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assigned me a separate lodging; brief, he was everywise bountiful to me and could not brook to be parted from me a single hour. So I abode with him a while of time and every night I caroused with him [and entertained him], till the most part of the night was past; and when drowsiness overcame him, he would rise [and betake himself] to his sleeping-place, saying to me, "Forsake not my service for that of another than I and hold not aloof from my presence." And I made answer with "Hearkening and obedience." So, when he arose in the morning, he repaired to the vizier and repeated to him that which the old woman had taught him; whereat the vizier marvelled and said to him, "What sayst thou of a man, who seeth in his house four holes, and in each a viper offering to come out and kill him, and in his house are four staves and each hole may not be stopped but with the ends of two staves? How shall he stop all the holes and deliver himself from the vipers?" When the merchant heard this, there betided him [of concern] what made him forget the first and he said to the vizier, "Grant me time, so I may consider the answer." "Go out," replied the vizier, "and bring me the answer, or I will seize thy good." Cairo (The Merchant of) and the Favourite of the Khalif El Mamoun El Hakim bi Amrillah, iii. 171..151. The Adventures of Quicksilver Ali of Cairo, a Sequel to the Rogueries of Delileh the Crafty dcccviil. The drums of glad tidings beat and they entered in the utmost of worship and magnificence. Moreover, the tribes heard of them and the people of the towns and brought them the richest of presents and the costliest of rarities and the prince's mother rejoiced with an exceeding joy. Then they slaughtered beasts and made mighty bride-feasts to the people and kindled fires, that it might be visible afar to townsman [and Bedouin] that this was the house of the guest-meal and the wedding, festival, to the intent that, if any passed them by, [without partaking of their hospitality], it should be of his own fault (126) So the folk came to them from all parts and quarters and on this wise they abode days and months.. However, after awhile, one of the women took pity on me and brought me a rag of thin stuff and cast it on me. With this I covered my privities, and no more, and abode awhile thus. Then said I in myself, "The husbands of these women will presently gather together on me and I shall be disgraced." So I went out by another door of the house, and young and old crowded about me, running after me and saying, "A madman! A madman!" till I came to my house and knocked at the door; whereupon out came my wife and seeing me naked, tall, bareheaded, cried out and ran in again, saying, "This is a madman, a Satan!" But, when she and my family knew me, they rejoiced and said to me, "What aileth thee?" I told them that thieves had taken my clothes and stripped me and had been like to kill me; and when I told them that they would have killed me, they praised God the Most High and gave me joy of my safety. So consider the craft of this woman and this device that she practised upon me, for all my pretensions to sleight and quickwittedness.' 32. The Khalif Hisham and the Arab Youth dxxxiv. ? ? ? ? a. Story of the Eunuch Sewab (228) cccxxxiv. ? ? ? ? His eyelids' sorcery from mine eyes hath banished sleep; since he From me departed, nought see I except a drowsy fair. (137). Presently, there came in upon us a spunger, without leave, and we went on playing, whilst he played with us. Then quoth the Sultan to the Vizier, "Bring the spunger who cometh in to the folk, without leave or bidding, that we may enquire into his case. Then will I cut off his head." So the headsman arose and dragged the spunger before the Sultan, who bade cut off his head. Now there was with them a sword, that would not cut curd; (151) so the headsman smote him therewith and his head flew from his body. When we saw this, the wine fled from our heads and we became in the sorriest of plights. Then my friends took up the body