

A NOCTURNAL EXPEDITION ROUND MY ROOM

109. Abdallah the Fisherman and Abdallah the Merman dcccclxxvii. When the king heard this, wonderment gat hold of him and his admiration for the vizier redoubled; so he bade him go to his house and return to him [on the morrow], according to his wont. Accordingly, the vizier withdrew to his lodging, where he passed the night and the ensuing day..?STORY OF THE FOUL-FAVOURED MAN AND HIS FAIR WIFE..When it was the time of the evening meal, the king repaired to the sitting-chamber and summoning the vizier, sought of him the story he had promised him; and the vizier said, "They avouch, O king, that I marvel for that to my love I see thee now incline, iii. 112..? ? ? ? ? A sun of beauty she appears to all who look on her, Glorious in arch and amorous grace, with coyness beautified;.Prince who fell in Love with the Picture, The, i. 256..So he arose and taking his weaving gear, sold it and bought with the price drugs and simples and wrought himself a carpet, with which they set out and journeyed to a certain village, where they took up their abode. Then the man donned a physician's habit and fell to going round about the hamlets and villages and country parts; and he began to earn his living and make gain. Their affairs prospered and their case was bettered; wherefore they praised God for their present ease and the village became to them a home..IBN ES SEMMAK AND ER RESHID. (161).She laughed and cried out to the women of the house, saying, "Ho, Fatimeh! Ho, Khedijeh! Ho, Herifeh! Ho, Senineh!" Whereupon all those who were in the place of women and neighbours flocked to me and fell a-laughing at me and saying, "O blockhead, what ailed thee to meddle with gallantry?" Then one of them came and looked in my face and laughed, and another said, "By Allah, thou mightest have known that she lied, from the time she said she loved thee and was enamoured of thee? What is there in thee to love?" And a third said, "This is an old man without understanding." And they vied with each other in making mock of me, what while I suffered sore chagrin..Then he left beating him and when the thief came to himself, the woman said to her husband, 'O man, this house is on hire and we owe its owners much money, and we have nought; so how wilt thou do?' And she went on to bespeak him thus. Quoth the thief, 'And what is the amount of the rent?' 'It will be fourscore dirhems,' answered the husband; and the thief said, 'I will pay this for thee and do thou let me go my way.' Then said the wife, 'O man, how much do we owe the baker and the greengrocer?' Quoth the thief, 'What is the sum of this?' And the husband said, 'Sixscore dirhems.' 'That makes two hundred dirhems,' rejoined the other; 'let me go my way and I will pay them.' But the wife said, 'O my dear one, and the girl groweth up and needs must we marry her and equip her and [do] what else is needful' So the thief said to the husband, 'How much dost thou want?' And he answered, 'A hundred dirhems, in the way of moderation.' (250) Quoth the thief, 'That makes three hundred dirhems.' And the woman said, 'O my dear one, when the girl is married, thou wilt need money for winter expenses, charcoal and firewood and other necessaries.' 'What wouldst thou have?' asked the thief; and she said, 'A hundred dirhems.' 'Be it four hundred dirhems,' rejoined he; and she said, 'O my dear one and solace of mine eyes, needs must my husband have capital in hand, wherewith he may buy merchandise and open him a shop.' 'How much will that be?' asked he, and she said, 'A hundred dirhems.' Quoth the thief, '[That makes five hundred dirhems; I will pay it;] but may I be divorced from my wife if all my possessions amount to more than this, and that the savings of twenty years! Let me go my way, so I may deliver them to thee.' 'O fool,' answered she, 'how shall I let thee go thy way? Give me a right token.' [So he gave her a token for his wife] and she cried out to her young daughter and said to her, 'Keep this door.'? ? ? ? ? I shut myself up with my love; no spy betwixt us was; We feared no enemies' despite, no envious neighbour's hate..It is said that El Mamoun (164) came one day upon Zubeideh, mother of El Amin, (165) and saw her moving her lips and muttering somewhat he understood not; so he said to her, "O mother mine, dost thou imprecate [curses] upon me, for that I slew thy son and despoiled him of his kingdom?" "Not so, by Allah, O Commander of the Faithful!" answered she, and he said, "What then saidst thou?" Quoth she, "Let the Commander of the Faithful excuse me." But he was instant with her, saying, "Needs must thou tell it." And she replied, "I said, 'God confound importunity!'" "How so?" asked the Khalif, and she said, "I played one day at chess with the Commander of the Faithful [Haroun er Reshid] and he imposed on me the condition of commandment and acceptance. (166) He beat me and bade me put off my clothes and go round about the palace, naked; so I did this, and I incensed against him. Then we fell again to playing and I beat him; so I bade him go to the kitchen and swive the foulest and sorriest wench of the wenches thereof. [I went to the kitchen] and found not a slave-girl fouler and filthier than thy mother; (167) so I bade him swive her. He did as I bade him and she became with child by him of thee, and thus was I [by my unlucky insistance] the cause of the slaying of my son and the despoiling him of his kingdom." When El Mamoun heard this, he turned away, saying, "God curse the importunate!" to wit, himself, who had importuned her till she acquainted him with that matter..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."? ? ? ? ? For 'twixt the closing of an eye and th'opening thereof, God hath it in His power to change a case from foul to fair..32. The Khalif Hisham and the Arab Youth dxxxiv.Arab of the Benou Tai, En Numan and the, i. 203..Abdallah ben Nafi and the King's Son of Cashghar, ii. 195..? ? ? ? ? b. The Second Voyage of Sindbad the Sailor dxliii.37. Abou Mohammed the Lazy ccc.27. Alaeddin Abou es Shamat dxx.4. The Three Apples xix. When King Shehriyar heard this story, he came to himself and awaking

