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Its length is fourscore parasangs and its breadth thirty, and it is a great island, stretching between a lofty mountain and a deep valley. This mountain is visible at a distance of three days' journey and therein are various kinds of jacinths and other precious stones and metals of all kinds and all manner spice-trees, and its soil is of emery, wherewith jewels are wrought. In its streams are diamonds, and pearls are in its rivers. (208) I ascended to its summit and diverted myself by viewing all the marvels therein, which are such as beggar description; after which I returned to the king and sought of him permission to return to my own country. He gave me leave, after great pressure, and bestowed on me abundant largesse from his treasures. Moreover, he gave me a present and a sealed letter and said to me, 'Carry this to the Khalif Haroun er Reshid and salute him for us with abundant salutation.' And I said, 'I hear and obey.'? ? ? ? s. The Journeyman and the Girl dcccix. 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.'62. Aboulaswed and his Squinting Slave-girl dcli. Then he wrote a letter to King Azadbekht, saying to him, "I am a servant of thy servants and a slave of thy slaves and my daughter is a handmaid at thy service, and may God the Most High prolong thy days and appoint thy times [to be] in delight and contentment! Indeed, I still went girded of the waist in thy service and in caring for the preservation of thy dominion and warding off thine enemies from thee; but now I abound yet more than before in zeal and watchfulness, for that I have taken this to charge upon myself, since my daughter is become thy wife." And he despatched a messenger to the king with the letter and a present..El Abbas from Akil his stead is come again, iii. 108..Man and his Fair Wife, The Foul-favoured, ii. 61..? ? ? ? a. The First Old Man's Story iv.? ? ? ? Upon that day my loves my presence did depart;.He abode weeping for the loss of his wife and children till the morning, when he went forth wandering at a venture, knowing not what he should do, and gave not over faring along the sea-shore days and nights, unknowing whither he went and taking no food therein other than the herbs of the earth and seeing neither man nor beast nor other living thing, till his travel brought him to the top of a mountain. He took up his sojourn in the mountain and abode there [awhile] alone, eating of its fruits and drinking of its waters. Then he came down thence and fared on along the high road three days, at the end of which time he came upon tilled fields and villages and gave not over going till he sighted a great city on the shore of the sea and came to the gate thereof at the last of the day. The gatekeepers suffered him not to enter; so he abode his night anhungred, and when he arose in the morning, he sat down hard by the gate..So the king bade fetch the old man and he came and stood before the Sultan, who showed him the two pearls. Quoth he, 'As for this one, it is worth a thousand dinars.' And the king said, 'So saith its owner.' 'But for this other,' continued the old man, 'it is worth but five hundred.' The folk laughed and marvelled at his saying, and the merchant, [the owner of the second pearl], said to him, 'How can this, which is greater of bulk and purer of water and more perfect of rondure, be less of worth than that?' And the old man answered, 'I have said what is with me.' (208) Then said the king to him, 'Indeed, the outward appearance thereof is like unto that of the other pearl; why then is it worth but the half of its price?' 'Yes,' answered the old man, '[its outward resembleth the other]; but its inward is corrupt.' 'Hath a pearl then an outward and an inward?' asked the merchant, and the old man said, 'Yes. In its inward is a boring worm; but the other pearl is sound and secure against breakage.' Quoth the merchant, 'Give us a token of this and prove to us the truth of thy saying.' And the old man answered, 'We will break the pearl. If I prove a liar, here is my head, and if I speak truth, thou wilt have lost thy pearl.' And the merchant said, 'I agree to that.' So they broke the pearl and it was even as the old man had said, to wit, in its midst was a boring worm..? ? ? ? How many a mirth-exciting joy amid The raiment of ill chances lies in wait!..? ? ? ? b. The Second Calender's Story xii.O hills of the sands and the rugged piebald plain, iii. 20..But for the spying of the eyes [ill-omened,] we had seen, i. 50..?THE DISCIPLE'S STORY..? ? ? ? "Fair patience practise, for thereon still followeth content." So runs the rede 'mongst all that dwell in city or in tent..? ? ? ? Your coming to-me-ward, indeed, with "Welcome! fair welcome!" I hail. Your sight to me gladness doth bring and banisheth sorrow and bale;.?OF CLEMENCY..? ? ? ? What is the pleasance of the world, except it be to see My lady's face, to drink of wine and ditties still to hear?..? ? ? ? I am filled full of longing pain and memory and dole, That from the wasted body's wounds distract the anguished soul..Then

she changed the measure and improvised the following: . . . . My favours I deny not all the year; Though cessation be desired, I nothing heed. . . . . xa.