and went out with it, that they might hide it, whilst I took the head and made for the river.. When she had made an end of her song, the Commander of the Faithful said to her, "O damsel, thou art in love." "Yes," answered she. And he said, "With whom?" Quoth she, "With my lord and my master, my love for whom is as the love of the earth for rain, or as the love of the female for the male; and indeed the love of him is mingled with my flesh and my blood and hath entered into the channels of my bones. O Commander of the Faithful, whenas I call him to mind, mine entrails are consumed, for that I have not accomplished my desire of him, and but that I fear to die, without seeing him, I would assuredly kill myself." And he said, "Art thou in my presence and bespeakest me with the like of these words? I will assuredly make thee forget thy lord." Now he had a friend, who pretended to quickwittedness and understanding; so he came up to him privily and said to him, "Let me do, so I may put the change on this trickster, for I know him to be a liar and thou art near upon having to pay the money; but I will turn suspicion from thee and say to him, "The deposit is with me and thou erredst in imagining that it was with other than myself," and so divert him from thee. 'Do so,' replied the merchant, 'and rid the folk of their [false] debts.' 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.' And the king bade him depart to his own house.. ? ? ? ? g. The Crows and the Hawk dcxiii. 155. Hassan of Bassora and the King's Daughter of the Jinn dclxxviii. Now the king of the city was dead and had left no son, and the townfolk fell out concerning who should be king over them: and their sayings differed and their counsels, so that turmoil was like to betide between them by reason of this. At last, after long dissension, they came to an accord and agreed to leave the choice to the late king's elephant and that he unto whom he consented should be king and that they would not contest the commandment with him. So they made oath of this and on the morrow, they brought out the elephant and came forth to the utterward of the city; nor was there man or woman left in the place but was present at that time. Then they adorned the elephant and setting up the throne on his back, gave him the crown in his trunk; and he went round about examining the faces of the folk, but stopped not with any of them till he came to the banished king, the forlorn, the exile, him who had lost his children and his wife, when he prostrated himself to him and placing the crown on his head, took him up and set him on his back.. ? ? ? ? How many a bidder unto love, a secret-craving wight, How many a swain, complaining, saith of destiny malign., ? ? ? ? Upon the table of her cheek beauty hath writ, "Alack, Her charms! 'Twere well thou refuge sought'st with God incontinent." (119). ? ? ? ? And whenas the dogs at a fountain have lapped, The lions to drink of the water forbear." So on the morrow, early, he took the stuff and carrying it to the market whence it had been stolen, sat down at the shop whence it had been stolen and gave it to the broker, who took it and cried it for sale. Its owner knew it and bidding for it, [bought it] and sent after the chief of the police, who seized the sharper and seeing him an old man of venerable appearance, handsomely clad, said to him, "Whence hadst thou this piece of stuff?" "I had it from this market," answered he, "and from yonder shop where I was sitting." Quoth the prefect, "Did its owner sell it to thee?" "Nay," replied the thief; "I stole it and other than it." Then said the magistrate, "How camest thou to bring it [for sale] to the place whence thou stolest it?" And he answered, "I will not tell my story save to the Sultan, for that I have an advertisement (154) wherewith I would fain bespeak him." Quoth the

prefect, "Name it." And the thief said, "Art thou the Sultan?" "No," replied the other; and the old man said, "I will not tell it but to himself." 102. Jouder and his Brothers
 dclclxxv. 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.' Thy presence honoureth