from his drunkenness, (164) said, "By Allah, this story is my story and this case is my case, for that indeed I was in wrath (165) and [danger of] punishment till thou turnedst me back from this into the right way, extolled be the perfection of the Causer of causes and the Liberator of necks! Indeed, O Shehrzad," continued he, "thou hast awakened me unto many things and hast aroused me from mine ignorance." 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..So the old man put his head forth of the window and called the youth, who came to him from the mosque and sought leave [to enter]. The Muezzin bade him enter, and when he came in to the damsel, he knew her and she knew him; whereupon he turned back in bewilderment and would have fled; but she sprang up to him and seized him, and they embraced and wept together, till they fell down on the ground in a swoon. When the old man saw them in this plight, he feared for himself and fled forth, seeing not the way for drunkenness. His neighbour the Jew met him and said to him, "How comes it that I see thee confounded?" "How should I not be confounded," answered the old man, "seeing that the damsel who is with me is fallen in love with the servant of the mosque and they have embraced and fallen down in a swoon? Indeed, I fear lest the Khalif come to know of this and be wroth with me; so tell me thou what is to be done in this wherewith I am afflicted of the affair of this damsel." Quoth the Jew, "For the nonce, take this casting-bottle of rose-water and go forth-right and sprinkle them therewith. If they be aswoon for this their foregathering and embracement, they will come to themselves, and if otherwise, do thou flee." When the king heard this story, he was fortified in his resolve to spare the vizier and to leave haste in an affair whereof he was not assured; so he comforted him and bade him withdraw to his lodging..By Him whom I worship, indeed, I swear, O thou that mine eye dost fill, ii. 213..? ? ? ? ? Thou taught'st me what I cannot bear; afflicted sore am I; Yea, thou hast wasted me away with rigour and despite..? ? ? ? ? t. The Weaver who became a Physician by his Wife's Commandment dccccix. When I awoke and opened my eyes, I found myself [in the open air] and the raft moored to the bank of the stream, whilst about me were folk of the blacks of Hind. When they saw that I was awake, they came up to me, to question me; so I rose to them and saluted them. They bespoke me in a tongue I knew not, whilst I deemed myself in a dream, and for the excess of my joy, I was like to fly and my reason refused to obey me. Then there came to my mind the verses of the poet and I recited, saying:..? ? ? ? ? I'm the crown of every sweet and fragrant weed; When the loved one calls, I keep the tryst agreed..? ? ? ? ? Behold, I am clad in a robe of leaves green And a garment of honour of ultramarine..? ? ? ? ? Whenas mine eyes behold thee not, that day As of my life I do not reckon aye; I was aforetime in such a city and hid a thousand dirhems in a monastery there. After awhile, I went thither and taking the money, bound it about my middle. [Then I set out to return] and when I came to the desert, the carrying of the money was burdensome to me. Presently, I espied a horseman pricking after me; so I [waited till he came up and] said to him, "O horseman, carry this money [for me] and earn reward and recompense [from God]." "Nay," answered he; "I will not do it, for I should weary myself and weary my horse." Then he went on, but, before he had gone far, he said in himself, "If I take up the money and spur my horse and forego him, how shall he overtake me?" And I also said in myself, "Verily, I erred [in asking him to carry the money]; for, had he taken it and made off, I could have done nought." Then he turned back to me and said to me, "Hand over the money, that I may carry it for thee." But I answered him, saying, "That which hath occurred to thy mind hath occurred to mine also; so go in peace."..Jaafer ben Yehya and Abdulmelik ben Salih the Abbaside, i. 183..? ? ? ? ? j. The Tenth Officer's Story dccccxxviii. A certain wealthy merchant had a fair daughter, who was as the full moon, and when she attained the age of fifteen, her father betook himself to an old man and spreading him a carpet in his sitting-chamber, gave him to eat and caroused with him. Then said he to him, 'I desire to marry thee to my daughter.' The other excused himself, because of his poverty, and said to him, 'I am not worthy of her nor am I a match for thee.' The merchant was instant with him, but he repeated his answer to him, saying, 'I will not consent to this till thou acquaint me with the reason of thy desire for me. If I find it reasonable, I will fall in with thy wish; and if not, I will not do this ever.' When she had made an end of her song, she threw the lute from her hand and wept and lamented. Then she slept awhile and presently awaking, said, "O elder, hast thou what we may eat?" "O my lady," answered the old man, "there is the rest of the food;" but she said, "I will not eat of a thing I have left. Go down to the market and fetch us what we may eat." Quoth he, "Excuse me, O my lady; I cannot stand up, for that I am overcome with wine; but with me is the servant of the mosque, who is a sharp youth and an intelligent. I will call him, so he may buy thee that which thou desirest." "Whence hast thou this servant?" asked she; and he replied, "He is of the people of Damascus." When she heard him speak of the people of Damascus, she gave a sob, that she swooned away; and when she came to herself, she said, "Woe's me for the people of Damascus and for those who are therein! Call him, O elder, that he may do our occasions."..Journeyman and the Girl, The, ii. 17..Your water I'll leave without drinking, for there, i. 210..(Quoth Abdallah ben

