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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.' Presently, the sharper came to the ruin, rejoicing in that which he deemed he should get, and dug in the place, but found nothing and knew that the idiot had tricked him. So he buffeted his face, for chagrin, and fell to following the other whithersoever he went, so he might get what was with him, but availed not unto this, for that the idiot knew what was in his mind and was certified that he spied upon him, [with intent to rob him]; so he kept watch over himself. Now, if the sharper had considered [the consequences of] haste and that which is begotten of loss therefrom, he had not done thus. Nor," continued the vizier, "is this story, O King of the age, rarer or more extraordinary or more diverting than the story of Khelbes and his wife and the learned man and that which befell between them." Now this present was a cup of ruby, a span high and a finger's length broad, full of fine pearls, each a mithcal (211) in weight and a bed covered with the skin of the serpent that swalloweth the elephant, marked with spots, each the bigness of a dinar, whereon whoso sitteth shall never sicken; also an hundred thousand mithcals of Indian aloes-wood and thirty grains of camphor, each the bigness of a pistachio-nut, and a slave-girl with her paraphernalia, a charming creature, as she were the resplendent moon. Then the king took leave of me, commending me to the merchants and the captain of the ship, and I set out, with that which was entrusted to my charge and my own good, and we ceased not to pass from island to island and from country to country, till we came to Baghdad, when I entered my house and foregathered with my family and brethren..132. Sindbad the Sailor and Sindbad the Porter dxxxvi.58. The Lovers of the Benou Udhreh (232) dclxvi. Twelfth Officer's Story, The, ii. 179..When Jaafer saw him, his reason was like to depart for shame and he knew that the chamberlain had been deceived by the likeness of the name; and Abdumelik also perceived how the case stood and confusion was manifest to him in Jaafer's face. So he put on a cheerful favour and said, "No harm be upon you! (149) Bring us of these dyed clothes." So they brought him a dyed gown (150) and he put it on and sat discoursing cheerily with Jaafer and jesting with him. Then said he, "Give us to drink of your wine." So they poured him out a pint and he said, "Be ye indulgent with us, for we have no wont of this." Then he chatted and jested with them till Jaafer's breast dilated and his constraint ceased from him and his shamefastness, and he rejoiced in this with an exceeding joy and said to Abdumelik, "What is thine errand?" Quoth the other, "I come (may God amend thee!) on three occasions, whereof I would have thee bespeak the Khalif; to wit, firstly, I have on me a debt to the amount of a thousand thousand dirhems, (151) which I would have discharged; secondly, I desire for my son the office of governor of a province, whereby his rank may be raised; and thirdly, I would fain have thee marry him to a daughter of the Khalif, for that she is his cousin and he is a match for her." And Jaafer said, "God accomplished! unto thee these three occasions. As for the money, it shall presently be carried to thy house; as for the government, I make thy son viceroy of Egypt; and as for the marriage, I give him to wife such an one, the daughter of our Lord the Commander of the Faithful, at a dowry of such and such a sum. So depart in the assurance of God the Most High." Dadbin (King) and his Viziers, Story of, i. 104..Galen heard that which he avouched of his understanding and it was certified unto him and established in his mind that the man was a skilled physician of the physicians of the Persians and [he said in himself], 'Except he had confidence in his knowledge and were minded to confront me and contend with me, he had not sought the door of my house neither spoken that which he hath spoken.' And concern gat