

COMMUNICATION 1 LISTENING SPEAKING AND CRITICAL THINKING STUDENT BOOK WITH

When he heard this, he came up to me and looking in my face, cried out and said, 'By Allah, this is my brother, the son of my mother and father! Allah! Allah!' Then he loosed me from my bonds and kissed my head, and behold it was my friend who used to borrow money of me. When I kissed his head, he kissed mine and said, 'O my brother, be not affrighted.' Then he called for my clothes [and money and restored to me all that had been taken from me] nor was aught missing to me. Moreover, he brought me a bowl full of [sherbet of] sugar, with lemons therein, and gave me to drink thereof; and the company came and seated me at a table. So I ate with them and he said to me, 'O my lord and my brother, now have bread and salt passed between us and thou hast discovered our secret and [become acquainted with] our case; but secrets [are safe] with the noble.' Quoth I, 'As I am a lawfully-begotten child, I will not name aught [of this] neither denounce [you!]*' And they assured themselves of me by an oath. Then they brought me out and I went my way, scarce crediting but that I was of the dead..WP="BR1">.There was once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, a king mighty of estate, lord of understanding and beneficence and liberality and generosity, and he was strong of sultanate and endowed with might and majesty and magnificence. His name was Ins ben Cais ben Rebiya es Sheibani, (47) and when he took horse, there rode unto him [warriors] from the farthest parts of the two Iraks. (48) God the Most High decreed that he should take to wife a woman hight Afifeh, daughter of Ased es Sundusi, who was endowed with beauty and grace and brightness and perfection and justness of shape and symmetry; her face was like unto the new moon and she had eyes as they were gazelle's eyes and an aquiline nose like the crescent moon. She had learned horsemanship and the use of arms and had thoroughly studied the sciences of the Arabs; moreover, she had gotten by heart all the dragomanish (49) tongues and indeed she was a ravishment to mankind..Presently a villager passed by [the pit and finding] her [alive,] carried her to his house and tended her, [till she recovered]. Now, he had a son, and when the young man saw her, he loved her and besought her of herself; but she refused and consented not to him, whereupon he redoubled in love and longing and despite prompted him to suborn a youth of the people of his village and agree with him that he should come by night and take somewhat from his father's house and that, when he was discovered, he should say that she was of accord with him in this and avouch that she was his mistress and had been stoned on his account in the city. So he did this and coming by night to the villager's house, stole therefrom goods and clothes; whereupon the old man awoke and seizing the thief, bound him fast and beat him, to make him confess. So he confessed against the woman that she had prompted him to this and that he was her lover from the city. The news was bruited abroad and the people of the city assembled to put her to death; but the old man, with whom she was, forbade them and said, 'I brought this woman hither, coveting the recompense [of God,] and I know not [the truth of] that which is said of her and will not suffer any to hurt her.' Then he gave her a thousand dirhems, by way of alms, and put her forth of the village. As for the thief, he was imprisoned for some days; after which the folk interceded for him with the old man, saying, 'This is a youth and indeed he erred;' and he released him..Then he turned back, pondering upon that sleeping youth, and coming to him, as he slept, lighted down from his horse and sat down by him. He fixed his eyes upon his face and considered him awhile and said in himself, 'For aught I know, this youth may be Melik Shah.' And he fell a-hemming and saying, 'Harkye, O youth!' Whereupon the sleeper awoke and sat up; and the eunuch said to him, 'Who is thy father in this village and where is thy dwelling?' The youth sighed and answered, 'I am a stranger;' and the eunuch said, 'From what land art thou and who is thy father?' Quoth the other, 'I am from such a land,' and the eunuch ceased not to question him and he to answer him, till he was certified of him and knew him. So he rose and embraced him and kissed him and wept over his case. Moreover, he told him that he was going about in quest of him and informed him that he was come privily from the king his mother's husband and that his mother would be content [to know] that he was alive and well, though she saw him not..Then he called his servant Aamir and said to him, "Saddle the horses." When the nurse heard his words and indeed [she saw that] Aamir brought him the horses and they were resolved upon departure, the tears ran down upon her cheeks and she said to him, "By Allah, thy separation is grievous to me, O solace of the eye!" Then said she, "Where is the goal of thine intent, so we may know thy news and solace ourselves with thy report?" Quoth he, "I go hence to visit Akil, the son of my father's brother, for that he hath