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'When the winter cometh, I will sell it at a great profit.' But, when the winter came, wheat became at half the price for which he had bought it, whereat he was sore concerned and left it till the next year. However, next year, the price fell yet lower and one of his friends said to him, 'Thou hast no luck in this wheat; so do thou sell it at whatsoever price.' Quoth the merchant, 'This long while have I profited 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.' Therewithal El Abbas smiled and her verses pleased him. Then he bade the fourth damsel come forward and sing. Now she was from the land of Morocco and her name was Belekhsa. So she came forward and taking the lute and the psaltery, tightened the strings thereof and smote thereon in many modes; then returned to the first mode and improvising, sang the following verses: Midmost the watches of the night I see thee, in a dream; A lying dream, for he I love my love doth not repay. m. The Goldsmith and the Cashmere Singing-girl dlxxxvi.68. Haroun er Reshid and the three Poets cclxxxvi. Would God upon that bitterest day, when my death calls for me, i. 47. "O sister mine," answered Dinarzad, "bring forth that which is with thee and that which is present to thy mind of the story concerning the craft of women and their wiles, and have no fear lest this endamage thee with the king; for that women are like unto jewels, which are of all kinds and colours. When a [true] jewel falleth into the hand of him who is knowing therein, he keepeth it for himself and leaveth that which is other than it. Moreover, he preferreth some of them over others, and in this he is like unto the potter, who filleth his oven with all the vessels [he hath moulded] and kindleth fire thereunder. When the baking is at an end and he goeth about to take forth that which is in the oven, he findeth no help for it but that he must break some thereof, whilst other some are what the folk need and whereof they make use, and yet other some there be that return to their whilom case. Wherefore fear thou not to adduce that which thou knowest of the craft of women, for that in this is profit for all folk." Far though you dwell, I'll ne'er your neighbourhood forget, O friends, whose lovers still for you are stupefied. So saying, he went up to the princess and laying his hand upon her heart, found it fluttering like a doveling and the life yet clinging to (112) her bosom. So he laid his hand upon her cheek, whereupon she opened her eyes and beckoning to her maid, signed to her, as who should say, "Who is this that treadeth my carpet and transgresseth against me?" (113) "O my lady," answered Shefikeh, "this is Prince El Abbas, for whose sake thou departest the world." When Mariyeh heard speak of El Abbas, she raised her hand from under the coverlet and laying it upon his neck, inhaled his odour awhile. Then she sat up and her colour returned to her and they sat talking till a third part of the night was past. The earth is my birth-place, indeed; but my place Of abidance is still in the cheeks of the fair. So be thou kind to me, for love my body wasteth sore, The thrall of passion I'm become its fires consume me quite. Then came forward the fourteenth officer and said, 'Know that the story I have to tell is pleasanter and more extraordinary than this; and it is as follows. When she had made an end of her song, Queen Es Shuhba arose and said, 'Never heard I from any the like of this.' And she drew Tuhfeh to her and fell to kissing her. Then she took leave of her and flew away; and all the birds took flight with her, so that they walled the world; whilst the rest of the kings tarried behind. 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. For those whom we cherish are parted and gone; They have left us in torment to pine for dismay. Couched are their limber spears, right long and lithe of point, Keen-ground and polished sheer, amazing wit and brain. 14. The Mouse and the Weasel cl. When the damsel had made an end of her song, El Abbas swooned away and they sprinkled on him rose-water, mingled with musk, till he came to himself, when he called another damsel (now there was on her of linen and clothes and ornaments that which beggareth description, and she was endowed with brightness and loveliness and symmetry and perfection, such as shamed the crescent moon, and she was a Turkish girl from the land of the Greeks and her name was Hafizeh) and said to her, "O Hafizeh, close thine eyes and tune thy lute and sing to us upon the days of separation." She answered him with "Hearkening and obedience" and taking the lute, tuned its strings and cried out from her head, (107) in a plaintive voice, and sang the following verses: Mariyeh opened the mantle, and when she saw that necklace, and indeed the place was illumined with the lustre thereof, she looked at her slave-girl and said to her, "By Allah, O Shefikeh, one look at him were liefer to me than all that my hand possesseth! Would I knew what I shall do, whenas Baghdad is empty of him and I hear no tidings of him!" Then she wept and calling for inkhorn* and paper and pen of brass, wrote the following verses: When came the night, the king summoned his vizier and bade him tell the story of the king who lost kingdom and wife and wealth. "Hearkening and obedience," replied Er Rehwan. "Know, O king, that. Look at the moss-rose, on its branches seen, Midmost its leafage, covered all with green. d. The Crow and the Serpent dxxi. 