

# CORNELL UNIVERSITY VOL 1 A HISTORY

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somewhat on the like subject. So she came forward and tuning the strings of her harp, which was of balass ruby, (128) warbled a plaintive air and improvising, sang the following verses; Vizier's Daughters, The Two Kings and the, iii. 145..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..? ? ? ? ? ? ? ? ? ?

aa. Story of Aziz and Azizeh cxliii.His love on him took pity and wept for his dismay, ii. 210..King Shehriyar marvelled [at this story (146)] and said "By Allah, verily, injustice slayeth its folk!" (147) And he was edified by that wherewith Shehrzad bespoke him and sought help of God the Most High. Then said he to her, "Tell me another of thy stories, O Shehrzad; let it be a pleasant one and this shall be the completion of the story-telling." "With all my heart," answered Shehrzad. "It hath reached me, O august King, that a man once said to his fellows, 'I will set forth to you a means (148) of security (149) against vexation. (150) A friend of mine once related to me and said, "We attained [whiles] to security (151) against vexation, (152)and the origin of it was other than this; to wit, it was as follows. (153).? ? ? ? ? Whenas the burdens all were bounden on and shrill The camel-leader's call rang out across the air,.? ? ? ? ? Bravo for a fawn with a houri's eye of black, Like the sun or the shining moon midst the starry train! ? ? ? ? ? z. The Stolen Purse dcv.So, when the night darkened, we sallied forth to make our round, attended by men with sharp swords, and went round about the streets and compassed the city, till we came to the by-street where was the woman, and it was the middle of the night Here we smelt rich scents and heard the clink of earrings; so I said to my comrades, "Methinks I spy an apparition," And the captain of the watch said, "See what it is." So I came forward and entering the lane, came presently out again and said, "I have found a fair woman and she tells me that she is from the Citadel and that the night surprised her and she espied this street and seeing its cleanness and the goodliness of its ordinance, knew that it appertained to a man of rank and that needs must there be in it a guardian to keep watch over it, wherefore she took shelter therein." Quoth the captain of the watch to me, "Take her and carry her to thy house." But I answered, "I seek refuge with Allah! (93) My house is no place of deposit (94) and on this woman are trinkets and apparel [of price]. By Allah, we will not deposit her save with Amin el Hukrn, in whose street she hath been since the first of the darkness; wherefore do thou leave her with him till the break of day." And he said, "As thou wilt." Accordingly, I knocked at the Cadi's door and out came a black slave of his slaves, to whom said I, "O my lord, take this woman and let her be with you till break of day, for that the lieutenant of the Amir Ilmeddin hath found her standing at the door of your house, with trinkets and apparel [of price] on her, and we feared lest her responsibility be upon you; (95) wherefore it is most fit that she pass the night with you." So the slave opened and took her in with him..? ? ? ? ? Had we thy coming known, we would for sacrifice Have poured thee out heart's blood or blackness of the eyes;.Jesus, The Three Men and our Lord, i. 282..Endowed with amorous grace past any else am I, ii 253..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..".When the appointed day arrived, the chief of the police set apart for his officers a saloon, that had windows ranged in order and giving upon the garden, and El Melik ez Zahir came to him, and he seated himself, he and the Sultan, in the alcove. Then the tables were spread unto them for eating and they ate; and when the cup went round amongst them and their hearts were gladdened with meat and drink, they related that which was with them and discovered their secrets from concealment. The first to relate was a man, a captain of the watch, by name Muineddin, whose heart was engrossed with the love of women; and he said, 'Harkye, all ye people of [various] degree, I will acquaint you with an extraordinary affair which befell me aforetime. Know that.Sharpers, The Money-Changer and the Ass, The, ii. 41..12. Asleep and Awake cclxxi.? ? ? ? ? Till in a robe of sandal green 'twas clad And veil that blended rose and flame (216) in hue..Still by your ruined camp a dweller I abide, ii. 209..By Him whom I worship, indeed, I swear, O thou that mine eye dost fill, ii. 213..When the morning morrowed, he recited the following verses:.It is said that El Mamoun (164) came one day upon Zubeideh, mother of El Amin, (165) and saw her moving her