

# CALLING OUT FOR YOU

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the desert, left her there without victual or water and returned, whereupon she made for one of the [sand-]hills and ranging stones before her [in the form of a prayer-niche], stood praying..Then they went to the youth and said to him, 'Know that the king thanketh thee for thy dealing yesternight and exceedeth in [praise of] thy good deed;' and they prompted him to do the like again. So, when the next night came, the king abode on wake; watching the youth; and as for the latter, he went to the door of the pavilion and drawing his sword, stood in the doorway. When the king saw him do thus, he was sore disquieted and bade seize him and said to him, 'Is this my requital from thee? I showed thee favour more than any else and thou wouldst do with me this vile deed.' Then arose two of the king's servants and said to him, 'O our lord, if thou command it, we will strike off his head.' But the king said, 'Haste in slaying is a vile thing, for it (107) is a grave matter; the quick we can slay, but the slain we cannot quicken, and needs must we look to the issue of affairs. The slaying of this [youth] will not escape us.' (108) Therewith he bade imprison him, whilst he himself returned [to the city] and despatching his occasions, went forth to the chase..? ? ? ? And high is my repute, for that I wounded aforetime My lord, (215) whom God made best of all the treaders of the clay..? ? ? ? So, by Allah, O richest of all men in charms, Vouchsafe to a lover, who's bankrupt well-nigh.? ? ? ? a. The Cat and the Mouse dcix.O'er all the fragrant flowers that be I have the preference aye, ii. 235..When she had made an end of her song, the Commander of the Faithful said to her, "O damsel, thou art in love." "Yes," answered she. And he said, "With whom?" Quoth she, "With my lord and my master, my love for whom is as the love of the earth for rain, or as the love of the female for the male; and indeed the love of him is mingled with my flesh and my blood and hath entered into the channels of my bones. O Commander of the Faithful, whenas I call him to mind, mine entrails are consumed, for that I have not accomplished my desire of him, and but that I fear to die, without seeing him, I would assuredly kill myself." And he said, "Art thou in my presence and bespeakest me with the like of these words? I will assuredly make thee forget thy lord."? ? ? ? w. The Sharper and the Merchants dccccv.Druggist, The Singer and the, i. 229..At this Queen Kemeriyeh 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.' 'Harkening and obedience,' answered she and improvised and sang the following verses:.So El Aziz sent after his son and acquainted him with that which had passed; whereupon El Abbas called for four-and-twenty males and half a score horses [and as many camels] and loaded the mules with pieces of silk and rags of leather and boxes of camphor and musk and the camels [and horses] with chests of gold and silver. Moreover, he took the richest of the stuffs and wrapping them in pieces of gold-striped silk, laid them on the heads of porters, and they fared on with the treasures till they reached the King of Baghdad's palace, whereupon all who were present dismounted in honour of El Abbas and escorting him to the presence of King Ins ben Cais, displayed unto the latter all that they had with them of things of price. The king bade carry all this into the harem and sent for the Cadis and the witnesses, who drew up the contract and married Mariyeh to Prince El Abbas, whereupon the latter commanded to [slaughter] a thousand head of sheep and five hundred buffaloes. So they made the bride-feast and bade thereto all the tribes of the Arabs, Bedouins and townfolk, and the tables abode spread for the space of ten days..11. The Hermits cxlviii.ALPHABETICAL TABLE OF THE FIRST LINES OF THE VERSE IN THE "TALES FROM THE ARABIC"..? ? ? ? ? ? ? ? ee. Story of the Barber's Fifth Brother clx.86. Omar ben el Khettab and the Young Bedouin cccxcv.? ? ? ? ? Would he were not who sundered us