her, "What doth this youth here? This fellow cometh not hither but on thine account." Quoth she, "I have no knowledge of him." With this, the youth awoke and seeing the king, sprang up and prostrated himself before him, and Azadbekht said to him, "O vile of origin, (102) O lack-loyalty, what hath prompted thee to outrage my dwelling?" And he bade imprison him in one place and the woman in another. 88. The Thief turned Merchant and the other Thief cccxcviii.79. Khusrau and Shirin and the Fisherman cccxci. Bunducdari (El) and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers, ii. 117. As time went on, the boy, the son of the king, grew up and fell to stopping the way (99) with the thieves, and they used to carry him with them, whenas they went a-thieving. They sallied forth one day upon a caravan in the land of Seistan, and there were in that caravan strong and valiant men and with them merchandise galore. Now they had heard that in that land were thieves; so they gathered themselves together and made ready their arms and sent out spies, who returned and gave them news of the thieves. Accordingly, they prepared for battle, and when the robbers drew near the caravan, they fell in upon them and they fought a sore battle. At last the folk of the caravan overmastered the thieves, by dint of numbers, and slew some of them, whilst the others fled. Moreover they took the boy, the son of King Azadbekht, and seeing him as he were the moon, possessed of beauty and grace, brightfaced and comely of fashion, questioned him, saying, "Who is thy father, and how camest thou with these thieves?" And he answered, saying, "I am the son of the captain of the thieves." So they took him and carried him to the capital of his father King Azadbekht. ? ? ? ? ? b. Story of the Eunuch Kafour xxxix. ? ? ? ? ? Would God thou knewest that for love of thee which I endure! It hath indeed brought down on me estrangement and dismay. Then I took the present and a token of service from myself to the Khalif and [presenting myself before him], kissed his hands and laid the whole before him, together with the King of Hind's letter. He read the letter and taking the present, rejoiced therein with an exceeding joy and entreated me with the utmost honour. Then said he to me, 'O Sindbad, is this king, indeed, such as he avoucheth in this letter?' I kissed the earth and answered, saying, 'O my lord, I myself have seen the greatness of his kingship to be manifold that which he avoucheth in his letter. On the day of his audience, (212) there is set up for him a throne on the back of a huge elephant, eleven cubits high, whereon he sitteth and with him are his officers and pages and session-mates, standing in two ranks on his right hand and on his left. At his head standeth a man, having in his hand a golden javelin, and behind him another, bearing a mace of the same metal, tipped with an emerald, a span long and an inch thick. When he mounteth, a thousand riders take horse with him, arrayed in gold and silk; and whenas he rideth forth, he who is before him proclaimeth and saith, "This is the king, mighty of estate and high of dominion!" And he proceedeth to praise him on this wise and endeth by saying, "This is the king, lord of the crown the like whereof nor Solomon (213) nor Mihraj (214) possessed!" Then is he silent, whilst he who is behind the king proclaimeth and saith, "He shall die! He shall die! And again I say, he shall die!" And the other rejoineth, saying, "Extolled be the perfection of the Living One who dieth not!" And by reason of his justice and judgment (215) and understanding, there is no Cadi in his [capital] city; but all the people of his realm distinguish truth from falsehood and know [and practise] truth and right for themselves.' THE FOURTEENTH OFFICER'S STORY. Quintessence of Things, The King who knew the, i. 230. With this the king bade the vizier go away to his lodging, and when he arose in the morning, he abode his day in his house. So the wicked man attained that which he sought of the vizier and the case was prolonged till the affairs of the kingdom became disordered, by dint of ill governance, and the most part of the king's empery fell away from him and he came nigh unto ruin. Therewithal he was certified of the loyalty of his [late] skilful vizier and the excellence of his governance and the justness of his judgment. So he sent after him and brought him and the wicked man before him and summoning the grandees of his realm and the chiefs of his state to his presence, gave them leave to talk and dispute and forbade the wicked man from that his lewd opinion. (80) Then arose that wise and skilful vizier and praised God the Most High and lauded Him and glorified Him and hallowed Him and attested His unity and disputed with the wicked man and overcame him and put him to silence; nor did he cease from him till he enforced him to make confession of repentance [and turning away] from that which he had believed. ? ? ? ? ? Upon the table of her cheek beauty hath writ, "Alack, Her charms! 