

CHOOSING WELL EVERYDAY DECISIONS FOR TEENS

A Damsel made for love and decked with subtle grace, iii. 192..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..? ? ? ? g. The Seventh Officer's Story dccccxxxiv.? ? ? ? r. The Heathcock and the Tortoises dcxxxiv.? ? ? ? No rest is there for me, no life wherein I may delight, Nor pleasant meat nor drink avails to please me, night or day..11. Sindbad the Sailor and Hindbad the Porter (239).? ? ? ? My patience underneath the loss of friends and folk With pallor's sorry garb hath clad me, comrades dear..The Twenty-Fourth Night of the Month..Then they drew up the contract of marriage and the merchant said, "I desire to go in to her this night." So they carried her to him in procession that very night, and he prayed the prayer of eventide and entered the privy chamber prepared for him; but, when he lifted the veil from the face of the bride and looked, he saw a foul face and a blameworthy aspect; yea, he beheld somewhat the like whereof may God not show thee! loathly, dispensing from description, inasmuch as there were reckoned in her all legal defects. (259) So he repented, whenas repentance availed him not, and knew that the girl had cheated him. However, he lay with the bride, against his will, and abode that night sore troubled in mind, as he were in the prison of Ed Dilem. (260) Hardly had the day dawned when he arose from her and betaking himself to one of the baths, dozed there awhile, after which he made the ablution of defilement (261) and washed his clothes. Then he went out to the coffee-house and drank a cup of coffee; after which he returned to his shop and opening the door, sat down, with discomfiture and chagrin written on his face..When King El Aziz heard the damsel's song, her speech and her verses pleased him and he said to El Abbas, "O my son, verily, these damsels are weary with long versifying, and indeed they make us yearn after the dwellings and the homesteads with the goodness of their songs. Indeed, these five have adorned our assembly with the excellence of their melodies and have done well in that which they have said before those who are present; wherefore we counsel thee to enfranchise them for the love of God the Most High." Quoth El Abbas, "There is no commandment but thy commandment;" and he enfranchised the ten damsels in the assembly; whereupon they kissed the hands of the king and his son and prostrated themselves in thanksgiving to God the Most High. Then they put off that which was upon them of ornaments and laying aside the lutes [and other] instruments of music, clave to their houses, veiled, and went not forth. (144).? ? ? ? I am filled full of longing pain and memory and dole, That from the wasted body's wounds distract the anguished soul..Aboulhusn abode with his wife in eating and drinking and all delight of life, till all that was with them was spent, when he said to her, "Harkye, O Nuzhet el Fuad!" "At thy service," answered she, and he said, "I have it in mind to play a trick on the Khalif and thou shalt do the like with the Lady Zubeideh, and we will take of them, in a twinkling, two hundred dinars and two pieces of silk." "As thou wilt," answered she; "but what thinkest thou to do?" And he said, "We will feign ourselves dead and this is the trick. I will die before thee and lay myself out, and do thou spread over me a kerchief of silk and loose [the muslin of] my turban over me and tie my toes and lay on my heart a knife, and a little salt. (35) Then let down thy hair and betake thyself to thy mistress Zubeideh, tearing thy dress and buffeting thy face and crying out. She will say to thee, 'What aileth thee?' and do thou answer her, saying, 'May thy head outlive Aboulhusn el Khelia! For he is dead.' She will mourn for me and weep and bid her treasurers give thee a hundred dinars and a piece of silk and will say to thee, 'Go lay him out and carry him forth [to burial].' So do thou take of her the hundred dinars and the piece of silk and come back, and when thou returnest to me, I will rise up and thou shalt lie down in my place, and I will go to the Khalif and say to him, 'May thy head outlive Nuzhet el Fuad!' and tear my dress and pluck at my beard. He will mourn for thee and say to his treasurer, 'Give Aboulhusn a hundred dinars and a piece of silk.' Then he will say to me, 'Go; lay her out and carry her forth;' and I will come back to thee."..So the chamberlain went about that which he needed and assembling his wife's kinsfolk, said to them, 'I am resolved to put away my wife.' They took this ill of him and complained of him and summoning him before the king, sat pleading with him. Now the king had no knowledge of that which had passed; so he said to the chamberlain, 'Why wilt thou put her away and how can thy soul consent unto this and why takest thou unto thyself a goodly piece of land and after forsakest it?' 'May God amend the king!' answered the husband. 'By Allah, O king, I saw therein the track of the lion and fear to enter the land, lest the lion devour me; and indeed the like of my affair with her is that which befell between the old woman and the draper's wife.' 'What is their story?' asked the king; and the chamberlain said, 'Know, O king, that..When she had made an end of her song, she wept till she made the bystanders weep and the Lady Zubeideh condoled with her and said to her, "God on thee, O Sitt el Milah, sing us somewhat, so we may hearken to thee." "Harkening and obedience," answered the damsel and sang the following verses:..When El Abbas heard Hudheifeh's challenge and saw Saad in this case, he came up to the latter and said to him, "Wilt thou give me leave to reply to him and I will stand thee in stead in the answering of him and the going forth to battle with him and will make myself thy sacrifice?" Saad looked at him and seeing valour shining from between his eyes, said to him, "O youth, by the virtue of the Chosen [Prophet,] (whom God bless and keep,) tell me [who thou art and] whence thou comest to our

succour." "This is no place for questioning," answered the prince; and Saad said to him, "O champion, up and at Hudheifeh! Yet, if his devil prove too strong for thee, afflict not thyself in thy youth." (71) Quoth El Abbas, "It is of Allah that help is to be sought," (72) and taking his arms, fortified his resolution and went down [into the field], as he were a castle of the castles or a piece of a mountain. . . . s. The Journeyman and the Girl dccccix. Wife and the Learned Man, Khelbes and his, i. 301. Whenas the soul desireth one other than its peer, It winneth not of fortune the wish it holdeth dear. So he said to her, 'Do thou excuse me, for my servant hath locked the door, and who shall open to us?' Quoth she, 'O my lord, the padlock is worth [but] half a score dirhems.' So saying, she tucked up [her sleeves] from fore-arms as they were crystal and taking a stone, smote upon the padlock and broke it. Then she opened the door and said to him, 'Enter, O my lord.' So he entered, committing his affair to God, (to whom belong might and majesty,) and she entered after him and locked the door from within. They found themselves in a pleasant house, comprising all (262) weal and gladness; and the young man went on, till he came to the sitting-chamber, and behold, it was furnished with the finest of furniture [and arrayed on the goodliest wise for the reception of guests,] as hath before been set out, [for that it was the house of the man aforesaid]. 