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heard from her of saws and parables and chronicles and pleasant traits and jests and stories and anecdotes and dialogues and histories and odes and verses; whereat King Shahzeman marvelled with the utterest of marvel and said, "Fain would I take her younger sister to wife, so we may be two own brothers to two own sisters, and they on likewise be sisters unto us; for that the calamity which befell me was the means of the discovering of that which befell thee and all this time of three years past I have taken no delight in woman, save that I lie each night with a damsel of my kingdom, and when I arise in the morning, I put her to death; but now I desire to marry thy wife's sister Dinarzad." "And indeed," continued Adi, "this ode on the Prophet (may God bless and keep him!) is well known and to comment it would be tedious." Quoth Omar, "Who is at the door?" "Among them is Omar ibn [Abi] Rebya the Cureishite," (49) answered Adi, and the Khalif said, "May God show him no favour neither quicken him! Was it not he who said ... ?" And he recited the following verses: OF ENVY AND MALICE..Then the old queen and her daughter and son-in-law embarked in the ship and setting sail, fared on till they came to the land of Mekran. Their arrival there befell at the last of the day; so they passed the night in the ship, and when the day was near to break, the young king went down from the ship, that he might go to the bath, and made for the market. As he drew near the bath, the cook met him by the way and knew him; so he laid hands on him and binding his arms fast behind him, carried him to his house, where he clapped the old shackles on his feet and straightway cast him back into his whilom place of duresse..? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother clvii.So he fell to resorting daily to the physician and committing to memory his sayings and that which he spoke of jargon, till he had gotten a great matter by heart, and all this he studied thoroughly and digested it. Then he returned to his wife and said to her, 'I have committed the physician's sayings to memory and have learned his fashion of muttering and prescribing and applying remedies (19) and have gotten by heart the names of the remedies and of all the diseases, and there abideth nought [unaccomplished] of thy commandment. What wilt thou have me do now?' Quoth she, 'Leave weaving and open thyself a physician's shop.' But he answered, 'The people of my city know me and this affair will not profit me, save in a land of strangerhood; so come, let us go out from this city and get us to a strange land and [there] live.' And she said, 'Do as thou wilt.' Accordingly, Ishac bade admit her; so she entered, and when her eyes fell upon the Commander of the Faithful, she kissed the earth before him and said, 'Peace be upon thee, O Commander of the Faithful and asylum of the people of the faith and reviver of justice among all creatures! May God make plain the treading of thy feet and vouchsafe thee enjoyment of that which He hath bestowed on thee and make Paradise thy harbourage and the fire that of thine enemies!' Quoth Er Reshid, 'And on thee be peace, O damsel! Sit.' So she sat down and he bade her sing; whereupon she took the lute and tightening its strings, played thereon in many modes, so that the Commander of the Faithful and Jaafer were confounded and like to fly for delight. Then she returned to the first mode and sang the following verses: ? ? ? ? ? The earth is my birth-place, indeed; but my place Of abidance is still in the cheeks of the fair..The Third Night of the Month.I am the champion-slayer he warrior without peer, iii. 94. 249----.152. Ardeshir and Heyat en Nufous dccxu.When Ibrahim heard this, he let fetch the thieves and said to them, 'Tell me truly, which of you shot the arrow that wounded me.' Quoth they, 'It was this youth that is with us.' Whereupon the king fell to looking upon him and said to him, 'O youth, acquaint me with thy case and tell me who was thy father and thou shalt have assurance from God.' 'O my lord,' answered the youth, 'I know no father; as for me, my father lodged me in a pit [when I was little], with a nurse to rear me, and one day, there fell in upon us a lion, which tore my shoulder, then left me and occupied himself with the nurse and rent her in pieces; and God vouchsafed me one who brought me forth of the pit.' Then he related to him all that had befallen him, first and last; which when Ibrahim heard, he cried out and said, 'By Allah, this is my very son!' And he said to him, 'Uncover thy shoulder.' So he uncovered it and behold, it was scarred..? ? ? ? ? By God, how pleasant was the night we passed, with him for third! Muslim and Jew and Nazarene, we sported till the day..? ? ? ? ? c. Story of the Chief of the Old Cairo Police cccxlv.? ? ? ? ? O thou with love of whom I'm smitten, yet content, I prithee come to me and hasten to my side..? ? ? ? ? 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! ? ? ? ? ? For love with your presence grows sweet, untroubled and life is serene And the star of our fortune burns bright, that clouds in your absence did veil..