 us and we, i. 13.. I fear to be seen in the air, ii. 255..? ? ? ? Nor troops have I nor henchmen nor one to lend me aid Save God, to whom, my Maker, my voice in praise I
 rear.. Now this learned man had a wife renowned for beauty and loveliness and quickness of wit and understanding and the lover cast about for a device whereby he might
 win to Khelbes's wife; so he came to him and told him, as a secret, what he had seen of the learned man's wife and confided to him that he was enamoured of her and
 besought him of help in this. Khelbes told him that she was distinguished to the utterest for chastity and continence and that she exposed herself not to suspicion; but the
 other said, 'I cannot renounce her, [firstly,] because the woman inclineth to me and coveteth my wealth, and secondly, because of the greatness of my love for her; and
 nothing is wanting but thy help.' Quoth Khelbes, 'I will do thy will;' and the other said, 'Thou shalt have of me two dirhems a day, on condition that thou sit with the learned
 man and that, when he riseth from the assembly, thou speak a word notifying the breaking up of the session.' So they agreed upon this and Khelbes entered and sat in the
 assembly, whilst the lover was assured in his heart that the secret was safe with him, wherefore he rejoiced and was content to pay the two dirhems..79. The Devout Prince
 dclxiv.? ? ? ? r. Prince Behram of Persia and the Princess Ed Detma dccccxciv."There was once a man of Khorassan and he had a son, whose improvement he ardently
 desired; but the young man sought to be alone and to remove himself from his father's eye, so he might give himself up to pleasure and delight. So he sought of his father
 [leave to make] the pilgrimage to the Holy House of God and to visit the tomb of the Prophet (whom God bless and keep!). Now between them and Mecca was a journey of
 five hundred parasangs; but his father could not gainsay him, for that the law of God made this (178) incumbent on him and because of that which he hoped for him of
 improvement [therefrom]. So he joined unto him a governor, in whom he trusted, and gave him much money and took leave of him. The son set out on the holy pilgrimage
 (179) with the governor and abode on that wise, spending freely and using not thrift..? ? ? ? a. Story of the Physician Douban iv.SHEHRZAD AND SHEHRIYAR.
 (163).With this the king bade the vizier go away to his lodging, and when he arose in the morning, he abode his day in his house..Seventh Voyage of Sindbad the Sailor,
 The, iii. 224..35. The Lover who feigned himself a Thief to save his Mistress's Honour ccxcvii.King who lost Kingdom and Wife and Wealth, The, ii. 66..Then he thrust his
 feet into boots and girt him with a sword and a girdle and bound about his middle a quiver and a bow and arrows. Moreover, he put money in his pocket and thrust into his
 sleeve letters-patent addressed to the governor of Ispahan, bidding him assign to Rustem Khemartekeni a monthly allowance of a hundred dirhems and ten pounds of
 bread and five pounds of meat and enrol him among the Turks under his commandment. Then he took him up and carrying him forth, left him in one of the mosques..An if
 ye'd of evil be quit, look that no evil ye do, ii. 192..Presently, it chanced that an enemy attacked King Khedidan; so he sent out his troops to him and made Bekhtzeman
 head of the army. Then they went forth to the field and Khedidan also came forth and ranged his troops and took the spear and sallied out in person and fought a sore battle
 and overcame his enemy, who fled, he and his troops, ignominiously. When the king and his army returned in triumph, Bekhtzeman said to him, 'Harkye, O king!
 Meseemeth this is a strange thing of thee that thou art compassed about with this vast army, yet dost thou apply thyself in person to battle and adventrest thyself.' Quoth
 the king, 'Dost thou call thyself a cavalier and a man of learning and deemest that victory is in abundance of troops?' 'Ay,' answered Bekhtzeman; 'that is indeed my belief.'