his sojourn in the camp of Kunder ben Hisham, and these twenty years have I not seen him nor he me; wherefore I purpose to repair to him and discover his news and return hither. Then will I go hence to Yemen, if it be the will of God the Most High." When her master heard this, his reason fled for joy and he went to his friend the draper and said to him, "Thou wast right in the matter of the damsel, for that she is enamoured of the young Damascene; so how shall I do?" Quoth the other, "Go to the bazaar and when thou seest him, salute him and say to him, 'Indeed, thy departure the other day, without accomplishing thine occasion, was grievous to me; so, if thou be still minded to buy the girl, I will abate thee an hundred dinars of that which thou badest for her, by way of hospitable entreatment of thee and making myself agreeable to thee; for that thou art a stranger in our land.' If he say to thee, 'I have no desire for her' and hold off from thee, know that he will not buy; in which case, let me know, so I may contrive thee another device; and if he say to thee other than this, conceal not from me aught..When the two young men presented themselves before him and set forth their case to him and to the folk and the king heard their speech, he knew them and his heart was like to fly for joyance in them: the tears poured from his eyes at their sight and that of his wife, and he thanked God the Most High and praised Him for that He had reunited [him with] them. Then he dismissed the folk who were present about him and bade commit the Magian and the woman and the two youths to his armoury (65) [for the night], commanding that they should keep guard over them till God caused the morning morrow, so he might assemble the cadis and the judges and

assessors and judge between them, according to the Holy Law, in the presence of the four cadis. So they did his bidding and the king passed the night praying and praising God the Most High for that which He had vouchsafed him of kingship and puissance and victory over (66) him who had wronged him and thanking Him who had reunited him with his family..Then he sent for the viziers and said to them, 'O wicked viziers, ye thought that God was heedless of your deed, but your wickedness shall revert upon you. Know ye not that whoso diggeth a pit for his brother shall fall into it? Take from me the punishment of this world and to-morrow ye shall get the punishment of the world to come and requital from God.' Then he bade put them to death; so [the headsman] smote off their heads before the king, and he went in to his wife and acquainted her with that wherein he had transgressed against Abou Temam; whereupon she grieved for him with an exceeding grief and the king and the people of his household left not weeping and repenting all their lives. Moreover, they brought Abou Temam forth of the well and the king built him a dome (127) in his palace and buried him therein..12. The Waterfowl and the Tortoise cxlviii."He shall not come in to me. Who is at the door, other than he?" "El Akhtel et Teghlibi," (56) answered Adi; and Omar said, "He is the unbeliever who says in his verse ..." [And he repeated the following:].? ? ? ? Thou that wast absent from my stead, yet still with me didst bide, Thou wast removed from mine eye, yet still wast by my side..? ? ? ? Beard of the old he-goat, the one-eyed, what shall be My saying of a knave, his fashion and degree?.?THE TWELFTH OFFICER'S STORY..Presently, the vizier entered and the king signed to him to cause avoid the place. So he signed to those who were present to withdraw, and they departed; whereupon quoth the king to him, "How deemest thou, O excellent vizier, O loyal counsellor in all manner of governance, of a vision I have seen in my sleep?" "What is it, O king?" asked the vizier, and Shah Bekht related to him his dream, adding, "And indeed the sage interpreted it to me and said to me, 'An thou put not the vizier to death within a month, he will slay thee.' Now I am exceeding both to put the like of thee to death, yet do I fear to leave thee on life. What then dost thou counsel me that I should do in this matter?" The vizier bowed his head awhile, then raised it and said, "God prosper the king! Verily, it skills not to continue him on life of whom the king is afraid, and my counsel is that thou make haste to put me to death." ? ? ? ? d. The Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man dcccxcii.She abode with Ins ben Cais twelve years, during which time he was blessed with no children by her; wherefore his breast was straitened, by reason of the failure of lineage, and he besought his Lord to vouchsafe him a child. Accordingly the queen conceived, by permission of God the Most High; and when the days of her pregnancy were accomplished, she gave birth to a maid-child, than whom never saw eyes a goodlier, for that her face was as it were a pure pearl or a shining lamp or a golden (50) candle or a full moon breaking forth of a cloud, extolled be the perfection of Him who created her from vile water (51) and made her a delight to the beholders! When her father saw her on this wise of loveliness, his reason fled for joy, and when she grew up, he taught her the art of writing and polite letters (52) and philosophy and all manner of tongues. So she excelled the folk of her time and overpassed her peers; (53) and the sons of the kings heard of her and all of them desired to look upon her..? ? ? ? g. The King's Son and the Ogress dcccclxxxv.? ? ? ? O hills of the sands and the rugged piebald plain, Shall the bondman of love win ever free from pain!.63. The Lovers of the Benou Udhreh cccclxxxiii.? ? ? ? a. Story of the Ox and the Ass.? ? ? ? b. The Singer and the Druggist dcccclxxxviii.? ? ? ? God to a tristful lover be light! A man of wit, Yet perishing for yearning and body-worn is he..