lips and muttering somewhat he understood not; so he said to her, "O mother mine, dost thou imprecate [curses] upon me, for that I slew thy son and despoiled him of his kingdom?" "Not so, by Allah, O Commander of the Faithful!" answered she, and he said, "What then saidst thou?" Quoth she, "Let the Commander of the Faithful excuse me." But he was instant with her, saying, "Needs must thou tell it." And she replied, "I said, 'God confound importunity!'" "How so?" asked the Khalif, and she said, "I played one day at chess with the Commander of the Faithful [Haroun er Reshid] and he imposed on me the condition of commandment and acceptance. (166) He beat me and bade me put off my clothes and go round about the palace, naked; so I did this, and I incensed against him. Then we fell again to playing and I beat him; so I bade him go to the kitchen and swive the foulest and sorriest wench of the wenches thereof. [I went to the kitchen] and found not a slave-girl fouler and filthier than thy mother; (167) so I bade him swive her. He did as I bade him and she became with child by him of thee, and thus was I [by my unlucky insistance] the cause of the slaying of my son and the despoiling him of his kingdom." When El Mamoun heard this, he turned away, saying, "God curse the importunate!" to wit, himself, who had importuned her till she acquainted him with that matter..The old man took the casting-bottle from the Jew and going up to Nouredin and the damsel, sprinkled their faces, whereupon they came to themselves and fell to relating to each other that which they had suffered, since their separation, for the anguish of severance. Moreover, Nouredin acquainted Sitt el Milah with that which he had endured from the folk who would have slain him and made away with him; and she said to him, "O my lord, let us presently give over this talk and praise God for reunion of loves, and all this shall cease from us." Then she gave him the cup and he said, "By Allah, I will nowise drink it, whilst I am in this plight!" So she drank it off before him and taking the lute, swept the strings and sang the following verses:.The Fourth Night of the Month..When the cook heard this, he said in himself, 'It will do me no hurt if I imprison him and shackle him and bring him what he may work at. If he tell truth, I will let him live, and if he prove a liar, I will slay him.' So he took a pair of stout shackles and clapping them on Selim's legs, imprisoned him within his house and set over him one who should guard him. Then he questioned him of what

tools he needed to work withal. Selim set forth to him that which he required, and the cook went out from him and presently returning, brought him all he needed. So Selim sat and wrought at his craft; and he used every day to earn two dinars; and this was his wont and usance with the cook, whilst the latter fed him not but half his fill..Some misconception seems to exist as to the story of Seif dhoul Yezen, a fragment of which was translated by Dr. Habicht and included, with a number of tales from the Breslau Text, in the fourteenth Vol. of the extraordinary gallimaufry published by him in 1824-5 as a complete translation of the 1001 Nights (224) and it has, under the mistaken impression that this long but interesting Romance forms part of the Book of the Thousand Nights and One Night, been suggested that a complete translation of it should be included in the present publication. The Romance in question does not, however, in any way, belong to my original and forms no part of the Breslau Text, as will be at once apparent from an examination of the Table of Contents of the latter (see post, p. 261), by which all the Nights are accounted for. Dr. Habicht himself tells us, in his preface to the first Vol. of the Arabic Text, that he found the fragment (undivided into Nights) at the end of the fifth Volume of his MS., into which other detached tales, having no connection with the Nights, appear to have also found their way. This being the case, it is evident that the Romance of Seif dhoul Yezen in no way comes within the scope of the present work and would (apart from the fact that its length would far overpass my limits) be a manifestly improper addition to it. It is, however, possible that, should I come across a suitable text of the work, I may make it the subject of a separate publication; but this is, of course, a matter for future consideration..? ? ? ? How many, in Yemameh, (64) dishevelled widows plain! How many a weaking orphan unsuccoured doth remain..I'm the crown of every sweet and fragrant weed, ii. 255..? ? ? ? "How call'st thou this thy dress?" quoth we, and she replied A word wherein the wise a lesson well might trace;? ? ? ? Yea, and