

# MULTIPLE DOG HOUSEHOLD: A GUIDE TO TRAINING AND PROBLEM SOLVING

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'Bring him to me,' said the king. So he brought him a man, whom he set at the head of affairs; but he seized upon the kingdom and clapped the king in irons and made his brother king in his stead. The new king gave himself up to all manner of wickedness, whereat the folk murmured and his vizier said to him, 'I fear lest the Indians take the old king and restore him to the kingship and we both perish; wherefore, if we take him and cast him into the sea, we shall be at rest from him; and we will publish among the folk that he is dead.' And they agreed upon this. So they took him up and carrying him out to sea, cast him in..The Cadi was perplexed and knew that constraint was not permitted of the law; (269) so he spoke the young merchant fair and said to him, "Protect me, (270) so may God protect thee. If thou divorce her not, this disgrace will cleave to me till the end of time." Then his rage got the better of him and he said to him, "An thou divorce her not with a good grace, I will bid strike off thy head forthright and slay myself; rather flame (271) than shame." The merchant bethought himself awhile, then divorced her with a manifest divorcement (272) and on this wise he delivered himself from that vexation. Then he returned to his shop and sought in marriage of her father her who had played him the trick aforesaid and who was the daughter of the chief of the guild of the blacksmiths. So he took her to wife and they abode with each other and lived the most solaceful of lives, in all prosperity and contentment and joyance, till the day of death; and God [alone] is All-Knowing..Presently, El Abbas, son of King El Aziz, lord of the land of Yemen and Zebidoun (55) and Mecca (which God increase in honour and brightness and beauty!), heard of her; and he was of the great ones of Mecca and the Hejaz (56) and was a youth without hair on his cheeks. So he presented himself one day in his father's sitting-chamber, (57) whereupon the folk made way for him and the king seated him on a chair of red gold, set with pearls and jewels. The prince sat, with his head bowed to the ground, and spoke not to any; whereby his father knew that his breast was straitened and bade the boon-companions and men of wit relate marvellous histories, such as beseem the assemblies of kings; nor was there one of them but spoke forth the goodliest of that which was with him; but El Abbas still abode with his head bowed down. Then the king bade his session-mates withdraw, and when the chamber was void, he looked at his son and said to him, "By Allah, thou rejoicest me with thy coming in to me and chagrimest me for that thou payest no heed to any of the session-mates nor of the boon-companions. What is the cause of this?".? ? ? ? ? Thine approof which shall clothe me in noblest attire And my rank in the eyes of the people raise high..The company marvelled at this story and at the doings of women. Then came forward a fourth officer and said, 'Verily, that which hath betided me of strange adventures is yet more extraordinary than this; and it was on this wise..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.'56. El Mutawekkil and his Favourite Mehboubeh cccli.22. Alaeddin Abou esh Shamat ccl.God judge betwixt me and her lord! Away, i. 48..When the king heard this story, he said in himself, "Verily, had I given ear to the sayings of my courtiers and inclined to the idle prate [of those who counselled me] in the matter of [the slaying of] my vizier, I had repented to the utterest of repentance, but praised be God, who hath disposed me to mansuetude and long-suffering and hath endowed me with patience!" Then he turned to the vizier and bade him return to his dwelling and [dismissed] those who were present, as of wont..As for Firouz, when he went forth from his house, he sought the letter, but found it not; so he returned home. Now his return fell in with the king's going forth and he found the latter's sandal in his house, whereat his wit was dazed and he knew that the king had not sent him away but for a purpose of his own. However, he held his peace and spoke not a word, but, taking the letter, went on his errand and accomplished it and returned to the king, who gave him a hundred dinars. So Firouz betook himself to the market and bought what beseemeth women of goodly gifts and returning to his wife, saluted her and gave her all that he had brought and said to her, "Arise [go] to thy father's house." "Wherefore?" asked she, and he said, "Verily, the king hath been bountiful to me and I would have thee show forth this, so thy father may rejoice in that which he seeth upon thee." "With all my heart," answered she and arising forthright, betook herself to the house of her father, who rejoiced in her coming and in that which he saw upon her; and she abode with him a month's space, and her husband made no mention of her..63. Haroun er Reshid and the Two Girls dcli.? ? ? ? ? An if I live, in love of her I'll live, and if I die Of love and longing for her sight, O rare! O excellent!.? ? ? ? ? I marvel for that to my love I see thee now incline, What time my heart, indeed, is fain to turn away from thine..Then she returned home, troubled and careful; and when her husband saw her on this wise, he questioned her of her case and she said to him, 'Verily, my breast is straitened by reason of thee and of the simpleness of thine intent. Straitness liketh me not and thou in thy [present] craft gaiuest nought; so either do thou seek out a craft other than this or pay me my due (17) and let me go my way.' Her husband chid her for this and admonished her; (18) but she would not be turned from her intent and said to him, 'Go forth and watch yonder physician how he doth and learn from him what he saith.' Quoth he, 'Let not thy heart be troubled: I will go every day to the physician's assembly.'