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earnest thou hither?' asked he. So I told him my story and he marvelled mightily thereat and said, 'By Allah, O Sindbad, this thy story is marvellous and it behoveth that it be written in characters of gold.'? ? ? ? The true believer is pinched for his daily bread, Whilst infidel rogues enjoy all benefit..When it was eventide, the king caused avoid his sitting chamber and summoned the vizier, who presented himself and making his obeisance to the king, kissed the earth before him and bespoke him as follows: ? ? ? ? His eyelids' sorcery from mine eyes hath banished sleep; since he From me departed, nought see I except a drowsy fair. (137).As for Abou Sabir, when he returned, he saw not his wife and read what was written on the ground, wherefore he wept and sat [awhile] sorrowing. Then said he to himself, 'O Abou Sabir, it behoveth thee to be patient, for belike there shall betide [thee] an affair yet sorer than this and more grievous;' and he went forth wandering at a venture, like to the love-distraught, the madman, till he came to a sort of labourers working upon the palace of the king, by way of forced labour. When [the overseers] saw him, they laid hold of him and said to him, 'Work thou with these folk at the palace of the king; else will we imprison thee for life.' So he fell to working with them as a labourer and every day they gave him a cake of bread. He wrought with them a month's space, till it chanced that one of the labourers mounted a ladder and falling, broke his leg; whereupon he cried out and wept. Quoth Abou Sabir to him, 'Have patience and weep not; for thou shall find ease in thy patience.' But the man said to him, 'How long shall I have patience?' And he answered, saying, 'Patience bringeth a man forth of the bottom of the pit and seateth him on the throne of the kingdom.' Sharper and the Merchant, The, ii. 46. 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." .157. Mesrour and Zein el Mewasif dcccxl. STORY OF THE TWO SHARPERS WHO CHEATED EACH HIS FELLOW..When the banquet was ended and the folk had dispersed, the king said to El Abbas, "I would fain have thee [abide] with me and I will buy thee a house, so haply we may requite thee the high services for which we are beholden to thee; for indeed thy due is imperative [upon us] and thy worth is magnified in our eyes; and indeed we have fallen short of thy due in the matter of distance." (83) When the prince heard the king's speech, he rose and sat down (84) and kissing the earth, returned thanks for his bounty and said, "I am the king's servant, wheresoever I may be, and under his eye." Then he recounted to him the story of the merchant and the manner of the buying of the house, and the king said, "Indeed, I would fain have had thee with me and in my neighbourhood." David and Solomon, i. 275..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.' .91. The Schoolmaster who Fell in Love by Report ccccii. There was once, in the land of Fars, (15) a man who took to wife a woman higher than himself in rank and nobler of lineage, but she had no guardian to preserve her from want. It misliked her to marry one who was beneath her; nevertheless, she married him, because of need, and took of him a bond in writing to the effect that he would still be under her commandment and forbiddance and would nowise gainsay her in word or deed. Now the man was a weaver and he bound himself in writing to pay his wife ten thousand dirhems, [in case he should make default in the condition aforesaid].. "Forget him," quoth my censurers, "forget him; what is he?" iii. 42..? ? ? ? Where is a man's resource and what can he do? It is the Almighty's will; we most submit..Then said I, "A man cannot well accomplish all whereof he hath need in the market-places." "Hast thou a house?" asked she. "No, by Allah," answered I; "nor is this town my dwelling-place." "By Allah," rejoined she, "nor have I a place; but I will contrive for thee." Then she went on before me and I followed her till she came to a lodging-house and said to the housekeeper, "Hast thou an empty chamber?" "Yes," answered she; and my mistress said, "Give us the key." So we took the key and going up to see the room, entered it; after which she went out to the housekeeper and [giving her a dirhem], said to her, "Take the key-money, (110) for the room pleaseth us, and here is another dirhem