how slaves and steeds and good and virgin girls Were proffered thee to gift, thou hast not failed to cite..Thus," continued Shehrzad, "none is safe from the calamities of fortune and the vicissitudes of time, and [in proof of this], I will relate unto thee yet another story still rarer and more extraordinary than this. Know, O King, that one said to me, 'A friend of mine, a merchant, told me the following story. Quoth he..Merchant of Cairo and the Favourite of the Khalif El Maraoun El Hakim bi Amrillah, The, iii. 171..? ? ? ? Ay, and the monks, for on the Day of Palms a fawn there was Among the servants of the church, a loving blithe and gay..? ? ? ? Fair patience use, for ease still followeth after stress And all things have their time and ordinance no less..?STORY OF THE FULLER AND HIS WIFE..? ? ? ? My kinsmen and my friends for thee I did forsake And left them weeping tears that poured as 'twere a tide..? ? ? ? Suppose for distraction he seek in the Spring and its blooms one day, The face of his loved one holds the only Spring for his eye..Sixteenth Officer's Story, The, ii. 193..? ? ? ? a. The Cat and the Mouse dccc.Sons, The Merchant and his, i. 81..The Lady Zubeideh answered him many words and the talk waxed amain between them. At last the Khalif sat down at the heads of the pair and said, "By the tomb of the Apostle of God (may He bless and preserve him!) and the sepulchres of my fathers and forefathers, whoso will tell me which of them died before the other, I will willingly give him a thousand dinars!" When Aboulhusn heard the Khalifs words, he sprang up in haste and said, "I died first, O Commander of the Faithful! Hand over the thousand dinars and quit thine oath and the conjuration by which thou sworest." Then Nuzhet el Fuad rose also and stood up before the Khalif and the Lady Zubeideh, who both rejoiced in this and in their safety, and the princess chid her slave-girl. Then the Khalif and the Lady Zubeideh gave them joy at their well-being and knew that this [pretended] death was a device to get the money; and the princess said to Nuzhet el Fuad, "Thou shouldst have sought of me that which thou desiredst, without this fashion, and not have consumed my heart for thee." And she said, "Indeed, I was ashamed, O my lady..Mariyeh opened the mantle, and when she saw that necklace, and indeed the place was illumined with the lustre thereof, she looked at her slave-girl and said to her, "By Allah, O Shefikeh, one look at him were liefer to me than all that my hand possesseth! Would I knew what I shall do, whenas Baghdad is empty of him and I hear no tidings of him!" Then she wept and calling for inkhorn\* and paper and pen of brass, wrote the following verses:.The Nineteenth Night of the Month..? ? ? ? r. The Man who saw the Night of Power dxcvi..? ? ? ? What is there in the tents? Their burdens are become A lover's, whose belov'd is in the litters' shrined..I marvelled at this with the utmost wonderment and knew that he was of the sons of the pious. So I bestirred myself for his release and tended him [till he recovered] and besought him of quittance and absolution of responsibility.'.36. The Mock Khalif dxliii.So Aamir took the water-skin and made for the water; but, when he came to the well, behold, two young men with gazelles, and when they saw him, they said to him, "Whither wilt thou, O youth, and of which of the Arabs art thou?" "Harkye, lads," answered he, "fill me my water-skin, for that I am a stranger man and a wayfarer and I have a comrade who awaiteth me." Quoth they, "Thou art no wayfarer, but a spy from El Akil's camp." Then they took him and carried him to [their king] Zuheir ben Shebib; and when he came before him, he said to him, "Of which of the Arabs art thou?" Quoth Aamir, "I am a wayfarer." And Zuheir said, "Whence comest thou and whither wilt thou?" "I am on my way to Akil," answered Aamir. When he named Akil, those who were present were agitated; but Zuheir signed to them with his eyes and said to him, "What is thine errand with Akil?" Quoth he, "We would fain see him, my friend and I..Then they returned to Shehrzad and displayed her in the second dress. They clad her in a dress of surpassing goodness, and veiled her face to the eyes with her hair. Moreover, they let down her side locks and she was even as saith of her one of her describers in the following verses:.There was once in a city of Khorassan a family of affluence and distinction, and the townfolk used to envy them for that which God had vouchsafed them. As time went on, their fortune ceased from them and they passed away, till there remained of them but one old woman. When she grew feeble and decrepit, the townfolk succoured her not with aught, but put her forth of