

# ALL THE SHADES OF SHANE BLISSFUL MISERY

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acquire this specific guide since on the list of compromises has already been ready. ? ? ? ? Like a sun at the end of a cane in a hill of sand, She shines in a dress of the hue of pomegranate flower..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, cuckoldy 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: ? ? ? ? Thou taught'st me what I cannot bear; afflicted sore am I; Yea, thou hast wasted me away with rigour and despite.. ? ? ? ? I fear to be seen in the air, Without my consent, unaware; ? ? ? ? Taper of hoofs and straight of stature, in the dust They prance, as like a flood they pour across the plain; 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." As for the merchant, he bought him a sheep and slaughtering it, roasted it and dressed birds and [other] meats of various kinds and colours and bought dessert and sweetmeats and fresh fruits. Then he repaired to El Abbas and conjured him to accept of his hospitality and enter his house and eat of his victual. The prince consented to his wishes and went with him till they came to his house, when the merchant bade him enter. So El Abbas entered and saw a goodly house, wherein was a handsome saloon, with a vaulted estrade. When he entered the saloon, he found that the merchant had made ready food and dessert and perfumes, such as overpass description; and indeed he had adorned the table with sweet-scented flowers and sprinkled musk and rose-water upon the food. Moreover, he had smeared the walls of the saloon with ambergris and set [the smoke of burning] aloes-wood abroad therein..Now she was righteous in all her dealings and swerved not from one word; (3) so, when he saw that she consented not unto him, he misdoubted that she would tell his brother, when he returned from his journey, and said to her, 'An thou consent not to this whereof I require thee, I will cause thee fall into suspicion and thou wilt perish.' Quoth she, 'Be God (extolled be His perfection and exalted be He!) [judge] betwixt me and thee, and know that, shouldst thou tear me limb from limb, I would not consent to that whereto thou biddest me.' His folly (4) persuaded him that she would tell her husband; so, of his exceeding despite, he betook himself to a company of people in the mosque and told them that he had witnessed a man commit adultery with his brother's wife. They believed his saying and took act of his accusation and assembled to stone her. Then they dug her a pit without the city and seating her therein, stoned her, till they deemed her dead, when they left her..When the king returned from his journey, he questioned his vizier of the affairs of his kingdom and the latter answered, 'All is well, O king, save a vile matter, which I have discovered here and wherewith I am ashamed to confront the king; but, if I hold my peace thereof, I fear lest other than I discover it and I [be deemed to] have played traitor to the king in the matter of my [duty of] loyal warning and my trust.' Quoth Dabdin, 'Speak, for thou art none other than a truth-teller, a trusty one, a loyal counsellor in that which thou sayest, undistrusted in aught.' And the vizier said, 'O king, this woman to whose love thy heart cleaveth and of whose piety thou talkest and her fasting and praying, I will make plain to thee that this is craft and guile.' At this, the king was troubled and said, 'What is to do?' 'Know,' answered the vizier, 'that some days after thy departure, one came to me and said to me, "Come, O vizier, and look." So I went to the door of the [queen's] sleeping-chamber and beheld her sitting with Aboulkhair, her father's servant, whom she favoureth, and she did with him what she did, and this is the manner of that which I saw and heard.' 127. The Justice of Providence cccclxxviii. Then El Abbas took leave of the king and went away to his own house. Now it befell that he passed under the palace of Mariyeh the king's daughter, and she was sitting at a window. He chanced to look round and his eyes met those of the princess, whereupon his wit departed and he was like to swoon away, whilst his colour changed and he said, "Verily, we are God's and to Him we return!" But he feared for himself lest estrangement betide him; so he concealed his secret and discovered not his case to any of the creatures of God the Most High. When he reached his house, his servant Aamir said to him, "O my lord, I seek refuge for thee with God from change of colour! Hath there betided thee a pain from God the Most High or hath aught of vexation befallen thee? Verily, sickness hath an end and patience doth away vexation." But the prince returned him no answer. Then he brought out inkhorn [and pen] and paper and wrote the following verses: Quoth the company, 'Tell us thy story and expound it unto us, so we may see that which it hath of extraordinary.' And he said 'Know, then, that. Old Woman and the Draper's Wife, The, ii. 55.. ? ? ? ? f. The Unjust King and the Pilgrim Prince dcxii. ? ? ? ? ? O thou that questionest the lily of its scent, Give ear unto my words and verses thereanent..When in the sitting-chamber we for merry-making sate, iii. 135..?Story of King Bihkerd..Haroun er Reshid, Tuhfet el Culoub and, ii. 203..Meanwhile, the boy [grew up and] abode with the people of the village, and when God willed the accomplishment of His ordinance, the which endeavour availeth not to avert, he went forth with a company of the villagers, to stop the way. The folk complained of them to the king, who sallied out with a company of his men and surrounded the highwaymen and the boy with them, whereupon the latter drew forth an arrow and launched it at them, and it smote the king in his vitals and wounded him. So they carried him to his house, after they had laid hands upon the youth and his companions and brought them before the king, saying, 'What biddest thou that we do with them?' Quoth he, 'I am presently in concern for myself; so bring me the astrologers.' Accordingly, they brought them before him and He said to them, 'Ye told me that my death should be by slaying at the hand of my son: how, then, befalleth it that I have gotten my death-wound on this wise of yonder thieves?' The astrologers marvelled and said to him, 'O king, it is not impossible to the lore of the stars, together with the fore-ordinance of God, that he who hath

