

DESIGNING FOR CYCLE TRAFFIC INTERNATIONAL PRINCIPLES AND PRACTICE

Therewith the king was filled with wrath and said, "Bring him forthright," So they brought the youth before him, shackled, and the king said to him, "Out on thee! Thou hast sinned a great sin and the time of thy life hath been long; (112) but needs must we put thee to death, for that there is for us no ease in thy life after this," "O king," answered he, "know that I, by Allah, am guiltless, and by reason of this I hope for life, for that he who is guiltless of offence goeth not in fear of punishment neither maketh great his mourning and his concern; but whoso hath sinned, needs must his sin be expiated upon him, though his life be prolonged, and it shall overtake him, even as it overtook Dadbin the king and his vizier." "How was that?" asked Azadbekht, and the youth said, "Awhile after this, there came two merchants to the king with two pearls of price and each of them avouched that his pearl was worth a thousand dinars, but there was none who availed to value them. Then said the cook, 'God prosper the king! Verily, the old man whom I bought avouched that he knew the quintessence of jewels and that he was skilled in cookery. We have made proof of him in cookery and have found him the skilfullest of men; and now, if we send after him and prove him on jewels, [the truth or falsehood of] his pretension will be made manifest to us.' Officer's Story, The Eleventh, ii. 175. In my soul the fire of yearning and affliction rageth aye, iii. 65. g. The King's Son and the Ogress dccccclxxxv. Tuhfeh entered the bath, after she had put off her clothes, and behold, the basin thereof was overlaid with gold set with pearls and red rubies and green emeralds and other jewels; so she extolled the perfection of God the Most High and hallowed Him for the magnificence of that which she saw of the attributes of that bath. Then she made her ablutions in that basin and pronouncing the Magnification of Prohibition, (207) prayed the morning prayer and what else had escaped her of prayers; (208) after which she went out and walked in that garden among jessamine and lavender and roses and camomile and gillyflowers and thyme and violets and sweet basil, till she came to the door of the pavilion aforesaid and sat down therein, pondering that which should betide Er Reshid after her, whenas he should come to her pavilion and find her not. She abode sunken in the sea of her solicitude, till presently sleep took her and she slept. 89. Firous and his Wife dclxxv. v. The Stolen Purse dccccxcix. Endeavour against Persistent Ill Fortune, Of the Uselessness of, i. 70. Now there was in his neighbourhood a poor man, who had a slave-girl of surpassing beauty and loveliness, and the youth became enamoured of her and suffered grief and concern for the love of her and her loveliness, so that he was like to perish for passion; and she also loved him with a love yet greater than his love for her. So she called an old woman who used to visit her and acquainted her with her case, saying, 'An I foregather not with him, I shall die.' The old woman promised her that she would do her endeavour to bring her to her desire; so she veiled herself and repairing to the young man, saluted him and acquainted him with the girl's case, saying, 'Her master is a covetous man; so do thou invite him [to thy lodging] and tempt him with money, and he will sell thee the damsel.' Then she wept till her voice rose high and her lamentation was discovered [to those without]; after which she again began to drink and plying the old man with wine, sang the following verses: f. The Unjust King and the Pilgrim Prince dcxii. All those who were present laughed at her mockery of Iblis and marvelled at the goodliness of her observation (209) and her readiness in improvising verses; whilst the Sheikh himself rejoiced and said to her, 'O Tuhfet es Sudour, the night is gone; so arise and rest thyself ere the day; and to-morrow all shall be well.' Then all the kings of the Jinn departed, together with those who were present of guards, and Tuhfeh abode alone, pondering the affair of Er Reshid and bethinking her of how it was with him, after her, and of that which had betided him for her loss, till the dawn gleamed, when she arose and walked in the palace. Presently she saw a handsome door; so she opened it and found herself in a garden goodlier than the first, never saw eyes a fairer than it. When she beheld this garden, delight moved her and she called to mind her lord Er Reshid and wept sore, saying, 'I crave of the bounty of God the Most High that my return to him and to my palace and my home may be near at hand! In my tears I have a witness; when I call thee to my mind, Down my cheeks they run like torrents, and I cannot stay their flight. Kohl (159) in its native country, too, is but a kind of stone; Cast out and thrown upon the ways, it lies unvalued quite; Midmost the watches of the night I see thee, in a dream; A lying dream, for he I love my love doth not repay. Now Ishac had returned to his house upon an occasion that presented itself to him; and when he entered the vestibule, he heard a sound of singing, the like whereof he had never heard in the world, for that it was [soft] as the breeze and richer (178) than almond oil. (179) So the delight of it gat hold of him and joyance overcame him, and he fell down aswoon in the vestibule, Tuhfeh heard the noise of steps and laying the lute from her hand, went out to see what was to do. She found her lord Ishac lying aswoon in the vestibule; so she took him up and strained him to her bosom, saying, 'I conjure thee in God's name, O my lord, tell me, hath aught befallen thee?' When he heard her voice, he recovered from his swoon and said to her, 'Who art thou?' Quoth she, 'I am thy slave-girl Tuhfeh.' And he said to her, 'Art thou indeed Tuhfeh?' 