the city, saying, 'This old woman shall not harbour with us, for that we do her kindness and she requiteth us with evil.' So she took shelter in a ruined place and strangers used to bestow alms upon her, and on this wise she abode a while of time..? ? ? ? Indeed, thou'st told the tale of kings and men of might, Each one a lion fierce, impetuous in the fight..King Shehriyar marvelled at these things and Shehrzad said to him, "Thou marvelledst at that which befell thee on the part of women; yet hath there befallen the kings of the Chosroes before thee what was more grievous than that which befell thee, and indeed I have set forth unto thee that which betided khalifs and kings and others than they with their women, but the exposition is long and hearkening groweth tedious, and in this [that I have already told thee] is sufficiency for the man of understanding and admonishment for the wise.."? ? ? ? By Allah, I knew not their worth nor yet how dear.26. Nimeh ben er Rebya and Num his Slave-girl di.One day the Commander of the Faithful bade bring him to the presence; so his slave-girl changed his raiment and clothing him in sumptuous apparel, mounted him on the mule. Then he rode to the palace and presenting himself before the Khalif, saluted him with the goodliest of salutations and bespoke him with eloquent and deep-thoughted speech. When Er Reshid saw him, he marvelled at the goodness of his favour and his eloquence and the readiness of his speech and enquiring of him, was told that he was Sitt el Milah's lord; whereupon quoth he, "Indeed,

she is excusable in her love for him, and if we had put her to death unrighteously, as we were minded to do, her blood would have been upon our heads." Then he turned to the young man and entering into discourse with him, found him well bred, intelligent, quick of wit and apprehension, generous, pleasant, elegant, erudite. So he loved him with an exceeding love and questioned him of his native city and of his father and of the manner of his journey to Baghdad. Nouredin acquainted him with that which he would know in the goodliest of words and with the concisest of expressions; and the Khalif said to him, "And where hast thou been absent all this while? Indeed, we sent after thee to Damascus and Mosul and other the towns, but lit on no tidings of thee." "O my lord," answered the young man, "there betided thy slave in thy city that which never yet betided any." And he acquainted him with his case from first to last and told him that which had befallen him of evil [from El Muradi and his crew]. The folk of the quarter heard him and assembled under the window; and when he was ware of them, he opened the window and said to them, "Are ye not ashamed, O pimps? Every one in his own house doth what he will and none hindereth him; but we drink one poor day and ye assemble and come, cuckoldy varlets that ye are! To-day, wine, and to-morrow [another] matter; and from hour to hour [cometh] relief." So they laughed and dispersed. Then the girl drank till she was intoxicated, when she called to mind her lord and wept, and the old man said to her, "What maketh thee weep, O my lady?" "O elder," replied she, "I am a lover and separated [from him I love]." Quoth he, "O my lady, what is this love?" "And thou," asked she, "hast thou never been in love?" "By Allah, O my lady," answered he, "never in all my life heard I of this thing, nor have I ever known it! Is it of the sons of Adam or of the Jinn?" She laughed and said, "Verily, thou art even as those of whom the poet speaketh, when as he saith ...". And she repeated the following verses: . . . . . Fawn of the palace, knowst thou not that I, to look on thee, The world have traversed, far and wide, o'er many a hill and plain? "If it must be and no help, admit Jerir." So Adi went forth and admitted Jerir, who entered, saying: Then said Queen Es Shuhba, 'By Allah, O Sheikh, my sister Tuhfeh is indeed unique among the folk of her time, and I hear that she singeth upon all sweet-scented flowers.' 'Yes, O my lady,' answered Iblis, 'and I am in the uttermost of wonderment thereat. But there remaineth somewhat of sweet-scented flowers, that she hath not besung, such as the myrtle and the tuberose and the jessamine and the moss-rose and the like.' Then he signed to her to sing upon the rest of the flowers, that Queen Es Shuhba might hear, and she said, 'Hearkening and obedience.' So she took the lute and played thereon in many modes, then returned to the first mode and sang the following verses: He gained him wealth and returning to his native land, after twenty years' absence, alighted in the neighbourhood of an old woman, whom he bespoke fair and entreated with liberality, requiring of her a wench