upon the parting day! How many a body hath he slain, how many a bone laid bare?.There abode once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, the Khalif Haroun er Reshid, and he had boon-companions and story-tellers, to entertain him by night Among his boon-companions was a man called Abdallah ben Nan, who was high in favour with him and dear unto him, so that he was not forgetful of him a single hour. Now it befell, by the ordinance of destiny, that it became manifest to Abdallah that he was grown of little account with the Khalif and that he paid no heed unto him; nor, if he absented himself, did he enquire concerning him, as had been his wont. This was grievous to Abdallah and he said in himself, "Verily, the heart of the Commander of the Faithful and his fashions are changed towards me and nevermore shall I get of him that cordiality wherewith he was wont to entreat me." And this was distressful to him and concern waxed upon him, so that he recited the following verses:.? ? ? ? ? For thy sweet sake, as 'twere, indeed, an exile I had been, Lone and deserted I became, lamenting, weeping-eyed..I marvelled at her words and said to her, "What wouldst thou have me do?" And she answered, "O Captain Muin, I would have thee give me a helping hand." Quoth I, "What have I to do with the daughter of the Cadi Amin el Hukm?" And she said, "Know that I would not have thee intrude upon the Cadi's daughter, but I would fain contrive for the attainment of my wishes.' This is my intent and my desire, and my design will not be accomplished but by thine aid." Then said she, "I mean this night to go with a stout heart and hire me trinkets of price; then will I go and sit in the street wherein is the house of Amin el Hukm; and when it is the season of the round and the folk are asleep, do thou pass, thou and those who are with thee of the police, and thou wilt see me sitting and on me fine raiment and ornaments and wilt smell on me the odour of perfumes; whereupon do thou question me of my case and I will say, 'I come from the Citadel and am of the daughters of the deputies (91) and I came down [into the town,] to do an occasion; but the night overtook me at unawares and the Zuweyleh gate was shut against me and all the gates and I knew not whither I should go this night Presently I saw this street and noting the goodness of its ordinance and its cleanness, took shelter therein against break of day.' When I say this to thee with all assurance (92) the chief of the watch will have no suspicion of me, but will say, 'Needs must we leave her with one who will take care of her till morning.' And do thou rejoin, 'It were most fitting that she pass the night with Amin el Hukm and lie with his family and children till the morning.' Then do thou straightway knock at the Cadi's door, and thus shall I have gained admission into his house, without inconvenience, and gotten my desire; and peace be on thee!" And I said to her, "By Allah, this is an easy matter."The king gave him leave for this and the vizier betook himself to the queen and said to her, "I am come to thee, on account of a grave reproach, and I would have thee be truthful with me in speech and tell me how came the youth into the sleeping-chamber." Quoth she, "I have no knowledge whatsoever [of it]" and swore to him a solemn oath thereof, whereby he knew that she had no knowledge of the matter and that she was not at fault and said to her, "I will teach thee a device, where- with thou mayst acquit thyself and thy face be whitened before the king." "What is it?" asked she; and he answered, saying, "When the king calleth for thee and questioneth thee of this, say thou to him, 'Yonder youth saw me in the privy-chamber and sent me a message, saying, 'I will give thee a hundred jewels, to whose price money may not avail, so thou wilt suffer me to foregather with thee.' I laughed at him who bespoke me with these words and rebuffed him; but he sent again to me, saying, "An thou fall not in with my wishes, I will come one of the nights,