'Know, then,' said the merchant, 'that I am a man from the land of China and was in my youth well-favoured and well-to-do. Now I made no account of womankind, one and all, but followed after boys, and one night I saw, in a dream, as it were a balance set up, and it was said by it, "This is the portion of such an one." Presently, I heard my own name; so I looked and beheld a woman of the utmost loathliness; whereupon I awoke in affright and said, "I will never marry, lest haply this loathly woman fall to my lot." Then I set out for this city with merchandise and the voyage was pleasant to me and the sojourn here, so that I took up my abode here awhile and got me friends and factors, till I had sold all my merchandise and taken its price and there was left me nothing to occupy me till the folk (212) should depart and depart with them. How presents in great store thou didst refuse and eke The givers, great and small, with flouting didst requite. When the evening evened, the king summoned the vizier and required of him the [promised] story; so he said, "It is well. Know, O king, that. When the morning morrowed, the king went forth and sitting down on the throne of the kingship, summoned the grandees of his empire; whereupon the chamberlains and deputies and captains of the host went in to him and kissed the earth before him. He distinguished the vizier with his especial favour and bestowed on him a dress of honour and entreated him with the utmost kindness, after which he set forth briefly to his chief officers that which had betided him with Shehrzad and how he had turned from that his former usance and repented him of what he had done aforesaid and purposed to take the vizier's daughter Shehrzad to wife and let draw up the contract of marriage with her. a. Story of the Chief of the New Cairo Police dciv. God knows I ne'er recalled thy memory to my thought, iii. 46. Yea, by Allah, my longing for you ne'er waneth nor passeth away; For your like among creatures is rare and sought for in mountain and vale. The First Day. The Seventh Night of the Month. b. Story of the Chief of the Boulac Police ccxlv. There was once of old time a foolish, ignorant man, who had wealth galore, and his wife was a fair woman, who loved a handsome youth. The latter used to watch for her husband's absence and come to her, and on this wise he abode a long while. One day, as the woman was private with her lover, he said to her, 'O my lady and my beloved, if thou desire me and love me, give me possession of thyself and accomplish my need in thy husband's presence; else will I never again come to thee nor draw near thee, what while I abide on life.' Now she loved him with an exceeding love and could not brook his separation an hour nor could endure to vex him; so, when she heard his words, she said to him, ['So be it,] in God's name, O my beloved and solace of mine eyes, may he not live who would vex thee!' Quoth he, 'To-day?' And she said, 'Yes, by thy life,' and appointed him of this. And dromedaries, too, of price and goodly steeds and swift Of many a noble breed, yet found no favour in my eye!" When it was the time of the evening meal, the king repaired to the sitting-chamber and summoning the vizier, sought of him the story he had promised him; and the vizier said, "They avouch, O king, that. Indeed, many of the notables of the people have sought her of me in marriage, but I would not marry her to any, for that, one night, I saw, in a dream, the balance aforesaid set up and men and women being weighed, one against the other, therein, and meseemed I saw thee [and her] and it was said to me, "This is such a man, (217) the allotted portion of such a woman." (218) Wherefore I knew that God the Most High had allotted unto her none other than thyself, and I choose rather to marry thee to her in my lifetime than that thou shouldst marry her after my death.' They have departed, but the steeds yet full of them remain, ii. 239. 136. The History of Gherib and his Brother Agib dcxxiv. a. Story of the Ox and the Ass. Meanwhile, the wind carried the two children [out to sea and thence driving them] towards the land, cast them up on the sea-shore. As for one of them, a company of the guards of the king of those parts found him and carried him to their master, who marvelled at him with an exceeding wonderment and adopted him to his son, giving out to the folk that he was his [very] son, whom he had hidden, (106) of his love for him. So the folk rejoiced in him with an exceeding joy, for the king's sake, and the latter appointed him his heir-apparent and the inheritor of his kingdom. On this wise, a number of years passed, till the king died and they crowned the youth king in his room. So he sat down on the throne of his kingship and his estate flourished and his affairs prospered. When the king heard this story, he said, "How like is this to our own case!" Then he bade the vizier retire to his lodging; so he withdrew to his house and on the morrow he abode at home [till the king should summon him to his presence.]. I'm the crown of every sweet and fragrant weed, ii. 255. Upon the parting day our loves from us did fare, iii. 114. Parting afar hath borne you, but longing still is fain To bring you near; meseemeth mine eye doth you contain. There was once in a certain city a woman fair of favour, who had to lover a trooper. Her husband was a fuller, and when he went out to his business, the trooper used to come to her and abide with her till the time of the fuller's return, when he would go away. On this wise they abode awhile, till one day the trooper said to his mistress, 'I mean to take me a house near unto thine and dig an underground passage from my house to thy house, and do

thou say to thy husband, "My sister hath been absent with her husband and now they have returned from their travels; and I have made her take up her sojourn in my neighbourhood, so I may foregather with her at all times. So go thou to her husband the trooper and offer him thy wares [for sale], and thou wilt see my sister with him and wilt see that she is I and I am she, without doubt. So, Allah, Allah, go to my sister's husband and give ear to that which he shall say to thee."⁵⁷. Werdan the Butcher's Adventure with the Lady and the Bear cclliii.????? When love-longing for her sweet sake I took upon myself, The railers flocked to me anon, on blame and chiding bent;????? Now God forbid thou shouldst attain thy wishes! What care I If thou have looked on me a look that caused thee languishment????? Parting hath sundered us, below'd; indeed, I stood in dread Of this, whilst yet our happiness in union was complete.????? How many a friend, for money's sake, hath companied with me!" Leave the mention of him. Who is at the door?" Quoth Adi, "El Akhwes el Ansari." (54) "God the Most High put him away and estrange him from His mercy!" cried Omar. "Is it not he who said, berhyming on a man of Medina his slave-girl, so she might outlive her master ... ?" [And he repeated the following line:].????? O thou with love of whom I'm smitten, yet content, I prithee come to me and hasten to my side..So she donned a devotee's habit and betaking herself to the goldsmith, said to him, 'To whom belongeth the bracelet that is in the king's hand?' Quoth he, 'It belongeth to a man, a stranger, who hath bought him a slave-girl from this city and lodgeth with her in such a place.' So the old woman repaired to the young man's house and knocked at the door. The damsel opened to her and seeing her clad in devotee's apparel, (184) saluted her and said to her, 'Belike thou hast an occasion with us?' 