 And Khedidan said, 'By Allah, then, thou errest in this thy belief! Woe and again woe to him whose trust is in other than God! Indeed, this army is appointed only for
 adornment and majesty, and victory is from God alone. I too, O Bekhtzeman, believed aforetime that victory was in the multitude of men, and an enemy came out against
 me with eight hundred men, whilst I had eight hundred thousand. I trusted in the number of my troops, whilst mine enemy trusted in God; so he defeated me and routed me
 and I was put to a shameful flight and hid myself in one of the mountains, where I met with a recluse, [who had] withdrawn [himself from the world]. So I joined myself to him
 and complained to him of my case and acquainted him with all that had befallen me. Quoth he, "Knowest thou why this befell thee and thou wast defeated?" "I know not,"
 answered I, and he said, "Because thou putttest thy trust in the multitude of thy troops and reliedst not upon God the Most High. Hadst thou put thy trust in God and believed
 in Him that it is He [alone] who advantageth and endamageth thee, thine enemy had not availed to cope with thee. Return unto God." So I returned to myself and repented
 at the hands of the solitary, who said to me, "Turn back with what remaineth to thee of troops and confront thine enemies, for, if their intents be changed from God, thou wilt
 overcome them, wert thou alone." When I heard these words, I put my trust in God the Most High, and gathering together those who remained with me, fell upon mine
 enemies at unawares in the night. They deemed us many and fled on the shamefullest wise, whereupon I entered my city and repossessed myself of my place by the might
 of God the Most High, and now I fight not but [trusting] in His aid.' Galen heard that which he avouched of his understanding and it was certified unto him and established in
 his mind that the man was a skilled physician of the physicians of the Persians and [he said in himself], 'Except he had confidence in his knowledge and were minded to
 confront me and contend with me, he had not sought the door of my house neither spoken that which he hath spoken.' And concern gat hold upon Galen and doubt. Then
 he looked out upon (21) the weaver and addressed himself to see what he should do, whilst the folk began to flock to him and set out to him their ailments, and he would
 answer them thereof [and prescribe for them], hitting the mark one while and missing it another, so that there appeared unto Galen of his fashion nothing whereby his mind
 might be assured that he had formed a just opinion of his skill..Then said she, "O king, comest thou to a [watering-]place whereat thy dog hath drunken and wilt thou drink
 thereof?" The king was abashed at her and at her words and went out from her, but forgot his sandal in the house..Damascus is all gardens decked for the pleasure of the
 eyes, iii. 9..94. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes dclxxxiii.Noureddin Ali of Damascus and Sitt el Milan, iii, 3..Then they
 drew up the contract of marriage and the merchant said, "I desire to go in to her this night." So they carried her to him in procession that very night, and he prayed the

prayer of eventide and entered the privy chamber prepared for him; but, when he lifted the veil from the face of the bride and looked, he saw a foul face and a blameworthy aspect; yea, he beheld somewhat the like whereof may God not show thee! loathly, dispensing from description, inasmuch as there were reckoned in her all legal defects. (259) So he repented, whenas repentance availed him not, and knew that the girl had cheated him. However, he lay with the bride, against his will, and abode that night sore troubled in mind, as he were in the prison of Ed Dilem. (260) Hardly had the day dawned when he arose from her and betaking himself to one of the baths, dozed there awhile, after which he made the ablution of defilement (261) and washed his clothes. Then he went out to the coffee-house and drank a cup of coffee; after which he returned to his shop and opening the door, sat down, with discomfiture and chagrin written on his face..Reshid (Er) and the Barmecides, i. 189..? ? ? ? Upon the parting day our loves from us did fare And left us to endure estrangement and despair..159. The Man of Upper Egypt and his Frank Wife dcccxciv.? ? ? ? ? When I recall the season of love-delight with them, The sweet of sleep forsakes me, my body wastes amain..92. The Foolish Schoolmaster cccccciii.Then she carried him up [to the estrade] and seating him on the couch, brought him meat and wine and gave him to drink; after which she put off all that was upon her of raiment and jewels and tying them up in a handkerchief, said to him, "O my lord, this is thy portion, all of it." Moreover she turned to the Jew and said to him, "Arise, thou also, and do even as I." So he arose in haste and went out, scarce crediting his deliverance. When the girl was assured of his escape, she put out her hand to her clothes [and jewels] and taking them, said to the prefect, "Is the requital of kindness other than kindness? Thou hast deigned [to visit me and eat of my victual]; so now arise and depart from us without ill-[doing]; or I will give one cry and all who are in the street will come forth." So the Amir went out from her, without having gotten a single dirhem; and on this wise she delivered the Jew by the excellence of her contrivance..!.?THE DISCIPLE'S STORY..153. Julnar of the Sea and her Son King Bedr Basim of Persia iccxxxviii.? ? ? ? ? c. Story of the Chief of the Old Cairo Police cccxliv

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