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baser metal blent...? ? ? ? f. The Sixth Voyage of Sindbad the Sailor clxxvi.Queen Es Shubha rejoiced in this with an exceeding delight and said, 'Well done! By Allah, there is none surpasseth thee.' Tuhfeh kissed the earth, then returned to her place and improvised on the tuberose, saying:,.41. Jaaffer ben Yehya (229) and the Man who forged a Letter in his Name clxxvii. ? ? ? ? Upon that day my loves my presence did depart; The vizier obeyed the king's commandment and went out from before him, [returned to his own house. When it was night, he took his elder daughter and carried her up to the king; and when she came into his presence[,] she wept; whereupon quoth he to her, 'What causeth thee weep? Indeed, it was thou who willedst this.' And she answered, saying, 'I weep not but for longing after my little sister; for that, since we grew up, I and she, I have never been parted from her till this day; so, if please the king to send for her, that I may look on her and take my fill of her till the morning, this were bounty and kindness of the king.' When the Khalif heard this, he said, 'By Allah, O Jerir, Omar possesseth but a hundred dirhems.' (66) [And he cried out to his servant, saying,] 'Ho, boy! give them to him.' Moreover, he gave him the ornaments of his sword; and Jerir went forth to the [other] poets, who said to him, 'What is behind thee?' (67) And he answered, 'A man who giveth to the poor and denieth the poets, and I am well-pleased with him.' (68).Ishac entered, he and his company, and seating themselves in the place of honour, amused themselves by looking on the slave-girls and mamelukes and watching how they were sold, till the sale came to an end, when some of the folk went away and other some sat. Then said the slave-dealer, 'Let none sit with us except him who buyeth by the thousand [dinars] and upwards.' So those who were present withdrew and there remained none but Er Reshid and his company; whereupon the slave-dealer called the damsel, after he had caused set her a chair of fawwak, (170) furnished with Greek brocade, and it was as she were the sun shining in the clear sky. When she entered, she saluted and sitting down, took the lute and smote upon it, after she had touched its strings and tuned it, so that all present were amazed. Then she sang therto the following verses:There was once a king of the kings of the earth, who dwelt in a populous (236) city, abounding in good; but he oppressed its people and used them foully, so that he ruined (237) the city; and he was named none other than tyrant and misdoer. Now he was wont, whenas he heard of a masterful man (238) in another land, to send after him and tempt him with money to take service with him; and there was a certain tither, who exceeded all his brethren in oppression of the people and foulness of dealing. So the king sent after him and when he stood before him, he found him a mighty man (239) and said to him, 'Thou hast been praised to me, but meseemeth thou overpassest the description. Set out to me somewhat of thy sayings and doings, so I may be dispensed therewith from [enquiring into] all thy circumstance.' 'With all my heart,' answered the other. 'Know, O king, that I oppress the folk and people (240) the land, whilst other than I wasteth (241) it and peopleth it not...? ? ? ? How oft I've waked, how many a cup of sorrow have I drained, Watching the stars of night go by, for sleepless languishment!..58. The Lovers of the Benou Udhre (232) dcxviii. ? ? ? i. King Ibrahim and his Son cccclxxi. One day, there came a ship and in it a merchant from their own country, who knew them and rejoiced in them with an exceeding joy and clad them in goodly apparel. Moreover, he acquainted them with the manner of the treachery that had been practised upon them and counselled them to return to their own land, they and he with whom they had made friends, (254) assuring them that God the Most High would restore them to their former estate. So the king returned and the folk joined themselves to him and he fell upon his brother and his vizier and took them and clapped them in prison..When the Baghdadis saw this succour that had betided them against their enemies [and the victory that El Abbas had gotten them], they turned back and gathering together the spoils [of the defeated host], arms and treasures and horses, returned to Baghdad, victorious, and all by the valour of El Abbas. As for Saad, he foregathered with the prince, and they fared on in company till they came to the place where El Abbas had taken horse, whereupon the latter dismounted from his charger and Saad said to him, 'O youth, wherefore alightest thou in other