'Yes,' answered the old woman; 'I desire privacy and ablution.' (185) Quoth the girl, 'Enter.' So she entered and did her occasion and made the ablution and prayed. Then she brought out a rosary and began to tell her beads thereon, and the damsel said to her, 'Whence comest thou, O pilgrim?' (186) Quoth she '[I come] from [visiting] the Idol (187) of the Absent in such a church. (188) There standeth up no woman [to prayer] before him, who hath an absent friend and discovereth to him her need, but he acquainteth her with her case and giveth her tidings of her absent one.' 'O pilgrim,' said the damsel, 'we have an absent one, and my lord's heart cleaveth to him and I desire to go to the idol and question him of him.' Quoth the old woman, '[Wait] till to-morrow and ask leave of thy husband, and I will come to thee and go with thee in weal.????? Tis gazed at for its slender swaying shape And cherished for its symmetry and sheen..When the two kings saw that woman's fashion and how she circumvented the Afrit, who had lodged her at the bottom of the sea, they turned back to their kingdoms and the younger betook himself to Samarcand, whilst the elder returned to China and established unto himself a custom in the slaughter of women, to wit, his vizier used to bring him a girl every night, with whom he lay that night, and when he arose in the morning, he gave her to the vizier and bade him put her to death. On this wise he abode a great while, whilst the people murmured and the creatures [of God] were destroyed and the commons cried out by reason of that grievous affair whereinto they were fallen and feared the wrath of God the Most High, dreading lest He should destroy them by means of this. Still the king persisted in that fashion and in that his blameworthy intent of the killing of women and the despoilment of the curtained ones, (159) wherefore the girls sought succour of God the Most High and complained to Him of the tyranny of the king and of his oppressive dealing with them..So King Suleiman Shah made answer unto Caesar with 'Hearkening and obedience.' Then he arose and despatched her to him, and Cassar went in to her and found her overpassing the description wherewithal they had described her to him; wherefore he loved her with an exceeding love and preferred her over all his women and his love for Suleiman Shah was magnified; but Shah Khatoun's heart still clave to her son and she could say nought. As for Suleiman Shah's rebellious son, Belehwan, when he saw that Shah Khatoun had married the king of the Greeks, this was grievous to him and he despaired of her. Meanwhile, his father Suleiman Shah kept strait watch over the child and cherished him and named him Melik Shah, after the name of his father. When he reached the age of ten, he made the folk swear fealty to him and appointed him his heir apparent, and after some days, [the hour of] the old king's admission [to the mercy of God] drew near and he died..As for King Shehriyar, he marvelled at Shehrzad with the utmost wonder and drew her near to his heart, of his much love for her; and she was magnified in his eyes and he said in himself, "By Allah, the like of this woman is not deserving of slaughter, for indeed the time affordeth not her like. By Allah, I have been heedless of mine affair, and had not God overcome me with His mercy and put this woman at my service, so she might adduce to me manifest instances and truthful cases and goodly admonitions and edifying traits, such as should restore me to the [right] road, [I had come to perdition!]. Wherefore to God be the praise for this and I beseech Him to make my end with her like unto that of the vizier and Shah Bekht." Then sleep overcame the king and glory be unto Him who sleepeth not!.Now I had questioned her of her name and she answered, "My name is Rihaneh," and described to me her dwelling-place. When I saw her make the ablution, I said in myself, "This woman doth on this wise, and shall I not do the like of her?" Then said I to her, "Belike thou wilt seek us another pitcher of water?" So she went out to the housekeeper and said to her, "Take this para and fetch us water therewith, so we may wash the flags withal." Accordingly, the housekeeper brought two pitchers of water and I took one of them and giving her my clothes, entered the lavatory and washed..As an instance of the extreme looseness with which the book was edited, I may observe that the first four Vols. were published without tables of contents, which were afterwards appended en bloc to the fifth Volume. The state of corruption and incoherence in which the printed Text was placed before the public by the two learned Editors, who were responsible for its production, is such as might well drive a translator to despair: the uncorrected errors of the press would alone fill a volume and the verse especially is so corrupt that one of the most laborious of English Arabic scholars pronounced its translation a hopeless task. I have not, however, in any single instance, allowed myself to be discouraged by the difficulties presented by the condition of the text, but have, to the best of my ability, rendered into English, without abridgment or retrenchment, the whole of the tales, prose and verse, contained in the Breslau Edition, which are not found in

those of Calcutta (1839-42) and Boulac. In this somewhat ungrateful task, I have again had the cordial assistance of Captain Burton, who has (as in the case of my "Book of the Thousand Nights and One Night") been kind enough to look over the proofs of my translation and to whom I beg once more to tender my warmest thanks..? ? ? ? ? a. The Cat and the Mouse dcix.As the eunuch was speaking with the king, behold, the damsel raised a corner of the curtain that shut in the litter, so she might look upon the speaker, and saw the king. When Azadbekht beheld her and noted her fashion and her loveliness (and indeed never set story-teller (95) eyes on her like,) his soul inclined to her and she took hold upon his heart and he was ravished by her sight. So he said to the eunuch, "Turn the mule's head and return, for I am King Azadbekht and I will marry her myself, for that Isfehnd her father is my vizier and he will accept of this affair and it will not be grievous to him." "O king," answered the eunuch, "may God prolong thy continuance, have patience till I acquaint my lord her father, and thou shalt take her in the way of approval, for it becometh thee not neither is it seemly unto thee that thou take her on this wise, seeing that it will be an affront to her father if thou take her without his knowledge." Quoth Azadbekht, "I have not patience [to wait] till thou go to her father and return, and no dishonour will betide him, if I marry her." "O my lord," rejoined the eunuch, "nought that is done in haste is long of durance nor doth the heart rejoice therein; and indeed it behoveth thee not to take her on this foul wise. Whatsoever betideth thee, destroy not thyself with [undue] haste, for I know that her father's