'Yes,' answered she; and he, 'By Allah, I had forgotten thee and remembered thee not till now!' Then he looked at her and said, 'Indeed, thy case is altered and thy pallor is grown changed to rosinness and thou hast redoubled in beauty and loveliness. But was it thou who was singing but now?' And she was troubled and affrighted and answered, 'Even I, O my lord! God keep the days of love-delight! How passing sweet they were! How joyous and how solaceful was life in them whilere! So fell and fierce my stroke is, if on a mountain high It lit, though all of granite, right through its midst 'twould shear. Announcing the return o' th' absent ones, Officer's Story, the Eighth, ii. 155. d. The Fourth Voyage of Sindbad the Sailor. 165. Ibrahim and Jemileh dcccciii. Then he folded the letter and committed it to the nurse and gave her five hundred dinars, saying, "Accept this from me, for that indeed thou hast wearied thyself between us." "By Allah, O my lord," answered she, "my desire is to bring about union between you, though I lose that which my right hand possesseth." And he said, "May God the

Most High requite thee with good!" Then she carried the letter to Mariyeh and said to her, "Take this letter; belike it may be the end of the correspondence." So she took it and breaking it open, read it, and when she had made an end of it, she turned to the nurse and said to her, "This fellow putteth off lies upon me and avoucheth unto me that he hath cities and horsemen and footmen at his command and submitting to his allegiance; and he seeketh of me that which he shall not obtain; for thou knowest, O nurse, that kings' sons have sought me in marriage, with presents and rarities; but I have paid no heed unto aught of this; so how shall I accept of this fellow, who is the fool (90) of his time and possesseth nought but two caskets of rubies, which he gave to my father, and indeed he hath taken up his abode in the house of El Ghitrif and abideth without silver or gold? Wherefore, I conjure thee by Allah, O nurse, return to him and cut off his hope of me." .?STORY OF THE DETHRONED KING WHOSE KINGDOM AND GOOD WERE RESTORED TO HIM..A certain assessor was one day taken with a woman and much people assembled before his house and the lieutenant of police and his men came to him and knocked at the door. The assessor looked out of window and seeing the folk, said, "What aileth you?" Quoth they, "[Come,] speak with the lieutenant of police such an one." So he came down and they said to him, "Bring forth the woman that is with thee." Quoth he, "Are ye not ashamed? How shall I bring forth my wife?" And they said, "Is she thy wife by contract (118) or without contract?" ["By contract,"] answered he, "according to the Book of God and the Institutes of His Apostle." "Where is the contract?" asked they; and he replied, "Her contract is in her mother's house." Quoth they, "Arise and come down and show us the contract." And he said to them, "Go from her way, so she may come forth." Now, as soon as he got wind of the matter, he had written the contract and fashioned it after her fashion, to suit with the case, and written therein the names of certain of his friends as witnesses and forged the signatures of the drawer and the wife's next friend and made it a contract of marriage with his wife and appointed it for an excuse. (119) So, when the woman was about to go out from him, he gave her the contract that he had forged, and the Amir sent with her a servant of his, to bring her to her father. So the servant went with her and when she came to her door, she said to him, "I will not return to the citation of the Amir; but let the witnesses (120) present themselves and take my contract." O thou that blamest me for my heart and raillest at my ill, ii. 101..? ? ? ? ? Whose streams beneath the myrtle's shade and cassia's welled amain And birds made carol jubilant from every blossomed spray..? ? ? ? ? e. The Niggard and the Loaves of Bread dccccclxxxiv.Look at the moss-rose, on its branches seen, ii. 256..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..? ? ? ? ? The eyes of lovely women are likened unto me; Indeed, amongst the gardens I open many an eye..Then he went on and presently there met him a third woodcutter and he said to him, 'Pay what is due from thee.' And he answered, 'I will pay thee a dirhem when I enter the city; or take of me four danics (246) [now].' Quoth the tither, 'I will not do it,' but the old man said to him, 'Take of him the four danics presently, for it is easy to take and hard to restore.' 'By Allah,' quoth the tither, 'it is good!' and he arose and went on, crying out, at the top of his voice and saying, 'I have no power to-day [to do evil].' Then he put off his clothes and went forth wandering at a venture, repenting unto his Lord. Nor," added the vizier, "is this story more extraordinary than that of the thief who believed the woman and sought refuge with God against falling in with her like, by reason of her cunning contrivance for herself."The company marvelled at this story with the utmost wonderment, and the eleventh officer rose and said, 'I know a story yet rarer than this: but it happened not to myself..Abdumelik ben Salih the Abbaside, Jaafer ben Yehya, and, i. 183..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.'When Tuhfeh heard this, she fell to weeping and wailing and said, 'By Allah, nought irketh me save separation from my lord Er Reshid; but, when I am dead, let the world be ruined after me.' And she doubted not in herself but that she was lost without recourse. Then Meimoun set forth with his army and departed in quest of the hosts [of the Jinn], leaving none in the palace save his daughter Jemreh and Tuhfeh and an Afrit who was dear unto him. They fared on till they met with the army of Es Shisban; and when the two hosts came face to face, they fell upon each other and fought a passing sore battle. After awhile, Es Shisban's troops began to give back, and when Meimoun saw them do thus, he despised them and made sure of victory over them..Then she discovered to him a part of her bosom, and when he saw her breasts, his reason took flight from his head and he said to her, "Cover it up, so may God have thee in His safeguard!" Quoth she, "Is it fair of any one to missay of my charms?" And he answered, "How shall any missay of thy charms, and thou the sun of loveliness?" Then said she, "Hath any the right to say of me that I am lophanded? "And tucking up her sleeves, showed him forearms, as they were crystal; after which she unveiled to him a face, as it were a full moon breaking forth on its fourteenth night, and said to him, "Is it lawful for any to missay of me [and avouch] that my face is pitted with smallpox or that I am one-eyed or crop-eared?" And he answered her, saying, "O my lady,

