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the purse, he would drown them in the sea; so when [by reason of their denial] his oath became binding upon him, he took the two boys and lashing them [each] to a bundle of reeds, cast them into the sea. So she gave him all that she possessed and he sold it and paid the rest of her price; after which there remained to him a hundred dirhems. These he spent and lay that night with the damsel in all delight of life, and his soul was like to fly for joy; but when he arose in the morning, he sat weeping and the damsel said to him, 'What aileth thee to weep?' And he said, 'I know not if my father be dead, and he hath none other heir but myself; and how shall I win to him, seeing I have not a dirhem?' Quoth she, 'I have a bracelet; do thou sell it and buy small pearls with the price. Then bray them and fashion them into great pearls, and thereon thou shalt gain much money, wherewith we may make our way to thy country.' So he took the bracelet and repairing to a goldsmith, said to him, 'Break up this bracelet and sell it.' But he said, 'The king seeketh a good (183) bracelet; I will go to him and bring thee the price thereof.' So he carried the bracelet to the Sultan and it pleased him greatly, by reason of the goodliness of its workmanship. Then he called an old woman, who was in his palace, and said to her, 'Needs must I have the mistress of this bracelet, though but for a single night, or I shall die.' And the old woman answered, 'I will bring her to thee.' Queen Shuaaeh was moved to exceeding delight and emptying her cup, gave Tuhfeh an hundred thousand dinars. Then arose Iblis (may God curse him!) and said, 'Verily, the dawn gleameth.' Whereupon the folk arose and disappeared, all of them, and there abode not one of them save Tuhfeh, who went forth to the garden and entering the bath, made her ablutions and prayed that which had escaped her of prayers. Then she sat down and when the sun rose, behold, there came up to her near an hundred thousand green birds; the branches of the trees were filled with their multitudes and they warbled in various voices, whilst Tuhfeh marvelled at their fashion. Presently, up came eunuchs, bearing a throne of gold, set with pearls and jewels and jacinths white and red and having four steps of gold, together with many carpets of silk and brocade and Egyptian cloth of silk welted with gold. These latter they spread amidleward the garden and setting up the throne thereon, perfumed the place with virgin musk and aloes and ambergris. "Know, O my lord," answered she, "that I am a maiden oppressed of my father, for that he misspeaketh of me and saith to me, 'Thou art foul of favour and it befitteth not that thou wear rich clothes; for thou and the slave-girls, ye are equal in rank, there is no distinguishing thee from them.' Now he is a rich man, having wealth galore, [and saith not on this wise but] because he is a niggard and grudgeth the spending of a farthing; [wherefore he is loath to marry me,] lest he be put to somewhat of charge in my marriage, albeit God the Most High hath been bountiful to him and he is a man puissant in his time and lacking nothing of the goods of the world." "Who is thy father," asked the young merchant, "and what is his condition?" And she replied, "He is the Chief Cadi of the Supreme Court, under whose hand are all the Cadis who administer justice in this city." As for the princess Mariyeh, when she returned to her palace, she bethought herself concerning the affair of El Abbas, repenting her of that which she had done, and the love of him took root in her heart. So, when the night darkened upon her, she dismissed all her women and bringing out the letters, to wit, those which El Abbas had written, fell to reading them and weeping. She gave not over weeping her night long, and when she arose in the morning, she called a damsel of her slave-girls, Shefikeh by name, and said to her, "O damsel, I purpose to discover to thee mine affair, and I charge thee keep my secret; to wit, I would have thee betake thyself to the house of the nurse, who used to serve me, and fetch her to me, for that I have grave occasion for her." ? ? ? ? ? ? ? ? aa. Story of the Jealous Man and the Parrot (226) xiv.10. The Birds and Beasts and the Son of Adam cxlvi. Then her case changed and her colour paled; and when Shefikeh saw her mistress in this plight, she repaired to her mother and told her that the lady Mariyeh refused meat and drink. "Since when hath this befallen her?" asked the queen, and Shefikeh answered, "Since yesterday;" whereat the queen was confounded and betaking herself to her daughter, that she might enquire into her case, found her as one dead. So she sat down at her head and Mariyeh opened her