than thy place? Indeed, thy due is incumbent upon us and upon our Sultan; so go thou with us to the dwellings, that we may ransom thee with our souls. " O Amir Saad," replied El Abbas, "from this place I took horse with thee and herein is my lodging. So, God on thee, name me not to the king, but make as if thou hadst never seen me, for that I am a stranger in the land." There was once in a city of Khurassan a family of affluence and distinction, and the townsfolk used to envy them for that which God had vouchsafed them. As time went on, their fortune ceased from them and they passed away, till there remained of them but one old woman. When she grew feeble and decrepit, the townsfolk succoured her not with aught, but put her forth of the city, saying, 'This old woman shall not harbour with us, for that we do her no good. Our Lord, by and by, whenas companionship is prolonged between us, thou wilt see if the like of me looketh unto money and gain or no.' Then she took my heart, there had not happened that which hath happened. Quoth I, "Get water wherewithal we may wash," and pulled out from my pocket about a score of dirhems, thinking to give them to her; but she said, "I seek refuge with God!" and brought out of her pocket a handful of silver, saying, "But for destiny and that God hath caused the love of thee fall into my heart, there had not happened that which hath happened." Quoth I, "Take this in requital of that which thou hast spent;" and she said, "O my lord, by and by, whenas companionship is prolonged between us, thou wilt see if the like of me looketh unto money and gain or no." So he arose and went, as he were a madman, falling down and rising up, till he came to the eunuch on guard at the door to the Commander of the Faithful and...
found him sitting. When the latter saw him, and he like a madman, falling down and rising up, he said to him, 'What aileth thee and what bringeth thee hither at this hour?' Quoth the other, 'Wilt thou not make haste and awaken the Commander of the Faithful? And he fell to crying out at him; whereupon the Khalif awoke and heard them bandying words together and Tuhfeh's servant saying to the other, 'Out on thee! Awaken the Commander of the Faithful in haste!' So he said, 'O Sewab, what aileth thee?' And the chief eunuch answered, saying, 'O our lord, the eunuch of Tuhfeh's lodging hath taken leave of his wits and saith, "Awaken the Commander of the Faithful in haste!"' Then said Er Reshid to one of the slave-girls, 'See what is to do.' . . . Alaeddin Abou esh Shamat ccl. On the morrow, he repaired to the druggist, who saluted him and came to meet him and rejoiced in him and smiled in his face, deeming his wife innocent. Then he questioned him of his yesterday's case and he told him how he had fared, saying, 'O my brother, when the cuckold knocked at the door, I would have entered the chest: but his wife forbade me and rolled me up in the rug. The man entered and thought of nothing but the chest; so he broke it open and abode as he were a madman, going up and coming down. Then he went his way and I came out and we abode on our wonted case till eventide, when she gave me this shirt of her husband's; and behold, I am going to her.' . . . . The Two Kings dxcvi. Moreover, he gave her a complete suit of clothes and raising his head to her, said, 'When thou toldst me that which Mariyeh had done with thee, God rooted out the love of her from my heart, and never again will she occur to my mind; so extolled be the perfection of Him who turneth hearts and eyes! It was she who was the cause of my coming out from Yemen, and now the time is past for which I engaged with my people and I fear lest my father levy his troops and come forth in quest of me, for that he hath no child other than myself and cannot brook to be parted from me; and on like wise is it with my mother.' When the nurse heard his words, she said to him, 'O my lord, and which of the kings is thy father?' "My father is El Aziz, lord of Yemen and Nubia and the Islands (91) of the Benou Kehtan and the Two Noble Sanctuaries (92) (God the Most High have them in His keeping!)," answered El Abbas; "and whenas he taketh horse, there mount with him an hundred and twenty and four thousand horsemen, all smiters with the sword, let alone attendants and servants and followers, all of whom give ear unto my word and obey my commandment." "Why, then, O my lord," asked the nurse, "didst thou conceal the secret of thy rank and lineage and passedst thyself off for a wayfarer? Alas for our disgrace before thee by reason of our shortcoming in rendering thee thy due! What shall be our excuse with thee, and thou of the sons of the kings?' But he rejoined, 'By Allah, thou