what is it moveth thee to discover unto me that lovely face and those fair members, [of wont so jealously] veiled and guarded? Tell me the truth of the matter, may I be thy ransom!" And he recited the following verses: The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede. All this time, the young Damascene was hearkening, and whiles he likened her voice to that of his slave-girl and whiles he put away from him this thought, and the damsel had no whit of knowledge of him. Then she broke out again into song and chanted the following verses: To Baghdad upon a matter of all moment do I fare, For the love of one whose beauties have my reason led astray. King's Daughter of Baghdad, El Abbas and the, iii. 53. Sons, The Merchant and his, i. 81. 157. Mesrou and Zein el Mewasif dcccxl. ? Yet thou repaidst me with constraint, rigour and perfidy, To which no lover might himself on any wise resign. Then said Er Razi to El Merouzi, 'Come with me to my city, for that it is nearer [than thine].' So he went with him, and when he came to his lodging, he said to his wife and household and neighbours, 'This is my brother, who hath been absent in the land of Khorassan and is come back.' And he abode with him in all honour and worship three days' space. On the fourth day, Er Razi said to him, 'Know, O my brother, that I purpose to do somewhat' 'What is it?' asked El Merouzi. Quoth the other, 'I mean to feign myself dead and do thou go to the market and hire two porters and a bier. [Then come back and take me up and go round about the streets and markets with me and collect alms on my account.] (34). When she had made an end of her song, she threw the lute from her hand and wept, whilst the old man wept for her weeping. Then she fell down in a swoon and presently coming to herself, filled the cup and drinking it off, gave the old man to drink, after which she took the lute and breaking out into song, chanted the following verses: . . . OF THE ISSUES OF GOOD AND EVIL ACTIONS. When clear'd my sky was by the sweet of our foregathering And not a helper there remained to disuniting Fate. When King Shehriyar heard his brother's words he rejoiced with an exceeding joy and arising forthright, went in to his wife Shehrzad and gave her to know of that which his brother purposed, to wit, that he sought her sister Dinarzad in marriage; whereupon, "O king of the age," answered she, "we seek of him one condition, to wit, that he take up his abode with us, for that I cannot brook to be parted from my sister an hour, because we were brought up together and may not brook severance from each other. If he accept this condition, she is his handmaid." King Shehriyar returned to his brother and acquainted him with that which Shehrzad had said; and he answered, saying, "Indeed, this is what was in my mind, for that I desire nevermore to be parted from thee. As for the kingdom, God the Most High shall send unto it whom He chooseth, for that there abideth to me no desire for the kingship." 134. The Malice of Women dlxxviii. The Eleventh Day. So saying, he put his hand to his poke and bringing out therefrom three hundred dinars, gave them to the merchant, who said in himself, "Except I take the money, he will not abide in the house." So he pouched the money and sold him the house, taking the folk to witness against himself of the sale. Then he arose and set food before El Abbas and they ate of the good things which he had provided; after which he brought him dessert and sweetmeats. They ate thereof till they had enough, when the tables were removed and they washed their hands with rose-water and willow-flower-water. Then the merchant brought El Abbas a napkin perfumed with the fragrant smoke of aloes-wood, on which he wiped his hand, (80) and said to him, "O my lord, the house is become thy house; so bid thy servant transport thither the horses and arms and stuffs." El Abbas did this and the merchant rejoiced in his neighbourhood and left him not night nor day, so that the prince said to him, "By Allah, I distract thee from thy livelihood." "God on thee, O my lord," replied the merchant, "name not to me aught of this, or thou wilt break my heart, for the best of traffic is thy company and thou art the best of livelihood." So there befell strait friendship between them and ceremony was laid aside from between them. Abbaside, Jaafer ben Yehya and Abdulmelik ben Salih the, i. 183. Whose wits (like mine, alack!) thou stalest and whose hearts With shafts from out thine eyes bewitching thou didst smite. Now the folk used to go in to her and salute her and crave her prayers; and it was her wont to pray for none till he had confessed to her his sins, when she would seek pardon for him and pray for him that he might be healed, and he was straightway made whole of sickness, by permission of God the Most High. [So, when the four sick men were brought in to her,] she knew them forthright, though they knew her not, and said to them, 'Let each of you confess his sins, so I may crave pardon for him and pray for him.' And the brother said, 'As for me, I required my brother's wife of herself and she refused; whereupon despite and folly (7) prompted me and I lied against her and accused her to the townfolk of adultery; so they stoned her