'Twere well thou refuge sought'st with God incontinent." (119). Now there was in the house a ram, with which the Persian used to butt, and when he saw what the woman did, he thought she would butt with him; so he broke his halter and running at her, butted her and broke her head. She fell on her back and cried out; whereupon the Persian started up from sleep in haste and seeing the singing-girl [cast down on her back]

and the singer with his yard on end, said to the latter, 'O accursed one, doth not what thou hast already done suffice thee?' Then he beat him soundly and opening the door, put him out in the middle of the night..Conclusion.???? My outward of my inward testifies And this bears witness that that tells aright. (39).71. Yehya ben Khalid and the Poor Man dclvi.Tither, The Unjust King and the, i. 273..???? Whose subtleness might well infect the understanding folk; And secrets didst thou, in thy cheer, to us communicate..37. Abou Mohammed the Lazy ccc.???? Fawn of the palace, knowst thou not that I, to look on thee, The world have traversed, far and wide, o'er many a hill and plain?.154. King Mohammed ben Sebaik and the Merchant Hassan dclvi.His father rejoiced in him with the utmost joy and his heart was solaced and he was glad; and he made banquets to the folk and clad the poor and the widows. He named the boy Sidi (3) Nouredin Ali and reared him in fondness and delight among the slaves and servants. When he came to seven years of age, his father put him to school, where he learned the sublime Koran and the arts of writing and reckoning: and when he reached his tenth year, he learned horsemanship and archery and to occupy himself with arts and sciences of all kinds, part and parts. (4) He grew up pleasant and subtle and goodly and lovesome, ravishing all who beheld him, and inclined to companying with brethren and comrades and mixing with merchants and travellers. From these latter he heard tell of that which they had seen of the marvels of the cities in their travels and heard them say, "He who leaveth not his native land diverteth not himself [with the sight of the marvels of the world,] and especially of the city of Baghdad.".When the evening evened, the king withdrew to his privy sitting-chamber and bade fetch the vizier. When he presented himself before him, he said to him, "Tell me the story of the wealthy man who married his daughter to the poor old man." "It is well," answered the vizier. "Know, O puissant king, that.110. The Haunted House in Baghdad ccccxiv.???? q. The Stolen Necklace dccccxiv.19. The Sparrow and the Peacock clii.???? ? Brother of En Numan, with thee lies an old man's anguish to allay, A graybeard slain, may God make fair his deeds upon the Reckoning-Day!???? At their appointed terms souls die; but for despair My soul is like to die, or ere its term betide..Then he raised his head to the Magian and said to him, 'Say thy say, thou also.' So the Magian said, 'This is my slave-girl, whom I bought with my money from such a land and for so many dinars, and I made her my favourite (67) and loved her with an exceeding love and gave her charge over my good; but she betrayed me in my substance and plotted with one of my servants to slay me, tempting him by promising him that she would be his wife. When I knew this of her and was certified that she purposed treason against me, I awoke [from my heedlessness] and did with her that which I did, of fear for myself from her craft and perfidy; for indeed she is a beguiler with her tongue and she hath taught these two youths this pretence, by way of trickery and of her perfidy and malice: so be thou not deluded by her and by her talk.'.When the Baghdadis saw this succour that had betided them against their enemies [and the victory that El Abbas had gotten them], they turned back and gathering together the spoils [of the defeated host], arms and treasures and horses, returned to Baghdad, victorious, and all by the valour of El Abbas. As for Saad, he foregathered with the prince, and they fared on in company till they came to the place where El Abbas had taken horse, whereupon the latter dismounted from his charger and Saad said to him, "O youth, wherefore alightest thou in other than thy place? Indeed, thy due is incumbent upon us and upon our Sultan; so go thou with us to the dwellings, that we may ransom thee with our souls." "O Amir Saad," replied El Abbas, "from this place I took horse with thee and herein is my lodging. So, God on thee, name me not to the king, but make as if thou hadst never seen me, for that I am a stranger in the land."