Nan) So I became his boon-companion and entertained him by night [with stories and the like]; and this pleased him to the utmost and he took me into especial favour and bestowed on me dresses of honour and assigned me a separate lodging; brief, he was everywise bountiful to me and could not brook to be parted from me a single hour. So I abode with him a while of time and every night I caroused with him [and entertained him], till the most part of the night was past; and when drowsiness overcame him, he would rise [and betake himself] to his sleeping-place, saying to me, "Forsake not my service for that of another than I and hold not aloof from my presence." And I made answer with "Hearkening and obedience." Tai, En Numan and the Arab of the Benou. i. 203..The following story occupies the last five Nights (cxv-cc) of the unfinished Calcutta Edition of 1814-18. The only other text of it known to me is that published by Monsieur Langles (Paris, 1814), as an appendix to his Edition of the Voyages of Sindbad, and of this I have freely availed myself in making the present translation, comparing and collating with it the Calcutta (1814-18) Text and filling up and correcting omissions and errors that occur in the latter. In the Calcutta (1814-18) Text this story (Vol. II. pp. 367-378) is immediately succeeded by the Seven Voyages of Sindbad (Vol. II. pp. 378-458), which conclude the work..Officer's Story, The Second, ii. 134..There was once a king of the kings, by name Ibrahim, to whom the kings abased themselves and did obedience; but he had no son and was straitened of breast because of this, fearing lest the kingship go forth of his hand. He ceased not vehemently to desire a son and to buy slave-girls and lie with them, till one of them conceived, whereat he rejoiced with an exceeding joy and gave gifts and largesse galore. When the girl's months were accomplished and the season of her delivery drew near, the king summoned the astrologers and they watched for the hour of her child-bearing and raised astrolabes [towards the sun] and took strait note of the time. The damsel gave birth to a male child, whereat the king rejoiced with an exceeding joy, and the people heartened each other with the glad news of this..Galen heard that which he avouched of his understanding and it was certified unto him and established in his mind that the man was a skilled physician of the physicians of the Persians and [he said in himself], 'Except he had confidence in his knowledge and were minded to confront me and contend with me, he had not sought the door of my house neither spoken that which he hath spoken.' And concern gat hold upon Galen and doubt. Then he looked out upon (21) the weaver and addressed himself to see what he should do, whilst the folk began to flock to him and set out to him their ailments, and he would answer them thereof [and prescribe for them], hitting the mark one while and missing it another, so that there appeared unto Galen of his fashion nothing whereby his mind might be assured that he had formed a just opinion of his skill..? ? ? ? ? ? ? ? ee. Story of the Barber's Fifth Brother cliv. There came to a king of the kings, in his old age, a son, who grew up comely, quick-witted and intelligent, and when he came to years of discretion and became a young man, his father said to him, 'Take this kingdom and govern it in my stead, for I desire to flee [from the world] to God the Most High and don the gown of wool and give myself up to devotion.' Quoth the prince, 'And I also desire to take refuge with God the Most High.' And the king said, 'Arise, let us flee forth and make for the mountains and worship in them, for shamefastness before God the Most High.' When the king heard the vizier's speech, he deemed it goodly and it pleased him; so he bade him go away to his house, and there he abode his day long..? ? ? ? ? ? f. The Unjust King and the Pilgrim Prince dcxii. For the uses of food I was fashioned and made, ii. 223..The company marvelled at the goodliness of his story and it pleased El Melik ez Zahir; and the prefect said, 'By Allah, this story is extraordinary!' Then came forward the sixth officer and said to the company, 'Hear my story and that which befell me, to wit, that which befell such an one the assessor, for it is rarer than this and stranger..? ? ? ? ? When love-longing for her sweet sake I took upon myself, The railers flocked to me anon, on blame and chiding bent;.77. King Kisra Anoushirwan and the Village Damsel ccclxxxix. The raft fared on with me, running along the surface of the river, and entered into the inward of the mountain, where the light of day forsook me and I abode dazed and stupefied, unknowing whither I went. Whenas I hungered, I ate a little of the victual I had with me, till it was all spent and I abode expecting the mercy of the Lord of all creatures. (206) Presently I found myself in a strait [channel] in the darkness and my head rubbed against the roof of the cave; and in this case I abode awhile, knowing not night from day, whilst anon the channel grew straiter and anon widened out; and whenas my breast was straitened and I was confounded at my case, sleep took me and I knew neither little nor much..So the king bade fetch the old man and he came and stood before the Sultan, who showed him the two pearls. Quoth he, 'As for this one, it is worth a thousand dinars.' And the king said, 'So saith its owner.' 'But for this other,' continued the old man, 'it is worth but five hundred.' The folk laughed and marvelled at his saying, and the merchant, [the owner of the second pearl], said to him, 'How can this, which is greater of bulk and purer of water and more perfect of rondure, be less of worth than that?' And the old man answered, 'I have said what is with me.' (208) Then said the king to him, 'Indeed, the outward appearance thereof is like unto that of the other pearl; why then is it worth but the half of its price?' 'Yes,' answered the old man, '[its outward resembleth the other]; but its inward is corrupt.' 'Hath a pearl then an outward and an inward?' asked the merchant, and the old man said, 'Yes. In its inward is a boring worm; but the other pearl is sound and secure against breakage.' Quoth the merchant, 'Give us a token of this and prove to us the truth of thy saying.' And the old man answered, 'We will break the pearl. If I prove a liar, here is my head, and if I speak truth, thou wilt have lost thy pearl.' And the merchant said, 'I agree to that.' So they broke the pearl and it was even as the old man had said, to wit, in its midst was a boring worm..? ? ? ? ? And who can tell if ever house shall us together bring In union of life serene and undisturbed content?. Then said the sharper, 'O folk, this is my friend and I deposited with him a deposit, but he denieth it; so in whom shall the folk put trust after this?' And they said, 'This (49) is a man of worth and we have found in him nought but trustiness and loyalty and good breeding, and he is endowed with understanding and generosity. Indeed, he avoucheth no falsehood, for that we have consorted with him and mixed with him and he with us and we know the sincerity of his religion.' Then quoth one of them to the merchant, 'Harkye, such an