and slew her unjustly and unrighteously; and this is the issue of unright and falsehood and of the slaying of the [innocent] soul, whose slaughter God hath forbidden.' One of the host am I of lovers sad and sere For waiting long drawn out and expectation drear. The Cadi was perplexed and knew that constraint was not permitted of the law; (269) so he spoke the young merchant fair and said to him, "Protect me, (270) so may God protect thee. If thou divorce her not, this disgrace will cleave to me till the end of time." Then his rage got the better of him and he said to him, "An thou divorce her not with a good grace, I will bid strike off thy head forthright and slay myself; rather flame (271) than shame." The merchant bethought himself awhile, then divorced her with a manifest divorcement (272) and on this wise he delivered himself from that vexation. Then he returned to his shop and sought in marriage of her father her who had played him the trick aforesaid and who was the daughter of the chief of the guild of the blacksmiths. So he took her to wife and they abode with each other and lived the most solaceful of lives, in all prosperity and contentment and joyance, till the day of death; and God [alone] is All-Knowing. 53. Abou Hassan es Ziyadi and the Man from Khorassan Night ccxlix. Tow'rds El Akil my journey I take; to visit him, The wastes in praise and safety I traverse, without fear. Thy loss is the fairest of all my heart's woes; My case it hath altered and banished repose. 'Well done, O damsel!' cried Ishac. 'By Allah, this is a fair hour!' Whereupon she rose and kissed his hand, saying, 'O my lord, the hands stand still in thy presence and the tongues at thy sight, and the eloquent before thee are dumb; but thou art the looser of the veil.' (171) Then she clung to him and said,

'Stand.' So he stood and said to her, 'Who art thou and what is thy need?' She raised a corner of the veil, and he beheld a damsel as she were the rising full moon or the glancing lightning, with two side locks of hair that fell down to her anklets. She kissed his hand and said to him, 'O my lord, know that I have been in this barrack these five months, during which time I have been withheld (172) from sale till thou shouldst be present [and see me]; and yonder slave-dealer still made thy coming a pretext to me (173) and forbade me, for all I sought of him night and day that he should cause thee come hither and vouchsafe me thy presence and bring me and thee together.' Quoth Ishac, 'Say what thou wouldst have.' And she answered, 'I beseech thee, by God the Most High, that thou buy me, so I may be with thee, by way of service.' 'Is that thy desire?' asked he, and she replied, 'Yes.' When the Khalif heard this, he laughed heartily and said, "By Allah, O my brother, thou art indeed excused in this matter, now that I know the cause and that the cause hath a tail. Nevertheless if it please God, I will not sever myself from thee." "O my guest," replied Aboulhusn, "did I not say to thee, 'Far be it that what is past should recur! For that I will never again foregather with any'?" Then the Khalif rose and Aboulhusn set before him a dish of roast goose and a cake of manchet-bread and sitting down, fell to cutting off morsels and feeding the Khalif therewith. They gave not over eating thus till they were content, when Aboulhusn brought bowl and ewer and potash (16) and they washed their hands. HAROUN ER RESHID AND THE WOMAN OF THE BARMECIDES. (84).? ? ? ? ? Wherefore, by Him who letteth waste my frame, have ruth on me And quench my yearning and the fires by passion in me fed. When the king heard this, he bowed [his head] in perplexity and confusion and said, "Carry him back to the prison till the morrow, so we may look into his affair." THE TWO KINGS AND THE VIZIER'S DAUGHTERS. (154). So the merchant went forth, afflicted, sorrowful, weeping, [and wandered on along the sea-shore], till he came to a sort of divers diving in the sea for pearls. They saw him weeping and mourning and said to him, 'What is thy case and what maketh thee weep?' So he acquainted them with his history, from first to last, whereby they knew him and said to him, 'Art thou [such an one] son of such an one?' 'Yes,' answered he; whereupon they condoled with him and wept sore for him and said to him, 'Abide here till we dive for thy luck this next time and whatsoever betideth us shall be between us and thee.' Accordingly, they dived and brought up ten oysters, in each two great pearls; whereat they marvelled and said to him, 'By Allah, thy luck hath returned and thy good star is in the ascendant!' Then they gave him ten pearls and said to him, 'Sell two of them and make them thy capital [whereon to trade]; and hide the rest against the time of thy straitness.' So he took them, joyful and contented, and addressed himself to sew eight of them in his gown, keeping the two others in his mouth; but a thief saw him and went and advertised his mates of him; whereupon they gathered together upon him and took his gown and departed from him. When they were gone away, he arose, saying, 'These two pearls [in my mouth] will suffice me,' and made for the [nearest] city, where he brought out the pearls [and repairing to the jewel- market, gave them to the broker], that he might sell them..? ? ? ? ? Lo under my command the land of Yemen is And trenchant is my sword against the foe in fight. Then they agreed upon a device between them, to wit, that they should feign an occasion in their own country, under pretext that she had there wealth buried from the time of her husband Melik Shah and that none knew of it but this eunuch who was with her, wherefore it behoved that he should go and fetch it. So she acquainted the king her husband with this and sought of him leave for the eunuch to go: and the king granted him permission for the journey and charged him cast about for a device, lest any get wind of him. Accordingly, the eunuch disguised himself as a merchant and repairing to Behlwan's city, began to enquire concerning the youth's case; whereupon they told him that he had been prisoned in an underground dungeon and that his uncle had released him and dispatched him to such a place, where they had slain him. When the eunuch heard this, it was grievous to him and his breast was straitened and he knew not what he should do. When the folk heard his words, they talked of letting him go; but the Persian said, 'O folk, let not his speech beguile you. This fellow is none other than a thief who knoweth how to sing, and when he happeneth on the like of us, he is a singer.' 