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.46. The Loves of Budour and Jubeir ben Umeir dlxxxvii.? ? ? ? i. King Ibrahim and his Son cccclxxi.Now Afifeh and her daughter Mariyeh were behind the curtain, looking at him; and when he came before the king, he saluted him and greeted him with the greeting of kings, whilst all who were present stared at him and at his beauty and grace and perfection. The king seated him at the head of the table; and when Afifeh saw him and straitly considered him, she said, "By the virtue of Mohammed, prince of the Apostles, this youth is of the sons of the kings and cometh not to these parts but for some high purpose!" Then she looked at Mariyeh and saw that her face was changed, and indeed her eyes were dead in her face and she turned not her gaze from El Abbas a glance of the eyes, for that the love of him had gotten hold upon her heart. When the queen saw what had befallen her daughter, she feared for her from reproach concerning El Abbas; so she shut the wicket of the lattice and suffered her not to look upon him more. Now there was a pavilion set apart for Mariyeh, and therein were privy chambers and balconies and lattices, and she had with her a nurse, who served her, after the fashion of kings' daughters..First Officer's Story, The, ii. 122..Selim followed him till he brought him to an underground chamber and showed him somewhat of wine that was to his mind. So he occupied him with looking upon it and taking him at unawares, sprang upon him from behind and cast him to the earth and sat upon his breast. Then he drew a knife and set it to his jugular; whereupon there betided Selim [that wherewithal] God made him forget all that He had decreed [unto him], (72) and he said to the cook, 'Why dost thou this thing, O man? Be mindful of God the Most High and fear Him. Seest thou not that I am a stranger? And indeed [I have left] behind me a defenceless woman. Why wilt thou slay me?' Quoth the cook, 'Needs must I slay thee, so I may take thy good.' And Selim said, 'Take my good, but slay me not, neither enter into sin against me; and do with me kindness, for that the taking of my money is lighter (73) than the taking of my life.'6. Story of the Hunchback cii.The Eighth Day..? ? ? ? Read thou my writ and apprehend its purport, for my case This is and fate hath

and it is allowable that I lose this time. God is all-knowing! If it abide [with me] half a score years, I will not sell it save at a profit! When Zuheir heard his words, he bade smite off his head; but his Vizier said to him, "Slay him not, till his friend be present." So he commanded the two slaves to fetch his friend; whereupon they repaired to El Abbas and called to him, saying, "O youth, answer the summons of King Zuheir." "What would the king with me?" asked he, and they answered, "We know not." Quoth he, "Who gave the king news of me?" "We went to draw water," answered they, "and found a man by the water. So we questioned him of his case, but he would not acquaint us therewith; wherefore we carried him perforce to King Zuheir, who questioned him of his case and he told him that he was going to Akil. Now Akil is the king's enemy and he purposeth to betake himself to his camp and make prize of his offspring and cut off his traces." "And what," asked El Abbas, "hath Akil done with King Zuheir?" And they replied, "He engaged for himself that he would bring the king every year a thousand dinars and a thousand she-camels, besides a thousand head of thoroughbred horses and two hundred black slaves and fifty slave-girls; but it hath reached the king that Akil purposeth to give nought of this; wherefore he is minded to go to him. So hasten thou with us, ere the king be wroth with thee and with us." b. The Second Voyage of Sindbad the Sailor. He gave not over going and the journey was pleasant to him, till they came to a goodly land, abounding in birds and wild beasts, whereupon El Abbas started a gazelle and shot it with an arrow. Then he dismounted and cutting its throat, said to his servant, "Alight thou and skin it and carry it to the water." Aamir answered him [with "Harkening and obedience"] and going down to the water, kindled a fire and roasted the gazelle's flesh. Then they ate their fill and drank of the water, after which they mounted again and fared on diligently, and Aamir still unknowing whither El Abbas was minded to go. So he said to him, "O my lord, I conjure thee by God the Great, wilt thou not tell me whither thou intendest?" El Abbas looked at him and made answer with the following verses: 143. Ibrahim of Mosul and the Devil dclxxxvii. 