The Old Woman and the Draper's Wife dccccvii. All intercessions come and all alike do ill succeed, ii. 218. And indeed, O my brother, the night thou camest to me and we caroused together, I and thou, it was as if the Devil came to me and troubled me that night. "And who is he, the Devil?" asked the Khalif. "He is none other than thou," answered Aboulhusn; whereat the Khalif smiled and sitting down by him, coaxed him and spoke him fair, saying, "O my brother, when I went out from thee, I forgot [to shut] the door [and left it] open, and belike Satan came in to thee." Quoth Aboulhusn, "Ask me not of that which hath betided me. What possessed thee to leave the door open, so that the Devil came in to me and there befell me with him this and that?" And he related to him all that had befallen him, from first to last, and there is no advantage in the repetition of it; what while the Khalif laughed and hid his laughter. . . . . What had it irked them, had they'd ta'en farewell of him they've left Lone, whilst estrangement's fires within his entrails rage amain. Therewith Nuzhet el Fuad rejoiced and said, "Indeed, this is an excellent device." [Then Aboulhusn stretched himself out] forthright and she shut his eyes and tied his feet and covered him with the kerchief and did what [else] her lord had bidden her; after which she rent her dress and uncovering her head, let down her hair and went in to the Lady Zubeideh, crying out and weeping, When the princess saw her in this case, she said to her, "What plight is this [in which I see thee]? What is thy story and what maketh thee weep?" And Nuzhet el Fuad answered, weeping and crying out the while, "O my lady, may thy head live and mayst thou survive Aboulhusn el Khelia! For he is dead." The Lady Zubeideh mourned for him and said, "Alas for Aboulhusn el Khelia!" And she wept for him awhile. Then she bade her treasurers give Nuzhet el Fuad a hundred dinars and a piece of silk and said to her, "O Nuzhet el Fuad, go, lay him out and carry him forth." . . . . a. The Man of Khorassan, his Son and his Governor dccccxxvi. 105. Ali Nouredin and the Frank King's Daughter dccccxxi. Old Woman and the Draper's Wife, The, ii. 55. Meanwhile, the Lady Zubeideh, the wife of the Commander of the Faithful, made a banquet in her palace and assembled her slave-girls. As for Sitt el Milah, she came, weeping-eyed and mournful-hearted, and those who were present blamed her for this, whereupon she recited the following verses: . . . . c. The Fishes and the Crab dxcix. STORY OF THE SHARPER AND THE MERCHANTS. Then he folded the letter and committed it to the nurse and gave her five hundred dinars, saying, "Accept this from me, for that indeed thou hast wearied thyself between us." "By Allah, O my lord," answered she, "my desire is to bring about union between you, though I lose that which my right hand possesseth." And he said, "May God the Most High requite thee with good!" Then she carried the letter to Mariyeh and said to her, "Take this letter; belike it may be the end of the correspondence." So she took it and breaking it open, read it, and when she had made an end of it, she turned to the nurse and said to her, "This fellow putteth off lies upon me and avoucheth unto me that he hath cities and horsemen and footmen at his command and submitting to his allegiance; and he seeketh of me that which he shall not obtain; for thou knowest, O nurse, that kings' sons have sought me in marriage, with presents and rarities; but I have paid no heed unto aught of this; so how shall I accept of this fellow, who is the fool (90) of his time and possesseth nought but two caskets of rubies, which he gave to my father, and indeed he hath taken up his abode in the house of El Ghitrif and abideth without silver or gold? Wherefore, I conjure thee by Allah, O nurse, return to him and cut off his hope of me." . . . . O Amir of justice, be kind to thy subjects; For justice, indeed, of thy nature's a trait. . . . . Though little, with beauty myself I've adorned; So the flowers are my subjects and I am their queen. . . . 34. The Imam Abou Yousuf with Haroun er Reshid and his Vizier Jaafer ccxcvi. . . . . Persist not on my weakness with thy disdain nor be Treason and breach of love its troth to thee attributed; . . . 70. Aboulaswed and his squinting Slave-girl cclxxxvii. So the folk gathered together to them and blamed the lackpenny and said to him, 'Give him the price of that which thou hast eaten.' Quoth he, 'I gave him a dirhem before I entered the shop;' and the cook said, 'Be everything I sell this day forbidden (15) to me, if he gave me so much as the name of a piece of money! By Allah, he gave me nought, but ate my food and went out and [would have] made off, without aught [said I]' 'Nay,' answered the lackpenny, 'I gave thee a dirhem,' and he reviled the cook, who returned his abuse; whereupon he dealt him a cuff and they gripped and grappled and throttled each other. When the folk saw them on this wise, they came up to them and said to them, 'What is this strife between you, and no cause for it?' 