'O our lord,' answered they, 'this man is a stranger, and needs must we release him.' Quoth he, 'By Allah, my heart revolteth from this fellow! Let me make an end of him with beating.' But they said, 'Thou mayst nowise do that' So they delivered the singer from the Persian, the master of the house, and seated him amongst them, whereupon he fell to singing to them and they rejoiced in him. Favourite and her Lover, The, iii. 165. Favourite of the Khalif El Mamoun el Hakim bi Amrillah, The Merchant of Cairo and the, iii. 171. 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.' 131. The Queen of the Serpents cccclxxxii. Then he stripped him of his clothes and clapping on his neck a heavy chain, bound him to a high lattice and fell to drubbing him two bouts a day and two nights; and on this wise he abode the space of ten days. Then his mother came to him and said, "O my son, O Aboulhusn, return to thy reason, for this is the Devil's doing." Quoth he, "Thou sayst sooth, O my mother, and bear thou witness of me that I repent [and forswear] that talk and turn from my madness. So do thou deliver me, for I am nigh upon death." So his mother went out to the superintendant and procured his release and he returned to his own house. I am content, for him I love, to all abide, iii. 25. They gave not over drinking and carousing till the middle of the night, when the Khalif said to his host, "O my brother, hast thou in thy heart a wish thou wouldst have accomplished or a regret thou wouldst fain do away?" "By Allah," answered he, "there is no regret in my heart save that I am not gifted with dominion and the power of commandment and prohibition, so I might do what is in my mind!" Quoth the Khalif, "For God's sake, O my brother, tell me what is in thy mind!" And Aboulhusn said, "I would to

God I might avenge myself on my neighbours, for that in my neighbourhood is a mosque and therein four sheikhs, who take it ill, whenas there cometh a guest to me, and vex me with talk and molest me in words and threaten me that they will complain of me to the Commander of the Faithful, and indeed they oppress me sore, and I crave of God the Most High one day's dominion, that I may beat each of them with four hundred lashes, as well as the Imam of the mosque, and parade them about the city of Baghdad and let call before them, 'This is the reward and the least of the reward of whoso exceedeth [in talk] and spiteth the folk and troubleth on them their joys.' This is what I wish and no more." Reshid (Er), Tuhfet el Culoub and, ii. 203..Old Woman, the Merchant and the King, The, i. 265..? ? ? ? ? ? ? ? wa. The Hawk and the Locust dccccxvi.108. Aboukir the Dyer and Abousir the Barber dccccxvii.? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother cxlv.Then said he whom she had delivered from torture and for whom she had paid a thousand dirhems and who had required her of herself in his house, for that her beauty pleased him, and [when she refused to yield to him] had forged a letter against her and treacherously denounced her to the Sultan and requited her bounty with ingratitude, 'I am he who wronged her and lied against her, and this is the issue of the oppressor's affair.'When the evening evened, the king sat in his privy closet and summoning the vizier, required of him the promised story. So Er Rehwani said, "Know, O king, that.To return to El Abbas, when he alighted from his charger, he put off his harness of war and rested awhile; after which he brought out a shirt of Venetian silk and a gown of green damask and donning them, covered himself with a turban of Damietta stuff and girt his middle with a handkerchief. Then he went out a-walking in the thoroughfares of Baghdad and fared on till he came to the bazaar of the merchants. There he found a merchant, with chess before him; so he stood watching him and presently the other looked up at him and said to him, "O youth, what wilt thou stake upon the game?" And he answered, "Be it thine to decide." "Then be it a hundred dinars," said the merchant, and El Abbas consented to him, whereupon quoth he, "O youth, produce the money, so the game may be fairly stablished." So El Abbas brought out a satin purse, wherein were a thousand dinars, and laid down an hundred dinars therefrom on the edge of the carpet, whilst the merchant did the like, and indeed his reason fled for joy, whenas he saw the gold in El Abbas his possession..Awaken, O ye sleepers all, and profit, whilst it's here, ii. 234..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.'