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. 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. STORY OF THE OLD SHARPER. God [judge] betwixt me and her lord! Away With her he flees me and I follow aye. Her eye is sharper than a sword; the soul with ecstasy It takes and longing leaves behind, that nothing may assain. Unjust King and the Tither, The, i. 272. A MERRY JEST OF A THIEF. Upon the table of her cheek beauty hath writ, "Alack, Her charms! 'Twere well thou refuge sought'st with God incontinent." (119). Now God forbid a slave forget his liege lord's love! And how Of all things in the world should I forget the love of thee? 71. Yehya ben Khalid and the Poor Man dclvi. c. Abou Sabir ccccxlviii. Thy haters say and those who malice to thee bear, iii. 8. The old woman returned to the man and told him what the damsel said; and he lusted after her, by reason of her beauty and her repentance; so he took her to wife, and when he went in to her, he loved her and she also loved him. On this wise they abode a great while, till one day he questioned her of the cause of a mark (13) he espied on her body, and she said, 'I know nought thereof save that my mother told me a marvellous thing concerning it.' 'What was that?' asked he, and she answered, 'She avouched that she gave birth to me one night of the nights of the winter and despatched a hired man, who was with us, in quest of fire for her. He was absent a little while and presently returning, took me and slit my belly and fled. When my mother saw this, affliction overcame her and compassion possessed her; so she sewed up my belly and tended me till, by the ordinance of God (to whom belong might and majesty), the wound healed up.' "Forget him," quoth my censurers, "forget him; what is he?" iii. 42. b. The Merchant and his Sons ccccxliv. TABLE OF CONTENTS OF THE BRESLAU (TUNIS) EDITION OF THE ARABIC TEXT OF THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT. Ne'er shall I them forget, nay, nor the day they went. So he rose from his sleep and finding himself in his own saloon and his mother by him, misdoubted of his wit and said to her, "By Allah, O my mother, I saw myself in a dream in a palace, with slave-girls and servants about me and in attendance upon me, and I sat upon the throne of the Khalifate and ruled. By Allah, O my mother, this is what I saw, and verily it was not a dream!" Then he bethought himself awhile and said, "Assuredly, I am Aboulhusn el Khelia, and this that I saw was only a dream, and [it was in a dream that] I was made Khalif and commanded and forbade." Then he bethought himself again

and said, "Nay, but it was no dream and I am no other than the Khalif, and indeed I gave gifts and bestowed dresses of honour." Quoth his mother to him, "O my son, thou sportest with thy reason: thou wilt go to the hospital and become a gazing-stock. Indeed, that which thou hast seen is only from the Devil and it was a delusion of dreams, for whiles Satan sporteth with men's wits in all manner ways." INDEX TO THE NAMES OF THE "TALES FROM THE ARABIC". Thy presence honoureth us and we Confess thy magnanimity; Mamoun (El) El Hakim bi Amrillah, The Merchant and the Favourite of the Khalif, iii. 171.. Then he took my clothes and washed them and dried them, and put them on me; after which he said to me, "Get thee gone to thy house." So I returned to my house and he accompanied me, till I came thither, when he said to me, "May God not forsake thee! I am thy friend [such an one, who used to take of thee goods on credit,] and I am beholden to thee for kindness; but henceforward thou wilt never see me more." THE THIRTEENTH OFFICER'S STORY.. When the king heard this story, he said in himself, "Verily, had I given ear to the sayings of my courtiers and inclined to the idle prate [of those who counselled me] in the matter of [the slaying of] my vizier, I had repented to the utterest of repentance, but praised be God, who hath disposed me to mansuetude and long-suffering and hath endowed me with patience!" Then he turned to the vizier and bade him return to his dwelling and [dismissed] those who were present, as of wont.. Then they returned to Shehrzad and displayed her in the second dress. They clad her in a dress of surpassing goodliness, and veiled her face to the eyes with her hair. Moreover, they let down her side locks and she was even as saith of her one of her describers in the following verses:.. 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.. Taper of hoofs and straight of stature, in the dust They prance, as like a flood they pour across the plain; 110. The Haunted House in Baghdad cccxxiv. The prince thanked them and said to them, 'God requite you with all good, for indeed ye give me loyal counsel; but whither would ye have me go?' Quoth they, 'Get thee to the land of the Greeks, the abiding-place of thy mother.' And he said, 'My grandfather Suleiman Shah, when the King of the Greeks wrote to him, demanding my mother in marriage, concealed my affair and hid my secret; [and she hath done the like,] and I cannot make her a liar.' 