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saddle-bags and divide [that which is in] them and take the fourth part [thereof]." And the thief answered, "I will not take aught but the whole." "Take half," rejoined the traveller, "and let me go." But the robber replied, "I will take nought but the whole, and I will slay thee [to boot]." And the traveller said, "Take it." ? ? ? ? j. The Unjust King and the Tither dccccxix. ? ? ? ? My body is dissolved with sufferance in vain; Relenting, ay, and grace I hoped should yet betide; Then she took Tuhfeh under her armpit and flying up, swiffler than the blinding lightning, set her down with Kemeriyeh and her company; whereupon she went up to them and accosted them, saying, 'Fear not, no harm shall betide you; for I am a mortal, like unto you, and I would fain look on you and talk with you and hear your singing.' So they welcomed her and abode in their place, whilst Jemreh sat down beside them and fell a-snuffing their odours and saying, 'I smell the scent of the Jinn! I wonder whence [it cometh!]' Then said Wekhimeh to her sister Kemeriyeh, 'Yonder filthy one [smelleth us] and presently she will take to flight; so what is this remissness concerning her?' (245) Thereupon Kemeriyeh put out a hand, (246) as it were a camel's neck, (247) and dealt Jemreh a buffet on the head, that made it fly from her body and cast it into the sea. Then said she, 'God is most great!' And they uncovered their faces, whereupon Tuhfeh knew them and said to them, 'Protection!'. So Belehwan the froward abode king in his father's room and his affairs prospered, what while the young Melik Shah lay in the underground dungeon four full-told years, till his charms faded and his favour changed. When God (extolled be His perfection and exalted be He!) willed to relieve him and bring him forth of the prison, Belehwan sat one day with his chief officers and the grandees of his state and discoursed with them of the story of King Suleiman Shah and what was in his heart. Now there were present certain viziers, men of worth, and they said to him, 'O king, verily God hath been bountiful unto thee and hath brought thee to thy wish, so that thou art become king in thy father's stead and hast gotten thee that which thou soughtest. But, as for this boy, there is no guilt in him, for that, from the day of his coming into the world, he hath seen neither ease nor joyance, and indeed his favour is faded and his charms changed [with long prison]. What is his offence that he should merit this punishment? Indeed, it is others than he who were to blame, and God hath given thee the victory over them, and there is no fault in this poor wight.' Quoth Belehwan, 'Indeed, it is as ye say; but I am fearful of his craft and am not assured from his mischief; belike the most part of the folk will incline unto him.' 'O king,' answered they, 'what is this boy and what power hath he? If thou fear him, send him to one of the frontiers.' And Belehwan said, 'Ye say sooth: we will send him to be captain over such an one of the marches.' ? ? ? ? Yet, if with him forgotten be the troth-plight of our loves, I have a king who of his grace will not forget me e'er.. The first who sought her in marriage was King Nebhan of Mosul, who came to her with a great company, bringing with him an hundred she-camels laden with musk and aloes-wood and ambergris and as many laden with camphor and jewels and other hundred laden with silver money and yet other hundred laden with raiment of silken and other stuffs and brocade, besides an hundred slave-girls and an hundred magnificent horses of swift and generous breeds, completely housed and accoutred, as they were brides; and all this he laid before her father, demanding her of him in marriage. Now King Ins ben Cais had bound himself by an oath that he would not marry his daughter but to him whom she should choose; so, when King Nebhan sought her in marriage, her father went in to her and consulted her concerning his affair. She consented not and he repeated to Nebhan that which she said, whereupon he departed from him. After this came King Behram, lord of the White Island, with riches more than the first; but she accepted not of him and he returned, disappointed; nor did the kings give over coming to her father, on her account, one after other, from the farthest of the lands and the climes, each glorying in more (54) than those who forewent him; but she paid no heed unto any of one them.. ? ? ? ? Assemble, ye people of passion, I pray; For the hour of our torment hath sounded to-day.. Then he bade lodge him near himself and was bountiful to him and took him apart and said to him, 'Expound to me the story of the phial and whence then knewest that the water therein was that of a man, and he a stranger and a Jew, and that his ailment was indigestion?' 