'Ay, by Allah,' replied the lackpenny, 'but there is a cause for it, and the cause hath a tail!' Whereupon, 'Yea, by Allah,' cried the cook, 'now thou mindest me of thyself and thy dirhem! Yes, he gave me a dirhem and [but] a quarter of the price is spent. Come back and take the rest of the price of thy dirhem.' For that he understood what was to do, at the mention of the tail; and I, O my brother," added Aboulhusn, "my story hath a cause, which I will tell thee." Meanwhile, King Azadbekht and his wife stayed not in their flight till they came to [the court of] the King of Fars, (97) whose name was Kutrou. (98) When they presented themselves to him, he entreated them with honour and entertained them handsomely, and Azadbekht told him his story, first and last. So he gave him a great army and wealth galore and he abode with him some days, till he was rested, when he made ready with his host and setting out for his own dominions, waged war upon Isfehnd and falling in upon the capital, defeated the rebel vizier and slew him. Then he entered the city and sat down on the throne of his kingship; and whenas he was rested and the kingdom was grown peaceful for him, he despatched messengers to the mountain aforesaid in quest of the child; but they returned and informed the king that they had not found him. "Forget him," quoth my censurers, "forget him; what is he?" iii. 42. Seventh Officer's Story, The, ii. 150. OF THE ISSUES OF GOOD AND EVIL ACTIONS. Rail not at the vicissitudes of Fate, ii. 219. 11. The Hermits cxlviii. 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 guerdoning her with trinkets and raiment, but she only redoubled in aversion to him. . . . . b. The Merchant and his Sons cccccxlv. Fair fall the maid whose loosened locks her cheeks do overcloud! iii. 191. 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.'? ? ? ? ? 'Tis He who pardoneth errors alike to slave and free; On Him is my reliance in good and evil cheer..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..With this the Khalif waxed wroth, and the Hashimi vein (36) started out from between his eyes and he cried out to Mesrour and said to him, "Go forth and see which of them is dead." So Mesrour went out, running, and the Khalif said to Zubeideh, "Wilt thou lay me a wager?" "Yes," answered she; "I will wager, and I say that Aboulhusn is dead." "And I," rejoined the Khalif, "wager and say that none is dead save Nuzhet el Fuad; and the stake shall be the Garden of Pleasance against thy palace and the Pavilion of Pictures." So they [agreed upon this and] abode awaiting Mesrour, till such time as he should return with news..? ? ? ? ? And scatter musk on him and ambergris, so long As time endures; for this is all my wish and care..When her people arose in the morning and saw her not, they sought her in the camp, but, finding her not and missing me also, doubted not but she had fled with me. Now she had four brothers, as they were falcons, and they mounted and dispersed in quest of us. When the day dawned [on the fourth morning], the dog began to bark and the other dogs answered him and coming to the mouth of the pit, stood howling to him. My wife's father, hearing the howling of the dogs, came up and standing at the brink of the pit, [looked in and] beheld a marvel. Now he was a man of valour and understanding, an elder versed (62) in affairs so he fetched a rope and bringing us both forth, questioned us of our case. I told him all that had betided and he abode pondering the affair..? ? ? ? ? A white one, from her sheath of tresses now laid bare And now again concealed in black, luxuriant hair; (256).All this, O my brother,' continued the merchant, 'befell because the locust had no knowledge of the secret essence that lieth hid in apparent bodies. As for thee, O my brother, (may God requite thee with good!) thou wast subtle in device and usedst precaution; but precaution sufficeth not against fate, and fortune fore-ordained baffleth contrivance. How excellent is the saying of the poet! And he recited the following verses:..Jest of a Thief, A Merry, ii. 186..? ? ? ? ? Thou madest known to us therein the road of righteousness, When we had wandered from the Truth, what while in gloom it lay..When Er Reshid heard this, he was sore chagrined and waxed exceeding wroth and said, "Shall this happen in a city wherein I am?" And the Hashimi vein (42) started out between his eyes. Then he bade fetch Jaafer, and when he came before him, he acquainted him with the matter and said to him, "Shall this come to pass in my city and I have no news of it?" Then he bade Jaafer fetch all whom the young Damascene had named [as having maltreated him], and when they came, he let smite off their heads. Moreover, he summoned him whom they called Ahmed and who had been the means of the young man's deliverance a first time and a second, and thanked him and showed him favour and bestowed on him a sumptuous dress of honour and invested him with the governance over his city. (43).Hakim (EI) bi Amrillah, The Merchant and the Favourite of the Khalif El Mamoun, iii. 171..Jesus, The Three Men and our Lord, i. 282.

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