for thy trouble. Go, fetch us a pitcher of water, so we may [refresh ourselves] and rest till the time of the noontday siesta pass and the heat decline, when the man will go and fetch the [household] stuff." Therewith the housekeeper rejoiced and brought us a mat and two pitchers of water on a tray and a leather rug..? ? ? ? All through the day its light and when the night grows dark, My grief forsakes me not, no, nor my heavy cheer..The Twenty-fifth Night of the Month..Still by your ruined camp a dweller I abide, ii. 209..There was once a sage of the sages, who had three sons and sons' sons, and when they waxed many and their posterity multiplied, there befell dissension between them. So he assembled them and said to them, 'Be ye one hand (219) against other than you and despise (220) not [one another,] lest the folk despise you, and know that the like of you is as the rope which the man cut, when it was single; then he doubled [it] and availed not to cut it; on this wise is division and union. And beware lest ye seek help of others against yourselves (221) or ye will fall into perdition, for by whosoever means ye attain your desire, (222) his word (223) will have precedence of (224) your word. Now I have wealth which I will bury in a certain place, so it may be a store for you, against the time of your need.' So she donned a devotee's habit and betaking herself to the goldsmith, said to him, 'To whom belongeth the bracelet that is in the king's hand?' Quoth he, 'It belongeth to a man, a stranger, who hath bought him a slave-girl from this city and lodgeth with her in such a place.' So the old woman repaired to the young man's house and knocked at the door. The damsel opened to her and seeing her clad in devotee's apparel, (184) saluted her and said to her, 'Belike thou hast an occasion with us?' 'Yes,' answered the old woman; 'I desire privacy and ablution.' (185) Quoth the girl, 'Enter.' So she entered and did her occasion and made the ablution and prayed. Then she brought out a rosary and began to tell her beads thereon, and the damsel said to her, 'Whence comest thou, O pilgrim?' (186) Quoth she '[I come] from [visiting] the Idol (187) of the Absent in such a church. (188) There standeth up no woman [to prayer] before him, who hath an absent friend and discovereth to him her need, but he acquainteth her with her case and giveth her tidings of her absent one.' 'O pilgrim,' said the damsel, 'we have an absent one, and my lord's heart cleaveth to him and I desire to go to the idol and question him

of him.' Quoth the old woman, '[Wait] till to-morrow and ask leave of thy husband, and I will come to thee and go with thee in weal.' 22. El Hejjaj and the three Young Mem
ccccxxiv. ? ? ? ? d. The Crow and the Serpent dxxi. ? ? ? ? And scatter musk on him and ambergris, so long As time endures; for this is all my wish and care..106. The
Man's Dispute with the Learned Woman of the relative Excellence of the Sexes cccxcix. On the third day I said to myself, "Thou art mad or witless!" For I was going about in
quest of a woman who knew me and I knew her not, seeing that indeed she was veiled, [whenas I saw her]. Then I went round about the third day till the hour of afternoon
prayer, and sore was my concern and my chagrin, for I knew that there abode to me of my life but [till] the morrow, when the chief of the police would seek me. When it was
the time of sundown, I passed through one of the streets, and beheld a woman at a window. Her door was ajar and she was clapping her hands and casting furtive glances
at me, as who should say, "Come up by the door." So I went up, without suspicion, and when I entered, she rose and clasped me to her breast 1 marvelled at her affair and
she said to me, "I am she whom thou depositedst with Amin el Hukm." Quoth I to her, "O my sister, I have been going round and round in quest of thee, for indeed thou hast
done a deed that will be chronicled in history and hast cast me into slaughter (100) on thine account." "Sayst thou this to me," asked she, "and thou captain of men?" And I
answered, "How should I not be troubled, seeing that I am in concern [for an affair] that I turn over and over [in my mind], more by token that I abide my day long going
about [searching for thee] and in the night I watch its stars [for wakefulness]?" Quoth she, "Nought shall betide but good, and thou shalt get the better of him." ? ? ? ? aa.