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,..? ? ? ? ? Like the full moon she shows upon a night of fortune fair, Slender of shape and charming all with her seductive air..? ? ? ? ? Whose wits (like mine, alack!) thou stalest and whose hearts With shafts from out thine eyes bewitching thou didst smite..Then he wrote a letter to King Azadbekht, saying to him, "I am a servant of thy servants and a slave of thy slaves and my daughter is a handmaid at thy service, and may God the Most High prolong thy days and appoint thy times [to be] in delight and contentment! Indeed, I still went girded of the waist in thy service and in caring for the preservation of thy dominion and warding off thine enemies from thee; but now I abound yet more than before in zeal and watchfulness, for that I have taken this to charge upon myself, since my daughter is become thy wife." And he despatched a messenger to the king with the letter and a present..Now I was drunken and my clothes were drenched with the blood; and as I passed along the road, I met a thief. When he saw me, he knew me and said to me, "Harkye, such an one!" "Well?" answered I, and he said, "What is that thou hast with thee?" So I acquainted him with the case and he took the head from me. Then we went on till we came to the river, where he washed the head and considering it straitly, said, "By Allah, this is my brother, my father's son. and he used to sponge upon the folk." Then he threw the head into the river. As for me, I was like a dead man [for fear]; but he said to me, "Fear not neither grieve, for thou art quit of my brother's blood."..When the king heard this, his mind was occupied [with the story he had heard and that which the vizier promised him], and he bade the latter depart to his own house..There was once a king of the kings of Hind, who was goodly of polity, praiseworthy in administration, just to his subjects, beneficent to men of learning and piety and asceticism and devoutness and worship and shunning traitors and froward folk and those of lewd life. On this wise of polity he abode in his kingship what God the Most High willed of days and hours and years, and he married the daughter of his father's brother, a beautiful and lovesome woman, endowed with brightness and perfection, who had been reared in the king's house in splendour and delight. She bore him two sons, the comeliest that might be of boys. Then came fore-ordained fate, which there is no warding off, and God the Most High raised up against the king another king, who came

forth upon his realm, and all the folk of the city, who had a mind unto evil and lewdness, joined themselves unto him. So he fortified himself against the king and made himself master of his kingdom, putting his troops to the rout and slaying his guards..King, The Old Woman, the Merchant and the, i. 265..It is said that, when the Khalifate devolved on Omar ben Abdulaziz (42) (of whom God accept), the poets [of the time] resorted to him, as they had been used to resort to the Khalifs before him, and abode at his door days and days, but he gave them not leave to enter, till there came to Omar Adi ben Artah, (43) who stood high in esteem with him. Jerir (44) accosted him and begged him to crave admission for them [to the Khalif]. "It is well," answered Adi and going in to Omar, said to him, "The poets are at thy door and have been there days and days; yet hast thou not given them leave to enter, albeit their sayings are abiding (45) and their arrows go straight to the mark." Quoth Omar, "What have I to do with the poets?" And Adi answered, saying, "O Commander of the Faithful, the Prophet (whom God bless and preserve) was praised [by a poet] and gave [him largesse,] and therein (46) is an exemplar to every Muslim." Quoth Omar, "And who praised him?" "Abbas ben Mirdas (47) praised him," replied Adi, "and he clad him with a suit and said, 'O Bilal, (48) cut off from me his tongue!'" "Dost thou remember what he said?" asked the Khalif; and Adi said, "Yes." "Then repeat it," rejoined Omar. So Adi recited the following verses:..? ? ? ? ? I hope for present (62) good [and bounty at thy hand,] For souls of men are still to present (63) good inclined..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 aforetime; 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..When the king heard this from his son, he rose to his feet and calling for his charger of state, took horse with four-and-twenty amirs of the chief officers of his empire. Then he betook himself to the palace of the King of Baghdad, who, when he saw him coming, bade his chamberlains open the doors to him and going down himself to meet him, received him with all worship and hospitality and entreated him with the utmost honour. Moreover, he carried him [and his suite] into the palace and causing make ready for them carpets and cushions, sat down upon a chair of gold, with traverses of juniper- wood, set with pearls and jewels. Then he bade bring sweetmeats and confections and odoriferous flowers and commanded to slaughter four-and-twenty head of sheep and the like of oxen and make ready geese and fowls, stuffed and roasted, and pigeons and