one! Bethink thee and consult thy memory. It may not be but that thou hast forgotten.' But he said, 'O folk, I know nothing of that which he saith, for indeed he deposited nought with me.' And the affair was prolonged between them. Then said the sharper to the merchant, 'I am about to make a journey and have, praised be God the Most High, wealth galore, and this money shall not escape me; but do thou swear to me.' And the folk said, 'Indeed, this man doth justice upon himself.' (50) Whereupon the merchant fell into that which he misliked (51) and came near upon [suffering] loss and ill repute..? ? ? ? c. The Third Calender's Story xiv. ? ? ? ? Like the full moon she shows upon a night of fortune fair, Slender of shape and charming all with her seductive air..9. Kemerezzeman and Budour ccxviii. Then said Queen Es Shuhba, 'By Allah, O Sheikh, my sister Tuhfeh is indeed unique among the folk of her time, and I hear that she singeth upon all sweet- scented flowers.' 'Yes, O my lady,' answered Iblis, 'and I am in the utterest of wonderment thereat. But there remaineth somewhat of sweet-scented flowers, that she hath not besung, such as the myrtle and the tuberose and the jessamine and the moss-rose and the like.' Then he signed to her to sing upon the rest of the flowers, that Queen Es Shuhba might hear, and she said, 'Harkening and obedience.' So she took the lute and played thereon in many modes, then returned to the first mode and sang the following verses:..? ? ? ? The season of my presence is never at an end 'Mongst all their time in gladness and solacement who spend,. When she had made an end of her song, she wept sore, till presently sleep overcame her and she slept..The season of my presence is never at an end, ii. 246..? ? ? ? p. The Foxes and the Wolf dcxxx. Now there was a man of the kinsfolk of the Khalif [Haroun er Reshid], by name Abdulmelik ben Salih ben Ali ben Abdallah ben el Abbas, (148) who was great of gravity and piety and decorousness, and Er Reshid was used instantly to require of him that he should keep him company in his carousals and drink with him and had proffered him, to this end, riches galore, but he still refused. It chanced that this Abdulmelik es Salih came to the door of Jaafer ben Yehya, that he might bespeak him of certain occasions of his, and the chamberlain, doubting not but he was the Abdulmelik ben Salih aforesaid, whom Jaafer had charged him admit and that he should suffer none but him to enter, allowed him to go in to his master..King (The Dethroned), whose Kingdom and Good were restored to him, i. 285..Then I bought of the best and finest of the produce and rarities of the country and all I had a mind to and a good hackney (221) and we set out again and traversed the deserts from country to country till we came to Baghdad. Then I went in to the Khalif and saluted him and kissed his hand; after which I acquainted him with all that had passed and that which had befallen me. He rejoiced in my deliverance and thanked God the Most High; then he caused write my story in letters of gold and I betook myself to my house and foregathered with my brethren and family. This, then," added Sindbad, "is the last of that which befell me in my travels, and praise be to God, the One, the Creator, the Maker!".93. El Feth ben Khacan and El Mutawekkil dclxxxiii. Then the girl went away, running, after her mistress, whereupon I left the shop and set out after them, so I might see her abiding-place. I followed after them all the way, till she disappeared from mine eyes, when I returned to my place, with a heart on fire. Some days after, she came to me again and bought stuffs of me. I refused to take the price and she said, "We have no need of thy goods." Quoth I, "O my lady, accept them from me as a gift;" but she said, "[Wait] till I try thee and make proof of thee." Then she brought out of her pocket a purse and gave me therefrom a thousand dinars, saying, "Trade with this till I return to thee." So I took the purse and she went away [and returned not to me] till six months had passed by. Meanwhile, I traded with the money and sold and bought and made other thousand dinars profit [on it]..So the man returned to his lodging and going in to his slave-girl, said to her, "O Sitt el Milah, I went out on thine occasion and there met me the young man of Damascus, and he saluted me and saluteth thee. Indeed, he seeketh to win thy favour and would fain be a guest in our dwelling, so thou mayst let him hear somewhat of thy singing." When she heard speak of the young Damascene, she gave a sob, that her soul was like to depart her body, and answered, saying, "He knoweth my plight and is ware that these three days past I have eaten not nor drunken, and I beseech thee, O my lord, by the Great God, to accomplish the stranger his due and bring him to my lodging and make excuse to him for me.".Seventh Officer's Story, The, ii. 150..97. The Woman who had a Boy and the other who had a Man to Lover dclxxxviii. ? ? ? ? Still, as my transports wax, grows restlessness on me And woes have ta'en the place of love-delight denied..? ? ? ? g. The Crows and the Hawk dcxiii. When the morning morrowed, the draper went out, still angered against his wife, and the old woman returned to her and found her changed of colour, pale of face, dejected and heart-broken. [So she questioned her of the cause of her dejection and she told her how her husband was angered against her (as she supposed) on account of the burns in the turban-cloth.] "O my daughter," rejoined the old woman, "be not concerned; for I have a son, a fine-drawer, and he, by thy life, shall fine-draw [the holes] and restore the turban-cloth as it was. "The wife rejoiced in her saying and said to her, "And when shall this be?" "To-morrow, if it please God the Most High," answered the old woman, "I will bring him to thee, at the time of thy husband's going forth from thee, and he shall mend it and depart forth-right." Then she comforted her heart and going forth from her, returned to the young man and told him what had passed..? ? ? ? a. The First Calender's Story xi. Bihzad, Story of Prince, i. 99..When the two young men presented themselves before him and set forth their case to him and to the folk and the king heard their speech, he knew them and his heart was like to fly for joyance in them: the tears poured from his eyes at their sight and that of his wife, and he thanked God the Most High and praised Him for that He had reunited [him with] them. Then he dismissed the folk who were present about him and bade commit the Magian and the woman and the two youths to his armoury (65) [for the night], commanding that they should keep guard over them till God caused the morning morrow, so he might assemble the cadis and the judges and assessors and judge between them, according to the Holy Law, in the presence of the four cadis. So they did his bidding and the king passed the night praying and praising God the Most High for that which He had vouchsafed him of kingship and puissance and victory over (66) him who had wronged him and thanking Him who had reunited him with his family..? ? ? ? Of beryl, all glowing with beauty, wherein Thick stars of pure