breast will be straitened by this affair and this that thou dost will not profit thee." But the king said, "Verily, Isfehnd is [my boughten] servant and a slave of my slaves, and I reckon not of her father, if he be vexed or pleased." So saying, he drew the reins of the mule and carrying the damsel, whose name was Behrjaur, to his house, married her..Fourth Officer's Story, The, ii. 142..Locust, The Hawk and the, ii. 50..93. El Feth ben Khacan and El Mutawekkil dclxxxiii.On this wise, O King Shah Bekht," continued the vizier, "is the issue of eagerness for [the goods of] the world and covetise of that which our knowledge embraceth not; indeed, [whoso doth thus] shall perish and repent Nor, O king of the age, (added he) is this story more extraordinary than that of the sharper and the merchants."When the king heard these tidings of Aamir, he sent for him and let bring him before him; and when he entered his presence, he kissed the earth and saluted and showed forth his breeding and greeted him with the goodliest of compliments. The king bade him raise his head and questioned him of his lord El Abbas; whereupon he acquainted him with his tidings and told him that which had betided him with King Zuheir and of the army that was become at his commandment and of the spoil that he had gotten. Moreover, he gave him to know that El Abbas was coming on the morrow, and with him more than fifty thousand cavaliers, obedient to his commandment. When the king heard his speech, he bade decorate Baghdad and commanded [the inhabitants] to equip themselves with the richest of their apparel, in honour of the coming of El Abbas. Moreover, he sent to give King El Aziz the glad tidings of his son's return and acquainted him with that which he had heard from the prince's servant..When the king saw this, he cried out and his wife wept in the ship and offered to cast herself into the sea; but the Magian bade the sailors lay hands on her. So they seized her and it was but a little while ere the night darkened and the ship disappeared from the king's eyes; whereupon he swooned away for excess of weeping and lamentation and passed his night bewailing his wife and children..?Story of the Merchant and His Sons..SHEHRZAD AND SHEHRIYAR..All intercessions come and all alike do ill succeed, ii. 218..? ? ? ? ? Of spies, "How long, O scoffer, wilt mock at my despair, As 'twere God had created nought else whereat to jeer"? ? ? ? ? g. The Seventh Voyage of Sindbad the Sailor dlxiii.114. El Abbas and the King's Daughter of Baghdad dcccclxvi.12. Asleep and Awake cclxxi.? ? ? ? ? ? ? ? ? ja. Story of David and Solomon dcccxcix.? ? ? ? ? How long will ye admonished be, without avail or heed? The shepherd still his flocks forbids, and they obey his rede..As for me, I stood, with my head bowed to the earth, forgetting both Institutes and Canons, (99) abode sunk in thought, saying, "How came I to be the dupe of yonder worthless baggage?" Then said the Amir to me, "What aileth thee that thou answerest not?" And I answered, saying, "O my lord, it is a custom among the folk that he who hath a payment to make at a certain date is allowed three days' grace; [so do thou have patience with me so long,] and if, [by the end of that time,] the culprit be not found, I will be answerable for that which is lost." When the folk heard my speech, they all deemed it reasonable and the Master of Police turned to the Cadi and swore to him that he would do his utmost endeavour to recover the stolen money and that it should be restored to him. So he went away, whilst I mounted forthright and fell to going round about the world without purpose, and indeed I was become under the dominion of a woman without worth or honour; and I went round about on this wise all that my day and night, but happened not upon tidings of her; and thus I did on the morrow..150. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dcxcviii.? ? ? ? ? Peace on you, people of my troth! With peace I do you greet. Said ye not truly, aforetime, that we should live and meet?.Now the merchant's wife aforesaid, who was the nurse of the king's daughter, was watching him from a window, unknown of him, and [when she heard his verses], she knew that there hung some rare story by him; so she went in to him and said, "Peace be on thee, O afflicted one, who acquaintest not physician with thy case! Verily, thou exposest thyself unto grievous peril! I conjure thee by the virtue of Him who hath afflicted thee and stricken thee with the constraint of love-liking, that thou acquaint me with thine affair and discover to me the truth of thy secret; for that indeed I have heard from thee verses that trouble the wit and dissolve the body." So he acquainted her with his case and enjoined her to secrecy, whereof she consented unto him, saying, "What shall be the recompense of whoso goeth with thy letter and bringeth thee an answer thereto?" He bowed his head for shamefastness before her [and was silent]; and she said to him, "Raise thy head and give me thy letter." So he gave her the letter and she took it and carrying it to the princess, said to her, "Read this letter and give me the answer thereto." ? ? ? ? ? How many, in Yemameh, (64) dishevelled widows plain! How many a weakling orphan unsuccoured doth remain..? ? ? ? ? Would he were not, who sundered us upon the parting-day! How many a body hath he slain, how many a bone laid bare! ? ? ? ? ? Who art thou, wretch, that thou shouldst

hope to win me? With thy rhymes What wouldst of me? Thy reason, sure, with passion is forspent..When Belekhsa had made an end of her verses, all present were moved to delight and El Abbas said to her, "Well done, O damsel!" Then he bade the fifth damsel come forward and sing. Now she was from the land of Syria and her name was Rihaneh; she was surpassing of voice and when she appeared in an assembly, all eyes were fixed upon her. So she came forward and taking the rebeck (for that she was used to play upon [all manner] instruments) improvised and sang the following verses:..? ? ? ? ? No good's in life (to the counsel list of one who's purpose-whole,) An if thou be not drunken still and gladden not thy soul..101. The Mad Lover cccxi.Then he called for a chest and bringing out thence a necklace of Greek handiwork, worth a thousand dinars, wrapped it in a mantle of green silk, set with pearls and jewels and inwrought with red gold, and joined thereto two caskets of musk and ambergris. Moreover, he put off upon the girl a mantle of Greek silk, striped with gold, wherein were divers figures and semblants depicted, never saw eyes its like. Therewithal the girl's wit fled for joy and she went forth from his presence and returned to her mistress. When she came in to her, she acquainted her with that which she had seen of El Abbas and that which was with him of servants and attendants and [set out to her] the loftiness of his station and gave her that which was with her..? ? ? ? ? c. The Third Voyage of Sindbad the Sailor ccl.Lavish of House and Victual to one whom he knew not, The Man who was, i. 293..Now King Azadbekht's wife was big with child and the pains of labour took her in the mountain; so they alighted at the mountain-foot, by a spring of water, and she gave birth to a boy as he were the moon. Behrjaur his mother pulled off a gown of gold-inwoven brocade and wrapped the child therein, and