hast not fallen short! Nay, it is incumbent on me to requite thee, what while I live, though I be far distant from thee.' . . . King Bekhtzeman, Story of, i. 115. . . Next morning, up came the Cadi, with his face like the ox-eye, (104) and said, "In the name of God, where is my debtor and where is my money?" Then he wept and cried out and said to the prefect, "Where is that ill-omened fellow, who aboundeth in weaponry and villainy?" Therewith the prefect turned to me and said, "Why dost thou not answer the Cadi?" And I replied, 'O Amir, the two heads (105) are not equal, and I, I have no helper but God; but, if the right be on my side, it will appear.' At this the Cadi cried out and said, 'Out on thee, O ill-omened fellow! How wilt thou make out that the right is on thy side?' "O our lord the Cadi," answered I, "I deposited with thee a trust, to wit, a woman whom we found at thy door, and on her raiment and trinkets of price. Now she is gone, even as yesterday is gone; and after this thou turnest upon us and makest claim upon me for six thousand dinars. By Allah, this is none other than gross unright, and assuredly some losel of thy household hath transgressed against her!" . . . When it was night, the king summoned the vizier and sought of him the hearing of the [promised] story. "Hearkening and obedience," replied Er Rehwan, "Know, O august king, that. . . The Eleventh Night of the Month. . . . . . . wa. The Hawk and the Locust dccccxvi. . . . My fruit is a jewel all wroughten of gold, Whose beauty amazeth all those that behold. Then she displayed Shehrzad in the sixth and seventh dresses and clad her in youths' apparel, whereupon she came forward, swaying coquetishly from side to side; and indeed she ravished wits and hearts and ensorcelled with her glances [all who looked on her]. She shook her sides and wagged her hips, then put her hair on the hilt of her sword and went up to King Shehriyar, who embraced her, as the hospitable man embraces the guest, and threatened her in her ear with the taking of the sword; and indeed she was even as saith of her the poet in these verses:. Envy and Malice, Of, i. 125. . . The eyes of lovely women are likened unto me; Indeed, amongst the gardens I open many an eye. . . . . Would he were not, who sndered us upon the parting-day! How many a body hath he slain, how many a bone laid bare! Then said Selim to his sister, 'Know that I am resolved to slay yonder man, if he return this next night, and I will say to the folk, 'He was a thief,' and none shall know that which hath befallen. Moreover, I will address myself to the slaughter of whosoever knoweth that which is between yonder fellow and my mother.' But Selma said, 'I fear lest, if thou slay him in our dwelling-place and he savour not of robberhood, (69) suspicion will revert upon ourselves, and we cannot be assured but that he belongeth unto folk whose mischief is to be feared and their hostility dreaded, (70) and thus wilt thou have fled from privy shame to open shame and abiding public dishonour.' 'How then deemest thou we should do?' asked Selim and she said, 'Is there nothing for it but to slay him? Let us not hasten unto slaughter, for that the slaughter of a soul without just cause is a grave matter!'.164. The Merchant of Oman dccccxvi. . . . . So arise, by your lives I conjure you, arise And come let us fare to our loved ones . . .
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 aforesette;
and it is crude ambergris. Moreover, the trees of the island are all of the most precious aloes-wood, both Chinesse 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. The company marvelled at this story and the tenth officer
came forward and said, 'As for me, there betfel me that which was yet more extraordinary than all this.' Quoth El Melik ez Zahir, 'What was that?'
no ear to other than my say. How bitter from the convent 'twas to part and fare away!.Wife, The King and his Chamberlain's, ii. 53..80. The
Schoolmaster who fell in Love by Report dclxv. 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 Rishid, 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:
When the banquet was ended and the folk had dispersed, the king said to El Abbas, 'I would fain have thee [abide] with me and I will buy thee a house,
so haply we may requite thee the high services for which we are beholden to thee; for indeed thy due is imperative [upon us] and thy worth is
magnified in our eyes; and indeed we have fallen short of thy due in the matter of distance." (83) When the prince heard the king's speech, he rose
and sat down (84) and kissing the earth, returned thanks for his bounty and said, 'I am the king's servant, wheresoever I may be, and under his eye.'