Selim and Selma dccccxii.151. The Adventures of Quicksilver Ali of Cairo, a Sequel to the Rogueries of Delileh the Crafty dccviii. ? ? ? ? r. The Heathcock and the
Tortoises dccccxiv. When he was gone, the old man bade the trooper wash the kitchen-vessels and made ready passing goodly food. When the king returned, he set the
meat before him, and he tasted food whose like he had never known; whereat he marvelled and asked who had dressed it. So they acquainted him with the old man's case
and he summoned him to his presence and awarded him a handsome recompense. (207) Moreover, he commanded that they should cook together, he and the cook, and
the old man obeyed his commandment.. ? ? ? ? Yea, "Welcome! Fair welcome to those who draw near!" I called out aloud, as to meet you I flew.. Merchant and the King,
The Old Woman, the, i. 265.. When the king heard the vizier's story, it pleased him and he bade him go to his house.. 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.' So, when they had made an end of eating and drinking, the young man asked his host for the story, and he
said, 'Know that in my youth I was even as thou seest me in the matter of loathliness and foul favour; and I had brethren of the comeliest of the folk; wherefore my father
preferred them over me and used to show them kindness, to my exclusion, and employ me, in their room [in menial service], like as one employeth slaves. One day, a
she-camel of his went astray and he said to me, "Go thou forth in quest of her and return not but with her." Quoth I, "Send other than I of thy sons." But he would not
consent to this and reviled me and insisted upon me, till the matter came to such a pass with him that he took a whip and fell to beating me. So I arose and taking a
riding-camel, mounted her and sallied forth at a venture, purposing to go out into the deserts and return to him no more. I fared on all my night [and the next day] and
coming at eventide to [the encampment of] this my wife's people, alighted down with her father, who was a very old man, and became his guest.. There was once a king of
the kings, by name Ibrahim, to whom the kings abased themselves and did obedience; but he had no son and was straitened of breast because of this, fearing lest the
kingship go forth of his hand. He ceased not vehemently to desire a son and to buy slave-girls and lie with them, till one of them conceived, whereat he rejoiced with an
exceeding joy and gave gifts and largesse galore. When the girl's months were accomplished and the season of her delivery drew near, the king summoned the astrologers
and they watched for the hour of her child-bearing and raised astrolabes [towards the sun] and took strait note of the time. The damsel gave birth to a male child, whereat
the king rejoiced with an exceeding joy, and the people heartened each other with the glad news of this.. The Fourteenth Night of the Month.. 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." ? ? ? ? d. The Rich Man who gave
his Fair Daughter in Marriage to the Poor Old Man dcccxcii. ? ? ? ? And to the birds' descant in the foredawns, From out the boughs it flowered forth and grew.. The
Twenty-Third Night of the Month.. 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.. ? ? ? ? g. The Crows and the Hawk dxxiii.93. El Feth ben Khacan and El
Mutawekkil dclxxxiii. Let destiny with loosened rein its course appointed fare, iii. 211. ? ? ? ? If the rose be entitled the pride of the morn, Before me nor after she wins it, I
ween.. So the friend turned to the sharper and said to him, 'O my lord, O such an one, thou goest under a delusion. The purse is with me, for it was with me that thou
depositedst it, and this elder is innocent of it.' But the sharper answered him with impatience and impetuosity, saying, 'Extolled be the perfection of God! As for the purse
that is with thee, O noble and trusty man, I know that it is in the warrant of God and my heart is at ease concerning it, for that it is with thee as it were with me; but I began