drunken, and enter and lie down in the sleeping-chamber, and the king will see me and kill me; so wilt thou be put to shame and thy face will be blackened with him and thine honour abased." Be this thy saying to the king, and I will presently go to him and repeat this to him." Quoth the queen, "And I also will say thus." ? ? ? ? ? Whenas the soul desireth one other than its peer, It winneth not of fortune the wish it holdeth dear..? ? ? ? ? a. The First Old Man's Story iv. Meanwhile, the eunuch betook himself, he and the horsemen, to her father and said to him, "O my lord, the king is beholden to thee for many years' service and thou hast not failed him a day of the days; and now, behold, he hath taken thy daughter against thy wish and without thy permission." And he related to him what had passed and how the king had taken her by force. When Isfehnd heard the eunuch's story, he was exceeding wroth and assembling many troops, said to them, "Whenas the king was occupied with his women [and concerned not himself with the affairs of his kingdom], we took no reck of him; but now he putteth out his hand to our harem; wherefore methinketh we should do well to look us out a place, wherein we may have sanctuary." ? ? ? ? ? Since thou hast looked on her, mine eye, be easy, for by God Nor mote nor ailment needst thou fear nor evil accident..64. The Vizier of Yemen and his young Brother ccclxxxiv. ? ? ? ? ? h. The Serpent-Charmer and his Wife dcxiv. As for Aboulhusn, he gave not over sleeping till God the Most High brought on the morning, when he awoke, crying out and saying, "Ho, Tuffaheh! Ho, Rahet el Culoub! Ho, Miskeh! Ho, Tuhfeh!" And he gave not over calling upon the slave-girls till his mother heard him calling upon strange damsels and rising, came to him and said, "The name of God encompass thee! Arise, O my son, O Aboulhusn! Thou dreamest." So he opened his eyes and finding an old woman at his head, raised his eyes and said to her, "Who art thou?" Quoth she, "I am thy mother;" and he answered, "Thou liest! I am the Commander of the Faithful, the Vicar of God." Whereupon his mother cried out and said to him, "God preserve thy reason! Be silent, O my son, and cause not the loss of our lives and the spoiling of thy wealth, [as will assuredly betide,] if any hear this talk and carry it to the Khalif." A friend of mine once invited me to an entertainment; so I went with him, and when we came into his house and sat down on his couch, he said to me, "This is a blessed day and a day of gladness, and [blessed is] he who liveth to [see] the like of this day. I desire that thou practise with us and deny (124) us not, for that thou hast been used to hearken unto those who occupy themselves with this." (125) I fell in with this and their talk happened upon the like of this subject. (126) Presently, my friend, who had invited me, arose from among them and said to them, "Hearken to me and I will tell you of an adventure that happened to me. There was a certain man who used to visit me in my shop, and I knew him not nor he me, nor ever in his life had he seen me; but he was wont, whenever he had need of a dirhem or two, by way of loan, to come to me and ask me, without acquaintance or intermediary between me and him, [and I would give him what he sought]. I told none of him, and matters abode thus between us a long while, till he fell to borrowing ten at twenty dirhems [at a time], more or less..150. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dcxcviii. ? ? ? ? ? Some with religion themselves concern and make it their business all; Sitting, (53) they weep for the pains of hell and still for mercy baw!. THE TEN VIZIERS; OR THE HISTORY OF KING AZADBEKHT AND HIS SON. (94). When it was the day of the going-in, (110) Bihzad, of his haste and lack of patience, betook himself to the wall, which was between himself and the princess's lodging and in which there was a hole pierced, and looked, so he might see his bride, of his haste. But the bride's mother saw him and this was grievous to her; so she took from one of the servants two red-hot iron spits and thrust them into the