Then he recounted to him the story of the merchant and the manner of the buying of the house, and the king said, "Indeed, I would fain have had
thee with me and in my neighbourhood." Presently, up came the Khalif and the Lady Zubeideh and Mesrour and the old woman and entering,
found Aboulhusn and his wife both stretched out [apparently] dead; which when the Lady Zubeideh saw, she wept and said, 'They ceased not to
bring [ill] news of my slave-girl, till she died; methinketh Aboulhusn's death was grievous to her and that she died after him." (39). Quoth the
Khalif, 'Thou shalt not forestall me with talk and prate. She certainly died before Aboulhusn, for he came to me with his clothes torn and his beard
plucked out, beating his breast with two bricks, and I gave him a hundred dinars and a piece of silk and said to him, 'Go, carry her forth [and bury
her] and I will give thee a concubine other than she and handsome, and she shall be in stead of her.' But it would appear that her death was no light
matter to him and he died after her; (40) so it is I who have beaten thee and gotten thy stake.".89. Firous and his Wife dclxxv.. ? ? ? ? j. The Tenth
Officer's Story dcccxxxviii. Then they displayed Shehrzad in the third dress and the fourth and the fifth, and she became as she were a
willow-wand or a thirsting gazelle, goodly of grace and perfect of attributes, even as saith of her one in the following verses:.? ? ? ? i. The Normal Herald Vol 16 April 1910
bygone ages and times, in the city of Bagdad, 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 Sheiabahi, (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 high 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. The Seventh Day. As they were thus in the enjoyment of all that in most delicious of easance and delight, and indeed the wine was sweet to them and the talk pleasant, behold, there came a knocking at the door. So the master of the house went out, that he might see what was to do, and found ten men of the Khalif's eunuchs at the door. When he saw this, he was amazed and said to them, "What is to do?" Quoth they, "The Commander of the Faithful saluteth thee and requireth of thee the slave-girl whom thou hast for sale and whose name is Sitt el Milah." By Allah," answered the other, "I have sold her." And they said, "Swear by the head of the Commander of the Faithful that she is not in thy dwelling." He made oath that he had sold her and that she was no longer at his disposal; but they paid no "need to his word and forcing their way into the house, found the damsel and the young Damascene in the sitting-chamber. So they laid hands upon her, and the youth said, "This is my slave-girl, whom I have bought with my money." But they hearkened not to his speech and taking her, carried her off to the Commander of the Faithful. When King Shah Bekht heard this, he said, "Most like all they say of the vizier is leasing and his innocence will appear, even as that of the pious woman appeared." Then he comforted the vizier's heart and bade him go to his house. Noureddin Ali of Damascus and Sitt el Milan, iii, 3. ? ? ? ? Nay, though ye read therein discourse that sure should speak To heart and soul, no word thereunto ye replied,. The Khalif marvelled at my speech and said, 'How great is this king! Indeed, his letter testifieth of him; and for the magnificence of his dominion, thou hast acquainted us with that which thou hast seen; so, by Allah, he hath been given both wisdom and dominion.' Then he bestowed upon me largesse and dismissed me, so I returned to my house and paid the poor-rate (216) and gave alms and abode in my former easy and pleasant case, forgetting the grievous stresses I had suffered. Yea, I cast out from my heart the cares of travel and traffic and put away travail from my thought and gave myself up to eating and drinking and pleasure and delight." Then she turned to her father and said to him, 'Give ear unto that which I shall say to thee. Quoth he, 'Say on;' and she said, 'Take thy troops and go to him, for that, when he heareth this, he in his turn will levy his troops and come forth to thee; whereupon do thou give him battle and prolong the fighting with him and make a show to him of weakness and giving way. Meantime, I will practise a device for winning to Tuhefah and delivering her, what while