'Twere fitter and better my loves that I leave, For, if the eye see not, the heart will not grieve. j. The Enchanted Springs dccccxxvi. At this Queen Kemeriye was moved to exceeding delight and drank off her cup, saying, 'Well done, O queen of hearts! Moreover, she took off a surcoat of blue brocade, fringed with red rubies, and a necklace of white jewels, worth an hundred thousand dinars, and gave them to Tuhfeh. Then she passed the cup to her sister Zelzeleh, who had in her hand sweet basil, and she said to Tuhfeh, 'Sing to me on this sweet basil.' 'Hearkening and obedience,' answered she and improvised and sang the following verses: Selma, Selim and, ii. 81. ? I. The Foolish Fisherman . dxxvi. How many an one, with loss of wealth, hath turned mine enemy! In my soul the fire of yearning and affliction rageth aye, iii. 65. There was once aforetime a certain sharper, who [was so eloquent that he] would turn the ear inside out, and he was a man of understanding and quick wit and skill and perfection. It was his wont to enter a town and [give himself out as a merchant and] make a show of trafficking and insinuate himself into the intimacy of people of worth and consort with the merchants, for he was [apparently] distinguished for virtue and piety. Then he would put a cheat on them and take [of them] what he might spend and go away to another city; and he ceased not to do thus a great while. Reshid (Er) and the Barmecides, i. 189. 130. Abulhusn ed Durraj and Abou Jaafer the Leper cccclxxxi. a. Story of the Ox and the Ass. m. The Goldsmith and the Cashmere Singing-Girl dccccxc. When the Khalif heard this, he laughed heartily and said, "By Allah, O my brother, thou art indeed excused in this matter, now that I know the cause and that the cause hath a tail. Nevertheless if it please God, I will not sever myself from thee." "O my guest," replied Aboulhusn, "did I not say to thee, 'Far be it that what is past should recur! For that I will never again foregather with any?'" Then the

? ? That I am the pledge of passion still and that my longing love And eke my yearning do overpass all longing that was aye..? ? ? ? ? a. The Adventures of Beloukiya
 cccclxxxvi. It chanced one day that one of the horsemen, who had fallen in with the young Melik Shah by the water and clad him and given him spending-money, saw the
 eunuch in the city, disguised as a merchant, and recognizing him, questioned him of his case and of [the reason of] his coming. Quoth he, 'I come to sell merchandise.' And
 the horseman said, 'I will tell thee somewhat, if thou canst keep it secret.' 'It is well,' answered the eunuch; 'what is it?' And the other said, 'We met the king's son Melik
 Shah, I and certain of the Arabs who were with me, and saw him by such a water and gave him spending-money and sent him towards the land of the Greeks, near his
 mother, for that we feared for him, lest his uncle Belehwan should kill him.' Then he told him all that had passed between them, whereupon the eunuch's countenance
 changed and he said to the cavalier, 'Assurance!' 'Thou shalt have assurance,' answered the other, 'though thou come in quest of him.' And the eunuch rejoined, saying,
 'Truly, that is my errand, for there abideth no repose for his mother, lying down or rising up, and she hath sent me to seek news of him.' Quoth the cavalier, 'Go in safety, for
 he is in a [certain] part of the land of the Greeks, even as I said to thee.' When they knew that there was left him no estate that the king might covet, they feared lest he be
 brought to release him, by the incidence of the vizier's [good] counsel upon the king's heart, and he return to his former case, so should their plots be marred and their ranks
 degraded, for that they knew that the king would have need of that which he had known from that man nor would forget that wherewith he was familiar in him. Now it befell
 that a certain man of corrupt purpose (78) found a way to the perversion of the truth and a means of glozing over falsehood and adorning it with a semblance of
 fair-seeming and there proceeded from him that wherewith the hearts of the folk were occupied, and their minds were corrupted by his lying tales; for that he made use of
 Indian subtleties and forged them into a proof for the denial of the Maker, the Creator, extolled be His might and exalted be He! Indeed, God is exalted and magnified above
 the speech of the deniers. He avouched that it is the planets (79) that order the affairs of all creatures and he set down twelve mansions to twelve signs [of the Zodiac] and
 made each sign thirty degrees, after the number of the days of the month, so that in twelve mansions there are three hundred and threescore [degrees], after the number of
 the days of the year; and he wrought a scheme, wherein he lied and was an infidel and denied [God]. Then he got possession of the king's mind and the enviers and haters
 aided him against the vizier and insinuated themselves into his favour and corrupted his counsel against the vizier, so that he suffered of him that which he suffered and he
 banished him and put him away.. The folk of the quarter heard him and assembled under the window; and when he was ware of them, he opened the window and said to
 them, "Are ye not ashamed, O pimps? Every one in his own house doth what he will and none hindereth him; but we drink one poor day and ye assemble and come,