by demanding that which I deposited with this man, of my knowledge that he coveteth the folk's good.' At this the friend was confounded and put to silence and returned not an answer; [and the] only [result of his interference was that] each of them (52) paid a thousand dinars..152. Ardeshir and Heyat en Nufous dcccx.15. Ghanim ben Eyoub the Slave of Love cccxxxii. So he went round about, as the druggist bade him, till the sun grew hot, but found none drinking. Then he entered a by-street, that he might rest himself, and seeing there a handsome and lofty house, stood in its shade and fell to observing the goodness of its ordinance. As he was thus engaged, behold, a window opened and there appeared thereat a face, as it were the moon. Quoth she, (193) 'What aileth thee to stand there? Dost thou want aught?' And he answered, 'I am a stranger,' and acquainted her with his case; whereupon quoth she, 'What sayst thou to meat and drink and the enjoyment of a fair-face[d one] and getting thee what thou mayst spend?' 'O my lady,' answered he, 'this is my desire and that in quest whereof I am going about.'?STORY OF DAVID AND SOLOMON..One day, there came a ship and in it a merchant from their own country, who knew them and rejoiced in them with an exceeding joy and clad them in goodly apparel. Moreover, he acquainted them with the manner of the treachery that had been practised upon them and counselled them to return to their own land, they and he with whom they had made friends, (254) assuring them that God the Most High would restore them to their former estate. So the king returned and the folk joined themselves to him and he fell upon his brother and his vizier and took them and clapped them in prison..? ? ? ? j. The Two Kings dccccix.?THE FIFTH OFFICER'S STORY..? ? ? ? ? As at the casement high she sat, her charms I might spy, For from her cheeks the envious veil that hid them she had ta'en..She passed the night in his lodging and when she arose in the morning, she said to him, "O elder, may I not lack thy kind offices for the morning-meal! Go to the money-changer and fetch me from him the like of yesterday's food." So he arose and betaking himself to the money-changer, acquainted him with that which she had bidden him. The money-changer brought him all that she required and set it on the heads of porters; and the old man took them and returned with them to Sitt el Milah. So she sat down with him and they ate their sufficiency, after which he removed the rest of the food. Then she took the fruits and the flowers and setting them over against herself, wrought them into rings and knots and letters, whilst the old man looked on at a thing whose like he had never in his life seen and rejoiced therein..Then Ishac went forth of the barrack and overtook Er Reshid [who had foregone him]; and they walked till they came to their [landing-]place, where they embarked in the boat and fared on to Theghr el Khanekah. (177) As for the slave-dealer, he sent the damsel to the house of Ishac en Nedim, whose slave-girls took her and carried her to the bath. Then each damsel gave her somewhat of her apparel and they decked her with earrings and bracelets, so that she redoubled in beauty and became as she were the moon on the night of its full. When Ishac returned home from the Khalifs palace, Tuhfeh rose to him and kissed his hand; and he saw that which the slave-girls had done with her and thanked them therefor and said to them, 'Let her be in the house of instruction and bring her instruments of music, and if she be apt unto singing, teach her; and may God the Most High vouchsafe her health and weal!' So there passed over her three months, what while she abode with him in the house of instruction, and they brought her the instruments of music. Moreover, as time went on, she was vouchsafed health and soundness and her beauty waxed many times greater than before and her pallor was changed to white and red, so that she became a ravishment to all who looked on her..? ? ? ? ? Some with religion themselves concern and make it their business all; Sitting, (53) they weep for the pains of hell and still for mercy baw!.As for Er Reshid, he shut himself up with Tuhfeh that night and found her a clean maid and rejoiced in her; and she took high rank in his heart, so that he could not endure from her a single hour and committed to her the keys of the affairs of the realm, for that which he saw in her of good breeding and wit and modesty. Moreover, he gave her fifty slave-girls and two hundred thousand dinars and clothes and trinkets and jewels and precious stones, worth the kingdom of Egypt; and of the excess of his love for her, he would not entrust her to any of the slave-girls or eunuchs; but, whenas he went out from her, he locked the door upon her and took the key with him, against he should return to her, forbidding the damsels to go in to her, of his fear lest they should slay her or practise on her with knife or poison; and on this wise he abode awhile..? ? ? ? ? a. The Foolish Weaver clii.66. The Imam Abou Yousuf with Er Reshid and Zubeideh dclii. 