silver shine forth to the eye..118. The Jewish Cadi and his Pious Wife cccclxv. So we went with him till he came to the place where my slave had buried the money and dug there and brought it out; whereat I marvelled with the utmost wonder and we carried it to the prefect's house. When the latter saw the money, he rejoiced with an exceeding joy and bestowed on me a dress of honour. Then he restored the money straightway to the Sultan and we left the youth in prison; whilst I said to my slave who had taken the money, "Did yonder young man see thee, what time thou buriedst the money?" "No, by the Great God!" answered he. So I went in to the young man, the prisoner, and plied him with wine till he recovered, when I said to him, "Tell me how thou stolest the money." "By Allah," answered he, "I stole it not, nor did I ever set eyes on it till I brought it forth of the earth!" Quoth I, "How so?" And he said, "Know that the cause of my falling into your hands was my mother's imprecation against me; for that I evil entreated her yesternight and beat her and she said to me, 'By Allah, O my son, God shall assuredly deliver thee into the hand of the oppressor!' Now she is a pious woman. So I went out forthright and thou sawest me in the way and didst that which thou didst; and when beating was prolonged on me, my senses failed me and I heard one saying to me, 'Fetch it.' So I said to you what I said and he (145) guided me till I came to the place and there befell what befell of the bringing out of the money." "Away with him from me! Who is at the door?" "Kutheiyir Azzeh," (52) replied Adi, and Omar said, "It is he who says in one of his odes ... " [And he repeated the following verses:]²². El Hejjaj and the three Young Mem cccxxxiv. To return to the king his father. When he went to the pit, as of his wont, and called the nurse, she returned him no answer, whereat his breast was straitened and he let down a man who [found the nurse dead and the boy gone and] acquainted the king therewith; which when he heard, he buffeted his head and wept passing sore and descended into the midst of the pit, so he might see how the case stood. There he found the nurse slain and the lion dead, but saw not the boy; so he [returned and] acquainted the astrologers with the verification of their words, and they said, 'O king, the lion hath eaten him; destiny hath been accomplished upon him and thou art delivered from his hand; for, had he been saved from the lion, by Allah, we had feared for thee from him, for that the king's destruction should have been at his hand.' So the king left [sorrowing for] this and the days passed by and the affair was forgotten.⁴⁷. The Man of Yemen and his six Slave-girls dxcv.?? ? ? ? ? g. King Bihkerd ccclxiv.?? ? ? ? ? I watch the stars for wake and pray that the belov'd May yet to me relent and bid my tears be dried..³⁴. The City of Irem dxxxviii.?? ? ? ? ? ? ? ? ? ? ? My pleasant life for loss of friends is troubled aye..Damascus (Noureddin Ali of) and Sitt el Milah, iii. 3..99. The History of Gherib and his brother Agib dxcviii. Then said she to me, "To-morrow morning, when Amin el Hukm cometh, have patience with him till he have made an end of his speech, and when he is silent, return him no answer; and if the prefect say to thee, 'What ailest thee that thou answerest him not?' do thou reply, 'O lord, know that the two words are not alike, but there is no [helper] for him who is undermost (101), save God the Most High.' (102) The Cadi will say, 'What is the meaning of thy saying, "The two words are not alike"?' And do thou make answer, saying, 'I deposited with thee a damsel from the palace of the Sultan, and most like some losel of thy household hath transgressed against her or she hath been privily murdered. Indeed, there were on her jewels and raiment worth a thousand dinars, and hadst thou put those who are with thee of slaves and slave-girls to the question, thou hadst assuredly lit on some traces [of the crime].' When he heareth this from thee, his agitation will redouble and he will be confounded and will swear that needs must thou go with him to his house; but do thou say, 'That will I not do, for that I am the party aggrieved, more by token that I am under suspicion with thee.' If he redouble in calling [on God for aid] and conjure thee by the oath of divorce, saying, 'Needs must thou come,' do thou say, 'By Allah, I will not go, except the prefect come also.' Meanwhile, the youth her master abode expecting her; but she returned not and his heart forbode him of the draught [of separation]; so he went forth at hazard, distraught and knowing not what he should do, and fell to strewing dust upon his head and crying out, 'The old woman hath taken her and gone away!' The boys followed him with stones and pelted him, saying, 'A madman! A madman!' Presently, the king's chamberlain, who was a man of age and worth, met him, and when he saw his youth, he forbade the boys and drove there away from him, after which he accosted him and questioned him of his case. So he told him how it was with him and the chamberlain said to him, 'Fear not: all shall yet be well with thee. I will deliver thy slave-girl for thee: so calm thy trouble.' And he went on to speak him fair and comfort him, till he put faith in his speech..King Bekhtzman, Story of, i. 115..?? ? ? ? ? The best of all religions your love is, for in you Are love and life made easeful, untroubled and sincere..Mamoun (El) and Zubeideh, i. 199..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.' When the morning morrowed, the first who presented himself before the Amir was the Cadi Amin el Hukm, leaning on two of his black slaves; and he was crying out and calling [on God] for aid and saying, "O crafty and perfidious Amir, thou depositedst with me a woman [yesternight] and broughtest her into my house and my dwelling-place, and she arose [in the night] and took from me the good of the little orphans, (96) six great bags, [containing each a thousand dinars, (97) and made off;] but as for me, I will say no more to thee except in the Sultan's presence." (98) When the Master of the Police heard these words, he was troubled and rose and sat down; then he took the Cadi and seating him by his side, soothed him and exhorted him to patience, till he