? ? ? ? ? k. The Blind Man and the Cripple dcxvi.61. Abou Nuwas with the three Boys and the Khalif Haroun er Reshid ccclxxxi.? ? ? ? ? a. The First Officer's Story dccccxxx.Ten Viziers, The, i. 61.? ? ? ? ? c. The Fuller and his Son dlxxix.92. El Amin and his Uncle Ibrahim ben el Mehdi dclxxxii.Wife and the Learned Man, Khelbes and his, i. 301..The Third Night of the Month.Khelbes and his Wife and the Learned Man, i. 301..King Dadbin and his Viziers, Story of, i. 104..When the king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house..? ? ? ? ? I see yon like unto mankind in favour and in form; But oxen, (37) verily, ye are in fashion and in deed..? ? ? ? ? Saying, "Thy fill of union take; no spy is there on us, Whom we should fear, nor yet reproach our gladness may abate." "Know, O my lord," answered she, "that I am a maiden oppressed of my father, for that he misspeaketh of me and saith to me, 'Thou art foul of favour and it befitteth not that thou wear rich clothes; for thou and the slave-girls, ye are equal in rank, there is no distinguishing thee from them.' Now he is a rich man, having wealth galore, [and saith not on this wise but] because he is a niggard and grudgeth the spending of a farthing; [wherefore he is loath to marry me,] lest he be put to somewhat of charge in my marriage, albeit God the Most High hath been bountiful to him and he is a man puissant in his time and lacking nothing of the goods of the world." "Who is thy father," asked the young merchant, "and what is his condition?" And she replied, "He is the Chief Cadi of the Supreme Court, under whose hand are all the Cadis who administer justice in this city."Then said El Abbas to them, "O youths, sit by my arms and my horse till I return." But they answered, saying, "By Allah, thou prolongest discourse with that which beseemeth not of words! Make haste, or we will go with thy head, for indeed the king purposeth to slay thee and to slay thy comrade and take that which is with you." When the prince heard this, his skin quaked and he cried out at them with a cry that made them tremble. Then he sprang upon his horse and settling himself in the saddle, galloped till he came to the king's assembly, when he cried out at the top of his voice, saying ["To horse,] cavaliers!" And levelled his spear at the pavilion wherein was Zuheir. Now there were about him a thousand smiters with the sword; but El Abbas fell in upon them and dispersed them from around him, and there abode none in the tent save Zuheir and his vizier..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..? ? ? ? ? Whenas mine eyes behold thee not, that day As of my life I do not reckon aye;.55. The Poor Man and his Generous Friend dcxliiii.When twenty days had passed by, each [egg] was hatched, and the

vizier bade them pair the chickens, male and female, and rear them well. So they did this and it was found a charge unto no one. Then they waited for them awhile and after this the vizier enquired of the chickens and was told that they were become fowls. Moreover, they brought him all their eggs and he bade set them; and after twenty days there were hatched from each [pair] of them thirty or five-and-twenty or fifteen [chickens] at the least. The vizier let note against each man the number of chickens that pertained to him, and after two months, he took the old hens and the cockerels, and there came to him from each man nigh half a score, and he left the [young] hens with them. On like wise he sent to the country folk and let the cocks abide with them. So he got him young ones [galore] and appropriated to himself the sale of the fowls, and on this wise he got him, in the course of a year, that which the regal estate required of the king and his affairs were set right for him by the vizier's contrivance. And he peopled (258) the country and dealt justly by his subjects and returned to them all that he took from them and lived a happy and prosperous life. Thus good judgment and prudence are better than wealth, for that understanding profiteth at all times and seasons. Nor," added the vizier, "is this more extraordinary than the story of the man whose caution slew him." Then he looked at her and seeing her eyes fixed on the young Damascene, for that in very deed he had ravished her with his beauty and grace, went up to the latter and said to him, "O my lord, art thou a looker-on or a buyer? Tell me." Quoth Noureddin, "I am both looker-on and buyer. Wilt thou sell me yonder slave-girl for sixteen hundred dinars?" And he pulled out the purse of gold. So the dealer returned, dancing and clapping his hands and saying, "So be it, so be it, or not [at all]!" Then he came to the damsel and said to her, "O Sitt el Milah, shall I sell thee to yonder young Damascene for sixteen hundred dinars?" But she answered, "No," of shamefastness before her master and the bystanders; whereupon the people of the bazaar and the slave-merchant departed, and Abou Nuwas and Ali Noureddin arose and went each his own way, whilst the damsel returned to her master's house, full of love for the young Damascene.. 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.! ? ? ? ? Now God forbid thou shouldst attain thy wishes! What care I If thou have looked on me a look that caused thee languishment?'. It is told of a certain doughty thief, that he used to rob and stop the way by himself upon caravans, and whenever the prefect of police and the magistrates sought him, he would flee from them and fortify himself in the mountains. Now it befell that a certain man journeyed along the road wherein was the robber in question, and this man was alone and knew not the perils that beset his way. So the highwayman came out upon him and said to him, "Bring out that which is with thee, for I mean to slay thee without fail." Quoth the traveller, "Slay me not, but take these saddle-bags and divide [that which is in] them and take the fourth part [thereof]." And the thief answered, "I will not take aught but the whole." "Take half," rejoined the traveller, "and let me go." But the robber replied, "I will take nought but the whole, and I will slay thee [to boot]." And the traveller said, "Take it." Meimoun was silent and Iblis turned to Tuhfeh and said to her, 'Sing to the kings of the Jinn this day and to-night until the morrow, when the boy will be circumcised and each shall return to his own place.' So she took the lute and Kemeriyeh said to her, (now she had in her hand a cedrat), 'O my sister, sing to me on this cedrat.' 