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which he knew of his character, and suspicion grew upon him; so, one day, he advanced the time of his rising before the wonted hour and hastening up to Khelbes, laid hold of him and said to him, 'By Allah, an thou speak a single syllable, I will do thee a mischief!' Then he went in to his wife, with Khelbes in his grasp, and behold, she was sitting, as of her wont, nor was there about her aught of suspicious or unseemly..I went out one night to the house of one of my friends and when it was the middle of the night, I sallied forth alone [to go home]. When I came into the road, I espied a sort of thieves and they saw me, whereupon my spittle dried up; but I feigned myself drunken and staggered from side to side, crying out and saying, "I am drunken." And I went up to the walls right and left and made as if I saw not the thieves, who followed me till I reached my house and knocked at the door, when they went away..? ? ? ? ? O blamer of me for the love of him who denieth his grace, Which be the delightsome of things, but those which the people deny?.Quoth the king, 'Verily, thou makest me long to see him. Canst thou not bring us together?' 'With all my heart,' answered the husbandman, and the king sat with him till he had made an end of his tillage, when he carried him to his dwelling-place and brought him in company with the other stranger, and behold, it was his vizier. When they saw each other, they wept and embraced, and the husbandman wept for their weeping; but the king concealed their affair and said to him, 'This is a man from my country and he is as my brother.' So they abode with the husbandman and helped him for a wage, wherewith they supported themselves a long while. Meanwhile, they sought news of their country and learned that which its people suffered of straitness and oppression..Officer's Story, The Fourth, ii. 142..Next morning, he again took up the bier and went round with it as before, in quest of alms. Presently, the master of police, who was of those who had given alms on account of the supposed dead man on the previous day, met him; so he was angered and fell on the porters and beat them and took the [supposed] dead body, saying, 'I will bury him and earn the reward [of God].' (35) So his men took him up and carrying him to the prefecture, fetched grave-diggers, who dug him a grave. Then they bought him a shroud and perfumes (36) and fetched an old man of the quarter, to wash him. So he recited over him [the appointed prayers and portions of the Koran] and laying him on the bench, washed him and shrouded him. After he had shrouded him, he voided; (37) so he renewed the washing and went away to make his ablutions, (38) whilst all the folk departed, likewise, to make the [obligatory] ablution, previously to the funeral..87. The Lovers of the Benou Tai dclxxiii.72. Haroun er Reshid and the three Girls ccclxxvii.Quoth the king, "Belike, if I hear this story, I shall gain wisdom from it; so I will not hasten in the slaying of this vizier, nor will I put him to death before the thirty days have expired." Then he gave him leave to withdraw, and he went away to his own house..? ? ? ? ? g. The King's Son and the Ogress dlxxxi.?Story of King Bihkerd..As for Aboulhusn, he gave not over sleeping till God the Most High brought on the morning, when he awoke, crying out and saying, "Ho, Tuffaheh! Ho, Rahet el Culoub! Ho, Miskeh! Ho, Tuhfeh!" And he gave not over calling upon the slave-girls till his mother heard him calling upon strange damsels and rising, came to him and said, "The name of God encompass thee! Arise, O my son, O Aboulhusn! Thou dreamest." So he opened his eyes and finding an old woman at his head, raised his eyes and said to her, "Who art thou?" Quoth she, "I am thy mother;" and he answered, "Thou liest! I am the Commander of the Faithful, the Vicar of God." Whereupon his mother cried out and said to him, "God preserve thy reason! Be silent, O my son, and cause not the loss of our lives and the spoiling of thy wealth, [as will assuredly betide,] if any hear this talk and carry it to the Khalif."There was once, of old days and in bygone ages and times, a king of the kings of the Persians, who was passionately addicted to the love of women. His courtiers bespoke him of the wife of a chamberlain of his chamberlains, for that she was endowed with beauty and loveliness and perfection, and this prompted him to go in to her. When she saw him, she knew him and said to him, 'What prompteth the king unto this that he doth?' And he answered, saying, 'Verily, I yearn after thee with an exceeding yearning and needs must I enjoy thy favours.' And he gave her of wealth that after the like whereof women hanker; but she said, 'I cannot do that whereof the king speaketh, for fear of my husband.' And she refused herself to him with the most rigorous of refusals and would not do his desire. So the king went out, full of wrath, and forgot his girdle in the place..5. Noureddin Ali of Cairo and his Son Bedreddin Hassan lxxii.The Tenth Day..This was grievous to the princess and it irked her sore that he should not remember her; so she called her