hold upon Galen and doubt. Then he looked out upon (21) the weaver and addressed himself to see what he should do, whilst the folk began to flock to him and set out to him their ailments, and he would answer them thereof [and prescribe for them], hitting the mark one while and missing it another, so that there appeared unto Galen of his fashion nothing whereby his mind might be assured that he had formed a just opinion of his skill..When El Abbas heard Hudheifeh's challenge and saw Saad in this case, he came up to the latter and said to him, "Wilt thou give me leave to reply to him and I will stand thee in stead in the answering of him and the going forth to battle with him and will make myself thy sacrifice?" Saad looked at him and seeing valour shining from between his eyes, said to him, "O youth, by the virtue of the Chosen [Prophet,] (whom God bless and keep,) tell me [who thou art and] whence thou comest to our succour." "This is no place for questioning," answered the prince; and Saad said to him, "O champion, up and at Hudheifeh! Yet, if his devil prove too strong for thee, afflict not thyself in thy youth." (71) Quoth El Abbas, "It is of Allah that help is to be sought," (72) and taking his arms, fortified his resolution and went down [into the field], as he were a castle of the castles or a piece of a mountain..? ? ? ? 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..? ? ? ? May the place of my session ne'er lack thee I Oh, why, My heart's love, hast thou saddened my mind and mine eye? (108).136. The History of Gherib and his Brother Agib dcxxiv.90. The Apples of Paradise dclxxvi. Accordingly, they all went in to the king one day (and Abou Temam was present among them,) and mentioned the affair of the damsel, the king's daughter of the Turks, and enlarged upon her charms, till the king's heart was taken with her and he said to them, 'We will send one to demand her in marriage for us; but who shall be our messenger?' Quoth the viziers, 'There is none for this business but Abou Temam, by reason of his wit and good breeding;' and the king said, 'Indeed, even as ye say, none is fitting for this affair but he.' Then he turned to Abou Temam and said to him, 'Wilt thou not go with my message and seek me [in marriage] the king's daughter of the Turks?' and he answered, 'Harkening and obedience, O king.' When the evening evened, the king let call his vizier and he presented himself before him, whereupon he required of him the hearing of the [promised] story. So he said, 'Harkening and obedience. Know, O king. that ? ? ? ? O'er all the fragrant flowers that be I have the preference aye, For that I come but once a year, and but a little stay..Then said El Aziz to the King of Baghdad, "I would fain speak a word to thee; but do thou not exclude from us those who are present. If thou consent unto my wish, that which is ours shall be thine and that which is incumbent on thee shall be incumbent on us, (121) and we will be to thee a mighty aid against all enemies and opposites." Quoth Ins ben Cais, "Say what thou wilt, O King, for indeed thou excellest in speech and attainest [the mark] in that which they sayest" So El Aziz said to him, "I desire that thou give thy daughter Mariyeh in marriage to my son El Abbas, for thou knowest that wherewithal he is gifted of beauty and loveliness and brightness and perfection and how he beareth himself in the frequentation of the valiant and his constancy in the stead of smiting and thrusting." "By Allah, O king," answered Ins ben Cais, "of my love for Mariyeh, I have appointed her disposal to be in her own hand; wherefore, whomsoever she chooseth of the folk, I will marry her to him." ? ? ? ? A good it is to have one's loved ones ever near..The Twenty-Seventh Night of the Month. ? ? ? ? They have forbid their image to visit me in sleep; So even my nightly

phantom forsaketh me, heigho! . . . Thou that wast absent from my stead, yet still with me didst bide, Thou wast removed from mine eye, yet still wast by my side. . . .