spread the tables; nor was it long before the meats were set on in dishes of gold and silver. So they ate till they had enough and when they had eaten their fill, the tables were removed and the wine-service set on and the cups and flagons ranged in order, whilst the mamelukes and the fair slave- girls sat down, with girdles of gold about their middles, inlaid with all manner pearls and diamonds and emeralds and rubies and other jewels. Moreover, the king bade fetch the musicians; so there presented themselves before him a score of damsels, with lutes and psalteries and rebecks, and smote upon instruments of music, on such wise that they moved the assembly to delight..After this came the horseman, who had taken Abou Sabir's wife, and complained of her to the king that she would not give him possession of herself, avouching that she was his wife. The king bade bring her before him, that he might hear her speech and pronounce judgment upon her. So the horseman came with her before him, and when the king saw her, he knew her and taking her from her ravisher, bade put the latter to death. Then he became aware of the troops, that they murmured against him and spoke of him as a tyrant; so he turned to his officers and viziers and said to them, 'As for me, by God the Great, I am not the king's brother! Nay, I am but one whom the king imprisoned upon a word he heard from me and used every day to taunt me therewith. Ye think that I am the king's brother; but I am Abou Sabir and God hath given me the kingship in virtue of my patience. As for the king who sought protection of me and I despoiled him, it was he who first wronged me, for that he despoiled me aforetime and drove me forth of my native land and banished me, without due [cause]; wherefore I requited him with that which he had done to me, in the way of lawful vengeance. As for the thieves who proffered repentance, there was no repentance for them with me, for that they began upon me with foul [dealing] and waylaid me by the road and despoiled me and took my good and my sons. Now these two boys, that I took of them and whom ye deemed slaves, are my very sons; so I avenged myself on the thieves of that which they did with me aforetime and requited them with equity. As for the horseman whom I slew, the woman I took from him was my wife and he took her by force, but God the Most High hath restored her [to me]; so this was my right, and my deed that I have done was just, albeit ye, [judging] by the outward of the matter, deemed that I had done this by way of tyranny.' When the folk heard this, they marvelled and fell prostrate before him; and they redoubled in esteem for him and exceeding affection and excused themselves to him, marvelling at that which God had done with him and how He had given him the kingship by reason of his longsuffering and his patience and how he had raised himself by his patience from the bottom of the pit to the throne of the kingdom, what while God cast down the [late] king from the throne into the pit. (109) Then Abou Sabir foregathered with his wife and said to her, 'How deemest thou of the fruit of patience and its sweetness and the fruit of haste and its bitterness? Verily, all that a man doth of good and evil, he shall assuredly abide.' On like wise, O king," continued the young treasurer, "it behoveth thee to practise patience, whenas it is possible to thee, for that patience is of the fashion of the noble, and it is the chiefest of their reliance, especially for kings."..? ? ? ? ? An if my substance fail, no one there is will succour me,.,? ? ? ? ? Oft as my yearning waxeth, my heart consoleth me With hopes of thine enjoyment in all security..39. Yehya ben Khalid and the Man who forged a Letter in his Name ccvi.(Conclusion).48. The Thief and the Money-Changer ccxlv.10. The Enchanted Horse ccxlii.? ? ? ? ? y. The Debauchee and the Three-year-old Child dcv.99. The History of Gherib and his brother Agib dxcviii.126. Ibrahim ben el Khawwas and the Christian King's Daughter cccclxxvii.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..A certain singing-woman was fair of favour and high in repute, and it befell one day that she went out apleasuring. As she sat, (133) behold, a man lopped of the hand stopped to beg of her, and he entered in at the door. Then he touched her with his stump, saying, "Charity, for the love of God!" but she answered, "God open [on thee the gate of