'It is well,' answered the weaver. 'Thou must know that we people of Persia are skilled in physiognomy (23) and I saw the woman to be rosy-cheeked, blue-eyed and tall. Now these attributes belong to women who are enamoured of a man and are distraught for love of him; (24) moreover, I saw her consumed [with anxiety]; wherefore I knew that the patient was her husband. As for his strangerhood, I observed that the woman's attire differed from that of the people of the city, wherefore I knew that she was a stranger; and in the mouth of the phial I espied a yellow rag, (25) whereby I knew that the patient was a Jew and she a Jewess. Moreover, she came to me on the first day [of the week]; (26) and it is the Jews' custom to take pottages (27) and meats that have been dressed overnight (28) and eat them on the Sabbath day, (29) hot and cold, and they exceed in eating; wherefore indigestion betideth them. On this wise I was directed and guessed that which thou hast heard.' The Vicar of the Lord of the Worlds (162) Haroun er Reshid had a boon-companion of the number of his boon-companions, by name Ishac ben Ibrahim en Nedim el Mausili, (163) who was the most accomplished of the folk of his time in the art of smiting upon the lute; and of the Commander of the Faithful's love for him, he assigned him a palace of the choicest of his palaces, wherein he was wont to instruct slave-girls in the arts of lute-playing and singing. If any slave-girl became, by his instruction, accomplished in the craft, he carried her before the Khalif, who bade her play upon the lute; and if she pleased him, he would order her to the harem; else would he restore her to Ishac's palace.. Awake, Asleep and, i. 5.. ? ? ? ? So make me in your morning a delight And set me in your houses, high and low;. ? ? ? ? f. The Unjust King and the Pilgrim Prince dccccv. 143. Ibrahim of Mosul and the Devil dclxxxvii. The learned man bethought him awhile of this, then made for Khelbes's house, which adjoined his own, still holding the latter; and when they entered, they found the young man lying on the bed with Khelbes's wife; whereupon quoth he to him, 'O accursed one, the calamity is with thee and in thine own house!' So Khelbes put away his wife and went forth, fleeing, and returned not to his own land. This, then," continued the vizier, "is the consequence of lewdness, for whoso purposeth in himself craft and perfidy, they get possession of him, and had Khelbes conceived of himself that (266) which he conceived of the folk of dishonour and calamity, there had betided him nothing of this. Nor is this story, rare and extraordinary though it be, more extraordinary or rarer than that of the pious woman whose husband's brother accused her of lewdness.. The prince thanked them and said to them, 'God requite you with all good, for indeed ye give me loyal counsel; but whither would ye have me go?' Quoth they, 'Get thee to the land of the Greeks, the abiding-place of thy mother.' And he said, 'My grandfather Suleiman Shah, when the King of the Greeks wrote to him, demanding my mother in marriage, concealed my affair and hid my secret; [and she hath done the like,] and I cannot make her a liar.' 'Thou sayst sooth,' rejoined they; 'but we desire thine advantage, and even if thou tookest service with the folk, it were a means of thy continuance [on life].' Then each of them brought out to him money and gave to him and clad him and fed him and fared on with him a parasang's distance till they brought him far from the city, and giving him to know that he was safe, departed from him, whilst he fared on till he came forth of the dominions of his uncle and entered those [of the king] of the

Greeks. Then he entered a village and taking up his abode therein, betook himself to serving one there in ploughing and sowing and the like..90. The Devout Prince cccci.?
