

MEMORIES OF EDMUND KLEPPS A STORY OF WAR AND FAMILY

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left; ay, I forsook Aziz, my sire, and those akin to me that hight. . . . Thou madest known to us therein the road of righteousness, When we had wandered from the Truth, what while in gloom it lay. . . . The hands of noble folk do tend me publicly; With waters clear and sweet my thirsting tongue they ply. . . . So El Merouzi went away and the other turned to his wife and said to her, 'We have gotten us great plenty of money, and yonder dog would fain take the half of it; but this shall never be, for that my mind hath been changed against him, since I heard him solicit thee; wherefore I purpose to play him a trick and enjoy all the money; and do not thou cross me.' 'It is well,' answered she, and he said to her, '[To-morrow] at day-peep I will feign myself dead and do thou cry out and tear thy hair, whereupon the folk will flock to me. Then lay me out and bury me, and when the folk are gone away [from the burial-place], do thou dig down to me and take me; and have no fear for me, for I can abide two days in the tomb [without hurt].' And she answered, 'Do what thou wilt.' . . . And deemedst me a waif, a homeless good-for-nought, A slave-begotten brat, a wanton, witless wight. . . . Relief of God, Of the Speedy, i. 174. . . . The Twenty-Second Night of the Month. If near and far thy toiling feet have trod the ways and thou Devils and Marids hast ensued nor wouldst be led aright, Drink of the first-run wine, that shows as very flame it were, When from the pitcher 'tis outpoured, or ere the day appear. . . . Therewithal the damsel rose briskly and putting off her clothes, washed and donned sumptuous apparel and perfumed herself and went out to him, as she were a willow-wand or a bamboo-cane, followed by a black slave girl, bearing the lute. When she came to the young man, she saluted him and sat down by his side. Then she took the lute from the slave-girl and tuning it, smote thereon in four-and-twenty modes, after which she returned to the first mode and sang the following verses:

Whenas the folk assemble for birling at the wine, Whether in morning's splendour or when night's shades descend. . . . Abdallah ben Nafi and the King's Son of Cashghar, ii. 195. . . . There was once, in the land of Fars, (15) a man who took to wife a woman higher than himself in rank and nobler of lineage, but she had no guardian to preserve her from want. It misliked her to marry one who was beneath her; nevertheless, she married him, because of need, and took of him a bond in writing to the effect that he would still be under her commandment and forbiddance and would nowise gainsay her in word or deed. Now the man was a weaver and he bound himself in writing to pay his wife ten thousand dirhems, [in case he should make default in the condition aforesaid]. . . . When King Kisra heard this, he redoubled in loveliking for her and affection and said to her, 'Do what thou wilt.' So he let bring a litter and carrying her therein to his dwelling-place, married her and entreated her with the utmost honour. Then he sent a great army to King Dadbin and fetching him and his vizier and the chamberlain, caused bring them before him, unknowing what he purposed with them. Moreover, he caused set up for Arwa a pavilion in the courtyard of his palace and she entered therein and let down the curtain before herself. When the servants had set their seats and they had seated themselves, Arwa raised a corner of the curtain and said, 'O Kardan, rise to thy feet, for it befitteth not that thou sit in the like of this assembly, before this mighty King Kisra.' When the vizier heard these words, his heart quaked and his joints were loosened and of his fear, he rose to his feet. Then said she to him, 'By the virtue of Him who hath made thee stand in this place of standing [up to judgment], and thou abject and humiliated, I conjure thee speak the truth and say what prompted thee to lie against me and cause me go forth from my house and from the hand of my husband and made thee practise thus against a man, (117) a true believer, and slay him. This is no place wherein leasing availeth nor may prevarication be therein.' e. The Barber's Story xxxi. Till in a robe of sandal green 'twas clad And veil that blended rose and flame (216) in hue. . . . The Fourteenth Night of the Month. g. The Seventh Voyage of Sindbad the Sailor cclxix. Then she went away, and when the girl's master came, she sought his leave to go with the old woman and he granted her leave. So the beldam took her and carried her to the king's door. The damsel entered with her, unknowing whither she went, and beheld a goodly house and chambers adorned [with gold and colours] that were no idol's chambers. Then came the king and seeing her beauty and grace, went up to her, to kiss her; whereupon she fell down in a fit and strove with her hands and feet. When he saw this, he was solicitous for her and held aloof from her and left her; but the thing was grievous to her and she refused meat and drink, and as often as the king drew near her, she fled from him in affright, wherefore he swore by Allah that he would not approach her, save with her consent, and fell to guerdoning her with trinkets and raiment, but she only redoubled in aversion to him. . . . It is as the jasmine, when it I espy, ii. 236. . . . There was once in the city of Hemadan (191) a young man of comely aspect and excellently skilled in singing to the lute, and he was well seen of the people of the city. He went forth one day of his city, with intent to travel, and gave not over journeying till his travel brought him to a goodly city. Now he had with him a lute and what pertained thereto, (192) so he entered and went round about the city till he fell in with a druggist, who, when he espied him, called to him. So he went up to him and he bade him sit down. Accordingly, he sat down by him and the druggist questioned him of his case. The singer told him what was in his mind and the other took him up into his shop and brought him food and fed him. Then said he to him, 'Arise and take up thy lute and beg about the streets, and whenas thou smellest the odour of wine, break in upon the drinkers and say to them, "I am a singer." They will laugh and say, "Come, [sing] to us." And when thou singest, the folk will know thee and bespeak one another of thee; so shall thou become known in the city and thine affairs will prosper.' Yea, horses hath he brought, full fair of shape and hue, Whose collars, anklet-like, ring to the bridle-rein. . . . When it was eventide, the king summoned the vizier and bade him tell the [promised] story, "Hearkening and obedience," answered he. "Know, O king, that. Lo under my command the land of Yemen is And trenchant is my sword against the foe in fight. . . . Meanwhile, Aboulhusn abode in the Khalifate, taking and giving, ordering and forbidding and giving effect to his word, till the end of the day, when he gave [those who were present] leave and permission [to withdraw], and the Amirs and officers of state departed to their occasions. Then the eunuchs came to him and calling down on him length of life and continuance [of glory and prosperity], walked in attendance upon him and raised the curtain, and he entered the pavilion of the harem, where he found candles lighted and lamps burning and singing-women smiting [on instruments of music]. When he saw this, he was confounded in his wit and said in himself, "By Allah, I am in truth Commander of the Faithful!" As soon as he appeared, the slave-girls rose to him and carrying him up on to the estrade, (30) brought him a great table, spread with the richest meats. So he ate thereof with all his might, till he had gotten his fill, when he called one of the slave-girls and said to her, "What is thy name?" "My name is Miskeh," replied she, and he said to another, "What is thy name?" Quoth she, "My name is Terkeh." Then said he to a third, "What is thy name?" "My name is Tuhfeh," answered she; and he went on to question the damsels of their names, one after another, [till he had made the round of them all], when he rose from that place and removed to the wine-chamber. . . . Singer and the Druggist, The, i. 229. . . . Then the eunuchs went forth, that they might perfume the bath [for the use of the brides]; so they essenced it with rose-water and willow-flower-water and bladders of musk and fumigated it with Cakili (191) aloes-wood and ambergris. Then Shehrzad entered, she and her sister