slave- girl Shefikeh and said to her, "Go to El Abbas and salute him and say to him, 'What hindereth thee from sending my lady Mariyeh her part of thy booty?'" So Shefikeh betook herself to him and when she came to his door, the chamberlains refused her admission, until they should have gotten her leave and permission. When she entered, El Abbas knew her and knew that she had somewhat of speech [with him]; so he dismissed his mamelukes and said to her, "What is thine errand, O handmaid of good?" "O my lord," answered she, "I am a slave-girl of the Princess Mariyeh, who kisseth thy hands and commendeth her salutation to thee. Indeed, she rejoiceth in thy safety and reproacheth thee for that thou breakest her heart, alone of all the folk, for that thy largesse embraceth great and small, yet hast thou not remembered her with aught of thy booty. Indeed, it is as if thou hadst hardened thy heart against her." Quoth he, "Extolled be the perfection of him who turneth hearts! By Allah, my vitals were consumed with the love of her [aforetime] and of my longing after her, I came forth to her from my native land and left my people and my home and my wealth, and it was with her that began the hardheartedness and the cruelty. Nevertheless, for all this, I bear her no malice and needs must I send her somewhat whereby she may remember me; for that I abide in her land but a few days, after which I set out for the land of Yemen."Awake, Asleep and, i. 5..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 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..When Er Reshid heard this, he was sore chagrined and waxed exceeding wroth and said, "Shall this happen in a city wherein I am?" And the Hashimi vein (42) started out between his eyes. Then he bade fetch Jaafer, and when he came before him, he acquainted him with the matter and said to him, "Shall this come to pass in my city and I have no news of it?" Then he bade Jaafer fetch all whom the young Damascene had named [as having maltreated him], and when they came, he let smite off their heads. Moreover, he summoned him whom they called Ahmed and who had been the means of the young man's deliverance a first time and a second, and thanked him and showed him favour and bestowed on him a sumptuous dress of honour and invested him with the governance over his city. (43).? ? ? ? ? Hath spent thereon his substance, withouten stint; indeed, In his own cloak he wrapped it, he tendered it so dear. (116).? ? ? ? ? ? ? ? ? ? Announcing the return o' th' absent ones..When Er Reshid drew near the door of the chamber, he heard the sound of the lute and Tuhfeh's voice singing; whereat he could not restrain his reason and was like to swoon away for excess of joy. Then he pulled out the key, but could not bring his hand to open the door. However, after awhile, he took heart and applying himself, opened the door and entered, saying, 'Methinks this is none other than a dream or an illusion of sleep.' When Tuhfeh saw him, she rose and coming to meet him, strained him to her bosom; and he cried out with a cry, wherein his soul was like to depart, and fell down in a swoon. She strained him to her bosom and sprinkled on him rose-water, mingled with musk, and washed his face, till he came to himself, as he were a drunken man, for the excess of his joy in Tuhfeh's return to him, after he had despaired of her..Merouzi (EI) and Er Razi, ii. 28..I blessed him and thanked him and abode with him in all honour and consideration, till, after a little, the merchants came, even as he had said, and bought and sold and bartered; and when they were about to depart, my master came to me and said, 'The merchants are about to depart; arise, that thou mayst go with them to thy country.' So I betook myself to the folk, and behold, they had bought great store of elephants' bones and bound up their loads and embarked in the ship; and my master took passage for me with them and paid my hire and all that was chargeable upon me. (220) Moreover, he gave me great store of goods and we set sail and passed from island to island, till we traversed the sea and arrived at the port of our destination; whereupon the merchants brought out their goods and sold; and I also brought out that which was with me and sold it at a good profit..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..? ? ? ? ? d. The Fourth Voyage of Sindbad the Sailor cclix.Then her case changed and her colour paled; and when Shefikeh saw her mistress in this plight, she repaired to her mother and told her that the lady Mariyeh refused meat and drink. "Since when hath this befallen her?" asked the queen, and Shefikeh answered, "Since yesterday;" whereat the queen was confounded and betaking herself to her daughter, that she might enquire into her case, found her as one dead. So she sat down at her head and Mariyeh opened her eyes and seeing her mother sitting by her, sat up for shamefastness before her. The queen questioned her of her case and she said, "I entered the bath and it stupefied me and weakened me and left an exceeding pain in my head; but I trust in God the Most High that it will cease."

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