 ? ? ? ? You swore you'd be faithful to us and our love, And true to your oath and your troth-plight were you;.50. Ibrahim ben el Mehdi and the Merchant's Sister Night
 ccxlvii.[When] Hudheifeh [saw him], he cried out to him, saying, "Haste thee not, O youth! Who art thou of the folk?" And he answered, "I am Saad [ibn] el Wakidi,
 commander of the host of King Ins, and but that thou vauntedst thyself in challenging me, I had not come forth to thee; for that thou art not of my peers neither art counted
 equal to me in prowess and canst not avail against my onslaught. Wherefore prepare thee for departure, (73) seeing that there abideth but a little of thy life." When
 Hudheifeh heard this his speech, he threw himself backward, (74) as if in mockery of him, whereat El Abbas was wroth and called out to him, saying, "O Hudheifeh, guard
 thyself against me." Then he rushed upon him, as he were a swooper of the Jinn, (75) and Hudheifeh met him and they wheeled about a long while..? ? ? ? k. The Vizier's
 Son and the Bathkeeper's Wife dlxxxiv.? ? ? ? a. The Christian Broker's Story cix.Whenas mine eyes behold thee not, that day, iii. 47..There was once a king named
 Suleiman Shah, who was goodly of polity and judgment, and he had a brother who died and left a daughter. So Suleiman Shah reared her on the goodliest wise and the girl
 grew up, endowed with reason and perfection, nor was there in her time a fairer than she. Now the king had two sons, one of whom he had appointed in himself that he
 would marry her withal, and the other purposed in himself that he would take her. The elder son's name was Belehwān and that of the younger Melik Shah, and the girl was
 called Shah Khatoun..Thou liest, O accursed one,' cried the king and bade lay hands on him and clap him in irons. Then he turned to the two youths, his sons, and strained
 them to his breast, weeping sore and saying, 'O all ye who are present of cadis and assessors and officers of state, know that these twain are my sons and that this is my
 wife and the daughter of my father's brother; for that I was king aforetime in such a region.' And he recounted to them his history from beginning to end, nor is there aught of
 profit in repetition; whereupon the folk cried out with weeping and lamentation for the stress of that which they heard of marvellous chances and that rare story. As for the
 king's wife, he caused carry her into his palace and lavished upon her and upon her sons all that behoved and beseemed them of bounties, whilst the folk flocked to offer up
 prayers for him and give him joy of [his reunion with] his wife and children..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]..Viziers, The Ten, i. 61..Now there was in the camp a wise woman, (11) and she questioned him
 of the new-born child, if it was male or female. Quoth he, 'It is a girl,' and she said, 'She shall do whoredom with a hundred men and a journeyman shall marry her and a
 spider shall slay her.' When the journeyman heard this, he returned upon his steps and going in to the woman, took the child from her by wile and slit its paunch. Then he
 fled forth into the desert at a venture and abode in strangerhood what [while] God willed..JAAFER BEN YEHYA AND ABDULMEILIK BEN SALIH THE ABBASIDE.
 (144).Singer and the Druggist, The, i. 229..? ? ? ? As at the casement high she sat, her charms I might espy, For from her cheeks the envious veil that hid them she had
 ta'en..? ? ? ? My heart with yearning is ever torn and tortured without cease, Nor can my lids lay hold on sleep, that Sees from them away..102. The Apples of Paradise
 ccccxii.Sailor and Hindbad the Porter, Sindbad the, iii. 199..Meanwhile, news came to his wife that her husband had taken service with King Such-an-one; so she arose and
 taking her two sons, (for she had given birth to twin boys in his absence,) set out for those parts. As fate would have it, they happened upon an island and her husband
 came thither that very night in the ship. [When the woman heard of the coming of the ship], she said to her children, 'This ship cometh from the country where your father is;
 so go ye to the sea-shore, that ye may enquire of him.' So they repaired to the sea-shore and [going up into the ship], fell to playing about it and occupied themselves with
 their play till the evening..O amir of justice, be kind to thy subjects, iii. 24..Viziers, Story of King Dadbin and his. i. 104..? ? ? ? For 'twixt the closing of an eye and
 th'opening thereof, God hath it in His power to change a case from foul to fair..An if ye'd of evil be quit, look that no evil ye do, ii. 192..? ? ? ? Your water I'll leave without
 drinking, for there Too many already have drunken whilere..When the news reached El Aziz, he rejoiced with an exceeding joy in the coming of his son and straightway took
 horse, he and all his army, what while the trumpets sounded and the musicians played, that the earth quaked and Baghdad also trembled, and it was a notable day. When
 Mariyeh beheld all this, she repented with the uttermost of repentance of that which she had wroughten against El Abbas his due and the fires still raged in her vitals.
 Meanwhile, the troops (104) sallied forth of Baghdad and went out to meet those of El Abbas, who had halted in a meadow called the Green Island. When he espied the
 approaching host, he knew not what they were; so he strained his sight and seeing horsemen coming and troops and footmen, said to those about him, "Among yonder
 troops are ensigns and banners of various kinds; but, as for the great green standard that ye see, it is the standard of my father, the which is reserved [unto him and never
 displayed save] over his head, and [by this] I know that he himself is come out in quest of me." And he was certified of this, he and his troops..Then came forward the
 fourteenth officer and said, 'Know that the story I have to tell is pleasanter and more extraordinary than this; and it is as follows..? ? ? ? Compared with thine enjoyment,
 the hardest things are light To win and all things distant draw near and easy be..When Dabdin heard this, he burnt with rage and said to one of his eunuchs, (115) 'Go and
 slay her in her chamber.' But the eunuch said to him, 'O king, may God prolong thy continuance! Indeed, the killing of her may not be at this time; but do thou bid one of
 thine eunuchs take her up on a camel and carry her to one of the trackless deserts and cast her down there; so, if she be at fault, God shall cause her to perish, and if she
 be innocent, He will deliver her, and the king shall be free from sin against her, for that this damsel is dear to thee and thou slewest her father by reason of thy love for her.'