subsistence!]" and reviled him. Some days after this, there came to her a messenger and gave her the hire of her going forth. (134) So she took with her a handmaid and an accompanist; (135) and when she came to the appointed place, the messenger brought her into a long passage, at the end whereof was a saloon. So (quoth she) we entered and found none therein, but saw the [place made ready for an] entertainment with candles and wine and dessert, and in another place we saw food and in a third beds. O'er all the fragrant flowers that be I have the preference aye, ii. 235..His story troubled the Sultan's deputy and he was sore enraged against him; so he drew his sword and smiting him, cut off his head; whereupon one recited the following verses: At this Queen Es Shuhba was stirred to exceeding delight and said, 'Well done, O queen of delight! By Allah, I know not how I shall do to render thee thy due! May God the Most High grant us to enjoy thy long continuance [on life]!' Then she strained her to her breast and kissed her on the cheek; whereupon quoth Iblis (on whom be malison!), 'Indeed, this is an exceeding honour!' Quoth the queen, 'Know that this lady Tuhfeh is my sister and that her commandment is my commandment and her forbiddance my forbiddance. So hearken all to her word and obey her commandment.' Therewithal the kings rose all and kissed the earth before Tuhfeh, who rejoiced in this. Moreover, Queen Es Shuhba put off on her a suit adorned with pearls and jewels and jacinths, worth an hundred thousand dinars, and wrote her on a sheet of paper a patent in her own hand, appointing her her deputy. So Tuhfeh rose and kissed the earth before the queen, who said to her, 'Sing to us, of thy favour, concerning the rest of the sweet-scented flowers and herbs, so I may hear thy singing and divert myself with witnessing thy skill.' 'Harkening and obedience, O lady mine,' answered Tuhfeh and taking the lute, improvised the following verses: .? ? ? ? My patience underneath the loss of friends and folk With pallor's sorry garb hath clad me, comrades dear..Then they told the damsel, who came forth and looked upon him and knew him not. But he knew her; so he bowed his head and wept. She was moved to compassion for him and gave him somewhat and returned to her place, whilst the youth returned with the stewardess to the chamberlain and told him that she was in the king's house, whereat he was chagrined and said, 'By Allah, I will assuredly contrive a device for her and deliver her!' Whereupon the youth kissed his hands and feet. Then he turned to the old woman and bade her change her apparel and her favour. Now this old woman was goodly of speech and nimble of wit; so he gave her costly and delicious perfumes and said to her, 'Get thee to the king's slave girls and sell them these [perfumes] and make thy way to the damsel and question her if she desire her master or not.' So the old woman went out and making her way to the palace, went in to the damsel and drew near her and recited the following verses: .? ? ? ? k. The Vizier's Son and the Bathkeeper's Wife dccccxxxviii. Idiot and the Sharper, The, i. 298..Full many a man incited me to infidelity, i. 205..? ? ? ? 'Twas not of wine that I had drunk; her mouth's sweet honeyed dews It was intoxicated me with bliss and ravishment..34. The Imam About Yousuf with Haroun er Reshid and his Vizier Jaafer ccxcvi. 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 overpassest 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.' 169. Marouf the Cobbler and his Wife Fatimeh dccccxxxix-Mi. Then she folded the letter and giving it to her slave-girl, bade her carry it to El Abbas and bring back his answer thereto. Accordingly, Shefikeh took the letter and carried it to the prince, after the doorkeeper had sought leave of him to admit her. When she came in to him, she found with him five damsels, as they were moons, clad in [rich] apparel and ornaments; and when he saw her, he said to her, "What is thine occasion, O handmaid of good?" So she put out her hand to him with the letter, after she had kissed it, and he bade one of his slave-girls receive it from her. Then he took it from the girl and breaking it open, read it and apprehended its purport; whereupon "We are God's and to Him we return!" exclaimed he and calling for ink-horn and paper, wrote the following verses: 75 El Fezl ben Rebiya (233) and the Old Bedouin dclx. We were sleeping one night on the roof, when a woman made her way into the house and gathering into a bundle all that was therein, took it up, that she might go away with it. Now she was great with child and near upon her term and the hour of her deliverance; so, when she made up the bundle and offered to shoulder it and make off with it, she hastened the coming of the pangs of labour and gave birth to a child in the dark. Then she sought for the flint and steel and striking a light, kindled the lamp and went round about the house with the little one, and it was weeping. [The noise awoke us,] as we lay on the roof, and we marvelled. So we arose, to see what was to do, and looking down through the opening of the saloon, (112) saw a woman, who had kindled the lamp, and heard the little one weeping. She heard our voices and raising her eyes to us, said, "Are ye not ashamed to deal with us thus and discover our nakedness? Know ye not that the day belongeth to you and the night to us? Begone from us! By Allah, were it not that ye have been my neighbours these [many] years, I would bring down the house upon you!" We doubted not but that she was of the Jinn and drew back our heads; but, when we arose on the morrow, we found that she had taken all that was with us and made off with it; wherefore we knew that she was a thief and had practised [on us] a device, such as was never before practised; and we repented, whenas repentance advantaged us not.' 154. King Mohammed ben Sebaik and the Merchant Hassan