he is occupied with you in battle; and when my messenger cometh to thee and giveth thee to know that I have gotten possession of Tuhfeh and that she is with me, do thou return upon Meimoun forthright and destroy him, him and his hosts, and take him prisoner. But, if my device succeed not with him and we avail not to deliver Tuhefah, he will assuredly go about to slay her, without recourse, and regret for her will abide in our hearts. Quoth Iblis, 'This is the right counsel,' and let call among the troops to departure, whereupon an hundred thousand cavaliers, doughty men of war, joined themselves to him and set out for Meimoun's country. Presently, El Abbas cried out at Hudheifeh a cry that astonied him and dealt him a blow, saying, 'Take this from the hand of a champion who feareth not the like of thee.' Hudheifeh met the stroke with his shield, thinking to ward it off from him; but the sword shore the target in sunder and descending upon his shoulder, came forth gleaming from the tendons of his throat and severed his arm at the armpit; whereupon he fell down, wallowing in his blood, and El Abbas turned upon his host; nor had the sun departed the pavilion of the heavens ere Hudheifeh's army was in full flight before El Abbas and the saddles were empty of men. Quoth Saad, 'By the virtue of the Chosen [Prophet], whom God bless and keep, I saw El Abbas with the blood upon his saddle pads, [in gouts] like camels' livers, smiting with the sword right and left, till he scattered them abroad in every mountain-pass and desert; and when he turned [back to the camp], the men of Bagdad were fearful of him.' Damascus (Noureddin Ali of) and Sitt el Milah, iii, 3. ? ? ? ? b. The Fakir and his Pot of Butter dccxii.90. The Devout Prince ccxi.? ? ? ? ? a. The Hawk and the Partridge cxlix.I blessed him and thanked him and abode with him in all honour and consideration, till, after a little, the merchants came, even as he had said, and bought and sold and bartered; and when they were about to depart, my master came to me and said, 'The merchants are about to depart; arise, that thou mayst go with them to thy country.' So I betook myself to the folk, and behold, they had bought great store of elephants' bones and bound up their loads and embarked in the ship; and my master took passage for me with them and paid my hire and all that was chargeable upon me. (220) Moreover, he gave me great store of goods and we set sail and passed from island to island, till we traversed the sea and arrived at the port of our destination; whereupon the merchants brought out their goods and sold; and I also brought out that which was with me and sold it at a good profit. Meanwhile, the boy [grew up and] abode with the people of the village, and when God willed the accomplishment of His ordinance, the which endeavoured 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 marvell’d 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.’ Foul-favoured Man and his Fair Wife, The, ii. 61. I went out one night to the house of one of my friends and when it was the middle of the night, I sallied forth alone [to go home]. When I came into the road, I espied a sort of thieves and they saw me, whereupon my spittle dried up; but I feigned myself drunken and staggered from side to side, crying out and saying, “I am drunken.” And I went up to the walls right and left and made as if I saw not the thieves, who followed me till I reached my house and knocked at the door, when they went away. And for another story of the same kind; continued the officer. Then said El Abbas to them, “O youths, sit by my arms and my horse till I return.” But they answered, saying, “By Allah, thouestoulon longest discourse with that which beseeneth not of words! Make haste, or we will go with thy head, for indeed the king purposeth to slay thee and to slay thy comrade and take that which is with you.” When the prince heard this, his skin quaked and he cried out at them with a cry that made them tremble. Then he sprang upon his horse and settling himself in the saddle, galloped till he came to the king’s assembly, when he cried out at the top of his voice, saying “[To horse,] cavaliers!” And levelled his spear at the pavilion wherein was Zuheir. Now there were about him a thousand smitters with the sword; but El Abbas fell in upon them and