'Thou sayst sooth,' rejoined they; 'but we desire thine advantage, and even if thou tookest service with the folk, it were a means of thy continuance [on life].' Then each of them brought out to him money and gave to him and clad him and fed him and fared on with him a parasang's distance till they brought him far from the city, and giving him to know that he was safe, departed from him, whilst he fared on till he came forth of the dominions of his uncle and entered those [of the king] of the Greeks. Then he entered a village and taking up his abode therein, betook himself to serving one there in ploughing and sowing and the like.. A talking-stock among the folk for ever I abide; Life and the days pass by, yet ne'er my wishes I attain).. The First Night of the Month. w. The King's Son and the Afrit's Mistress dcii. God, Of Trust in, i. 114.. STORY OF DAVID AND SOLOMON.. 73. The Miller and his Wife ccclxxxvii. So, when the night darkened, we sallied forth to make our round, attended by men with sharp swords, and went round about the streets and compassed the city, till we came to the by-street where was the woman, and it was the middle of the night Here we smelt rich scents and heard the clink of earrings; so I said to my comrades, "Methinks I spy an apparition," And the captain of the watch said, "See what it is." So I came forward and entering the lane, came presently out again and said, "I have found a fair woman and she tells me that she is from the Citadel and that the night surprised her and she espied this street and seeing its cleanness and the goodliness of its ordinance, knew that it appertained to a man of rank and that needs must there be in it a guardian to keep watch over it, wherefore she took shelter therein." Quoth the captain of the watch to me, "Take her and carry her to thy house." But I answered, "I seek refuge with Allah! (93) My house is no place of deposit (94) and on this woman are trinkets and apparel [of price]. By Allah, we will not deposit her save with Amin el Hukrn, in whose street she hath been since the first of the darkness; wherefore do thou leave her with him till the break of day." And he said, "As thou wilt." Accordingly, I knocked at the Cadi's door and out came a black slave of his slaves, to whom said I, "O my lord, take this woman and let her be with you till break of day, for that the lieutenant of the Amir Ilmeddin hath found her standing at the door of your house, with trinkets and apparel [of price] on her, and we feared lest her responsibility be upon you; (95) wherefore it is most fit that she pass the night with you." So the slave opened and took her in with him.. 3. The Porter and the Three Ladies of Baghdad xxviii. '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.. The Tenth Night of the Month.. a. The First Calender's Story xxxvii. The old man took the casting-bottle from the Jew and going up to Nouredin and the damsel, sprinkled their faces, whereupon they came to themselves and fell to

relating to each other that which they had suffered, since their separation, for the anguish of severance. Moreover, Nouredin acquainted Sitt el Milah with that which he had endured from the folk who would have slain him and made away with him; and she said to him, "O my lord, let us presently give over this talk and praise God for reunion of loves, and all this shall cease from us." Then she gave him the cup and he said, "By Allah, I will nowise drink it, whilst I am in this plight!" So she drank it off before him and taking the lute, swept the strings and sang the following verses: t. The Weaver who became a Physician by his Wife's Commandment dccccix. Unto me the world's whole gladness is thy nearness and thy sight; All incumbent thy possession and thy love a law of right. c. The Third Old Man's Story ii. b. The Second Voyage of Sindbad the Sailor cclliii. Seventh Officer's Story, The, ii. 150. When the day departed and the evening came, the king sat in his privy chamber and summoned the vizier, who presented himself to him and he questioned him of the story. So the vizier said, "Know, O august king, that. a. The First Calender's Story xxxix. One night, when the night was half spent, as Selim and Selma sat talking and devising with each other, they heard a noise below the house; so they looked out from a lattice that gave upon the gate of their father's mansion and saw a man of goodly presence, whose clothes were hidden by a wide cloak, which covered him. He came up to the gate and laying hold of the door-ring, gave a light knock; whereupon the door opened and out came their sister, with a lighted flambeau, and after her their mother, who saluted the stranger and embraced him, saying, 'O beloved of my heart and light of mine eyes and fruit of mine entrails, enter.' So he entered and shut the door, whilst Selim and Selma abode amazed. Presently, up came a woman with a phial of urine, and when the [mock] physician saw the phial afar off, he said to her, 'This is the urine of a man, a stranger.' 'Yes,' answered she; and he continued, 'Is he not a Jew and is not his ailment indigestion?' 