eyes and seeing her mother sitting by her, sat up for shamefastness before her. The queen questioned her of her case and she said, "I entered the bath and it stupefied me and weakened me and left an exceeding pain in my head; but I trust in God the Most High that it will cease." What strength have I solicitude and long desire to bear, iii. 20. When it was night, the king summoned the vizier and sought of him the hearing of the [promised] story. "Harkening and obedience," replied Er Rehwan, "Know, O august king, that.61. Abou Nuwas with the three Boys and the Khalif Haroun er Reshid ccclxxxi. ? ? ? ? ? q. Khelbes and his Wife and the Learned Man dccccvi.110. The Haunted House in Baghdad ccccxiv. ? Story of Prince Bihzad.74. The Simpleton and the Sharper ccclxxxviii. Shehrzad and Shehriyar, ii. 111, iii. 141, 157..? ? ? ? ? j. The Unjust King and the Tither dccccxix. Now the old woman had heard from the folk of the lady who gave alms to the sick, and indeed [the news of] her bounties reached both poor and rich; so she arose and bringing out Selim to the door of her house, laid him on a mat and wrapped him in a mantle and sat over against him. Presently, it befell that the charitable lady passed by them, which when the old woman saw, she rose to her and offered up prayers for her, saying, 'O my daughter, O thou to whom pertain goodness and beneficence and charity and almsdoing, know that this young man is a stranger, and indeed want and vermin and hunger and nakedness and cold slay him.' When the lady heard this, she gave her alms of that which was with her; and indeed her heart inclined unto Selim, [but she knew him not for her husband]. When came the night, the king summoned his vizier and bade him tell the story of the king who lost kingdom and wife and wealth. "Harkening and obedience," replied Er Rehwan. "Know, O king, that. When the prince came before him, he sought of him his daughter in marriage, and the king said, 'Indeed, thou art her equal, but none dare name a man to her, because of her aversion to men.' So the prince pitched his tents under the windows of the princess's palace, till one day he got hold of one of her favourite slave-girls and gave her wealth galore. Quoth she to him, 'Hast thou a wish?' 'Yes,' answered he and acquainted her with his case; and she said, 'Indeed thou putteth thyself in peril.' Then he abode, flattering himself with false hopes, till all that he had with him was gone and the servants fled from him; whereupon quoth he to one in whom he trusted, 'I am minded to go to my country and fetch what may suffice me and return hither.' And the other answered, 'It is for thee to decide.' So they set out to return, but the way was long to them and all that the prince had with him was spent and his company died and there abode but one with him, on whom he loaded what remained of the victual and they left the rest and fared on. Then there came out a lion and ate the servant, and the prince abode alone. He went on, till his beast stood still, whereupon he left her and fared on afoot till his feet swelled. The ship tarried with him some days, till he should be certified what he would do, (104) and he said, 'I will enquire of the merchants what this merchandise profiteth and in what country it lacketh and how much is the gain thereon.' [So he questioned them and] they directed him to a far country, where his dirhem should profit a hundredfold. Accordingly, he set sail and steered for the land in question; but, as he went, there blew on him a tempestuous wind and the ship foundered. The merchant saved himself on a plank and the wind cast him up, naked as he was, on the sea-shore, hard by a town there. So he praised God and gave Him thanks for his preservation; then, seeing a great village hard by, he betook

himself thither and saw, seated therein, a very old man, whom he acquainted with his case and that which had betided him. The old man grieved sore for him, when he heard his story, and set food before him. So he ate and the old man said to him, 'Abide here with me, so I may make thee my steward and factor over a farm I have here, and thou shall have of me five dirhems (105) a day.' 'God make fair thy reward,' answered the merchant, 'and requite thee with benefits!'. Things, The King who knew the Quintessence of, i. 239.3. The Porter and the Three Ladies of Baghdad xxviii. Then the astrologers made their calculations and looked into his nativity and his ascendant, whereupon their colour changed and they were confounded. Quoth the king to them, 'Acquaint me with his horoscope and ye shall have assurance and fear ye not of aught' 'O king,' answered they, 'this child's nativity denotes that, in the seventh year of his age, there is to be feared for him from a lion, which will attack him; and if he be saved from the lion, there will betide an affair yet sorer and more grievous.' 