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..? ? ? ? ? When from your land the breeze I scent that cometh, as I were A reveller bemused with wine, to lose my wits I'm fain..The old man carried Tuhfeh up [to the dais and seated her] on a chair of gold beside the throne, whilst she was amazed at that which she saw in that place and magnified her Lord (extolled be His perfection and exalted be He!) and hallowed Him. Then the kings of the Jinn came up to the throne and seated themselves thereon; and they were in the semblance of mortals, excepting two of them, who were in the semblance of the Jinn, with eyes slit endlong and jutting horns and projecting tusks. After this there came up a young lady, fair of favour and pleasant of parts; the light of her face outshone that of the flambeaux, and about her were other three women, than whom there were no fairer on the face of the earth. They saluted Tuhfeh and she rose to them and kissed the earth before them; whereupon they embraced her and sat down on the chairs aforesaid..A great theft had been committed in the city and I was cited, (139) I and my fellows. Now it was a matter of considerable value and they (140) pressed hard upon us; but we obtained of them some days' grace and dispersed in quest of the stolen goods. As for me, I sallied forth with five men and went round about the city that day; and on the morrow we fared forth [into the suburbs]. When we came a parasang or two parasangs' distance from the city, we were athirst; and presently we came to a garden. So I went in and going up to the water-wheel, (141) entered it and drank and made the ablution and prayed. Presently up came the keeper of the garden and said to me, "Out on thee! Who brought thee into this water-wheel?" And he cuffed me and squeezed my ribs till I was like to die. Then he bound me with one of his bulls and made me turn in the water-wheel, flogging me the while with a cattle whip he had with him, till my heart was on fire; after which he loosed me and I went out, knowing not the way..So she sent for him in private and said to him, 'I purpose to do thee a service, so thou canst but keep a secret.' He promised her all that she desired and she discovered to him her secret in the matter of her daughter, saying, 'I will marry thee to her and commit to thee the governance of her affair and make thee king and ruler over this city.' He thanked her and promised to uphold all that she should order him, and she said to him, 'Go forth to such an one of the neighbouring provinces privily.' So he went forth and on the morrow she made ready bales and gear and presents and bestowed on him a great matter, all of which they loaded on the backs of camels..? ?

?? ? If to my favours thou aspire and covet me, good lack! What leach such madness can assain or what medicament?. So they carried him into the city and hid him with them. Moreover, they agreed with a company of the king's chief officers, who had aforetime been those of Bekhtzeman, and acquainted them with this; whereat they rejoiced with an exceeding joy. Then they assembled together to Bekhtzeman and made a covenant and handfast [of fealty] with him and fell upon the enemy at unawares and slew him and seated King Bekhtzeman again on the throne of his kingship. And his affairs prospered and God amended his estate and restored His bounty to him, and he ruled his subjects justly and abode in the obedience of the Most High. On this wise, O king," continued the young treasurer, "he with whom God is and whose intent is pure, meeteth nought but good. As for me, I have no helper other than God, and I am content to submit myself to His ordinance, for that He knoweth the purity of my intent." Then she went up into the house and put off her [walking] clothes and I found her as she were the full moon. I brought her what I had by me of meat and drink and said to her, 'O my lady, excuse me: this is that which is ready.' Quoth she, 'This is abundant kindness and indeed it is what I sought' And she ate and gave the slave-girl that which was left; after which I brought her a casting-bottle of rose-water, mingled with musk, and she washed her hands and abode with me till the season of afternoon-prayer, when she brought out of the parcel that she had with her a shirt and trousers and an upper garment (176) and a kerchief wroughten with gold and gave them to me; saying, 'Know that I am one of the favourites of the Khalif, and we are forty favourites, each one of whom hath a lover who cometh to her as often as she would have him; and none is without a lover save myself, wherefore I came forth to-day to find me a gallant and behold, I have found thee. Thou must know that the Khalif lieth each night with one of us, whilst the other nine-and-thirty favourites take their ease with the nine-and-thirty men, and I would have thee be with me on such a day, when do thou come up to the palace of the Khalif and wait for me in such a place, till a little eunuch come out to thee and say to thee a [certain] word, to wit, "Art thou