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them from all parts and quarters and on this wise they abode days and months..? ? ? ? ? Whenas mine eyes behold thee not, that day As of my life I do not reckon
 eye;.Then he turned to the viziers and said to them, "Out on ye! What liars ye are! What excuse is left you?" "O king," answered they, "there abideth no excuse for us and
 our sin hath fallen upon us and broken us in pieces. Indeed we purposed evil to this youth and it hath reverted upon us, and we plotted mischief against him and it hath
 overtaken us; yea, we digged a pit for him and have fallen ourselves therein." So the king bade hoist up the viziers upon the gibbets and crucify them there, for that God is
 just and ordaineth that which is right. Then Azadbekht and his wife and son abode in joyance and contentment, till there came to them the Destroyer of Delights and they
 died all; and extolled be the perfection of the [Ever-]Living One, who dieth not, to whom be glory and whose mercy be upon us for ever and ever! Amen..80. The
 Schoolmaster who fell in Love by Report dclxv.After three days, the old woman came to him and bringing him the [thousand dinars, the] price of the stuffs, demanded the
 casket. (122) When he saw her, he laid hold of her and carried her to the prefect of the city; and when she came before the Cadi, he said to her, "O Sataness, did not thy
 first deed suffice thee, but thou must come a second time?" Quoth she, "I am of those who seek their salvation (123) in the cities, and we foregather every month; and
 yesterday we foregathered." "Canst thou [bring me to] lay hold of them?" asked the prefect; and she answered, "Yes; but, if thou wait till to-morrow, they will have dispersed.
 So I will deliver them to thee to-night." Quoth he to her, "Go;" and she said, "Send with me one who shall go with me to them and obey me in that which I shall say to him,
 and all that I bid him he shall give ear unto and obey me therein." So he gave her a company of men and she took them and bringing them to a certain door, said to them,
 "Stand at this door, and whoso cometh out to you, lay hands on him; and I will come out to you last of all." "Hearkening and obedience," answered they and stood at the
 door, whilst the old woman went in. They waited a long while, even as the Sultan's deputy had bidden them, but none came out to them and their standing was prolonged.
 When they were weary of waiting, they went up to the door and smote upon it heavily and violently, so that they came nigh to break the lock. Then one of them entered and
 was absent a long while, but found nought; so he returned to his comrades and said to them,"This is the door of a passage, leading to such a street; and indeed she
 laughed at you and left you and went away."When they heard his words, they returned to the Amir and acquainted him with the case, whereby he knew that the old woman
 was a crafty trickstress and that she had laughed at them and cozened them and put a cheat on them, to save herself. Consider, then, the cunning of this woman and that
 which she contrived of wiles, for all her lack of foresight in presenting herself [a second time] to the draper and not apprehending that his conduct was but a trick; yet, when
 she found herself in danger, she straightway devised a shift for her deliverance..? ? ? ? ? w. The King's Son and the Afrit's Mistress dcii.61. Musab ben ez Zubeir and
 Aaisheh his Wife dclxix.100. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dclvi.Lewdness, The Pious Woman accused of, ii. 5..The
 company marvelled at this story and said all, 'Woe to the oppressor!' Then came forward the sixteenth officer and said, 'And I also will tell you a marvellous story, and it is
 on this wise..? ? ? ? ? Ye chide at one who weepeth for troubles ever new; Needs must th' afflicted warble the woes that make him rue..Twere better and meeter thy
 presence to leave, ii. 85..EL MAMOUN AND ZUBEIDEH (163).When the king heard his viziers' words, he was exceeding wroth and bade bring the youth, and when he
 came in to the king, the viziers all cried out with one voice, saying, "O scant o' grace, thinkest thou to save thyself from slaughter by craft and guile, that thou beguilest the
 king with thy talk and hopest pardon for the like of this great crime which thou hast committed?" Then the king bade fetch the headsman, so he might smite off his head;
 whereupon each of the viziers fell a-saying, "I will slay him;" and they sprang upon him. Quote the youth, "O king, consider and ponder these men's eagerness. Is this of
 envy or no? They would fain make severance between thee and me, so there may fall to them what they shall plunder, as aforetime." And the king said to him, "Consider
 their testimony against thee." "O king," answered the young man, "how shall they testify of that which they saw not? This is but envy and rancour; and thou, if thou slay me,
 thou wilt regret me, and I fear lest there betide thee of repentance that which betided Ilan Shah, by reason of the malice of his viziers." "And what is his story?" asked
 Azadbekht. "O king," replied the youth,.Then he wept again and El Abbas said to him, "Fear not for me, for thou knowest my prowess and my puissance in returning
 answers in the assemblies of the land and my good breeding (63) and skill in rhetoric; and indeed he whose father thou art and whom thou hast reared and bred and in
 whom thou hast united praiseworthy qualities, the repute whereof hath traversed the East and the West, thou needest not fear for him, more by token that I purpose but to
 seek diversion (64) and return to thee, if it be the will of God the Most High." Quoth the king, "Whom wilt thou take with thee of attendants and [what] of good?" "O father
 mine," replied El Abbas, "I have no need of horses or camels or arms, for I purpose not battle, and I will have none go forth with me save my servant Aamir and no more..".?