had made an end of talk, when he turned to the officers and questioned them. They fixed the affair on me and said, "We know nothing of this affair but from Captain Muineddin." So the Cadi turned to me and said, "Thou wast of accord with this woman, for she said she came from the Citadel." When came the time [of the accomplishment] of the foreordered fate and the fortune graven on the forehead and there abode for the boy but ten days till the seven years should be complete, there came to the mountain hunters hunting wild beasts and seeing a lion, gave chase to him. He fled from them and seeking refuge in the mountain, fell into the pit in its midst. The nurse saw him forthright and fled from him into one of the closets; whereupon the lion made for the boy and seizing upon him, tore his shoulder, after which he sought the closet wherein was the nurse and falling upon her, devoured her, whilst the boy abode cast down in a swoon. Meanwhile, when the hunters saw that the lion had fallen into the pit, they came to the mouth thereof and heard the shrieking of the boy and the woman; and after awhile the cries ceased, whereby they knew that the lion had made an end of them..Bunducdari (El) and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers, ii. 117..The first who sought her in marriage was King Nebhan of Mosul, who came to her with a great company, bringing with him an hundred she-camels laden with musk and aloes-wood and ambergris and as many laden with camphor and jewels and other hundred laden with silver money and yet other hundred laden with raiment of silken and other stuffs and brocade, besides an hundred slave-girls and an hundred magnificent horses of swift and generous breeds, completely housed and accoutred, as they were brides; and all this he laid before her father, demanding her of him in marriage. Now King Ins ben Cais had bound himself by an oath that he would not marry his daughter but to him whom she should choose; so, when King Nebhan sought her in marriage, her father went in to her and consulted her concerning his affair. She consented not and he repeated to Nebhan that which she said, whereupon he departed from him. After this came King Behram, lord of the White Island, with riches more than the first; but she accepted not of him and he returned, disappointed; nor did the kings give over coming to her father, on her account, one after other, from the farthest of the lands and the climes, each glorying in more (54) than those who forewent him; but she paid no heed unto any of one them..There was once, of old days and in bygone ages and times, a merchant of the merchants of Damascus, by name Aboulhusn, who had money and riches and slaves and slave-girls and lands and houses and baths; but he was not blessed with a child and indeed his years waxed great; wherefore he addressed himself to supplicate God the Most High in private and in public and in his inclining and his prostration and at the season of the call to prayer, beseeching Him to vouchsafe him, before his admittance [to His mercy], a son who should inherit his wealth and possessions; and God answered his prayer. So his wife conceived and the days of her pregnancy were accomplished and her months and her nights and the pangs of her travail came upon her and she gave birth to a male child, as he were a piece of the moon. He had not his match for beauty and he put to shame the sun and the resplendent moon; for he had a shining face and black eyes of Babylonian witchery (2) and aquiline nose and ruby lips; brief, he was perfect of attributes, the loveliest of the folk of his time, without doubt or gainsaying..There was once in a certain city a woman fair of favour, who had to lover a trooper. Her husband was a fuller, and when he went out to his business, the trooper used to come to her and abide with her till the time of the fuller's return, when he would go away. On this wise they abode awhile, till one day the trooper said to his mistress, 'I mean to take me a house near unto thine and dig an underground passage from my house to thy house, and do thou say to thy husband, "My sister hath been absent with her husband and now they have returned from their travels; and I have made her take up her sojourn in my neighbourhood, so I may foregather with her at all times. So go thou to her husband the trooper and offer him thy wares [for sale], and thou wilt see my sister with him and wilt see that she is I and I am she, without doubt. So, Allah, Allah, go to my sister's husband and give ear to that which he shall say to thee."'.Then he looked at her and seeing her eyes fixed on the young Damascene, for that in very deed he had ravished her with his beauty and grace, went up to the latter and said to him, "O my lord, art thou a looker-on or a buyer? Tell me." Quoth Nouredin, "I am both looker-on and buyer. Wilt thou sell me yonder slave-girl for sixteen hundred dinars?" And he pulled out the purse of gold. So the dealer returned, dancing and clapping his hands and saying, "So be it, so be it, or not [at all]!" Then he came to the damsel and said to her, "O Sitt el Milah, shall I sell thee to yonder young Damascene for sixteen hundred dinars?" But she answered, "No," of shamefastness before her master and the bystanders; whereupon the people of the bazaar and the slave-merchant departed, and Abou Nuwas and Ali Nouredin arose and went each his own way, whilst the damsel returned to her master's house, full of love for the young Damascene..So the highwayman took the saddle-bags and offered to kill the traveller, who said, "What is this? Thou hast no blood-feud against me, that should make my slaughter incumbent [on thee]. Quoth the other, "Needs must I slay thee;" whereupon the traveller dismounted from his horse and grovelled on the earth, beseeching the robber and speaking him fair. The latter hearkened not to his prayers, but cast him to the ground; whereupon the traveller [raised his eyes and seeing a francolin flying over him,] said, in his agony, " O francolin, bear witness that this man slayeth me unjustly and wickedly; for indeed I have given him all that was with me and besought him to let me go, for my children's sake; yet would he not consent unto this. But be thou witness against him, for God is not unmindful of that which is done of the oppressors." The highwayman paid no heed to this speech, but smote him and cut off his head..18. Ardeshir and Heyat en Nufous cclxiv.?? ?? ? ? The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede.'?? ?? ? ? b. The Second Old Man's Story (236) iv.Would we may live together, and when we come to die, i. 47..Baghdad, El Abbas and the King's Daughter of, iii. 53..The company marvelled at this story and the ninth officer came forward and said, 'I will tell you a right goodly story I heard at a wedding..?? ?? ? ? Midst colours, my colour excelleth in light And I would every eye of my charms might have sight..?? ?? ? ? They left me and content forthright forsook my heart,?Story of the Unlucky Merchant..When the vizier was ware that she was Arwa and heard her speech, he knew that it behoved him not to lie and that nought

would avail him but truth-speaking; so he bowed [his head] to the ground and wept and said, 'Whoso doth evil, needs must he abide it, though his day be prolonged. By Allah, I am he who hath sinned and transgressed, and nought prompted me unto this but fear and overmastering desire and the affliction written upon my forehead; (118) and indeed this woman is pure and chaste and free from all fault.' When King Dadbin heard this, he buffeted his face and said to his vizier, 'God slay thee! It is thou that hast parted me and my wife and wronged me!' But Kisra the king said to him, 'God shall surely slay thee, for that thou hastenedst and lookedst not into thine affair and knewest not the guilty from the guiltless. Hadst thou wrought deliberately, the false had been made manifest to thee from the true; so where was thy judgment and thy sight?' .? .? .? .? .? So eat what I offer in surety and be The Lord of all things with thanks- giving repaid!.52. The Devout Israelite cccxlviii

[La Beaute de L Ame Chretienne Religieuse Sacerdotale Lectures Spirituelles](#)