dclvi. ? ? ? ? n. The Fourteenth Officer's Story dccccxxxix. ? ? ? ? Crude amber (158) in its native land unheeded goes, but, when It comes abroad, upon the necks to raise it men delight..137. Otbeh and Reyya dclxxx. Now he had no treasure; but the thief believed him not and insisted upon him with threats and blows. When he saw that he got no profit of him, he said to him, 'Swear by the oath of divorce from thy wife (247) [that thou hast nothing].' So he swore and his wife said to him, 'Out on thee! Wilt thou divorce me? Is not the treasure buried in yonder chamber?' Then she turned to the thief and conjured him to multiply blows upon her husband, till he should deliver to him the treasure, concerning which he had sworn falsely. So he drubbed him grievously, till he carried him to a certain chamber, wherein she signed to him that the treasure was and that he should take it up..85. Jaafer the Barmecide and the Old Bedouin cccxcv. ? ? ? ? n. The Man and his Wilful Wife dcxxviii. Then the prince rose to him and embraced him and kissed him and entreated him with honour. Moreover, he seated him in a chair and bestowed on him a dress of honour; and he turned to his father and said to him, 'This is the king who pardoned me and this is his ear that I cut off with an arrow; and indeed he deserveth pardon from me, for that he pardoned me.' Then said he to Bihkerd, 'Verily, the issue of clemency hath been a provision for thee [in thine hour of need].' And they entreated him with the utmost kindness and sent him back to his own country in all honour and worship Know, then, O King," continued the youth,

"that there is no goodlier thing than clemency and that all thou dost thereof, thou shalt find before thee, a treasure laid up for thee." I fear to be seen in the air, ii. 255..? ? ? ? ?
 ? Though they their journey's goal, alas I have hidden, in their track Still will I follow on until the very planets wane..'Hearkening and obedience,' answered El Ased and flew
 till he came to the Crescent Mountain, when he sought audience of Meimoun, who bade admit him. So he entered and kissing the earth before him, gave him Queen
 Kemeriyeh's message, which when he heard he said to the Afrit, 'Return whence thou comest and say to thy mistress, "Be silent and thou wilt do wisely." Else will I come
 and seize upon her and make her serve Tuhfeh; and if the kings of the Jinn assemble together against me and I be overcome of them, I will not leave her to scent the wind
 of this world and she shall be neither mine nor theirs, for that she is presently my soul (243) from between my ribs; and how shall any part with his soul?' When the Afrit
 heard Meimoun's words, he said to him, 'By Allah, O Meimoun, thou hast lost thy wits, that thou speakest these words of my mistress, and thou one of her servants!'
 Whereupon Meimoun cried out and said to him, 'Out on thee, O dog of the Jinn! Wilt thou bespeak the like of me with these words?' Then, he bade those who were about
 him smite El Ased, but he took flight and soaring into the air, betook himself to his mistress and told her that which had passed; and she said, 'Thou hast done well, O
 cavalier.'? ? ? ? ? w. The Fox and the Folk (235) M. Then he sprang up [and going] to the place wherein was the other half of his good, [took it] and lived with it well; and he
 swore that he would never again consort with those whom he knew, but would company only with the stranger nor entertain him but one night and that, whenas it
 morrowed, he would never know him more. So he fell to sitting every night on the bridge (7) and looking on every one who passed by him; and if he saw him to be a
 stranger, he made friends with him and carried him to his house, where he caroused with him till the morning. Then he dismissed him and would never more salute him nor
 ever again drew near unto him neither invited him..43. The Man of Yemen and his six Slave-girls cccxxiv. Tuhfeh arose and kissed the earth and the queen thanked her for
 this and bade her sit. So she sat down and the queen called for food; whereupon they brought a table of gold, inlaid with pearls and jacinths and jewels and spread with
 various kinds of birds and meats of divers hues, and the queen said, 'O Tuhfeh, in the name of God, let us eat bread and salt together, thou and I.' So Tuhfeh came forward
 and ate of those meats and tasted somewhat the like whereof she had never eaten, no, nor aught more delicious than it, what while the slave-girls stood compassing about
 the table and she sat conversing and laughing with the queen. Then said the latter, 'O my sister, a slave-girl told me of thee that thou saidst, "How loathly is yonder genie
 Meimoun! There is no eating [in his presence]."' (227) 'By Allah, O my lady,' answered Tuhfeh, 'I cannot brook the sight of him, (228) and indeed I am fearful of him.' When
 the queen heard this, she laughed, till she fell backward, and said, 'O my sister, by the virtue of the inscription upon the seal-ring of Solomon, prophet of God, I am queen
 over all the Jinn, and none dare so much as look on thee a glance of the eye.' And Tuhfeh kissed her hand. Then the tables were removed and they sat talking..? ? ? ? ? q.