 ? ? ? ? ? So I stretch out my root neath the flood And my branches turn back to it there..Bunducdari (El) and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin
 Bibers, ii. 117..? ? ? ? ? n. The Man whose Caution was the Cause of his Death dccciii.? ? ? ? ? O friends, the tears flow ever, in mockery of my pain; My heart is sick for
 sev'rance and love-longing in vain..59. El Mutelemmis and his Wife Urmeimeh dclxlviii.? ? ? ? ? Wind of the East, if thou pass by the land where my loved ones dwell, I pray,
 The fullest of greetings bear to them from me, their lover, and say.Therewithal Noureddin's life was troubled; so he arose and donned his clothes, and his host said,
 "Whither away this night, O my lord?" Quoth Noureddin, "I mean to go to my lodging, and to-morrow I will betake myself to the palace of the Commander of the Faithful and
 demand my slave-girl." "Sleep till the morning," said the other, "and go not forth at the like of this hour." But he answered, "Needs must I go;" and the host said to him, "[Go]
 in the safeguard of God." So Noureddin went forth, and drunkenness had got the mastery of him, wherefore he threw himself down on [a bench before one of] the shops.
 Now the watch were at that hour making their round and they smelt the sweet scent [of essences] and wine that exhaled from him; so they made for it and found the youth
 lying on the bench, without sense or motion. They poured water upon him, and he awoke, whereupon they carried him to the house of the Chief of the Police and he
 questioned him of his affair. "O my lord," answered Noureddin, "I am a stranger in this town and have been with one of my friends. So I came forth from his house and
 drunkenness overcame me..Now he feared [to return to the pot then and there], lest the idiot should follow him to the place and find nothing and so his plan be marred. So
 he said to him, 'O Ajlan, (265) I would have thee come to my lodging and eat bread with me." So the idiot went with him to his lodging and he seated him there and going to
 the market, sold somewhat of his clothes and pawned somewhat from his house and bought dainty food. Then he betook himself to the ruin and replacing the money in the
 pot, buried it again; after which he returned to his lodging and gave the idiot to eat and drink, and they went out together. The sharper went away and hid himself, lest the
 idiot should see him, whilst the latter repaired to his hiding- place and took the pot.Then the thieves addressed themselves to sharing their booty and presently fell out

concerning a sword that was among the spoil, who should take it. Quoth the captain, 'Methinks we were better prove it; so, if it be good, we shall know its worth, and if it be ill, we shall know that.' And they said, 'Try it on this dead man, for he is fresh.' So the captain took the sword and drawing it, poised it and brandished it; but, when Er Razi saw this, he made sure of death and said in himself, 'I have borne the washing and the boiling water and the pricking with the knife and the grave and its straitness and all this [beating], trusting in God that I might be delivered from death, and [hitherto] I have been delivered; but, as for the sword, I may not brook that, for but one stroke of it, and I am a dead man.' When the king heard this, his mind was occupied [with the story he had heard and that which the vizier promised him], and he bade the latter depart to his own house. . . . "Forget him," quoth my censurers, "forget him; what is he?" "If I forget him, ne'er may God," quoth I, "remember me!" Ask mine eyes whether slumber hath lit on their lids since the hour of your loss Or if aye on a lover they've looked. Nay, an ye believe not their tale, Thine honour, therefore, guard and eke thy secret keep, Nor save to one free-born and true thy case confess. . . . j. The Enchanted Springs dccccxxxvi. "O king," answered the youth, "if there have betided thee talk because of me, by Allah, by Allah the Great, those who have brought on thee this talk from the folk are these wicked viziers, who devise with the folk and tell them foul things and evil concerning the king's house; but I trust in God that He will cause their malice to revert upon their heads. As for the king's menace of me with slaughter, I am in the grasp of his hand; so let not the king occupy his mind with my slaughter, for that I am like unto the sparrow in the hand of the fowler; if he will, he slaughtereth him, and if he will, he looseth him. As for the delaying of my slaughter, it [proceedeth] not [from] the king, but from Him in whose hand is my life; for, by Allah, O king, if God willed my slaughter, thou couldst not avail to postpone it, no, not for a single hour. Indeed, man availeth not to fend off evil from himself, even as it was with the son of King Suleiman Shah, whose anxiety and carefulness for the accomplishment of his desire of