 . . . Oft for thy love as I would be consoled, my yearning turns To-thee-ward still and my desires my reason still gainsay. . . . Life with our loves was grown serene,
 estrangement was at end: Our dear ones all delight of love vouchsafed to us elate, . . . Thou taught'st me what I cannot bear; afflicted sore am I; Yea, thou hast
 wasted me away with rigour and despite. . . . b. The Second Calender's Story xl. STORY OF THE RICH MAN AND HIS WASTEFUL SON. Calcutta (1814-18)
 Text..Man whose Caution was the Cause of his Death, The, i. 291..What strength have I solicitude and long desire to bear, iii. 20..Then the Khalif took him into his especial
 favour and married him and bestowed largesse on him and lodged him with himself in the palace and made him of the chief of his boon-companions, and indeed he was
 preferred with him above them and the Khalif advanced him over them all. Now they were ten in number, to wit, El Ijli and Er Recashi and Ibdan and Hassan el Feresdec
 and El Lauz and Es Seker and Omar et Tertis and Abou Nuwas (34) and Abou Ishac en Nedim and Aboulhusn el Khelia, and by each of them hangeth a story that is told in
 other than this book. And indeed Aboulhusn became high in honour with the Khalif and favoured above all, so that he sat with him and the Lady Zubeideh bint el Casim and
 married the latter's treasurers, whose name was Nuzhet el Fuad..The wife of the shopkeeper, to wit, the nurse, came out, with the rest of those who came out, to divert
 herself with gazing upon the show, and when she saw El Abbas and beheld his beauty and the goodliness of his army and that which he had brought back with him of herds
 and slaves and slave-girls and mamelukes, she improvised and recited the following verses:..Presently, his father and his mother heard of the matter; whereupon the former
 arose and going up to the place, wrote a letter and [presented it to the king, who] read it, and behold, therein was written, saying, 'Have pity on me, so may God have pity on
 thee, and hasten not in the slaughter [of my son]; for indeed I acted hastily in a certain affair and drowned his brother in the sea, and to this day I drink the cup of his
 anguish. If thou must needs kill him, kill me in his stead.' Therewith the old merchant prostrated himself before the king and wept; and the latter said to him, 'Tell me thy
 story.' 'O my lord,' answered the merchant, 'this youth had a brother and I [in my haste] cast them both into the sea.' And he related to him his story from first to last,
 whereupon the king cried out with an exceeding great cry and casting himself down from the throne, embraced his father and brother and said to the former, 'By Allah, thou
 art my very father and this is my brother and thy wife is our mother.' And they abode weeping, all three..Sindbad the Sailor and Hindbad the Porter.Now she was righteous
 in all her dealings and swerved not from one word; (3) so, when he saw that she consented not unto him, he misdoubted that she would tell his brother, when he returned
 from his journey, and said to her, 'An thou consent not to this whereof I require thee, I will cause thee fall into suspicion and thou wilt perish.' Quoth she, 'Be God (extolled
 be His perfection and exalted be He!) [judge] betwixt me and thee, and know that, shouldst thou tear me limb from limb, I would not consent to that whereto thou biddest
 me.' His folly (4) persuaded him that she would tell her husband; so, of his exceeding despite, he betook himself to a company of people in the mosque and told them that
 he had witnessed a man commit adultery with his brother's wife. They believed his saying and took act of his accusation and assembled to stone her. Then they dug her a
 pit without the city and seating her therein, stoned her, till they deemed her dead, when they left her. . . . And all the desert spaces devour, whilst to my rede, Or if in
 sport or earnest, (93) still Aamir giveth ear..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. . . . Who letteth us or hind'reth our way, I spring on him, As springeth lynx or panther upon the frightened deer;.42. Er Reshid
 and the Barmecides dlxvii..There was once a king of the kings of the earth, who dwelt in a populous (236) city, abounding in good; but he oppressed its people and used
 them foully, so that he ruined (237) the city; and he was named none other than tyrant and misdoer. Now he was wont, whenas he heard of a masterful man (238) in
 another land, to send after him and tempt him with money to take service with him; and there was a certain tither, who exceeded all his brethren in oppression of the people
 and foulness of dealing. So the king sent after him and when he stood before him, he found him a mighty man (239) and said to him, 'Thou hast been praised to me, but
 meseemeth thou overpasstest the description. Set out to me somewhat of thy sayings and doings, so I may be dispensed therewith from [enquiring into] all thy
 circumstance.' 'With all my heart,' answered the other. 'Know, O king, that I oppress the folk and people (240) the land, whilst other than I wasteth (241) it and peopleth it
 not.' . . . An thou'dst vouchsafe to favour me, 'twould lighten my despair, Though but in dreams thine image 'twere that visited my bed..34. The Imam Abou Yousuf with
 Haroun er Reshid and his Vizier Jaafer ccxcvi..On like wise, O king," continued the youth, "whilst fortune was favourable to me, all that I did came to good; but now that it is
 grown contrary to me, everything turneth against me."

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