[Crowned Masterpieces of Literature That Have Advanced Civilization Vol 8 of 10 As Preserved and Presented by the Worlds Best Essays from the Earliest Period to the Present Time](#)

[Essai Sur Les Moeurs Et LEsprit Des Nations Et Sur Principaux Faits de LHistoire Depuis Charlemagne Jusqua Louis XIII Vol 4](#)

[Funfundfunfzigster Jahres-Bericht Der Schlesischen Gesellschaft Fur Vaterlandische Cultur Enthalt Den Generalbericht Ueber Die Arbeiten Und Veranderungen Der Gesellschaft Im Jahre 1877](#)

[Independencia de America Fuentes Para Su Estudio Vol 1 Catalogo de Documentos Conservados En El Archivo General de Indias de Sevilla](#)

[Manon Phlipon Roland Early Years](#)

[Histoire de France Vol 10 Depuis LEtablissement de la Monarchie Jusqua Regne de Louis XIV](#)

[The Adventures of Gil Blas of Santillana Vol 1 Rendered Into English](#)

[Theatre de J F Bayard Vol 5 Precede dUne Notice](#)

[Gold and Gilt or Maybees Puzzle From the Golden Texts](#)

[Souvenirs de la Marechale Princesse de Beauvau Nee Rohan-Chabot Suivis Des Memoires Du Marechal Prince de Beauvau](#)

[Histoire Du Traite de Westphalie Vol 5 Ou Des Negociations Qui Se Firent A Munster Et A Osnabrug Pour Etablir La Paix Entre Toutes Les Puissances de IEurope Composee Principalement Sur Les Memoires de la Cour Et Des Plenipotentiaires de Franc](#)

[Papst Und Das Concil Von Janus Der Eine Weiter Ausgefuhrt Und Mit Dem Quellennachweis Versehene Neubearbeitung Der in Der Augsburger Allgemeinen Zeitung Erschienenen Artikel Das Concil Und Die Civilta](#)

[Constitutional Law](#)

[The Letters of Marcus Tullius Cicero to Several of His Friends Vol 1](#)

[The American Journal of Science Vol 22 Third Series Whole Number Vol CXXII Nos 127-132 July to December 1881](#)

[Service Bulletin 1930 Vol 14](#)

[A Treatise on Architecture and Building Construction Vol 3 Prepared for Students of the International Correspondence Schools Scranton Pa Star](#)

[Building Ornamental Ironwork Roofing Sheet-Metal Work Electric-Light Wiring and Bellwork with Practical Q](#)

[A Text-Book of Physics For Use in Secondary Schools](#)

[The History of Herodotus Vol 4 of 4 A New English Version Edited with Copious Notes and Appendices Illustrating the History and Geography of Herodotus from the Most Recent Sources of Information and Embodying the Chief Results Historical and Ethnog](#)

[Researches Historical and Critical in Maritime International Law Vol 1](#)

[Select Reviews of Literature and Spirit of Foreign Magazines Vol 2 Selected as a Monthly Miscellany from the Latest and Best Foreign Reviews and Magazines](#)

[Lectures on Diseases of the Nervous System](#)

[The Cathedrals of Northern France](#)

[The Science and Art of Religion](#)

[English Reprints John Milton Areopagitica 24 November 1644 Preceded by Illustrative Documents](#)

[The South American Tour](#)

[Service Bulletin 1931 Vol 15](#)

[Memoirs of Simon Bolivar President Liberator of the Republic of Colombia and of His Principal Generals Secret History of the Revolution and the Events Which Preceded It from 1807 to the Present Time](#)

[Reports from Commissioners Inspectors and Others Vol 26 of 31 Caledonian Canal Charity Charitable Donations C \(Ireland\) Charists Hospital Church Estates Church Temporalities \(Ireland\) Copyhold Customs Ecclesiastical Epping Forest Inclos](#)

[A History of France Vol 2 A D 1453-1624](#)

[The Life of John Pendleton Kennedy](#)

[Durells School Algebra Vol 2](#)