.Officer's Story, The Tenth, ii. 172..When King Shah Bekht heard this, he said in himself, "How like is this story to my present case with this vizier, who hath not his like!" Then he bade him depart to his own house and come again at eventide..? ? ? ? ? They have forbid their image to visit me in sleep; So even my nightly phantom forsaketh me, heigho!.Four sharpers once plotted against a money-changer, a man of abounding wealth, and agreed upon a device for the taking of somewhat of his

money. So one of them took an ass and laying on it a bag, wherein was money, lighted down at the money-changer's shop and sought of him change for the money. The money-changer brought out to him the change and bartered it with him, whilst the sharper was easy with him in the matter of the exchange, so he might give him confidence in himself. [As they were thus engaged,] up came the [other three] sharpers and surrounded the ass; and one of them said, '[It is] he,' and another said, 'Wait till I look at him.' Then he fell to looking on the ass and stroking him from his mane to his crupper; whilst the third went up to him and handled him and felt him from head to tail, saying, 'Yes, [it is] in him.' Quoth another, ['Nay,] it is not in him.' And they gave not over doing the like of this..Moreover, he assembled the sages and the theologians and the sons of the kings and devised with them and asked them questions and problems and examined with them into many things of all fashions that might direct him to well-doing in the kingly office; and he questioned them also of subtleties and religious obligations and of the laws of the kingdom and the fashions of administration and of that which it behoveth the king to do of looking into the affairs of the people and repelling the enemy [from the realm] and fending off his malice with war; wherefore the people's contentment redoubled and their joy in that which God the Most High had vouchsafed them of his elevation to the kingship over them. So he upheld the ordinance of the realm and the affairs thereof abode established upon the accepted customs..Meanwhile, the people of the city rejoiced and were glad and blessed the vizier's daughter, marvelling for that three days had passed and that the king had not put her to death and exulting in that, [as they deemed,] he had turned [from his purpose] and would never again burden himself with blood-guiltiness against any of the maidens of the city. Then, on the fourth night, she related to him a still more extraordinary story, and on the fifth night she told him anecdotes of kings and viziers and notables. On this wise she ceased not [to do] with him [many] days and nights, what while the king still said in himself, 'When I have heard the end of the story, I will put her to death,' and the people waxed ever in wonder and admiration. Moreover, the folk of the provinces and cities heard of this thing, to wit, that the king had turned from his custom and from that which he had imposed upon himself and had renounced his heresy, wherefore they rejoiced and the folk returned to the capital and took up their abode therein, after they had departed thence; yea, they were constant in prayer to God the Most High that He would stablish the king in that his present case; and this," said Shehrzad, "is the end of that which my friend related to me.".'Twere fitter and better my loves that I leave, For, if the eye see not, the heart will not grieve..The servant said no more to him, but, when it was morning, he acquainted a number of the king's servants with this and they said, 'This is an opportunity for us. Come let us assemble together and acquaint the king with this, so the young merchant may lose favour with him and he rid us of him and we be at rest from him.' So they assembled together and going in to the king, said to him, 'We have a warning we would give thee.' Quoth he, 'And what is your warning?' And they said, 'Yonder youth, the merchant, whom thou hast taken into favour and whose rank thou hast exalted above the chiefs of the people of thy household, we saw yesterday draw his sword and offer to fall upon thee, so he might slay thee.' When the king heard this, his colour changed and he said to them, 'Have ye proof of this?' Quoth they, 'What proof wouldst thou have? If thou desire this, feign thyself drunken again this night and lie down, as if asleep, and watch him, and thou wilt see with thine eyes all that we have named to thee.'On this wise I abode a while of time, every day shooting an elephant, whereupon my master came and carried it away, till, one day, as I sat hidden in the tree, there came up elephants without number, roaring and trumpeting, so that meseemed the earth trembled for the din. They all made for the tree whereon I was and the girth whereof was fifty cubits, and compassed it about. Then a huge elephant came up to the tree and winding his trunk about it, tugged at it, till he plucked it up by the roots and cast it to the ground. I fell among the elephants, and the great elephant, coming up to me, as I lay aswoon for affright, wound