'What is that?' asked the king; and they said, 'We will not speak, except the king command us thereto and give us assurance from [that which we] fear.' Quoth the king, 'God assure you!' And they said, 'If he be saved from the lion, the king's destruction will be at his hand.' When the king heard this, his colour changed and his breast was straitened; but he said in himself, 'I will be watchful and do my endeavour and suffer not the lion to eat him. It cannot be that he will kill me, and indeed the astrologers lied!'. STORY OF THE KING WHO KNEW THE QUINTESSENCE (204) OF THINGS..? ? ? ? ? Yea, passion raged in me and love-longing was like To slay me; yet my heart to solace still it wrought..When Jemreh heard her words, she knew that, if she let her not down, she would assuredly destroy herself. So she said to her, 'O Tuhfeh, between thee and them are a thousand fathoms; but I will bring them up to thee.' 'Nay,' answered Tuhfeh, 'needs must I go down to them and take my pleasance in the island and look upon the sea anear; then will we return, thou and I; for that, if thou bring them up to us, they will be affrighted and there will betide them neither easance nor gladness. As for me, I do but wish to be with them, that they may cheer me with their company neither give over their merrymaking, so haply I may make merry with them, and indeed I swear that needs must I go down to them; else will I cast myself upon them.' And she cajoled Jemreh and kissed her hands, till she said, 'Arise and I will set thee down beside them.'. King (The Unjust) and the Tither, i. 273.. Voyage of Sindbad the Sailor, The Seventh, iii. 224..? ? ? ? ? a. The First Voyage of Sindbad the Sailor dxxxviii. OF THE USELESSNESS OF ENDEAVOUR AGAINST PERSISTENT ILL FORTUNE..Then they all four arose, laying wagers with one another, and went forth, walking, from the palace-gate [and fared on] till they came in at the gate of the street in which Aboulhusn el Khelia dwelt. He saw them and said to his wife Nuzhet el Fuad, "Verily, all that is sticky is not a pancake and not every time cometh the jar off safe. (38) Meseemeth the old woman hath gone and told her lady and acquainted her with our case and she hath disputed with Mesrouh the eunuch and they have laid wagers with one another about our death and are come to us, all four, the Khalif and the eunuch and the Lady Zubeideh and the old woman." When Nuzhet el Fuad heard this, she started up from her lying posture and said, "How shall we do?" And he said, "We will both feign ourselves dead and stretch ourselves out and hold our breath." So she hearkened unto him and they both lay down on the siesta[-carpet] and bound their feet and shut their eyes and covered themselves with the veil and held their breath..Wife and the Learned Man, Khelbes and his, i. 301..? ? ? ? ? Thine approof which shall clothe me in noblest attire And my rank in the eyes of the people raise high..The king approved her speech and bestowed on her a dress of honour and gave her magnificent gifts; after which, for that his choice had fallen upon his younger son, Melik Shah, he married her with him and made him his heir apparent and caused the folk swear fealty to him. When this came to the knowledge of his brother Belehwan and he was ware that his younger brother had been preferred over him, his breast was straitened and the affair was grievous to him and envy entered into him and rancour; but he concealed this in his heart, whilst fire raged therein because of the damsel and the kingship..Razi (Er) and El Merouzi, ii. 28..Then she told him the story of Anca, daughter of Behram Gour, with Anca, daughter of the wind, and described to him her dwelling-place and her island, whereupon quoth Er Reshid, 'O Tuhfet es Sedr, (252) tell me of El Anca, daughter of Behram Gour; is she of the Jinn or of mankind or of the birds? For this long time have I desired to find one who should tell me of her.' 'It is well, O Commander of the Faithful,' answered Tuhfeh. 