the new-born child [availed him nothing], for his last hour was deferred how many a time! and God saved him until he had accomplished his [foreordained] period and had fulfilled [the destined term of] his life." Then he again began to pay me frequent visits and I entered into converse with him and questioned him of the band and how he came to escape, he alone of them all. Quoth he, 'I left them from the day on which God the Most High delivered thee from them, for that they would not obey my speech; wherefore I swore that I would no longer consort with them.' And I said, 'By Allah, I marvel at thee, for that thou wast the cause of my preservation!' Quoth he, 'The world is full of this sort [of folk]; and we beseech God the Most High for safety, for that these [wretches] practise upon men with every kind of device.' Then said I to him, 'Tell me the most extraordinary adventure of all that befell thee in this villainy thou wast wont to practise.' And he answered, saying, 'O my brother, I was not present when they did on this wise, for that my part with them was to concern myself with selling and buying and [providing them with] food; but I have heard that the most extraordinary thing that befell them was on this wise. 38. The Lover who feigned himself a Thief to save his Mistress's Honour dlvii. Wasteful Son, The Rich Man and his, i. 252. The following story occupies the last five Nights (cxv-c) of the unfinished Calcutta Edition of 1814-18. The only other text of it known to me is that published by Monsieur Langles (Paris, 1814), as an appendix to his Edition of the Voyages of Sindbad, and of this I have freely availed myself in making the present translation, comparing and collating with it the Calcutta (1814-18) Text and filling up and correcting omissions and errors that occur in the latter. In the Calcutta (1814-18) Text this story (Vol. II. pp. 367-378) is immediately succeeded by the Seven Voyages of Sindbad (Vol. II. pp. 378-458), which conclude the work. . . . d. The Fourth Voyage of Sindbad the Sailor dl. On the morrow they (199) returned to their place, as of their wont, and betook themselves to eating and drinking and merry-making and sporting till the last of the day, when Sindbad bade them hearken to his relation concerning his sixth voyage, the which (quoth he) is of the most extraordinary of pleasant stories and the most startling [for that which it compriseth] of tribulations and disasters. Then said he, Quoth Sherik, "On me be his warranty, may God assain the king!" So the Tai departed, after a term had been assigned him for his coming. "Knoweth my loved one when I see her at the lattice high Shine as the sun that flameth forth in heaven's blue demesne?" A white one, from her sheath of tresses now laid bare, ii. 291. Marriage to the Poor Old Man, The Rich Man who gave his Fair Daughter in, i. 247. Next morning, up came the Cadi, with his face like the ox-eye, (104) and said, "In the name of God, where is my debtor and where is my money?" Then he wept and cried out and said to the prefect, "Where is that ill-omened fellow, who aboundeth in thievery and villainy?" Therewith the prefect turned to me and said, "Why dost thou not answer the Cadi?" And I replied, "O Amir, the two heads (105) are not equal, and I, I have no helper but God; but, if the right be on my side, it will appear." At this the Cadi cried out and said, "Out on thee, O ill-omened fellow! How wilt thou make out that the right is on thy side?" "O our lord the Cadi," answered I, "I deposited with thee a trust, to wit, a woman whom we found at thy door, and on her raiment and trinkets of price. Now she is gone, even as yesterday is gone; and after this thou turnest upon us and makest claim upon me for six thousand dinars. By Allah, this is none other than gross unright, and assuredly some losel of thy household hath transgressed against her!" God keep the days of love-delight! How passing sweet they were! How joyous and how solaceful was life in them whilere! 81. Mohammed el Amin and Jafer ben el Hadi cccxcii. k. The Vizier's Son and the Bathkeeper's Wife dlxxxiv. Wife and the Learned Man, Khelbes and his, i. 301. 16. The Fox and the Crow cl. How many an one, with loss of wealth, hath turned mine enemy! 