'Hearkening and obedience,' replied Tuhfeh, and improvising, sang the following verses: On the morrow, the Commander of the Faithful sat [in his hall of audience] and his Vizier Jaafer ben Yehya the Barmecide came in to him; whereupon he called to him, saying, "I would have thee bring me a youth who is lately come to Baghdad, hight [Sidi Noureddin Ali] the Damascene." Quoth Jaafer, "Hearkening and obedience," and going forth in quest of the youth, sent to the markets and khans and caravanserais three days' space, but found no trace of him, neither lit upon tidings of him. So on the fourth day he presented himself before the Khalif and said to him, "O our lord, I have sought him these three days, but have not found him." Quoth Er Reshid, "Make ready letters to Damascus. Belike he hath returned to his own land." So Jaafer wrote a letter and despatched it by a dromedary-courier to the city of Damascus; and they sought him there and found him not..? ? ? ? ? j. The Enchanted Springs dlxxxii.92. The Foolish Schoolmaster ccciii. As stated in the Prefatory Note to my "Book of the Thousand Nights and One Night," four printed Editions (of which three are more or less complete) exist of the Arabic text of the original work, namely those of Calcutta (1839-42), Boulac (Cairo), Breslau (Tunis) and Calcutta (1814-18). The first two are, for purposes of tabulation, practically identical, one whole story only, (222) of those that occur in the Calcutta (1839-42) Edition, (which is the most complete of all,) being omitted from that of Boulac; and I have, therefore, given but one Table of Contents for these two Editions. The Breslau Edition, though differing widely from those of Calcutta (1839-42) and Boulac in contents, resembles them in containing the full number (a thousand and one) of Nights, whilst that of Calcutta (1814-18) is but a fragment, comprising only the first two hundred Nights and the Voyages of Sindbad, as a separate Tale.. Then he sent for the old man, the Muezzin, and when the messenger came to him and told him that the Commander of the Faithful sought him, he feared the denunciation of the damsel and accompanied him to the palace, walking and letting wind (44) as he went, whilst all who passed him by laughed at him. When he came into the presence of the Commander of the Faithful, he fell a-trembling and his tongue was embarrassed, [so that he could not speak]. The Khalif laughed at him and said to him, "O elder, thou hast done no offence; so [why] fearest

thou?" "O my lord," answered the old man (and indeed he was in the sorest of that which may be of fear,) "by the virtue of thy pure forefathers, indeed I have done nought, and do thou enquire of my conduct." The Khalif laughed at him and ordering him a thousand dinars, bestowed on him a sumptuous dress of honour and made him chief of the Muezzins in his mosque..53. King Kelyaad (231) of Hind and his Vizier Shimas dcix.It is as the jasmine, when it I espy, ii. 236..Then he commanded one of the slave-girls to take the lute and strike it at Aboulhusn's head, whilst the rest smote upon their instruments. [So they played and sang,] till Aboulhusn awoke at the last of the night and heard the noise of lutes and tabrets and the sound of the pipes and the singing of the slave-girls, whereupon he opened his eyes and finding himself in the palace, with the slave-girls and eunuchs about him, exclaimed, "There is no power and no virtue but in God the Most High, the Supreme! Verily, I am fearful of the hospital and of that which I suffered therein aforetime, and I doubt not but the Devil is come to me again, as before. O my God, put thou Satan to shame!" Then he shut his eyes and laid his head in his sleeve and fell to laughing softly and raising his head [bytimes], but [still] found the apartment lighted and the girls singing..There was once a man of Nishapour, (1) who had a wife of the utmost loveliness and piety, and he was minded to set out on the pilgrimage. So he commended his wife to the care of his brother and besought him to aid her in her affairs and further her to her desires till he should return, so they both abode alive and well. Then he took ship and departed and his absence was prolonged. Meanwhile, the brother went in to his brother's wife, at all times and seasons, and questioned her of her circumstances and went about her occasions; and when his visits to her were prolonged and he heard her speech and looked upon her face, the love of her gat hold upon his heart and he became distraught with passion for her and his soul prompted him [to evil]. So he besought her to lie with him, but she refused and chid him for his foul deed, and he found him no way unto presumption; (2) wherefore he importuned her with soft speech and gentleness..One day, the Commander of the Faithful's breast was straitened; so he sent after his Vizier Jaafer the Barmecide and Ishac the boon-companion and Mesrour the eunuch, the swordsman of his vengeance; and when they came, he changed his raiment and disguised himself, whilst Jaafer [and Ishac] and Mesrour and El Fezll (164) and Younus (165) (who were also present) did the like. Then he went out, he and they, by the privy gate, to the Tigris and taking boat, fared on till they came to near Et Taf, (166) when they landed and walked till they came to the gate of the thoroughfare street. (167) Here there met them an old man, comely of hoariness and of a venerable and dignified bearing, pleasing (168) of aspect and apparel. He kissed the earth before Ishac el Mausili (for that he knew but him of the company, the Khalif being disguised, and deemed the others certain of his friends) and said to him, 'O my lord, there is presently with me a slave-girl, a lutanist, never saw eyes the like of her nor the like of her grace, and indeed I was on my way to pay my respects to thee and give thee to know of her; but Allah, of His favour, hath spared me the trouble. So now I desire to show her to thee, and if she be to thy liking, well and good: else I will sell her.' Quoth Ishac, 'Go before me to thy barrack, till I come to thee and see her.'