whom he might lie withal. Quoth she, 'I know none but a certain fair woman, who is renowned for this fashion.' (12) Then she described her charms to him and made him lust after her, and he said, 'Hasten to her forthright and lavish unto her that which she asketh, [in exchange for her favours].' So the old woman betook herself to the damsel and discovered to her the man's wishes and bade her to him; but she answered, saying, 'It is true that I was on this [fashion of] whoredom [aforetime]; but now I have repented to God the Most High and hanker no more after this; nay, I desire lawful marriage; so, if he be content with that which is lawful, I am at his service.' When Merjaneh had made an end of her song, the prince said to her, "Well done, O damsel! Indeed, thou sayest a thing that had occurred to my mind and my tongue was like to speak it." Then he signed to the fourth damsel, who was a Cairene, by name Sitt el Husn, and bade her tune her lute and sing to him upon the [same] subject. So she tuned her lute and sang the following verses: 44. Haroun er Reshid with the Damsel and Abou Nuwas cccxxxviii. 73. The Woman's Trick against her Husband dclviii. Now the man who had stolen the clothes and forged a lie against the pious woman, pretending that he was her lover, sickened of a sore sickness, and his people took him up and set out with him to visit the holy woman, and Destiny brought them all together by the way. So they fared on, till they came to the city wherein the man dwelt for whom she had paid a thousand dirhems, to deliver him from torment, and found him about to travel to her, by reason of a sickness that had betided him. So they all fared on together, unknowing that the holy woman was she whom they had so foully wronged, and ceased not going till they came to her city and foregathered at the gates of her palace, to wit, that wherein was the tomb of the king's daughter. 7. Nouredin Ali and the Damsel Enis el Jelis xxxiv. Now the lodging in question adjoined the king's house, and whilst the merchant was rejoicing in this and saying, "Verily, my luck hath returned and I shall live in this king's shadow the rest of my life," he espied an opening walled up with stones and clay. So he pulled out the stones and clearing away the earth from the opening, found that it was a window giving upon the lodging of the king's women. When he saw this, he was affrighted and rising in haste, fetched clay and stopped it up again. But one of the eunuchs saw him and misdoubting of him, repaired to the Sultan and told him of this. So he came and seeing the stones pulled out, was wroth with the merchant and said to him, 'Is this my recompense from thee, that thou seekest to violate my harem?' And he bade pluck out his eyes. So they did as he commanded and the merchant took his eyes in his hand and said, 'How long [wilt thou afflict me], O star of ill-omen? First my wealth and now my life! And he bewailed himself, saying, 'Endeavour profiteth me nought against evil fortune. The Compassionate aided me not and endeavour was useless.' The damsel rejoiced, when the old man returned to her with the lute, and taking it from him, tuned its strings and sang the following verses: There was once in the land of Hind a king of illustrious station, endowed with understanding and good sense, and his name was Shah Bekht. He had a vizier, a man of worth and intelligence, prudent in counsel, conformable to him in his governance and just in his judgment; wherefore his enviers were many and many were the hypocrites, who sought in him faults and set snares for him, so that they insinuated into King Shah Bekht's eye hatred and rancour against him and sowed despite against him in his heart; and plot followed after plot, till [at last] the king was brought to arrest him and lay him in prison and confiscate his good and avoid his estate. (77). . . . . The huntress of th' eyes (60) by night came to me. "Turn in peace," [Quoth I to her:] "This is no time for visiting, I ween." 5. Nouredin Ali of Cairo and his Son Bedreddin Hassan lxxii. By Allah, come ye forth to me, for lo, I'm come to you I May he who's wronged the victory get and God defend the right! (70). 53. King Kelyaad (231) of Hind and his Vizier Shimas dcix. . . . . She gives me to drink of her cheeks and her honeyed lips And quenches the worst of the fires that my heart devour. Ass, the Sharpers, the Money-Changer and the, ii. 41. . . . . f. The King's Son who fell in Love with the Picture dcccxciv. 63. The Lovers of the Benou Udhreh ccclxxxiii. Bihzad, Story of Prince, i. 99. 160. The Ruined Man of Baghdad and his Slave-girl dcccxcvi. 79. Khusrau and Shirin and the Fisherman cccxcii

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