hole through which the prince was looking. The spits ran into his eyes and put them out and he fell down aswoon and joyance was changed and became mourning and sore concern. See, then, O king," continued the youth, "the issue of the prince's haste and lack of deliberation, for indeed his haste bequeathed him long repentance and his joy was changed to mourning; and on like wise was it with the woman who hastened to put out his eyes and deliberated not. All this was the doing of haste; wherefore it behoveth the king not to be hasty in putting me to death, for that I am under the grasp of his hand, and what time soever thou desirest my slaughter, it shall not escape [thee]." Prisoner and how God gave him Relief, Story of the, i. 174.. "And indeed," continued Adi, "this ode on the Prophet (may God bless and keep him!) is well known and to comment it would be tedious." Quoth Omar, "Who is at the door?" "Among them is Omar ibn [Abi] Rebya the Cureishite," (49) answered Adi, and the Khalif said, "May God show him no favour neither quicken him! Was it not he who said ... ?" And he recited the following verses: Then I arose and fared on a day and a night, till I came to the house of my master, who saw me pale and disfeatured for fear and hunger. He rejoiced in my return and said to me, 'By Allah, thou hast made my heart ache on thine account; for I went and finding the tree torn up by the roots, doubted not but the elephants had destroyed thee. Tell me then how it was with thee.' So I told him what had befallen me and he marvelled exceedingly and rejoiced, saying, 'Knowst thou where this hill is?' 'Yes, O my lord,' answered I. So he took me up with him on an elephant and we rode till we came to the elephants' burial-place.. When the evening came and the king sat in his privy chamber, he summoned the vizier and required of him the story of the thief and the woman. Quoth the vizier, "Know, O king, that.26. The City of Lebtait cclxxii. ? OF THE ILL EFFECTS OF PRECIPITATION..? ? ? ? ? 'Tis He who pardoneth errors alike to slave and free; On Him is my reliance in good and evil cheer.. [On this wise he abode a pretty while] and the days ceased not and the nights to transport him from country to country, till he came to the land of the Greeks and lighted down in a city of the cities thereof, wherein was Galen the Sage; but the weaver knew him not, nor was he ware who he was. So he went forth, according to his wont, in quest of a place where the folk might assemble together, and hired Galen's courtyard. (20) There he spread his carpet and setting out thereon his drugs and instruments of medicine, praised himself and his skill and vaunted himself of understanding such as none but he might claim..54. The Poor Man and his Generous Friend cccli. Presently she felt a breath upon her face; whereupon she awoke and found Queen Kemeriyeh kissing her, and with her her three sisters, Queen Jemreh, Queen Wekhimeh and Queen Sherareh. So she arose and kissed their hands and rejoiced in them with the utmost joy and they abode, she and they, in talk and converse, what while she related to them her history, from the time of her purchase by the Mughrebi to that of her coming to the slave-dealers' barrack, where she besought Ishac en Nedim to buy her, and how she won to Er Reshid, till the moment when Iblis came to her and brought her to them. They gave not over talking till the sun declined and turned pale and the season of sundown drew near and the day departed, whereupon Tuhfeh was instant in supplication to God the Most High, on the occasion of the prayer of sundown, that He would reunite her with her lord Er Reshid.. They tell that Haroun er Reshid was sitting one day to do away grievances, when there came up to him a woman and said to him, "O Commander of the Faithful, may God accomplish thine affair and cause thee rejoice in that which He hath given thee and increase thee in elevation! Indeed, thou hast done justice (85) and wrought equitably." (86) Quoth the Khalif to those who were present with him, "Know ye what this woman meaneth by her saying?" And they answered, "Of a surety, she meaneth not otherwise than well, O Commander of the Faithful." "Nay," rejoined Haroun; "she purposeth only in this an