they passed the night [in that place], what while she gave him suck till the morning. Then said the king to her, "We are hampered by this child and cannot abide here nor can we carry him with us; so methinks we were better leave him here and go, for Allah is able to send him one who shall take him and rear him." So they wept over him exceeding sore and left him beside the spring, wrapped in the gown of brocade: then they laid at his head a thousand dinars in a bag and mounting their horses, departed, fleeing..Endowed with amorous grace past any else am I, ii 253..Then the prince's mother bade fetch the five slave-girls to that assembly; whereupon they came and the ten damsels foregathered. The queen seated five of them on her son's right hand and other five on his left and the folk assembled about them. Then she bade the five who had remained with her speak forth somewhat of verse, so they might entertain therewith the assembly and that El Abbas might rejoice therein. Now she had clad them in the richest of raiment and adorned them with trinkets and ornaments and wroughten work of gold and silver and collars of gold, set with pearls and jewels. So they came forward, with harps and lutes and psalteries and recorders and other instruments of music before them, and one of them, a damsel who came from the land of China and whose name was Baoutheh, advanced and tightened the strings of her lute. Then she cried out from the top of her head (127) and improvising, sang the following verses:..?OF CLEMENCY..God keep the days of love-delight! How dearly sweet they were! i. 225..So saying, he fell upon her and beat her with a staff of almond-wood, till she cried out, "[Help], O Muslims!" and he redoubled the beating upon her, till the folk heard her cries and coming to her, [found] Aboulhusn beating her and saying to her, "O old woman of ill-omen, am I not the Commander of the Faithful? Thou hast enchanted me!" When the folk heard his words, they said, "This man raveth," and doubted not of his madness. So they came in upon him and seizing him, pinioned him and carried him to the hospital. Quoth the superintendent, "What aileth this youth?" And they said, "This is a madman." "By Allah," cried Aboulhusn, "they lie against me! I am no madman, but the Commander of the Faithful." And the superintendent answered him, saying, "None lieth but thou, O unluckiest of madmen!".When the king heard his chamberlain's story, he was confounded and abashed and said to him, 'Abide on thy wonted service and till thy land, for that the lion entered it, but marred it not, and he will never more return thither.' (61) Then he bestowed on him a dress of honour and made him a sumptuous present; and the man returned to his wife and people, rejoicing and glad, for that his heart was set at rest concerning his wife. Nor," added the vizier, "O king of the age, is this rarer or more extraordinary than the story of the fair and lovely woman, endowed with amorous grace, with the foul-favoured man".Husband, The Credulous, i. 270..When the king heard this, he bowed [his head] in perplexity and confusion and said, "Carry him back to the prison till the morrow, so we may look into his affair.".Presently, Jesus, son of Mary (on whom be peace!) passed by and seeing this, besought God the Most High for tidings of their case; so He told him what had betided them, whereat great was his wonderment and he related to his disciples what he had seen. Quoth one of them, 'O Spirit of God, (251) nought resembleth this but my own story.' 'How so?' asked Jesus, and the other said,.When the vizier came to the King of Samarcand [and acquainted him with his errand], he submitted himself to the commandment [of his brother and made answer] with 'Hearkening and obedience.' Then he equipped himself and made ready for the journey and brought forth his tents and pavilions. A while after midnight, he went in to his wife, that he might take leave of her, and found with her a strange man, sleeping with her in one bed. So he slew them both and dragging them out by the feet, cast them away and set forth incontinent on his journey. When he came to his brother's court, the latter rejoiced in him with an exceeding joy and lodged him in the pavilion of entertainment, [to wit, the guest-house,] beside his own palace. Now this pavilion overlooked a garden belonging to the elder king and there the younger brother abode with him some days. Then he called to mind that which his wife had done with him and remembered him of her slaughter and bethought him how he was a king, yet was not exempt from the vicissitudes of fortune; and this wrought upon him with an exceeding despite, so that it caused him abstain from meat and drink, or, if he ate anything, it profited him not..? ? ? ? ? I swear by his life, yea, I swear by the life of my love without peer, To please him or save him from hurt, I'd enter the fire without fear!.Moreover, he gave her a complete suit of clothes and raising his head to her, said, "When thou toldest me that which Mariyeh had done with thee, God rooted out the love of her from my heart, and never again will she occur to my mind; so extolled be the perfection of Him who turneth hearts and eyes! It was she who was the cause of my

coming out from Yemen, and now the time is past for which I engaged with my people and I fear lest my father levy his troops and come forth in quest of me, for that he hath no child other than myself and cannot brook to be parted from me; and on like wise is it with my mother." When the nurse heard his words, she said to him, "O my lord, and which of the kings is thy father?" "My father is El Aziz, lord of Yemen and Nubia and the Islands (91) of the Benou Kehtan and the Two Noble Sanctuaries (92) (God the Most High have them in His keeping!)," answered El Abbas; "and whenas he taketh horse, there mount with him an hundred and twenty and four thousand horsemen, all smiters with the sword, let alone attendants and servants and followers, all of whom give ear unto my word and obey my commandment." "Why, then, O my lord," asked the nurse, "didst thou conceal the secret of thy rank and lineage and passedst thyself off for a wayfarer? Alas for our disgrace before thee by reason of our shortcoming in rendering thee thy due! What shall be our excuse with thee, and thou of the sons of the kings?" But he rejoined, "By Allah, thou hast not fallen short! Nay, it is incumbent on me to requite thee, what while I live, though I be far distant from thee." Accordingly El Merouzi repaired to the market and fetching that which he sought, returned to Er Razi's house, where he found the latter cast down in the vestibule, with his beard tied and his eyes shut; and indeed, his colour was paled and his belly blown out and his limbs relaxed. So he deemed him in truth dead and shook him; but he spoke not; and he took a knife and pricked him in the legs, but he stirred not. Then said Er Razi, 'What is this, O fool?' And El Merouzi answered, 'Methought thou wast dead in very sooth.' Quoth Er Razi, 'Get thee to seriousness and leave jesting.' So he took him up and went with him to the market and collected [alms] for him that day till eventide, when he carried him back to his lodging and waited till the morrow..? ? ? ? Is there a man of you will come, that I may heal his pain With blows right profitable for him who's sick for