152. Ardeshir and Heyat en Nufous dcccxi. As the version of the sixth and seventh voyages of Sindbad the Sailor contained in (197) the Calcutta Edition (1814-18) of the first two hundred Nights and in the text of the Voyages published by M. Langles (Paris, 1814) differs very materially from that of the complete Calcutta (1839-42) Edition (198) (which is, in this case, practically identical with those of Boulac and Breslau), adopted by me as my standard text in the translation of "The Book of the Thousand Nights and One Night," the story of the seventh voyage in particular turning upon an altogether different set of incidents, related nearly as in the old version of M. Galland, I now give a translation of the text of the two voyages in question afforded by the Calcutta (1814-18) Edition, corrected and completed by collation with that of M. Langles, from which it differs only in being slightly less full. It will be observed that in this version of the story the name Sindbad is reserved for the Sailor, the porter being called Hindbad. As for Queen Kemeriyeh, she flew off to the palace of her sister Wekhimeh and told her what Meimoun had done and how [he avouched that], whenas he saw defeat [near at hand], he would slay Tuhfeh; 'and indeed,' added she, 'he is resolved upon this; else had he not dared to commit this outrage. So do thou contrive the affair as thou deemest well, for thou hast no superior in judgment.' Then they sent for Queen Zelzeleh and Queen Sherareh and sat down to take counsel, one with another, of that which they should do in the matter. Then said Wekhimeh, 'We were best fit out a ship in this island [wherein is my palace] and embark therein, in the guise of mortals, and fare on till we come to a little island, that lieth over against Meimoun's palace. There will we [take up our abode and] sit drinking and smiting the lute and singing. Now Tuhfeh will of a surety be

sitting looking upon the sea, and needs must she see us and come down to us, whereupon we will take her by force and she will be under our hands, so that none shall avail more to molest her on any wise. Or, if Meimoun be gone forth to do battle with the Jinn, we will storm his stronghold and take Tuhfeh and raze his palace and put to death all who are therein. When he hears of this, his heart will be rent in sunder and we will send to let our father know, whereupon he will return upon him with his troops and he will be destroyed and we shall be quit of him.' And they answered her, saying, 'This is a good counsel.' Then they bade fit out a ship from behind the mountain, (244) and it was fitted out in less than the twinkling of an eye. So they launched it on the sea and embarking therein, together with four thousand Afrits, set out, intending for Meimoun's palace. Moreover, they bade other five thousand Afrits betake themselves to the island under the Crescent Mountain and lie in wait for them there..4. The Three Apples lxix. Then he bade set up for her a tent and another for himself, facing hers, so he might worship God with her, and fell to sending her food; and she said in herself, 'This is a king and it is not lawful for me that I suffer him forsake his subjects and his kingdom for my sake. So she said to the serving-woman, who used to bring her the food, 'Speak to the king, so he may return to his women, for he hath no need of me and I desire to abide in this place, so I may worship God the Most High therein.' The slave-girl returned to the king and told him this, whereupon he sent back to her, saying, 'I have no need of the kingship and I also desire to abide here and worship God with thee in this desert.' When she found this earnestness in him, she consented to his wishes and said, 'O king, I will consent unto thee in that which thou desirest and will be to thee a wife, but on condition that thou bring me Dadbin the king and his Vizier Kardan and his chamberlain (116) and that they be present in thine assembly, so I may speak a word with them in thy presence, to the intent that thou mayest redouble in affection for me.' Quoth Kisra, 'And what is thine occasion unto this?' So she related to him her story from first to last, how she was the wife of Dadbin the king and how the latter's vizier had miscalled her honour..There was once a man who was exceeding cautious over himself, and he set out one day on a journey to a land abounding in wild beasts. The caravan wherein he was came by night to the gate of a city; but the warders refused to open to them; so they passed the night without the city, and there were lions there. The man aforesaid, of the excess of his caution, could not fix upon a place wherein he should pass the night, for fear of the wild beasts and reptiles; so he went about seeking an empty place wherein he might lie..Now it befell, by the ordinance of God the Most High and His providence, that Caesar, king of the Greeks, the husband of Melik Shah's mother Shah Khatoun, [went forth to the chase that day]. He started a head of game, he and his company, and chased it, till they came up with it by that pit, whereupon one of them lighted down from his horse, to slaughter it, hard by the mouth of the pit. He heard a sound of low moaning from the bottom of the pit) so he arose and mounting his horse, waited till the troops were assembled. Then he acquainted the king with this and he bade one of his servants [descend into the pit]. So the man descended and brought out the youth [and the eunuch], aswoon.

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