 cuckoldly varlets that ye are! To-day, wine, and to-morrow [another] matter; and from hour to hour [cometh] relief." So they laughed and dispersed. Then the girl drank till
 she was intoxicated, when she called to mind her lord and wept, and the old man said to her, "What maketh thee weep, O my lady?" "O elder," replied she, "I am a lover
 and separated [from him I love]." Quoth he, "O my lady, what is this love?" "And thou," asked she, "hast thou never been in love?" "By Allah, O my lady," answered he,
 "never in all my life heard I of this thing, nor have I ever known it! Is it of the sons of Adam or of the Jinn?" She laughed and said, "Verily, thou art even as those of whom the
 poet speaketh, when as he saith ..." And she repeated the following verses:..? ? ? ? ? Though over me be the tombstone laid, if ever thou call on me, Though rotten my bone
 should be, thy voice I'll answer, come what will..NOTE..? ? ? ? ? o. The Fifteenth Officer's Story dccccxl.? ? ? ? ? c. The Third Calender's Story xiv. Then he folded the letter
 and sealing it, delivered it to the damsel, who took it and carried it to her mistress. When the princess read the letter and apprehended its contents, she said, "Meseemeth
 he recalleth to me that which I did aforetime." Then she called for inkhorn and paper and wrote the following verses:..The Eight Night of the Month.(Quoth Abdallah ben Nan)
 So I became his boon-companion and entertained him by night [with stories and the like]; and this pleased him to the utmost and he took me into especial favour and
 bestowed on me dresses of honour and assigned me a separate lodging; brief, he was everywise bountiful to me and could not brook to be parted from me a single hour.
 So I abode with him a while of time and every night I caroused with him [and entertained him], till the most part of the night was past; and when drowsiness overcame him,
 he would rise [and betake himself] to his sleeping-place, saying to me, "Forsake not my service for that of another than I and hold not aloof from my presence." And I made
 answer with "Hearkening and obedience."..87. The Lovers of the Benou Tai dclxxiii. Er Reshid considered her beauty and the goodliness of her singing and her eloquence
 and what not else she comprised of qualities and rejoiced with an exceeding joyance; and for the stress of that which overcame him of delight, he descended from the
 couch and sitting down with her upon the ground, said to her, 'Thou hast done well, O Tuhfeh. By Allah, thou art indeed a gift' (187) Then he turned to Ishac and said to him,
 'Thou dealtest not equitably, O Ishac, in the description of this damsel, (188) neither settest out all that she compriseth of goodliness and skill; for that, by Allah, she is
 incomparably more skilful than thou; and I know of this craft that which none knoweth other than I!' 'By Allah,' exclaimed Jaafer, 'thou sayst sooth, O my lord, O Commander
 of the Faithful. Indeed, this damsel hath done away my wit' Quoth Ishac, 'By Allah, O Commander of the Faithful, I had said that there was not on the face of the earth one
 who knew the craft of the lute like myself; but, when I heard her, my skill became nothing worth in mine eyes.'. Er Reshid was like to lose his wits for amazement at this sight
 and was confounded at this that he beheld and witnessed. Then said he to Tuhfeh, 'Come, tell me thy story from first to last, [and let me know all that hath betided thee,] as
 if I had been present' She answered with 'Hearkening and obedience,' and fell to telling him [all that had betided her] first and last, from the time when she first saw the
 Sheikh Aboutawaif, how he took her and descended with her through the side of the draught-house; and she told him of the horse she had ridden, till she came to the
 meadow aforesaid and described it to him, together with the palace and that which was therein of furniture, and related to him how the Jinn rejoiced in her and that which
 she had seen of the kings of them, men and women, and of Queen Kemeriyeh and her sisters and Queen Shuaaeh, Queen of the Fourth Sea, and Queen Es Shuhba,
 Queen of Queens, and King Es Shisban, and that which each one of them had bestowed upon her. Moreover, she told him the story of Meimoun the Sworder and described
 to him his loathly favour, which he had not consented to change, and related to him that which befell her from the kings of the Jinn, men and women, and the coming of the
 Queen of Queens, Es Shuhba, and how she had loved her and appointed her her vice-queen and how she was thus become ruler over all the kings of the Jinn; and she
 showed him the patent of investiture that Queen Es Shuhba had written her and told him that which had betided her with the Ghoulish-head, whenas it appeared to her in the
 garden, and how she had despatched it to her palace, beseeching it to bring her news of the Commander of the Faithful and that which had betided him after her. Then she
 described to him the gardens, wherein she had taken her pleasure, and the baths inlaid with pearls and jewels and told him that which had befallen Meimoun the Sworder,

whenas he carried her off, and how he had slain himself; brief, she told him all that she had seen of wonders and rarities and that which she had beheld of all kinds and colours among the Jinn..Shehriyar, Shehrzad and, ii. 111, iii. 141, 157.

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