'I asked the queen of this and she acquainted me with her case and told me who built her the palace.' Quoth Er Reshid, 'I conjure thee by Allah, tell it me.' And Tuhfeh answered, 'It is well,' and proceeded to tell him. And indeed he was amazed at that which he heard from her and what she told him and at that which she had brought back of jewels and jacinths of various colours and precious stones of many kinds, such as amazed the beholder and confounded thought and mind. As for this, it was the means of the enrichment of the Barmecides and the Abbasides, and they abode in their delight..At this Queen Es Shuhba was stirred to exceeding delight and said, 'Well done, O queen of delight! By Allah, I know not how I shall do to render thee thy due! May God the Most High grant us to enjoy thy long continuance [on life]!' Then she strained her to her breast and kissed her on the cheek; whereupon quoth Iblis (on whom be malison!), 'Indeed, this is an exceeding honour!' Quoth the queen, 'Know that this lady Tuhfeh is my sister and that her commandment is my commandment and her forbiddance my forbiddance. So hearken all to her word and obey her commandment.' Therewithal the kings rose all and kissed the earth before Tuhfeh, who rejoiced in this. Moreover, Queen Es Shuhba put off on her a suit adorned with pearls and jewels and jacinths, worth an hundred thousand dinars, and wrote her on a sheet of paper a patent in her own hand, appointing her her deputy. So Tuhfeh rose and kissed the earth before the queen, who said to her, 'Sing to us, of thy favour, concerning the rest of the sweet-scented flowers and herbs, so I may hear thy singing and divert myself with witnessing thy skill.' 'Hearkening and obedience, O lady mine,' answered Tuhfeh and taking the lute, improvised the following verses:..? ? ? ? ? He shot me with the shafts of looks launched from an eyebrow's (138) bow; A chamberlain (139) betwixt his eyes hath driven me to despair..? ? ? ? ? a. The Adventures of Beloukiya cccclxxvi.? ? ? ? ? c. The Third Calender's Story xiv.? ? ? ? ? d. The Fourth Officer's Story dccccxxiv. Certain husbandmen once made complaint to David (on whom be peace!) against certain owners of sheep, whose flocks had fallen upon their crops by night and devoured them, and he bade value the crops [and that the shepherds should make good the amount]. But Solomon (on whom be peace!) rose and said, "Nay, but let the sheep be delivered to the husbandmen, so they may take their milk and wool, till they have repaid themselves the value of their crops; then let the sheep return to their owners." So David withdrew his own ordinance and caused execute that of Solomon; yet was David no oppressor; but Solomon's judgment was more pertinent and he showed himself therein better versed in jurisprudence.' (245).? ? ? ? ? The eyes of lovely women are likened unto me; Indeed, amongst the gardens I open many an eye..Now she was righteous in all her dealings and swerved not from one word; (3) so, when he saw that she consented not unto him, he misdoubted that she would tell his brother, when he returned from his journey, and said to her, 'An thou consent not to this whereof I require thee, I will cause thee fall into suspicion and thou wilt perish.' Quoth she, 'Be God (extolled be His perfection and exalted be He!)

[judge] betwixt me and thee, and know that, shouldst thou tear me limb from limb, I would not consent to that whereto thou biddest me.' His folly (4) persuaded him that she would tell her husband; so, of his exceeding despite, he betook himself to a company of people in the mosque and told them that he had witnessed a man commit adultery with his brother's wife. They believed his saying and took act of his accusation and assembled to stone her. Then they dug her a pit without the city and seating her therein, stoned her, till they deemed her dead, when they left her..124. The Saint to whom God gave a Cloud to serve him and the Devout King cccclxxiii.Wife, The Old Woman and the Draper's, ii. 55..Then they went on a little, and thieves met them and despoiling them of that which remained with them, stripped them of their raiment and took the children from them; whereupon the woman wept and said to her husband, 'O man, put away from thee this folly and arise, let us follow the thieves, so haply they may have compassion on us and restore the children to us.' 'O woman,' answered he, 'have patience, for he who doth evil shall be requited with evil and his wickedness shall revert upon him. Were I to follow them, most like one of them would take his sword and smite off my head and slay me; but have patience, for the issue of patience is praised.' Then they fared on till they drew near a village in the land of Kirman, and by it a river of water. So he said to his wife, 'Abide thou here, whilst I enter the village and look us out a place wherein we may take up our lodging.' And he left her by the water and entered the village..? ? ? ? ? If with her cheek and lustre thou thyself adorn, (120) thou'lt find But chrysolites and gold, with nought of baser metal blent..Quintessence of Things, The King who knew the, i. 230..? ? ? ? ? a. The First Voyage of Sindbad the Sailor.6. Story of the Hunchback xxv.160. The Ruined Man of Baghdad and his Slave-girl dcccxcvi.? ? ? ? ? b. The Fakir and his Pot of Butter dcx.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.

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