lust of fight?.TABLE OF CONTENTS OF THE CALCUTTA (1839-42).Then he brought out the casket of jewellery [and showed it to an expert,] who told him that the trinkets were gilt and that their worth was but an hundred dirhems. When he heard this, he was sore concerned thereat and presenting himself before the Sultan's deputy, made his complaint to him; whereupon the latter knew that a trick had been put off upon him and that the folk had cozened him and gotten the better of him and taken his stuffs. Now the magistrate in question was a man of good counsel and judgment, well versed in affairs; so he said to the draper, "Remove somewhat from thy shop, [and amongst the rest the casket,] and on the morrow break the lock and cry out and come to me and complain that they have plundered all thy shop. Moreover, do thou call [upon God for succour] and cry aloud and acquaint the folk, so that all the people may resort to thee and see the breach of the lock and that which is missing from thy shop; and do thou show it to every one who presenteth himself, so the news may be noised abroad, and tell them that thy chief concern is for a casket of great value, deposited with thee by a great man of the town and that thou standest in fear of him. But be thou not afraid and still say in thy converse, 'My casket belonged to such an one, and I fear him and dare not bespeak him; but you, O company and all ye who are present, I call you to witness of this for me.' And if there be with thee more than this talk, [say it;] and the old woman will come to thee." Now the king's vizier had two daughters, own sisters, the elder of whom had read books and made herself mistress of [all] sciences and studied the writings of the sages and the histories of the boon-companions, (160) and she was possessed of abundant wit and knowledge galore and surpassing apprehension. She heard that which the folk suffered from the king and his despiteous usage of their children; whereupon compassion gat hold upon her for them and jealousy and she besought God the Most High that He would bring the king to renounce that his heresy, (161) and God answered her prayer. Then she took counsel with her younger sister and said to her, 'I mean to contrive somewhat for the liberation of the people's children; and it is that I will go up to the king [and offer myself to him], and when I come to his presence, I will seek thee. When thou comest in to me and the king hath done his occasion [of me], do thou say to me, 'O my sister, let me hear and let the king hear a story of thy goodly stories, wherewithal we may beguile the waking hours of our night, till we take leave of each other.' 'It is well,' answered the other. 'Surely this contrivance will deter the king from his heresy and thou shalt be requited with exceeding favour and abounding recompense in the world to come, for that indeed thou adventrest thyself and wilt either perish or attain to thy desire.' Tuhfeh entered the bath, after she had put off her clothes, and behold, the basin thereof was overlaid with gold set with pearls and red rubies and green emeralds and other jewels; so she extolled the perfection of God the Most High and hallowed Him for the magnificence of that which she saw of the attributes of that bath. Then she made her ablutions in that basin and pronouncing the Magnification of Prohibition, (207) prayed the morning prayer and what else had escaped her of prayers; (208) after which she went out and walked in that garden among jessamine and lavender and roses and camomile and gillyflowers and thyme and violets and sweet basil, till she came to the door of the pavilion aforesaid and sat down therein, pondering that which should betide Er Reshid after her, whenas he should come to her pavilion and find her not. She abode sunken in the sea of her solicitude, till presently sleep took her and she slept.? ? ? ? So, by Allah, O richest of all men in charms, Vouchsafe to a lover, who's bankrupt well-nigh.Presently, the king [of the city] was minded to go forth to his garden, (206) a-pleasuring, and bade the cook forego him thither and appoint in his stead one who should dress meat for the king, so that, when he returned, he might find it ready. So the cook fell a-considering of whom he should appoint and was bewildered concerning his affair. As he was on this wise, the old man came to him and seeing him perplexed how he should do, said to him, 'Tell me what is in thy mind; belike, I may avail to relieve thee.' So he acquainted him with the king's wishes and he said, 'Have no care for this, but leave me one of the serving-men and go thou in peace and surety, for I will suffice thee of this.' So the cook departed with the king, after he had brought the old man what he needed and left him a man of the guards..89. Firous and his Wife dclxxv.The king gave ear to her counsel and despatching the eunuch for the mamelukes, assigned them a lodging and said to them, "Have patience, till the king give you tidings of your lord El Abbas." When they heard his words, their eyes ran over with plenteous tears, of their much longing for the sight of their

lord. Then the king bade the queen enter the privy chamber (97) and let down the curtain (98) [before the door thereof]. So she did this and he summoned them to his presence. When they stood before him, they kissed the earth, to do him worship, and showed forth their breeding (99) and magnified his dignity. He bade them sit, but they refused, till he conjured them by their lord El Abbas. So they sat down and he caused set before them food of various kinds and fruits and sweetmeats. Now within the Lady Afifeh's palace was an underground way communicating with the palace of the princess Mariyeh. So the queen sent after her and she came to her, whereupon she made her stand behind the curtain and gave her to know that El Abbas was the king's son of Yemen and that these were his mamelukes. Moreover, she told her that the prince's father had levied his troops and was come with his army in quest of him and that he had pitched his camp in the Green Meadow and despatched these mamelukes to make enquiry of their lord. So Mariyeh abode looking upon them and upon their beauty and grace and the goodliness of their apparel, till they had eaten their fill of food and the tables were removed; whereupon the king recounted to them the story of El Abbas and they took leave of him and went away..King Shah Bekht and his Vizier Er Rehwan, i. 215..?STORY OF THE KING WHO KNEW THE QUINTESENCE (204) OF THINGS..166. Aboulhusn of Khorassan dcccclix.??? d. The Tailor's Story cxxxvii.When Er Reshid drew near the door of the chamber, he heard the sound of the lute and Tuhfeh's voice singing; whereat he could not restrain his reason and was like to swoon away for excess of joy. Then he pulled out the key, but could not bring his hand to open the door. However, after awhile, he took heart and applying himself, opened the door and entered, saying, 'Methinks this is none other than a dream or an illusion of sleep.' When Tuhfeh saw him, she rose and coming to meet him, strained him to her bosom; and he cried out with a cry, wherein his soul was like to depart, and fell down in a swoon. She strained him to her bosom and sprinkled on him rose-water, mingled with musk, and washed his face, till he came to himself, as he were a drunken man, for the excess of his