imprecation against me. As for her saying, 'God accomplish thine affair!' she hath taken it from the saying of the poet, 'When an affair is accomplished, its abatement (87)
 beginneth. Beware of cessation, whenas it is said, "It is accomplished." As for her saying 'God cause thee rejoice in that which He hath given thee,' she took it from the
 saying of God the Most High, 'Till, whenas they rejoiced in that which they were given, we took them suddenly and lo, they were confounded!' (88) As for her saying, 'God
 increase thee in elevation!' she took it from the saying of the poet, 'No bird flieth and riseth up on high, but, like as he flieth, he falleth.' And as for her saying, 'Indeed, thou
 hast done justice and wrought equitably,' it is from the saying of the Most High, 'If ye deviate (89) or lag behind or turn aside, verily, God of that which ye do is aware;' (90)
 and] 'As for the transgressors,' (91) they are fuel for hell[-fire]." (92).? ? ? ? ? a. The First Old Man's Story i.? ? ? ? ? t. The Sandalwood Merchant and the Sharpers
 dccccxcviii.? ? ? ? ? b. The Second Old Man's Story vi.?Story of King Ibrahim and His Son..Then they all four arose, laying wagers with one another, and went forth,
 walking, from the palace-gate [and fared on] till they came in at the gate of the street in which Aboulhusn el Khelia dwelt. He saw them and said to his wife Nuzhet el Fuad,
 "Verily, all that is sticky is not a pancake and not every time cometh the jar off safe. (38) Meseemeth the old woman hath gone and told her lady and acquainted her with
 our case and she hath disputed with Mesrou the eunuch and they have laid wagers with one another about our death and are come to us, all four, the Khalif and the
 eunuch and the Lady Zubeideh and the old woman." When Nuzhet el Fuad heard this, she started up from her lying posture and said, "How shall we do?" And he said, "We
 will both feign ourselves dead and stretch ourselves out and hold our breath." So she hearkened unto him and they both lay down on the siesta[-carpet] and bound their feet
 and shut their eyes and covered themselves with the veil and held their breath..? ? ? ? ? g. King Bihkerd cccclxiv.? ? ? ? ? I'll lay Upon their threshold's dust my cheeks and
 to my soul,.? ? ? ? ? b, The Merchant's Wife and the Parrot dccccxxx.? ? ? ? ? Assemble, ye people of passion, I pray; For the hour of our torment hath sounded
 to-day..89. Mesrou and Ibn el Caribi cccxcix.Hindbad the Porter, Sindbad the Sailor and, iii. 199..Assemble, ye people of passion, I pray, iii. 31..The woman who used to
 act as decoy for them once caught them a woman from a bride-feast, under pretence that she had a wedding toward in her own house, and appointed her for a day,
 whereon she should come to her. When the appointed day arrived, the woman presented herself and the other carried her into the house by a door, avouching that it was a
 privy door. When she entered [the saloon], she saw men and champions (131) [and knew that she had fallen into a trap]; so she looked at them and said, "Harkye, lads!
 (132) I am a woman and there is no glory in my slaughter, nor have ye any feud of blood-revenge against me, wherefore ye should pursue me; and that which is upon me of
 [trinkets and apparel] ye are free to take." Quoth they, "We fear thy denunciation." But she answered, saying, "I will abide with you, neither coming in nor going out." And
 they said, "We grant thee thy life."Now this was at the beginning of the month, and when it was the end thereof, Aboulhusn longed to drink wine and returning to his former
 usance, furnished his saloon and made ready food and let bring wine; then, going forth to the bridge, he sat there, expecting one whom he should carouse withal, as of his
 wont. As he sat thus, behold, up came the Khalif [and Mesrou] to him; but Aboulhusn saluted them not and said to them, "No welcome and no greeting to the perverters!