[Reminiscences Addresses and Essays Vol 1](#)
[Chartularium Imolense Vol 2 Archiva Minora \(1033-1200\)](#)
[Appendix to the Budget of the United States Government for the Fiscal Year Ending June 30 1956 Obligations by Objects and Detail of Personal Services](#)
[Elemens dHistoire Naturelle Et de Chimie Vol 2](#)
[Elements of Surgical Pathology](#)
[Apologie Du Christianisme Vol 1 La Demonstration de la Verite Chretienne](#)
[Journal de Mathematiques Pures Et Appliquees Ou Recueil Mensuel de Memoires Sur Les Diverses Parties Des Mathematiques 1868 Vol 13 Deuxieme Serie](#)
[Gramatica de la Lengua Castellana Segun La Academia Espanola](#)
[Heinrich Heines Gesammelte Werke Vol 8](#)
[Oeuvres Completes de Victor Hugo Vol 2 Voyage Le Rhin](#)
[L'Apostolat de la Priere Sainte Ligue Des Coeurs Chretiens Unis Au Coeur de Jesus Pour Obtenir Le Triomphe de l'Eglise Et Le Salut Des Ames](#)
[Revue de Champagne Et de Brie 1886 Vol 21 Histoire Biographie Archeologie Documents Inedites Bibliographie Beaux-Arts Onzieme Annee Premier Semestre](#)
[Imitation de Jesus-Christ Expliquee Verset Par Verset Vol 2 Avec Traduction Nouvelle](#)
[The Codex Palatino-Vaticanus No 830 Texts Translations and Indices](#)
[Gout With a Section on Ocular Disease in the Gouty](#)
[Samtliche Werke Vol 8](#)
[The Wits and Beaux of Society Vol 1 of 2](#)
[A General History of the Lives Trials and Executions of All the Royal and Noble Personages That Have Suffered in Great Britain and Ireland for High Treason or Other Crimes Vol 1 From the Accession of Henry VIII to the Throne of England Down to Th](#)
[Krieg Und Die Grosse Politik Vol 1 Der Bis Zum Anschluss Bulgariens an Die Zentralmachte](#)
[The Gallery of Nature and Art Vol 1 of 6 Or a Tour Through Creation and Science](#)
[Historic Shrines of America Being the Story of One Hundred and Twenty Historic Buildings and the Pioneers Who Made Them Notable](#)
[Venice the City of the Sea Vol 2 of 2 From the Invasion by Napoleon in 1797 to the Capitulation to Radetzky in 1849 With a Contemporaneous View of the Peninsula](#)
[Records of a Route Through France and Italy With Sketches of Catholicism](#)
[Transactions of the Historic Society of Lancashire and Cheshire Vol 11 Session 1870-71](#)
[Vitibuck Vol 1 Ein Roman](#)
[Chr G Heynii Opuscula Academica Collecta Et Animadversionibus Locupletata Vol 2](#)
[The Works of the Rev Sydney Smith Vol 1 of 3](#)
[A Manual of General History Being an Outline History of the World from the Creation to the Present Time Fully Illustrated with Maps For the Use of Academies High-Schools and Families](#)
[Amtsblatt Der Regierung Zu Aachen Jahrgang 1883](#)
[Sadliers Excelsior Studies in the History of the United States For Schools](#)
[An American Career and Its Triumph The Life and Public Services of James G Blaine with the Story of John A Logans Career Together with the Lives of All the Presidents and Women of the White House A Full Account of the Proceedings of the National Re](#)
[An Ecclesiastical History of Ireland from the First Introduction of Christianity Among the Irish to the Beginning of the Thirteenth Century Vol 1 of 4 Compiled from the Works of the Most Esteemed Authors Foreign and Domestic Who Have Written and Pu](#)
[Courage and Comfort or Sunday Morning Thoughts](#)
[An Introduction to the Study of National Music Comprising Researches Into Popular Songs Traditions and Customs](#)
[Transactions of the Woolhope Naturalists Field Club 1902 1903 1904](#)
[An Ephemeris of Materia Medica Pharmacy Therapeutics and Collateral Information Vol 2 January 1884](#)
[Bulletins Annees 1900 1901 1902 1903 1904 1905](#)
[Journal of Proceedings Board of Supervisors City and County of San Francisco Vol 82 Monday January 5 1987 Thursday January 8 1987](#)
[Festpredigten](#)
[Ferdinand Freiligraths Gesammelte Dichtungen Vol 5](#)
[Georg Zoegas Abhandlungen](#)
[Annuaire-Chaix 1849-1850-1851 Annuaire Officiel Des Chemins de Fer](#)

[Die Zukunft 1906 Vol 55](#)

[Joseph Freiherr Von Eichendorffs Samtliche Poetische Werke Vol 1 Gedichte](#)

[Wilde Rosen Vol 1 An Bertha](#)

[Von Ziemssens Handbook of General Therapeutics Vol 1 of 7 On the Dietary of the Sick and Dietetic Methods of Treatment](#)

[Kritische Schriften Vol 1 Ueber Drama Und Theater](#)

[Diodori Siculi Bibliothecae Historicae Libri Qui Supersunt Vol 9](#)

[Lydia 1850 Vol 2 Philosophisches Jahrbuch Erste Abtheilung](#)

[Annual Calendar of McGill College and University for Session 1891-92 With Examination Papers for Session 1890-91](#)

[Per Aspera Vol 2 Historischer Roman](#)

[Repertoire Universel Et Raisonne de Jurisprudence Civile Criminelle Canonique Et Beneficiale Vol 63 Ouvrage de Plusieurs Jurisconsultes](#)

[Sacrae Liturgiae Praxis Juxta Ritum Romanum in Missae Celebratione Officii Recitatione Et Sacramentorum Administrartione Servanda Vol 3](#)

[Complectens Partem V de Proprio de Tempore de Sanctis Et de Communi Missalis Et Breviarii AC Partem VI de Sacram](#)

[Die Vitae Sancti Liudgeri](#)

[Sketches of Some Distinguished Anglo-Indians With an Account of Anglo-Indian Periodical Literature](#)

[Nouveau Voyage Autour Du Monde En Asie En Amerique Et En Afrique En 1788 1789 Et 1790 Vol 1 Precede dUn Voyage En Italie Et En Sicile](#)

[En 1787](#)

[Handbuch Der Neuesten Kirchengeschichte Seit Der Restauration Von 1814](#)

[Les Oeuvres de Monsieur dAncourt Vol 7](#)

[Christianity Demonstrated by Experience Presenting the Testimony of Its Converts from Various Ranks Conditions and Previous Opinions in All Parts of the World](#)

[Almanach Royal Annee Bissextile 1752](#)

[Argentina y Conquista del Rio de la Plata Con Otros Acaecimientos de Los Reynos del Peru Tucuman y Estado del Brasil](#)

[Etat Des Cours de lEurope Ou Tableau Des Gouvernements Republicues Et Principales Souverainetes de Cette Partie Du Monde](#)

[Archives de lArt Francais 1915 Vol 9 Recueil de Documents Inedits Publies Par La Societe de lHistoire de lArt Francais Nouvelle Periode Histoire de lAcademie de Saint-Luc](#)

[Memoirs of Edmund Ludlow Esq Vol 2](#)

[The Works of the Late Reverend Mkr Robert Riccaltoun Minister of the Gospel at Hobkir Vol 2 of 3 Containing a Treatise on the General Plan of Revelation and the Christian Life Or Dissertations on Galatians II 20](#)

[Repertoire Du Theatre Francois Ou Recueil Des Tragedies Et Comedies Restees Au Theatre Depuis Rotrou Pour Faire Suite Aux Editions](#)

[In-Octavo de Corneille Moliere Racine Regnard Crebillon Et Au Theatre de Voltaire Vol 1 Avec Des Noti](#)

[Giornale Storico Della Letteratura Italiana 1915 Vol 65](#)