 Quoth the king, 'By Allah, thou sayst sooth!' Then he bade one of his eunuchs carry her on a camel to one of the far-off deserts and there leave her and go away, and he
 forbade [him] to prolong her torment. So he took her up and betaking himself with her to the desert, left her there without victual or water and returned, whereupon she
 made for one of the [sand-]hills and ranging stones before her [in the form of a prayer-niche], stood praying..Girl, The Journeyman and the, ii. 17..As he was about to go
 away, the cook said to him, 'O youth, doubtless thou art a stranger?' And he answered, 'Yes.' Quoth the cook, 'It is reported in one of the Traditions [of the Prophet that he
 said,] "Loyal admonition is [a part] of religion;" and the understanding say, "Admonition is of the characteristics of the true believers." And indeed that which I have seen of
 thy fashions pleaseth me and I would fain give thee a warning.' 'Speak out thy warning,' rejoined Selim, 'and may God strengthen thine affair!' Then said the cook, 'Know, O

my son, that in this our country, whenas a stranger entereth therein and eateth of flesh-meat and drinketh not old wine thereon, this is harmful unto him and engendereth in him dangerous disorders. Wherefore, if thou have provided thee somewhat thereof, (71) [it is well;] but, if not, look thou procure it, ere thou take the meat and carry it away.'

'May God requite thee with good!' rejoined Selim. 'Canst thou direct me where it is sold?' And the cook said, 'With me is all that thou seekest thereof.' 'Is there a way for me to see it?' asked the young man; and the cook sprang up and said, 'Pass on.' So he entered and the cook showed him somewhat of wine; but he said, 'I desire better than this.' Whereupon he opened a door and entering, said to Selim, 'Enter and follow me.'

Two Kings and the Vizier's Daughters, The, iii. 145.?? ? ? ? o. The King's Son and the Merchant's Wife dccccxiii.?? ? ? ? My secret is disclosed, the which I strove to hide; Of thee and of thy love enough have I abyed..? ? ? ? d. The Crow and the Serpent dcxi.?? ? ? ? h. The Eighth Officer's Story dccccxxv.?? ? ? ? e. Story of the Portress lxxvii.?? ? ? ? "Be thou not hard of heart," quoth I. Had ye but deigned To visit me in dreams, I had been satisfied..? ? ? ? ? Indeed her glance, her sides are soft; but none the less, alas! Her heart is harder than the rock; there is no mercy there..? ? ? ? ? Peace upon thee! Ah, how bitter were the severance from thee! Be not this thy troth-plight's ending nor the last of our delight!..? ? ? ? ? A sun [is my love;] but his heat in mine entrails still rageth, concealed; A moon, in the hearts of the folk he riseth, and not in the sky..Caution was the Cause of his Death, The Man whose, i 291..His father rejoiced in him with the utmost joy and his heart was solaced and he was glad; and he made banquets to the folk and clad the poor and the widows. He named the boy Sidi (3) Nouredin Ali and reared him in fondness and delight among the slaves and servants. When he came to seven years of age, his father put him to school, where he learned the sublime Koran and the arts of writing and reckoning: and when he reached his tenth year, he learned horsemanship and archery and to occupy himself with arts and sciences of all kinds, part and parts. (4) He grew up pleasant and subtle and goodly and lovesome, ravishing all who beheld him, and inclined to companying with brethren and comrades and mixing with merchants and travellers. From these latter he heard tell of that which they had seen of the marvels of the cities in their travels and heard them say, "He who leaveth not his native land diverteth not himself [with the sight of the marvels of the world,] and especially of the city of Baghdad.".Presently, the king [of the city] was minded to go forth to his garden, (206) a-pleasuring, and bade the cook forego him thither and appoint in his stead one who should dress meat for the king, so that, when he returned, he might find it ready. So the cook fell a-considering of whom he should appoint and was bewildered concerning his affair. As he was on this wise, the old man came to him and seeing him perplexed how he should do, said to him, 'Tell me what is in thy mind; belike, I may avail to relieve thee.' So he acquainted him with the king's wishes and he said, 'Have no care for this, but leave me one of the serving-men and go thou in peace and surety, for I will suffice thee of this.' So the cook departed with the king, after he had brought the old man what he needed and left him a man of the guards..The crown of the flow'rets am I, in the chamber of wine, ii. 224..? ? ? ? ? When clear'd my sky was by the sweet of our foregathering And not a helper there remained to disuniting Fate,.When three