 The Shepherd and the Thief dcxxxii. 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.'
 'Hearkening 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..When those who were present heard this, they kissed the earth before him and offered up prayers for him and for the damsel Shehrzad, and the vizier thanked her.
 Then Shehriyar made an end of the session in all weal, whereupon the folk dispersed to their dwelling-places and the news was bruited abroad that the king purposed to
 marry the vizier's daughter Shehrzad. Then he proceeded to make ready the wedding gear, and [when he had made an end of his preparations], he sent after his brother
 King Shahzeman, who came, and King Shehriyar went forth to meet him with the troops. Moreover, they decorated the city after the goodliest fashion and diffused perfumes
 [from the censuring-vessels] and [burnt] aloes-wood and other perfumes in all the markets and thoroughfares and rubbed themselves with saffron, what while the drums beat
 and the flutes and hautboys sounded and it was a notable day..Meanwhile, she prayed to God the Most High that He would establish her innocence in the eyes of her
 husband and the folk. So He sent down upon her husband's brother a sore disease and none knew a remedy for him; wherefore he said to his brother, 'In such a city is a
 pious woman, a recluse, and her prayers are answered; so do thou carry me to her, that she may pray for me and God (to whom belong might and majesty) may make me
 whole of this sickness.' Accordingly, he took him up and fared on with him, till they came to the village where dwelt the old man, who had rescued the woman from the pit
 and carried her to his dwelling and tended her there, [till she recovered]..So the affair was concluded and we drew up the contract of marriage and I made the bride-feast;
 but on the wedding-night I beheld a thing (214) than which never made God the Most High aught more loathly. Methought her people had contrived this by way of sport; so I
 laughed and looked for my mistress, whom I had seen [at the lattice], to make her appearance; but saw her not. When the affair was prolonged and I found none but her, I
 was like to go mad for vexation and fell to beseeching my Lord and humbling myself in supplication to Him that He would deliver me from her. When I arose in the morning,
 there came the chamber-woman and said to me, "Hast thou occasion for the bath?" "No," answered I; and she said, "Art thou for breakfast?" But I replied, "No;" and on this
 wise I abode three days, tasting neither meat nor drink..Wife, Firouz and his, i. 209..O friends, the East wind waxeth, the morning draweth near, iii. 123..? ? ? ? ? ? ? ? ?
 ef. Story of the Barber's Sixth Brother clviii.77 The Draper and the Thief (234) dclxi.?STORY OF THE DETHRONED KING WHOSE KINGDOM AND GOOD WERE
 RESTORED TO HIM..Meanwhile, Behelwan the froward addressed himself to pay court to Caesar, King of the Greeks, (131) and seek help of him in making war upon his
 father, and he inclined unto him and gave him a numerous army. His father the king heard of this and sent to Caesar, saying, 'O king of illustrious might, succour not an
 evil-doer. This is my son and he hath done thus and thus and cut his brother's throat and that of his brother's son in the cradle.' But he told not the King of the Greeks that

the child [had recovered and] was alive. When Caesar heard [the truth] of the matter, it was grievous to him and he sent back to Suleiman Shah, saying, 'If it be thy will, O king, I will cut off his head and send it to thee.' But he made answer, saying, 'I reck not of him: the reward of his deed and his crimes shall surely overtake him, if not to-day, then to-morrow.' And from that day he continued to correspond with Caesar and to exchange letters and presents with him.

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