joy in Tuhfeh's return to him, after he had despaired of her..Then he could brook this no longer; so he went forth from the dominions of the Commander of the Faithful, under pretence of visiting certain of his kinsmen, and took with him servant nor companion, neither acquainted any with his intent, but betook himself to the road and fared on into the desert and the sandwastes, knowing not whither he went. After awhile, he fell in with travellers intending for the land of Hind [and journeyed with them]. When he came thither, he lighted down [in a city of the cities of the land and took up his abode] in one of the lodging-places; and there he abode a while of days, tasting not food neither solacing himself with the delight of sleep; nor was this for lack of dirhems or dinars, but for that his mind was occupied with musing upon [the reverses of] destiny and bemoaning himself for that the revolving sphere had turned against him and the days had decreed unto him the disfavour of our lord the Imam. (160).??? q. The Shepherd and the Thief dcxxxii.??? How many a king for my sweet sake with other kings hath vied, Still craving union with me and suing for my sight!.Wife, Firouz and his, i. 209.??? For thy sweet sake, as 'twere, indeed, an exile I had been, Lone and deserted I became, lamenting, weeping-eyed..The eunuch thanked him and blessed him and mounting, returned upon his way, following the trace, whilst the cavalier rode with him to a certain road, when he said to him, 'This is where we left him.' Then he took leave of him and returned to his own city, whilst the eunuch fared on along the road, enquiring of the youth in every village he entered by the description which the cavalier had given him, and he ceased not to do thus till he came to the village where the young Melik Shah was. So he entered and lighting down therein, made enquiry after the prince, but none gave him news of him; whereat he abode perplexed concerning his affair and addressed himself to depart. Accordingly he mounted his horse [and set out homeward]; but, as he passed through the village, he saw a cow bound with a rope and a youth asleep by her side, with the end of the halter in his hand; so he looked at him and passed on and took no heed of him in his heart; but presently he stopped and said in himself; 'If he of whom I am in quest be come to the like [of the condition] of yonder sleeping youth, by whom I passed but now, how shall I know him? Alas, the length of my travail and weariness! How shall I go about in quest of a wight whom I know not and whom, if I saw him face to face, I should not know?'.There was once a man of the Arabs who had a number of sons, and amongst them a boy, never was seen a fairer than he of favour nor a more accomplished in loveliness, no, nor a more perfect of wit. When he came to man's estate, his father married him to the daughter of one of his uncles, and she excelled not in beauty, neither was she praiseworthy of attributes; wherefore she pleased not the youth, but he bore with her, for kinship's sake..Woman, The Thief and the, i. 278.??? g. The Crows and the Hawk dcccvi.In this island is a river of very sweet water, issuing from the shore of the sea and entering in at a wide cavern in the skirt of an inaccessible mountain, and the stones of the island are all limpid sparkling crystal and jacinths of price. Therein also is a spring of liquid, welling up like [molten] pitch, and when it cometh to the shore of the island, the fish swallow it, then return and cast it up, and it becometh changed from its condition and that which it was aforesaid; and it is crude ambergris. Moreover, the trees of the island are all of the most precious aloes-wood, both Chinese and Comorin; but there is no way of issue from the place, for it is as an abyss midmost the sea; the steepness of its shore forbiddeth the drawing up of ships, and if any approach the mountain, they fall into the eddy aforesaid; nor is there any resource (205) in that island..Razi (Er) and El Merouzi, ii. 28.??? c. The Third Old Man's Story viii.??? But now hath Allah from my heart blotted the love of thee, After for constancy I'd grown a name of wonderment..??? I watch the stars for wake and pray that the belov'd May yet to me relent and bid my tears be dried..However, he would not be denied, and when he saw her [constant] refusal of herself to him, he feared lest she should tell the folk of him. So, when he arose in the morning, he took a scroll and wrote in it what he would of forgery and falsehood and going up to the Sultan's palace, said, '[I have] an advisement [for the king].' So he bade admit him and he delivered him the writ that he had forged, saying, 'I found this letter with the woman, the devotee, the ascetic, and indeed she is a spy, a secret informer against the king to his enemy; and I deem the king's due more incumbent on me than any other and his advisement the first [duty], for that

he uniteth in himself all the people, and but for the king's presence, the subjects would perish; wherefore I have brought [thee] warning.' The king put faith in his words and sent with him those who should lay hands upon the woman and put her to death; but they found her not...? ? ? ? ? Read thou my writ and apprehend its purport, for my case This is and fate hath stricken me with sorrows past allay..154. King Mohammed ben Sebaik and the Merchant Hassan declvi.After this came the horseman, who had taken Abou Sabir's wife, and complained of her to the king that she would not give him possession of herself, avouching that she was his wife. The king bade bring her before him, that he might hear her speech and pronounce judgment upon her. So the horseman came with her before him, and when the king saw her, he knew her and taking her from her ravisher, bade put the latter to death. Then he became aware of the troops, that they murmured against him and spoke of him as a tyrant; so he turned to his officers and viziers and said to them, 'As for me, by God the Great, I am not the king's brother! Nay, I am but one whom the king imprisoned upon a word he heard from me and used every day to taunt me therewith. Ye think that I am the king's brother; but I am Abou Sabir and God hath given me the kingship in virtue of my patience. As for the king who sought protection of me and I despoiled him, it was he who first wronged me, for that he despoiled me aforetime and drove me forth of my native land and banished me, without due [cause]; wherefore I requited him with that which he had done to me, in the way of lawful vengeance. As for the thieves who proffered repentance, there was no repentance for them with me, for that they began upon me with foul [dealing] and waylaid me by the road and despoiled me and took my good and my sons. Now these two boys, that I took of them and whom ye deemed slaves, are my very sons; so I avenged myself on the thieves of that which they did with me aforetime and requited them with equity. As for the horseman whom I slew, the woman I took from him was my wife and he took her by force, but God the Most High hath restored her [to me]; so this was my right, and my deed that I have done was just, albeit ye, [judging] by the outward of the matter, deemed that I had done this by way of tyranny.' When the folk heard this, they marvelled and fell prostrate before him; and they redoubled in esteem for