 (31) Ye are no other than devils." However, the Khalif accosted him and said to him, "O my brother, did I not say to thee that I would return to thee?" Quoth Aboulhusn, "I
 have no need of thee; and as the byword says in verse:.41. Jaafer ben Yehya (229) and the Man who forged a Letter in his Name dlxvi.Awaken, O ye sleepers all, and
 profit, whilst it's here, ii. 234..Woman (The Old) and the Draper's Wife, ii. 55..I marvel for that to my love I see thee now incline, iii. 112..So she gave him all that she
 possessed and he sold it and paid the rest of her price; after which there remained to him a hundred dirhems. These he spent and lay that night with the damsel in all
 delight of life, and his soul was like to fly for joy; but when he arose in the morning, he sat weeping and the damsel said to him, 'What aileth thee to weep?' And he said, 'I
 know not if my father be dead, and he hath none other heir but myself; and how shall I win to him, seeing I have not a dirhem?' Quoth she, 'I have a bracelet; do thou sell it
 and buy small pearls with the price. Then bray them and fashion them into great pearls, and thereon thou shalt gain much money, wherewith we may make our way to thy
 country.' So he took the bracelet and repairing to a goldsmith, said to him, 'Break up this bracelet and sell it.' But he said, 'The king seeketh a good (183) bracelet; I will go
 to him and bring thee the price thereof.' So he carried the bracelet to the Sultan and it pleased him greatly, by reason of the goodness of its workmanship. Then he called
 an old woman, who was in his palace, and said to her, 'Needs must I have the mistress of this bracelet, though but for a single night, or I shall die.' And the old woman
 answered, 'I will bring her to thee.'When Abou Temam returned with [news of] the accomplishment of his errand and brought the presents and the letter, King Ilan Shah
 rejoiced in this and redoubled in showing him honour and made much of him. Some days thereafterward, the king of Turkestan sent his daughter and she went in to King
 Ilan Shah, who rejoiced in her with an exceeding joy and Abou Temam's worth was exalted in his sight. When the viziers saw this, they redoubled in envy and despise and
 said, 'An we contrive us not a device to rid us of this man, we shall perish of rage.' So they bethought them [and agreed upon] a device they should practise..She comes in a
 robe the colour of ultramarine, iii. 190..? ? ? ? ? Still, as my transports wax, grows restlessness on me And woes have ta'en the place of love-delight denied..? ? ? ? ? Ay,
 and around Baghdad the horsemen shalt behold, Like clouds that wall the world, full many a doughty knight,.92. The Foolish Schoolmaster cccclii.? ? ? ? ? i The Ninth
 Officer's Story dccccxxviii.Then he turned to the viziers and said to them, "Out on ye! What liars ye are! What excuse is left you?" "O king," answered they, "there abideth
 no excuse for us and our sin hath fallen upon us and broken us in pieces. Indeed we purposed evil to this youth and it hath reverted upon us, and we plotted mischief
 against him and it hath overtaken us; yea, we digged a pit for him and have fallen ourselves therein." So the king bade hoist up the viziers upon the gibbets and crucify them
 there, for that God is just and ordaineth that which is right. Then Azadbekht and his wife and son abode in joyance and contentment, till there came to them the Destroyer of
 Delights and they died all; and extolled be the perfection of the [Ever-]Living One, who dieth not, to whom be glory and whose mercy be upon us for ever and ever! Amen..?
 ? ? ? ? And horses eke wouldst have led to thee day by day And girls, high-breasted maids, and damsels black and white,."Be it as thou deemest," answered Er Reshid
 and caused return the damsel to her chamber, saying to her, "The Lady Zubeideh saith thus and thus." Quoth she, "God requite her for me with good! Indeed, thou dealest
 equitably, O Commander of the Faithful, in this judgment." And he answered, "Go now to thy place, and to-morrow we will let bring thy lord." So she kissed the earth and
 recited the following verses:.? ? ? ? ? God keep the days of love-delight! How passing sweet they were! How joyous and how solaceful was life in them whilere!.King
 Azadbekht and his Son, History of, i. 61..?Story of King Bihkerd..? ? ? ? ? How many a mirth-exciting joy amid The raiment of ill chances lies in wait!.Sindbad the Sailor, The
 Sixth Voyage of, iii. 203..109. The Woman who had a Boy and the other who had a Man to Lover ccccxiv.? ? ? ? ? Though they their journey's goal, alas I have hidden, in

their track Still will I follow on until the very planets wane..161. King Jelyaad of Hind and his Vizier Shimas: whereafter ensueth the History of King Wird Khan son of King Jelyaad and his Women and Viziers dcccxciz.King Shah Bekht and his Vizier Er Rehwan, i. 215..72. Haroun er Reshid and the three Girls ccclxxxvii.Trust in God, Of, 114..? ? ? ? ? Oft as I strove to make her keep the troth of love, Unto concealment's ways still would she turn aside.

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