? ? ? ? ? ? ? ? ? ? Behold, my loved ones all are ta'en from me away..? ? ? ? ? t. The Weaver who became a Physician by his Wife's Commandment dccccix. When three nights had passed over her with their days of the second month, she despaired of him and her tears dried not up. Then she resolved to take up her abode in the city and making choice of a dwelling, removed thither. The folk resorted to her from all parts, to sit with her and hearken to her speech and witness her good breeding; nor was it but a little while ere the king of the city died and the folk fell out concerning whom they should invest with the kingship after him, so that strife was like to betide between them. However, the men of judgment and understanding and the folk of experience counselled them to make the youth king who had lost his brother, for that they doubted not but Selma was a man. They all consented unto this and betaking themselves to Selma, proffered her the kingship. She refused, but they were instant with her, till she consented, saying in herself, 'My sole desire in [accepting] the kingship is [to find] my brother.' Then they seated her on the throne of the kingdom and set the crown on her head, whereupon she addressed herself to the business of administration and to the ordinance of the affairs of the people; and they rejoiced in her with the utmost joy..The Sixth Night of the Month. There was once an Arab of [high] rank and [goodly] presence, a man of exalted generosity and magnanimity, and he had brethren, with whom he consorted and caroused, and they were wont to assemble by turns in each other's houses. When it came to his turn, he made ready in his house all manner goodly and pleasant meats and dainty drinks and exceeding lovely flowers and excellent fruits, and made provision of all kinds of instruments of music and store of rare apothegms and marvellous stories and goodly instances and histories and witty anecdotes and verses and what not else, for there was none among those with whom he was used to company but enjoyed this on every goodly wise, and in the entertainment he had provided was all whereof each had need. Then he sallied forth and went round about the city, in quest of his friends, so he might assemble them; but found none of them in his house..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..When the king had departed on his journey, the vizier said in himself, 'Needs must I look upon this damsel whom the king loveth with all this love.' So he hid himself in a place, that he might look upon her, and saw her overpassing description; wherefore he was confounded at her and his wit was dazed and love got the mastery of him, so that he said to her, saying, 'Have pity on me, for indeed I perish for the love of thee.' She sent back to him, saying, 'O vizier, thou art in the place of trust and confidence, so do not thou betray thy trust, but make thine inward like unto thine outward (113) and occupy thyself with thy wife and that which is lawful to thee. As for this, it is lust and [women are all of] one taste. (114) And if thou wilt not be forbidden from this talk, I will make thee a byword and a reproach among the folk.' When the vizier heard her answer, he knew that she was chaste of soul and body; wherefore he repented with the utmost of

repentance and feared for himself from the king and said, 'Needs must I contrive a device wherewithal I may destroy her; else shall I be disgraced with the king.' So she did this and fair fortune aided her and the Divine favour was vouchsafed unto her and she discovered her intent to her father, who forbade her therefrom, fearing her slaughter. However, she repeated her speech to him a second and a third time, but he consented not. Then he cited unto her a parable, that should deter her, and she cited him a parable in answer to his, and the talk was prolonged between them and the adducing of instances, till her father saw that he availed not to turn her from her purpose and she said to him, 'Needs must I marry the king, so haply I may be a sacrifice for the children of the Muslims; either I shall turn him from this his heresy or I shall die.' When the vizier despaired of dissuading her, he went up to the king and acquainted him with the case, saying, 'I have a daughter and she desireth to give herself to the king.' Quoth the king, 'How can thy soul consent unto this, seeing that thou knowest I lie but one night with a girl and when I arise on the morrow, I put her to death, and it is thou who slayest her, and thou hast done this again and again?' 'Know, O king,' answered the vizier, 'that I have set forth all this to her, yet consented she not unto aught, but needs must she have thy company and still chooseth to come to thee and present herself before thee, notwithstanding that I have cited to her the sayings of the sages; but she hath answered me to the contrary thereof with more than that which I said to her.' And the king said, 'Bring her to me this night and to-morrow morning come thou and take her and put her to death; and by Allah, an thou slay her not, I will slay thee and her also!' When the vizier was ware that she was Arwa and heard her speech, he knew that it behoved him not to lie and that nought would avail him but truth-speaking; so he bowed [his head] to the ground and wept and said, 'Whoso doth evil, needs must he abide it, though his day be prolonged. By Allah, I am he who hath sinned and transgressed, and nought prompted me unto this but fear and overmastering desire and the affliction written upon my forehead; (118) and indeed this woman is pure and chaste and free from all fault.' When King Dadbin heard this, he buffeted his face and said to his vizier, 'God slay thee! It is thou that hast parted me and my wife and wronged me!' But Kisra the king said to him, 'God shall surely slay thee, for that thou hastenedst and lookedst not into thine affair and knewest not the guilty from the guiltless. Hadst thou wrought deliberately, the false had been made manifest to thee from the true; so where was thy judgment and thy sight?' Ilan Shah and Abou Temam, Story of, i. 126.

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