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and we will publish among the folk that he is dead.' And they agreed upon this. So they took him up and carrying him out to sea, cast him in. Then she went away, and when the girl's master came, she sought his leave to go with the old woman and he granted her leave. So the beldam took her and carried her to the king's door. The damsel entered with her, unknowing whither she went, and beheld a goodly house and chambers adorned [with gold and colours] that were no idol's chambers. Then came the king and seeing her beauty and grace, went up to her, to kiss her; whereupon she fell down in a fit and strove with her hands and feet. When he saw this, he was solicitous for her and held aloof from her and left her; but the thing was grievous to her and she refused meat and drink, and as often as the king drew near her, she fled from him in affright, wherefore he swore by Allah that he would not approach her, save with her consent, and fell to gerdoning her with trinkets and raiment, but she only redoubled in aversion to him. . . . eb. Story of the Barber's Second Brother xxxi. . . . And high is my repute, for that I wounded aforetime My lord, (215) whom God made best of all the treaders of the clay. . . . Officer's Story, The Sixth, ii. 146. . . . Me, till I stricken was therewith, to love thou didst excite, And with estrangement now, alas! heap'st sorrows on my spright. . . . 58. The Lovers of the Benou Udhreh (232) dclxvi. 34. The Imam Abou Yousuf with Haroun er Reshid and his Vizier Jaafer ccxcvi. The kings of the Jinn were moved to delight by that fair singing and fluent speech and praised Tuhfeh; and Queen Kemeriyeh rose to her and embraced her and kissed her between the eyes, saying, 'By Allah, it is good, O my sister and solace of mine eyes and darling of my heart!' Then said she, 'I conjure thee by Allah, give us more of this lovely singing.' And Tuhfeh answered with 'Hearkening and obedience.' So she took the lute and playing thereon after a different fashion from the former one, sang the following verses: So saying, he took leave of the woman and her husband and set out, intending for Akil, his father's brother's son. Now there was between Baghdad and Akil's abiding-place forty days' journey; so El Abbas settled himself on the back of his courser and his servant Aamir mounted also and they fared forth on their way. Presently, El Abbas turned right and left and recited the following verses: 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. Now the king was seated at the lattice, hearkening to their talk, and Abou Sabir's words angered him; so he bade bring him before him and they brought him forthright. Now there was in the king's palace an underground dungeon and therein a vast deep pit, into which the king caused cast Abou Sabir, saying to him, 'O lackwit, now shall we see how thou wilt come forth of the pit to the throne of the kingdom.' Then he used to come and stand at the mouth of the pit and say, 'O lackwit, O Abou Sabir, I see thee not come forth of the pit and sit down on the king's throne!' And he assigned him each day two cakes of bread, whilst Abou Sabir held his peace and spoke not, but bore with patience that which betided him. 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: . . . 87. The Lovers of the Benou Tai dclxxiii. Then he stripped him of his clothes and clapping on his neck a heavy chain, bound him to a high lattice and fell to drubbing him two bouts a day and two anights; and on this wise he abode the space of ten days. Then his mother came to him and said, 'O my son, O Aboulhusn, return to thy reason, for this is the Devil's doing.' Quoth he, 'Thou sayst sooth, O my mother, and bear thou witness of me that I repent [and forswear] that talk and turn from my madness. So do thou deliver me, for I am nigh upon death.' So his mother went out to the superintendant and procured his release and he returned to his own house. Then Iblis took the cup and signed to Tuhfeh to sing; and she said, 'Hearkening and obedience.' So she took the lute and tuning it, sang the following verses: . . . ? ? ? ? Lo, in my heart the heat of every heart burns high And in mine eyes unite the tears of every eye. . . . ABDALLAH BEN NAFI AND THE KING'S SON OF CASHGHAR. (157). ? ? ? ? If to my favours thou aspire and covet me, good lack! What leach such madness can assain or what medicament? . . . ? ? ? ? z. The Stolen Purse dcv. ? ? ? ? ? ? ? ? ab. Story of the King's Son and the Ogress v. 66. The Imam Abou Yousuf with Er Reshid and Zubeideh dclii. The season of my presence is never at an end, ii. 246. The king marvelled at what he saw and questioned him of [how he came by] the knowledge of this. 'O king,' answered the old man, 'this [kind of] jewel is engendered in the belly of a creature called the oyster and its origin is a drop of rain and it is firm to the touch [and groweth not warm, when held in the hand]; so, when [I took the second pearl and felt that] it was warm to the touch, I knew that it harboured some living thing, for that live things thrive not but in heat.' (209) So the king said to the cook, 'Increase his allowance.' And he appointed to him [fresh] allowances. . . . Sharper, The Money-Changer and the Ass, The, ii. 41. . . . So she gave him the lute and he forewent her, till he came to the house of easance, and behold, therein was a door and a stairway. When Tuhfeh saw this, her reason fled; but Iblis cheered her with discourse. Then he descended the stair and she followed him to the bottom thereof, where she found a passage and they fared on therein, till they came to a horse standing, Teady saddled and bridled and accoutred. Quoth Iblis, '[Mount], in the name of God, O my lady Tuhfeh;' and he held the stirrup for her. So she mounted and the horse shook under her and putting forth wings, flew up with her, whilst the old man flew by her side; whereat she was affrighted and clung to the pommel of the saddle; nor was it but an hour ere they came to a fair green meadow, fresh-flowered as if the soil thereof were a goodly robe, embroidered with all manner colours. . . . ? ? ? ? Quoth I, 'Thou overcurtainest the morning with the night;' And she, 'Not so; it is the moon that with the dark I shroud.' . . . ? ? ? ? The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede.' . . . ? ? ? ? g. The Crows and the Hawk dccccvi. 100. The Lovers of the Benou Tai ccccx. 118. The Merchant of Cairo and the Favourite of the Khalif El Mamoun El Hikim bi Amrillak M. 31. The City of Lebtait dxxxii. Sixteenth Officer's Story, The, ii. 193. . . . ? ? ? ? Say, by the lightnings of thy teeth and thy soul's pure desire, Moan'st thou as moan the doves and is thy heart for doubt on fire? It befell, one day of the days, that King Bihkerd embarked in a ship and put out to sea, so he might fish; but the wind blew on them and the ship foundered. The king won ashore on a plank, unknown of any, and came forth, naked, on one of the coasts; and it chanced that he landed in the country whereof the father of the youth aforesaid, [his sometime servant], was king. So he came in the night to the gate of the latter's city and [finding it shut], took up his lodging [for the night] in a burying-place there. . . . ? ? ? ? Sherik ben Amrou, what device avails the hand of death to stay? O brother of the brotherless, brother of all th' afflicted, say.

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