nights had passed over her with their days of the second month, she despaired of him and her tears dried not up. Then she resolved to take up her abode in the city and making choice of a dwelling, removed thither. The folk resorted to her from all parts, to sit with her and hearken to her speech and witness her good breeding; nor was it but a little while ere the king of the city died and the folk fell out concerning whom they should invest with the kingship after him, so that strife was like to betide between them. However, the men of judgment and understanding and the folk of experience counselled them to make the youth king who had lost his brother, for that they doubted not but Selma was a man. They all consented unto this and betaking themselves to Selma, proffered her the kingship. She refused, but they were instant with her, till she consented, saying in herself, 'My sole desire in [accepting] the kingship is [to find] my brother.' Then they seated her on the throne of the kingdom and set the crown on her head, whereupon she addressed herself to the business of administration and to the ordinance of the affairs of the people; and they rejoiced in her with the utmost joy..The old man kissed his hand and went away; whereupon quoth Er Reshid to him, 'O Ishac, who is yonder man and what is his occasion?' 'O my lord,' answered the other, 'this is a man called Said the Slave-dealer, and he it is who buyeth us slave-girls and mamelukes. (169) He avoucheth that with him is a fair [slave-girl, a] lutanist, whom he hath withheld from sale, for that he could not fairly sell her till he had shown her to me.' 'Let us go to him,' said the Khalif,'so we may look on her, by way of diversion, and see what is in the slave-dealer's barrack of slave-girls.' And Ishac answered, 'Commandment belongeth to God and to the Commander of the Faithful.' Then he went on before them and they followed in his track till they came to the slave-dealer's barrack and found it high of building and spacious of continence, with sleeping-cells and chambers therein, after the number of the slave-girls, and folk sitting upon the benches..When it was night, the king summoned the vizier and sought of him the hearing of the [promised] story. "Hearkening and obedience," replied Er Rehwan, "Know, O august king, that.?? ? ? ? s. The Journeyman and the Girl dccccix.?? ? ? ? The flames of long desire wax on me day by day And far away are pitched the tent-poles of my fair..62. Abdallah ben Maamer with the Man of Bassora and his Slave-girl ccclxxxiii.19. Hassan of Bassora and the King's Daughter of the Jinn cclxxxvi.21. Kemerezzeman and Budour clxx. When he heard this, he came up to me and looking in my face, cried out and said, 'By Allah, this is my brother, the son of my mother and father! Allah! Allah!' Then he loosed me from my bonds and kissed my head, and behold it was my friend who used to borrow money of me. When I kissed his head, he kissed mine and said, 'O my brother, be not affrighted.' Then he called for my clothes [and money and restored to me all that had been taken from me] nor was aught missing to me. Moreover, he brought me a bowl full of [sherbet of] sugar, with lemons therein, and gave me to drink thereof; and the company came and seated me at a table. So I ate with them and he said to me, 'O my lord and my brother, now have bread and salt passed between us and thou hast discovered our secret and [become acquainted with] our case; but secrets [are safe] with the noble.' Quoth I, 'As I am a lawfully-begotten child, I will not name aught [of this] neither denounce [you!]' And they assured themselves of me by an oath. Then they brought me out and I went my way, scarce crediting but that I was of the dead..But she said, 'There is a thing wherewith we will make her confess, and all that is in her heart shall be discovered to thee.' 'What is that?' asked the king, and she answered, 'I will bring thee a hoopoe's heart, (138) which, when she sleepeth, do thou lay upon her heart and question her of all thou wilt, and she will discover this unto thee and show forth the truth to thee." The king rejoiced in this and said to his nurse, 'Hasten and let none know of thee.' So she arose and going in to the queen, said to her, 'I have done thine occasion and it is on this wise. This night the king will come in to thee and do thou feign thyself asleep; and if he ask thee of aught, do thou answer him, as if in thy sleep.' The queen thanked her and the old woman went away and fetching the hoopoe's heart, gave it to the king..Now the merchant and his wife had taken up their abode in a city in the land whereof their [other] son was king, and when the boy [whom they had found] grew up, his father assigned unto him merchandise, so he might travel therewith.