his trunk about me and tossing me on to his back, made off with me, accompanied by the others; nor did he leave faring on with me, and I absent from the world, till he brought me to a certain place and casting me down from off his back, went away, followed by the rest. I lay there awhile, till my trouble subsided and my senses returned to me, when I sat up, deeming myself in a dream, and found myself on a great hill, stretching far and wide and all of elephants' bones. So I knew that this was their burial-place and that they had brought me thither on account of the bones..113. The Angel of Death with the Proud King and the Devout Man cccclxii.Presently, his friends and acquaintances among the merchants and people of the market began to come up to him, by ones and twos, to give him joy, and said to him, laughing, "God's blessing on thee! Where an the sweetmeats? Where is the coffee? (262) It would seem thou hast forgotten us; surely, the charms of the bride have disordered thy reason and taken thy wit, God help thee! Well, well; we give thee joy, we give thee joy." And they made mock of him, whilst he gave them no answer and was like to tear his clothes and weep for vexation. Then they went away from him, and when it was the hour of noon, up came his mistress, trailing her skirts and swaying in her gait, as she were a cassia-branch in a garden. She was yet more richly dressed and adorned and more bewitching (263) in her symmetry and grace than on the previous day, so that she made the passers stop and stand in ranks to look on her..Now in that town was a man of good breeding and large generosity, a merchant of condition, young of years and bright of face, who had come to that town from his own country with great store of merchandise and wealth galore. He took up his abode therein and the place was pleasant to him and he was lavish in expenditure, so that he came to the end of all his good and there remained with him nothing save that which was upon him of raiment. So he left the lodging wherein he had abidden in the days of his affluence, after he had wasted (260) that which was therein of furniture, and fell to harbouring in the houses of the townfolk from night to night..? ? ? ? d. The Tailor's Story cxxxvi.All those who were present laughed at her mockery of Iblis and marvelled at the goodness of her observation (209) and her readiness in improvising verses; whilst the Sheikh himself rejoiced and said to her, 'O Tuhfet es Sudour, the night is gone; so arise and rest thyself ere the day; and to-morrow all shall be well.' Then all the kings of the Jinn departed, together with those who were present of guards, and Tuhfeh abode alone, pondering the affair of Er Reshid and bethinking her of how it was with him, after her, and of that which had betided him for her loss, till the dawn gleamed, when she arose and walked in the palace. Presently she saw a handsome door; so she opened it and found herself in a garden goodlier than the first, never saw eyes a fairer than it. When she beheld this garden, delight moved her and she called to mind her lord Er Reshid and wept sore, saying, 'I crave of the bounty of God the Most High that my return to him and to my palace and my home may be near at hand!'.?THE DISCIPLE'S STORY..Meanwhile, Aboulhusn gave not over snoring in his sleep, till the day broke and the rising of the sun drew near, when a waiting-woman came up to him and said to him, "O our lord [it is the hour of] the morning-prayer." When he heard the girl's words, he laughed and opening his eyes, turned them about the place and found himself in an apartment the walls whereof were painted with gold and ultramarine and its ceiling starred with red gold. Around it were sleeping-chambers, with curtains of gold-embroidered silk let down over their doors, and all about vessels of gold and porcelain and crystal and furniture and carpets spread and lamps burning

before the prayer-niche and slave-girls and eunuchs and white slaves and black slaves and boys and pages and attendants. When he saw this, he was confounded in his wit and said, "By Allah, either I am dreaming, or this is Paradise and the Abode of Peace!" (18) And he shut his eyes and went to sleep again. Quoth the waiting-woman, "O my lord, this is not of thy wont, O Commander of the Faithful!..? ? ? ? Say, by the lightnings of thy teeth and thy soul's pure desire, Moan'st thou as moan the doves and is thy heart for doubt on fire?.Whenas the soul desireth one other than its peer, ii 207..TABLE OF CONTENTS OF THE UNFINISHED CALCUTTA (1814-18) EDITION (FIRST TWO HUNDRED NIGHTS ONLY) OF THE ARABIC TEXT OF THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..? ? ? ? Yea, all my passion and desire and love-longing in verse, As pearls in goodly order strung it were, I did enshrine..Then they spread him a prayer-carpet and he prayed. Now he knew not how to pray and gave not over bowing and prostrating himself, [till he had prayed the prayers] of twenty inclinations, (21) pondering in himself the while and saying, "By Allah, I am none other than the Commander of the Faithful in very sooth! This is assuredly no dream, for all these things happen not in a dream." And he was convinced and determined in himself that he was Commander of the Faithful; so he pronounced the Salutation (22) and made an end (23) of his prayers; whereupon the slaves and slave-girls came round about him with parcels of silk and stuffs (24) and clad him in the habit of the Khalifate and gave him the royal dagger