smitten thee should be thy son.' ALPHABETICAL TABLE OF THE FIRST LINES OF THE VERSE IN THE "TALES FROM THE ARABIC." 8. Ali ben Bekkar and Shemsennehar clxiii. Now the late king had left a wife and a daughter, and the people would fain have married the latter to the new king, to the intent that the kingship might not pass out of the old royal family. So they proposed to him that he should take her to wife, and he promised them this, but put them off from him, (64) of his respect for the covenant he had made with his former wife, to wit, that he would take none other to wife than herself. Then he betook himself to fasting by day and standing up by night [to pray], giving alms galore and beseeching God (extolled be His perfection and exalted be He!) to reunite him with his children and his wife, the daughter of his father's brother. When the king heard this, he said, "Restore him to the prison till the morrow, so we may look into his affair; for that deliberation in affairs is advisable and the slaughter of this [youth] shall not escape [us]." Locust, The Hawk and the, ii. 50..? ? ? ? ? Woe's me for one who burns for love and longing pain! Alas for the regrets my heart that rend and tear! On this wise we abode a whole year, at the end of which time she was absent (185) from me a month's space, wherefore fire raged in my heart on her account. When it was the next month, behold, a little eunuch presented himself to me and said, "I am a messenger to thee from such an one," [naming my mistress], "who giveth thee to know that the Commander of the Faithful hath sentenced her to be drowned, her and those who are with her, six-and-twenty slave-girls, on such a day at Deir et Tin, (186) for that they have confessed against one another of lewdness, and she biddeth thee look how thou mayst do with her and how thou mayst contrive to deliver her, even if thou gather together all her money and spend it upon her, for that this is the time of manhood." (187) Quoth I, "I know not this woman; belike it is other than I [to whom this message is addressed]; so beware, O eunuch, lest thou cast me into stress." Quoth he, "Behold, I have told thee [that which I had to say,] and went away, leaving me in concern [on her account]. Therewith King Shah Bekht rejoiced with an exceeding great joy and said, 'Praise be to God who hath delivered me from yonder man and hath preserved me from the loss of the kingship and the cessation of prosperity from me!' So the affair of the vizier returned to order and well-being and the king restored him to his place and advanced him in rank. Moreover, he assembled the folk who had missaid of him and destroyed them all, to the last man. And how like," continued the vizier, "is this story unto that of myself and King Shah Bekht, with regard to that whereinto I am fallen of the changing of the king's heart and his giving credence to others against me; but now is the righteousness of my dealing established in thine eyes, for that God the Most High hath inspired me with wisdom and endowed thee with longanimity and patience [to hearken] from me unto that which He allotted unto those who had foregone us, till He hath shown forth my innocence and made manifest unto thee the truth. For now the days are past, wherein it was avouched to the king that I should endeavour for the destruction of my soul, (81) [to wit,] the month; and behold, the probation time is over and gone, and past is the season of evil and ceased, by the king's good fortune." Then he bowed his head and was silent. (82) The Seventh Day.. Three men once went out in quest of riches and came upon a block of gold, weighing a hundred pounds. When they saw it, they took it up on their shoulders and fared on with it, till they drew near a certain city, when one of them said, 'Let us sit in the mosque, whilst one of us goes and buys us what we may eat.' So they sat down in the mosque and one of them arose and entered the city. When he came therein, his soul prompted him to play his fellows false and get the gold for himself alone. So he bought food and poisoned it; but, when he returned to his comrades, they fell upon him and slew him, so they might enjoy the gold without him. Then they ate of the [poisoned] food and died, and the gold abode cast down over against them. When she had made an end of her verses, El Abbas bade the third damsel, who came from Samarcand of the Persians and whose name was Rummaneh, sing, and she answered with "Hearkening and obedience." Then she took the psaltery and crying out from the midst of her bead (130) improvised and sang the following verses:.. 