him and exceeding affection and excused themselves to him, marvelling at that which God had done with him and how He had given him the kingship by reason of his longsuffering and his patience and how he had raised himself by his patience from the bottom of the pit to the throne of the kingdom, what while God cast down the [late] king from the throne into the pit. (109) Then Abou Sabir foregathered with his wife and said to her, 'How deemest thou of the fruit of patience and its sweetness and the fruit of haste and its bitterness? Verily, all that a man doth of good and evil, he shall assuredly abide.' On like wise, O king," continued the young treasurer, "it behoveth thee to practise patience, whenas it is possible to thee, for that patience is of the fashion of the noble, and it is the chiefest of their reliance, especially for kings." ? ? ? ? ? So hath the Merciful towards Hudheifeh driven you, A champion ruling over all, a lion of great might..Then the king acquainted the people [of his court] with the matter and said to them, 'O folk, how deem ye of my looking to the issues of affairs?' And they all marvelled at his wisdom and foresight. Then he turned to his father and said to him, 'Hadst thou looked to the issue of thine affair and dealt deliberately in that which thou didst, there had not betided thee this repentance and grief all this time.' Then he let bring his mother and they rejoiced in each other and lived all their days in joy and gladness. What then," continued the young treasurer, "is more grievous than the lack of looking to the issues of affairs? Wherefore hasten thou not in the slaying of me, lest repentance betide thee and sore concern."..Meanwhile, Aboulhusn abode in the Khalifate, taking and giving, ordering and forbidding and giving effect to his word, till the end of the day, when he gave [those who were present] leave and permission [to withdraw], and the Amirs and officers of state departed to their occasions. Then the eunuchs came to him and calling down on him length of life and continuance [of glory and prosperity], walked in attendance upon him and raised the curtain, and he entered the pavilion of the harem, where he found candles lighted and lamps burning and singing-women smiting [on instruments of music]. When he saw this, he was confounded in his wit and said in himself, "By Allah, I am in truth Commander of the Faithful!" As soon as he appeared, the slave-girls rose to him and carrying him up on to the estrade, (30) brought him a great table, spread with the richest meats. So he ate thereof with all his might, till he had gotten his fill, when he called one of the slave-girls and said to her, "What is thy name?" "My name is Miskeh," replied she, and he said to another, "What is thy name?" Quoth she, "My name is Terkeh." Then said he to a third, "What is thy name?" "My name is Tuhfeh," answered she; and he went on to question the damsels of their names, one after another, [till he had made the round of them all], when he rose from that place and removed to the wine-chamber..Merchant and the King, The Old Woman, the, i. 265..93. The Ignorant Man who set up for a Schoolmaster cccciiii.When came the time [of the accomplishment] of the foreordered fate and the fortune graven on the forehead and there abode for the boy but ten days till the seven years should be complete, there came to the mountain hunters hunting wild beasts and seeing a lion, gave chase to him. He fled from them and seeking refuge in the mountain, fell into the pit in its midst. The nurse saw him forthright and fled from him into one of the closets; whereupon the lion made for the boy and seizing upon him, tore his shoulder, after which he sought the closet wherein was the nurse and falling upon her, devoured her, whilst the boy abode cast down in a swoon. Meanwhile, when the hunters saw that the lion had fallen into the pit, they came to the mouth thereof and heard the shrieking of the boy and the woman; and after awhile the cries ceased, whereby they knew that the lion had made an end of them..When he felt the water, he struck out, and gave not over swimming till he landed upon an island, where he abode five days, finding nothing which he might eat or drink; but, on the sixth day, when he despaired of himself, he caught sight of a passing ship; so he made signals to the crew and they came and took him up and fared on with him to an inhabited country, where they set him ashore, naked as he was. There he saw a man tilling; so he sought guidance of him and the husbandman said, 'Art thou a stranger?' 'Yes,' answered the king and sat with him and they talked. The husbandman found him quickwitted and intelligent and said to him, 'If thou sawest a comrade of mine, thou wouldst see him the like of

what I see thee, for his case is even as thy case, and he is presently my friend.' 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...? ? ? ? n. The Man and his Wilful Wife dcxxviii. Then said the sharper, 'O folk, this is my friend and I deposited with him a deposit, but he denieth it; so in whom shall the folk put trust after this?' And they said, 'This (49) is a man of worth and we have found in him nought but trustiness and loyalty and good breeding, and he is endowed with understanding and generosity. Indeed, he avoucheth no falsehood, for that we have consorted with him and mixed with him and he with us and we know the sincerity of his religion.' Then quoth one of them to the merchant, 'Harkye, such an one! Bethink thee and consult thy memory. It may not be but that thou hast forgotten.' But he said, 'O folk, I know nothing of that which he saith, for indeed he deposited nought with me.' And the affair was prolonged between them. Then said the sharper to the merchant, 'I am about to make a journey and have, praised be God the Most High, wealth galore, and this money shall not escape me; but do thou swear to me.' And the folk said, 'Indeed, this man doth justice upon himself.' (50) Whereupon the merchant fell into that which he misliked (51) and came near upon [suffering] loss and ill repute..?THE TENTH OFFICER'S STORY..On this wise I abode a while of time, every day shooting an elephant, whereupon my master came and carried it away, till, one day, as I sat hidden in the tree, there came up elephants without number, roaring and trumpeting, so that meseemed the earth trembled for the din. They all made for the tree whereon I was and the girth whereof was fifty cubits, and compassed it about. Then a huge elephant came up to the tree and winding his trunk about it, tugged at it, till he plucked it up by the roots and cast it to the ground. I fell among the elephants, and the great elephant, coming up to me, as I lay aswoon for affright, wound his trunk about me and tossing me on to his back, made off with me, accompanied by the others; nor did he leave faring on with me, and I absent from the world, till he brought me to a certain place and casting me down from off his back, went away, followed by the rest. I lay there awhile, till my trouble subsided and my senses returned to me, when I sat up, deeming myself in a dream, and found myself on a great hill, stretching far and wide and all of elephants' bones. So I knew that this was their burial-place and that they had brought me thither on account of the bones.

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