in his hand. Then the chief eunuch went out before him and the little white slaves behind him, and they ceased not [going] till they raised the curtain and brought him into the hall of judgment and the throne-room of the Khalifate. There he saw the curtains and the forty doors and El Ijli and Er Recashi (25) and Ibdan and Jedim and Abou Ishac (26) the boon-companions and beheld swords drawn and lions (27) encompassing [the throne] and gilded glaives and death-dealing bows and Persians and Arabs and Turks and Medes and folk and peoples and Amirs and viziers and captains and grandees and officers of state and men of war, and indeed there appeared the puissance of the house of Abbas (28) and the majesty of the family of the Prophet..I fear to be seen in the air, ii. 255..When King Shah Bekht heard his vizier's story, he gave him leave to withdraw to his own house and he abode there the rest of the night and the next day till the evening..Arab of the Benou Tai, En Numan and the, i. 203..? ? ? ? For death in your absence to us was decreed; But, when ye came back, we were quickened anew..At this the accursed Iblis was moved to delight and put his finger to his arse, whilst Meimoun danced and said, 'O Tuhfet es Sudour, soften the mode; (201) for, as delight, entereth into my heart, it bewildereth my vital spirits.' So she took the lute and changing the mode, played a third air; then she returned to the first and sang the following verses: "There was once a king named Bihkerd aed he had wealth galore and many troops; but his deeds were evil and he would punish for a slight offence and never forgave. He went forth one day to hunt and one of his servants shot an arrow, which lit on the king's ear and cut it off. Quoth Bihkerd, 'Who shot that arrow?' So the guards brought him in haste the offender, whose name was Yetrou, and he of his fear fell down on the ground in a swoon. Then said the king, 'Put him to death;' but Yetrou said, 'O King, this that hath befallen was not of my choice nor of my knowledge; so do thou pardon me, in the hour of thy power over me, for that clemency is of the goodliest of things and belike it shall be [in this world] a provision and a good work [for which thou shall be required] one of these days, and a treasure [laid up to thine account] with God in the world to come. Pardon me, therefore, and fend off evil from me, so shall God fend off from thee evil the like thereof.' When the king heard this, it pleased him and he pardoned the servant, albeit he had never before pardoned any..The subscribers to my "Book of the Thousand Nights and One Night" and the present "Tales from the Arabic" have now before them a complete English rendering (the first ever made) of all the tales contained in the four printed (Arabic) Texts of the original work and I have, therefore, thought it well to add to this, the last Volume of my Translation, full Tables of Contents of these latter, a comparison of which will show the exact composition of the different Editions and the particulars in which they differ from one another, together with the manner in which the various stories that make up the respective collections are distributed over the Nights. In each Table, the titles of the stories occurring only in the Edition of which it gives the contents are printed in Italics and each Tale is referred to the number of the Night on which it is begun..When Er Reshid drew near the door of the chamber, he heard the sound of the lute and Tuhfeh's voice singing; whereat he could not restrain his reason and was like to swoon away for excess of joy. Then he pulled out the key, but could not bring his hand to open the door. However, after awhile, he took heart and applying himself, opened the door and entered, saying, 'Methinks this is none other than a dream or an illusion of sleep.' When Tuhfeh saw him, she rose and coming to meet him, strained him to her bosom; and he cried out with a cry, wherein his soul was like to depart, and fell down in a swoon. She strained him to her bosom and sprinkled on him rose-water, mingled with musk, and washed his face, till he came to himself, as he were a drunken man, for the excess of his joy in Tuhfeh's return to him, after he had despaired of her..Algates ye are our prey become; this many a day and night, iii. 6..67. The Khalif El Hakim and the Merchant dcliii.94. The King and the Virtuous Wife ccciv.? ? ? ? a. Story of the Eunuch Bekhit xxxix.The Sixteenth Night of the Month..So she gave him the lute and he forewent her, till he came to the house of easance, and behold, therein was a door and a stairway. When Tuhfeh saw this, her reason fled; but Iblis cheered her with discourse. Then he descended the stair and she followed him to the bottom thereof, where she found a passage and they fared on therein, till they came to a horse standing, Teady saddled and bridled and accoutred. Quoth Iblis, '[Mount], in the name of God, O my lady Tuhfeh;' and he held the stirrup for her. So she mounted and the horse shook under her and putting forth wings, flew up with her, whilst the old man flew by her side; whereat she was affrighted and clung to the pummel of the saddle; nor was it but an hour ere they came to a fair green meadow, fresh-flowered as if the soil thereof were a goodly robe, embroidered with all manner colours..? ? ? ? Yea, and black slaves he proffered me and slave-girls big with child And steeds of price, with splendid arms and trappings rich bedight.

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