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.. I swear by his life, yea, I swear by the life of my love without peer, iii. 21.. Then they drank till they were drunken, and when they had taken leave [of their wits], the host turned to me and said, "Thou dealtest not friendly with him who sought an alms of thee and thou saidst to him, 'How loathly thou art!'" I considered him and behold, he was the lophant who had accosted me in my pleasance. So I said, "O my lord, what is this thou sayest?" And he answered, saying, "Wait; thou shall remember it." So saying, he shook his head and stroked his beard, whilst I sat down for fear. Then he put out his hand to my veil and shoes and laying them by his side, said to me, "Sing, O accursed one!" So I sang till I was weary, whilst they occupied themselves with their case and intoxicated themselves and their heat redoubled. (136) Presently, the doorkeeper came to me and said, "Fear not, O my lady; but, when thou hast a mind to go, let me know." Quoth I, "Thinkest thou to delude me?" And he said, "Nay, by Allah! But I have compassion on thee for that our captain and our chief purposeth thee no good and methinketh he will slay thee this night." Quoth I to him, "An thou be minded to do good, now is the time." And he answered, saying, "When our chief riseth to do his occasion and goeth to the draught-house, I will enter before him with the light and leave the door open; and do thou go whithersoever thou wilt." So Selim came forward and kissing the earth before the [supposed] king, praised him and related to him his story from beginning to end, till the time of their coming to that city, he and his sister, telling him how he had entered the place and fallen into the hands of the cook and that which had betided him [with him] and what he had suffered from him of beating and bonds and shackles and pinioning. Moreover, he told him how the cook had made him his brother's slave and how the latter had sold him in Hind and he had married the princess and become king and how life was not pleasant to him till he should foregather with his sister and how the cook had fallen in with him a second time and acquainted her with that which had betided him of sickness and disease for the space of a full-told year..? ? ? ? ? w. The Sharper and the Merchants dccccv.? ? ? ? ? Still by your ruined camp a dweller I abide; Ne'er will I change nor e'er shall distance us divide.. After your loss, nor trace of me nor vestige would remain, iii. 41..? ? ? ? ? It chanceth whiles that the blind man escapes a pit, Whilst he who is clear of sight falls into it.. Then he arose and going in to his daughter, found her mother with her; so he set out to them the case and Mariyeh said, "O father mine, my wish is subject unto (122) thy commandment and my will ensueth thy will; so whatsoever thou chooseth, I am still obedient unto thee and under thy dominion." Therewithal the King knew that Mariyeh inclined unto El Abbas; so he returned forthright to King El Aziz and said to him, "May God amend the King! Verily, the

occasion is accomplished and there is no opposition unto that which thou commandest" Quoth El Aziz, "By God's leave are occasions accomplished. How deemest thou, O King, of fetching El Abbas and drawing up the contract of marriage between Mariyeh and him?" And Ins ben Cais answered, saying, "Thine be it to decide."5. Nouredin Ali of Cairo and his Son Bedreddin Hassan Ixxii. My heart will never credit that I am far from thee, ii. 275..Unjust King and the Tither, The, i. 272

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