Sendel?" And do thou answer, "Yes," and go with him.' On the morrow, he betook himself to the shop of his friend the druggist, who welcomed him and questioned him of his case and how he had fared that day. Quoth the singer, 'May God requite thee with good, O my brother! For that thou hast directed me unto easance!' And he related to him his adventure with the woman, till he came to the mention of her husband, when he said, 'And at midday came the cuckold her husband and knocked at the door. So she wrapped me in the mat, and when he had gone about his business, I came forth and we returned to what we were about.' This was grievous to the druggist and he repented of having taught him [how he should do] and misdoubted of his wife. So he said to the singer, 'And what said she to thee at thy going away?' And the other answered, 'She bade me come back to her on the morrow. So, behold, I am going to her and I came not hither but that I might acquaint thee with this, lest thy heart be occupied with me.' Then he took leave of him and went his way. As soon as the druggist was assured that he had reached the house, he cast the net over his shop (195) and made for his house, misdoubting of his wife, and knocked at the door..The eunuch thanked him and blessed him and mounting, returned upon his way, following the trace, whilst the cavalier rode with him to a certain road, when he said to him, 'This is where we left him.' Then he took leave of him and returned to his own city, whilst the eunuch fared on along the road, enquiring of the youth in every village he entered by the description which the cavalier had given him, and he ceased not to do thus till he came to the village where the young Melik Shah was. So he entered and lighting down therein, made enquiry after the prince, but none gave him news of him; whereat he abode perplexed concerning his affair and addressed himself to depart. Accordingly he mounted his horse [and set out homeward]; but, as he passed through the village, he saw a cow bound with a rope and a youth asleep by her side, with the end of the halter in his hand; so he looked at him and passed on and took no heed of him in his heart; but presently he stopped and said in himself; 'If he of whom I am in quest be come to the like [of the condition] of yonder sleeping youth, by whom I passed but now, how shall I know him? Alas, the length of my travail and weariness! How shall I go about in quest of a wight whom I know not and whom, if I saw him face to face, I should not know?'. "There was once, of old time, a king and he had a son [named Bihzad], there was not in his day a goodlier than he and he loved to consort with the folk and to sit with the merchants and converse with them. One day, as he sat in an assembly, amongst a number of folk, he heard them talking of his own goodliness and grace and saying, 'There is not in his time a goodlier than he.' But one of the company said, 'Indeed, the daughter of King Such-an-one is handsomer than he.' When Bihzad heard this saying, his reason fled and his heart fluttered and he called the last speaker and said to him, 'Repeat to me that which thou saidst and tell me the truth concerning her whom thou avouchest to be handsomer than I and whose daughter she is.' Quoth the man, 'She is the daughter of King Such-an-one;' whereupon Bihzad's heart clave to her and his colour changed..When the Cadi heard this, his colour changed and he was troubled and waxed exceeding wroth and was rike to burst for excess of rage. Then said he to the merchant, "God forbid that this should be! How shall it be permitted that the daughter of the Cadi of the Muslims abide with a man of the dancers and vile of origin? By Allah, except thou divorce her forthright, I will bid beat thee and cast thee into prison till thou die! Had I foreknown that thou wast of them, I had not suffered thee to approach me, but had spat in thy face, for that thou art filthier (268) than a dog or a hog." Then he gave him a push and casting him down from his stead, commanded him to divorce; but he said, "Be clement to me, O Effendi, for that God is clement, and hasten not. I will not divorce my wife, though thou give me the kingdom of Irak." ? ? ? ? ? How many a king for my sweet sake with other kings hath vied, Still craving union with me and suing for my sight!. Fortune, Of the Uselessness of Endeavour against Persistent Ill, i. 70..? ? ? ? ? For thy sweet sake, as 'twere, indeed, an exile I had been, Lone and deserted I became, lamenting, weeping-eyed..Solomon, David and, i. 275..Son, The History of King Azadbekht and his, i. 61..? ? ? ? ? a. Story of the Chief of the New Cairo Police cccxlili

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