???? I am filled full of longing pain and memory and dole, That from the wasted body's wounds distract the anguished soul..45. Ali Shir (230) and Zumurrud dlxix.When she had made an end of her song, she wept and Nouredin wept also. Then she took the lute and improvised and sang the following verses:Now this (155) was the francolin that bore witness against him.'.O thou that questionest the lily of its scent, ii. 256..One day he went forth to the chase and left Tuhfeh in her pavilion. As she sat looking upon a book, with a candlestick of gold before her, wherein was a perfumed candle, behold, a musk-apple fell down before her from the top of the saloon. (190) So she looked up and beheld the Lady Zubeideh bint el Casim, (191) who saluted her and acquainted her with herself, whereupon Tuhfeh rose to her feet and said, 'O my lady, were I not of the number of the upstarts, I had daily sought thy service; so do not thou bereave me of thine august visits.' (192) The Lady Zubeideh called down blessings upon her and answered, 'By the life of the Commander of the Faithful, I knew this of thee, and but that it is not of my wont to go forth of my place, I had come out to do my service to thee.' Then said she to her, 'Know, O Tuhfeh, that the Commander of the Faithful hath forsaken all his concubines and favourites on thine account, even to myself. Yea, me also hath he deserted on this wise, and I am not content to be as one of the concubines; yet hath he made me of them and forsaken me, and I am come to thee, so thou mayst beseech him to come to me, though it be but once a month, that I may not be the like of the handmaids and concubines nor be evened with the slave-girls; and this is my occasion with thee.' 'Harkening and obedience,' answered Tuhfeh. 'By Allah, O my lady, I would well that he might be with thee a whole month and with me but one night, so thy heart might be comforted, for that I am one of thy handmaids and thou art my lady in every event.' The Lady Zubeideh thanked her for this and taking leave of her, returned to her palace..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..???? I crave none other than thou for friend, beloved of my heart; So trust in my speech, for the generous are true and trusty still..Then he re-entered the village and buying the prince a horse, mounted him thereon and they ceased not going, till they came to the frontier of their own country, where there fell robbers upon them by the way and took all that was with them and pinioned them; after which they cast them into a pit hard by the road and went away and left them to die there, and indeed they had cast many folk into that pit and they had died..Still do I yearn, whilst passion's fire flames in my liver are, iii. 111.Presently, his friends and acquaintances among the merchants and people of

the market began to come up to him, by ones and twos, to give him joy, and said to him, laughing, "God's blessing on thee! Where are the sweetmeats? Where is the coffee? (262) It would seem thou hast forgotten us; surely, the charms of the bride have disordered thy reason and taken thy wit, God help thee! Well, well; we give thee joy, we give thee joy." And they made mock of him, whilst he gave them no answer and was like to tear his clothes and weep for vexation. Then they went away from him, and when it was the hour of noon, up came his mistress, trailing her skirts and swaying in her gait, as she were a cassia-branch in a garden. She was yet more richly dressed and adorned and more bewitching (263) in her symmetry and grace than on the previous day, so that she made the passers stop and stand in ranks to look on her..Sitt el Milah, Nouredin Ali of Damascus and, iii. 3..Then said Queen Es Shuhba, 'By Allah, O Sheikh, my sister Tuhfeh is indeed unique among the folk of her time, and I hear that she singeth upon all sweet-scented flowers.' 'Yes, O my lady,' answered Iblis, 'and I am in the uttermost of wonderment thereat. But there remaineth somewhat of sweet-scented flowers, that she hath not besung, such as the myrtle and the tuberose and the jessamine and the moss-rose and the like.' Then he signed to her to sing upon the rest of the flowers, that Queen Es Shuhba might hear, and she said, 'Hearkening and obedience.' So she took the lute and played thereon in many modes, then returned to the first mode and sang the following verses:.115. The Angel of Death and the King of the Children of Israel cccclxiii

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