'Yes,' replied the woman, and the folk marvelled at this; wherefore the man was magnified in Galen's eyes, for that he heard speech such as was not of the usage of physicians, seeing that they know not urine but by shaking it and looking into it anear neither know they a man's water from a woman's water, nor a stranger's [from a countryman's], nor a Jew's from a Sherifs. (22) Then said the woman, 'What is the remedy?' Quoth the weaver, 'Pay down the fee.' So she paid him a dirhem and he gave her medicines contrary to that ailment and such as would aggravate the patient's malady. h. The Serpent-Charmer and his Wife dcxiv. My secret is disclosed, the which I strove to hide; Of thee and of thy love enough have I abeyed. Merchants, The Sharper and the, ii. 46. Therewithal he ordered her a handsome house and bade furnish it with carpets and other furniture and vessels of choice and commanded that all she needed should be given her. This was done during the rest of the day, and when the night came, she despatched the eunuch with the mule and a suit of clothes, to fetch Nouredin from the Muezzin's lodging. So the young man donned the clothes and mounting; rode to the house, where he abode in luxury and delight a full-told month, what while she solaced him with four things, to wit, the eating of fowls and the drinking of wine and the lying upon brocade and the entering the bath after copulation. Moreover, she brought him six suits of clothes and fell to changing his apparel day by day; nor was the appointed time accomplished ere his beauty returned to him and his goodliness; nay, his charms waxed tenfold and he became a ravishment to all who looked on him. 51. The Thief and the Money-changer dcv. Craft, Women's, ii. 287. Accordingly, they all went in to the king one day (and Abou Temam was present among them,) and mentioned the affair of the damsel, the king's daughter of the Turks, and enlarged upon her charms, till the king's heart was taken with her and he said to them, 'We will send one to demand her in marriage for us; but who shall be our messenger?' Quoth the viziers, 'There is none for this business but Abou Temam, by reason of his wit and good breeding;' and the king said, 'Indeed, even as ye say, none is fitting for this affair but he.' Then he turned to Abou Temam and said to him, 'Wilt thou not go with my message and seek me [in marriage] the king's daughter of the Turks?' and he answered, 'Harkening and obedience, O king.' When the boy saw what the treasure-seeker had done with him he committed his affair to God (extolled be His perfection and exalted be He!) and abode perplexed concerning his case and said, 'How bitter is this death!' For that indeed the world was darkened on him and the pit was blinded to him. So he fell a-weeping and saying, 'I was delivered from the lion and the thieves and now is my death [appointed to be] in this pit, where I shall die lingeringly.' And he abode confounded and looked for nothing but death. As he pondered [his affair], behold, he heard a sound of water running with a mighty noise; so he arose and walked in the pit, following after the sound, till he came to a corner and heard the mighty running of water. So he laid his ear to the sound of the current and hearing it a great strength, said in himself, 'This is the running of a mighty water and needs must I die in this place, be it to-day or to-morrow; so I will cast myself into the water and not die a lingering death in this pit.' One of the host am I of lovers sad and sere For waiting long drawn out and expectation drear. Officer's Story, the Eighth, ii. 155. O skinker of the wine of woe, turn from a love-sick maid, Who drinks her tears still, night and morn, thy bitter-flavoured bowl. The fires in my vitals that rage if I did but discover to view, Their ardour the world to consume, from the East to the West, might avail. So the old man put his head forth of the window and called the youth, who came to him from the mosque and sought leave [to enter]. The Muezzin bade him enter, and when he came in to the damsel, he knew her and she knew him; whereupon he turned back in bewilderment and would have fled; but she sprang up to him and seized him, and they embraced and wept together, till they fell down on the ground in a swoon. When the old man saw them in this plight, he feared for himself and fled forth, seeing not the way for drunkenness. His neighbour the Jew met him and said to him, "How comes it that I see thee confounded?" "How should I not be confounded," answered the old man, "seeing that the damsel who is with me is fallen in love with the servant of the mosque and they have embraced and fallen down in a swoon? Indeed, I fear lest the Khalif come to know of this and be wroth with me; so tell me thou what is to be done in this wherewith I am afflicted of the affair of this damsel." Quoth the Jew, "For the nonce, take this casting-bottle of rose-water and go forth-right and sprinkle them therewith. If they be aswoon for this their foregathering and

embracement, they will come to themselves, and if otherwise, do thou flee." .Rehwan (Er), King Shah Bekht and his Vizier, i. 215..? ? ? ? ? d. The Tailor's Story xxix

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