So he set out and entered the city wherein his brother was king. News reached the latter that there was a merchant come thither with merchandise befitting kings. So he sent for him and the young merchant obeyed the summons and going in to him, sat down before him. Neither of them knew the other; but blood stirred between them and the king said to the young merchant, 'I desire of thee that thou abide with me and I will exalt thy station and give thee all that thou desirest and cravest.' So he abode with him awhile, quitting him not; and when he saw that he would not suffer him to depart from him, he sent to his father and mother and bade them remove thither to him. So they addressed them to remove to that island, and their son increased still in honour with the king, albeit he knew not that he was his brother..? ? ? ? u. Prince Behram of Persia and the Princess Ed Detma dxcvii.? ? ? ? How many a bidder unto love, a secret-craving wight, How many a swain, complaining, saith of destiny malign,.Mamoun (E) El Hakim bi Amrillah, The Merchant and the Favourite of the Khalif, iii. 171..? ? ? ? So shall we quaff the cups in ease and cheer, In endless joyance, quit of care and woe..There was once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, a king mighty of estate, lord of understanding and beneficence and liberality and generosity, and he was strong of sultanate and endowed with might and majesty and magnificence. His name was Ins ben Cais ben Rebiya es Sheibani, (47) and when he took horse, there rode unto him [warriors] from the farthest parts of the two Iraks. (48) God the Most High decreed that he should take to wife a woman hight Afifeh, daughter of Ased es Sundusi, who was endowed with beauty and grace and brightness and perfection and justness of shape and symmetry; her face was like unto the new moon and she had eyes as they were gazelle's eyes and an aquiline nose like the crescent moon. She had learned horsemanship and the use of arms and had thoroughly studied the sciences of the Arabs; moreover, she had gotten by heart all the dragomanish (49) tongues and indeed she was a ravishment to mankind..? ? ? ? ? ? ? ? ? ? xa. The Old Woman and the Draper's Wife dccccxvii.When the king heard this story, he said, "How like is this to our own case!" Then he bade the vizier retire to his lodging; so he withdrew to his house and on the morrow he abode at home [till the king should summon him to his presence.].Voyage of Sindbad the Sailor, The Seventh, iii. 224..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 throughly 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.'He lay the rest of the night in one of the ruins, and when he arose in the morning, he said, 'None is to blame. I sought my own good, and he is no fool who seeketh good for himself; and the druggist's wife also sought good for herself; but destiny overcometh precaution and there remaineth no abiding for me in this town.' So he went forth from the city. Nor (added the vizier) is this story, extraordinary though it be, more extraordinary than that of the king and his son and that which bedded them of wonders and rarities..? ? ? ? ? a. The Foolish Weaver clii.Then came forward the thirteenth officer and said, 'I will tell you a story that a man of my friends told me. (Quoth he).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..? ? ? ? ? m. The Boy and the Thieves dccccxviii.73. Mohammed el Amin and Jaafer ben el Hadi dclvii.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.'.? ? ? ? ? But rigour still hath waxed on me and changed my case And love hath left me bound, afflicted, weeping-eyed..? ? ? ? ? Yea, nevermore I ceased from that wherewith I stricken was; My night with wakefulness was filled, my heart with dreariment..Razi (Er) and El Merouzi, ii. 28..? ? ? ? ? Then, after them came I to thee and union did entreat And unto thee set forth at length my case and my design;.El Abbas looked at them and saw the ensigns displayed and the standards loosed and heard the drums beating; so he bade his servant saddle him a charger and look to the girths and bring him his harness of war. Quoth Aamir, "And indeed I saw El Abbas his eyes flash and the hair of his hands stood on end, for that indeed horsemanship (69) abode [rooted in his heart]."So he mounted his charger, whilst Aamir also bestrode a war-horse, and they went forth with the troops and fared on two days. On the third day, after the hour of the mid-afternoon prayer, they came in sight of the enemy and the two armies met and the ranks joined battle. The strife raged amain and sore was the smiting, whilst the dust rose in clouds and hung vaulted [over them], so that all eyes were blinded; and they ceased not from the battle till the night overtook them, when the two hosts drew off from the mellay and passed the night, perplexed concerning themselves [and the issue of their affair].

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