Dinarzad, and they cleansed their heads and clipped their hair. When they came forth of the bath, they donned raiment and ornaments, [such as were] prepared for the kings of the Chosroes; and among Shehrzad's apparel was a dress charactered with red gold and wroughten with semblants of birds and beasts. Moreover, they both encircled their necks with necklaces of jewels of price, in the like whereof Iskender (192) rejoiced not, for therein were great jewels such as amazed the wit and the eye, and the thought was bewildered at their charms, for indeed, each of them was brighter than the sun and the moon. Before them they kindled lighted flambeaux in torch-holders of gold, but their faces outshone the flambeaux, for that they had eyes sharper than drawn swords and the lashes of their eyelids ensorcelled all hearts. Their cheeks were rosy and their necks and shapes swayed gracefully and their eyes wantoned. And the slave-girls came to meet them with instruments of music..? ? ? ? A good it is to have one's loved ones ever near,.78. The Water-Carrier and the Goldsmith's Wife cccxc.? ? ? ? Come, then, companions mine, rejoice with me and say, "All hail to thee, O friend, and welcome fair and fain!".When his sister Selma heard what he said, she could no longer contain herself, but cast herself upon him and discovered to him her case. When he knew her, he threw himself upon her [and lay without life] awhile; after which he came to himself and said, 'Praised be God, the Bountiful, the Beneficent!' Then they complained to each other of that which they had suffered for the anguish of separation, whilst Selim's wife abode wondered at this and Selma's patience and constancy pleased her. So she saluted her and thanked her for her fashion, saying, 'By Allah, O my lady, all that we are in of gladness is of thy blessing alone; so praised be God who hath vouchsafed us thy sight!' Then they abode all three in joy and happiness and delight three days, sequestered from the folk; and it was bruited abroad in the city that the king had found his brother, who was lost years ago..King who lost Kingdom and Wife and Wealth, The, ii. 66..? ? ? ? It chances whiles that the blind man escapes a pit, Whilst he who is clear of sight falls into it.

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