dispersed them from around him, and there abode none in the tent save Zuheir and his vizier. Then came her brother to him and said, “O Firouz, an thou wilt not acquaint me with the reason of thine anger against thy wife, come and plead with us before the king.” Quoth he, “If ye will have me plead with you, I will do so.” So they went to the king and found the cadi sitting with him; whereupon quoth the damsels’ brother, “God assist our lord the cadi! I let this man on hire a high-walled garden, with a well in good case and trees laden with fruit; but he beat down its walls and ruined its well and ate its fruits, and now he desireth to return it to me.” The cadi turned to Firouz and said to him, “What sayst thou, O youth?” And he answered, “Indeed, I delivered him the garden in the goodliest of case.” So the cadi said to the brother, “Hath he delivered thee the garden, as he saith?” And the other replied, “No; but I desire to question him of the reason of his returning it.” Quoth the cadi, “What sayst thou, O youth?” And Firouz answered, “I returned it in my own despite, for that I entered it one day and saw the track of the lion; wherefore I feared lest, if I entered it again, the lion should devour me. So that which I did, I did of reverence to him and for fear of him.” Money-Changer and the Ass, The Sharper’s, the, ii. 41. ? ? ? ? v. The House with the Belvedere dxviii. STORY OF THE RICH MAN WHO GAVE HIS FAIR DAUGHTER IN MARRIAGE TO THE POOR OLD MAN..? ? ? ? ? In wine, as the glittering sunbeams bright, my heart’s contentment is, That banishes hence, with various joys, all kinds of care and dole.. ? ? ? ? ? El Abbas from Akil his stead is come again; Prize hath he made of steeds and many a baggage-train; His hospitality pleased the Khalif and the goodliness of his fashion, and he said to him, “O youth, who art thou? Make me acquainted with thyself, so I may requite thee thy kindness.” But Aboulhusn smiled and said, “O my lord, far be it that what is past should recur and that I be in company with thee at other than this time!” “Why so?” asked the Khalif. “And why wilt thou not acquaint me with thy case?” And Aboulhusn said, “Now, O my lord, that my story is extraordinary and that there is a cause for this affair,” Quoth the Khalif, “And what is the cause?” And he answered, “The cause hath a tail.” The Khalif laughed at his words and Aboulhusn said, “I will explain to thee this [saying] by the story of the lackpenny and the cook. Know, O my lord, that..? ? ? ? ? God to a tristful lover be light! A man of wit, Yet perishing for yearning and body-worn is he..? ? ? ? ? Wind of the East, if thou pass by the land where my loved ones dwell, I pray, The fullest of greetings bear to them from me, their lover, and say. The Tenth Night of the Month..? ? ? ? But now hath Allah from my heart blotted the love of thee. After for constancy I’d grown a name of wonderment. Ninth Officer’s Story, The, ii. 167.? ? STORY OF THE SHARPERS WITH THE MONEY-CHANGER AND THE ASS. When his father saw the strength of his determination to travel, he fell in with his wishes and equipped him with five thousand dinars in cash and the like in merchandise and sent with him two serving-men. So the youth set out, trusting in the blessing of God the Most High, and his father went out with him, to take leave of him, and returned [to Damascus]. As for Noureddin Ali, he gave not over travelling days and nights till he entered the city of Baghdad and laying up his loads in the caravanserai, made for the bath, where he did lay down that which was upon him of the dirt of the road and putting off his travelling clothes, donned a costly suit of Yemen stuff, worth an hundred dinars. Then he put in his sleeve (6) a thousand mithcals (7) of gold and sallied forth a-walking and swaying gracefully as he went. His gait confounded all those who beheld him, as he shamed the branches with his shape and belittled the rose with the redness of his cheeks and his black eyes of Babylonian witchcraft; indeed, thou wouldst deem that whoso looked on him forth a-walking and swaying gracefully as he went. His gait confounded all those who beheld him, as he shamed the branches with his shape and belittled the rose with the redness of his cheeks and his black eyes of Babylonian witchcraft; indeed, thou wouldst deem that whoso looked on him