

WIN P ATLEE READ BEFORE THE PENNSYLVANIA SOCIETY FOR PROMOTING THE

(continued)..ABDALLAH BEN NAFI AND THE KING'S SON OF CASHGHAR. (157).?OF THE ILL EFFECTS OF PRECIPITATION..159. The Man of Upper Egypt and his Frank Wife dcccciv.Sitt el Milah, Nouredin Ali of Damascus and, iii. 3..? ? ? ? ? The hands of noble folk do tend me publicly; With waters clear and sweet my thirsting tongue they ply..It chanced one day that they sallied forth to stop the way and fell in upon a caravan in the night; but the people of the caravan were on their guard; so they joined battle with the robbers and overcame them and slew them and the boy fell wounded and abode cast down in that place till the morrow, when he opened his eyes and finding his comrades slain, lifted himself up and rose to walk in the way. Presently, there met him a man, a treasure-seeker, and said to him, 'Whither goest thou, O youth?' So he told him what had betided him and the other said, 'Be of good heart, for that [the season of] thy fair fortune is come and God bringeth thee joy and solace. I am one who am in quest of a hidden treasure, wherein is vast wealth. So come with me, that thou mayst help me, and I will give thee wealth, wherewith thou shalt provide thyself thy life long.' Then he carried the youth to his dwelling and dressed his wound, and he abode with him some days, till he was rested; when he took him and two beasts and all that he needed, and they fared on till they came to a precipitous mountain..One day, Ishac let bring all who were with him of slave-girls from the house of instruction and carried them up to Er Reshid's palace, leaving none in his house save Tuhfeh and a cookmaid; for that he bethought him not of Tuhfeh, nor did she occur to his mind, and none of the damsels remembered him of her. When she saw that the house was empty of the slave-girls, she took the lute (now she was unique in her time in smiting upon the lute, nor had she her like in the world, no, not Ishac himself, nor any other) and sang thereto the following verses:.O thou that blamest me for my heart and railest at my ill, ii. 101..Officer's Story, The Thirteenth, ii. 181..Then said he to them one day, 'There was with us bread and the locusts ate it; so we put in its place a stone, a cubit long and the like broad, and the locusts came and gnawed away the stone, because of the smell of the bread.' Quoth one of his friends (and it was he who had given him the lie concerning the dog and the bread and milk), 'Marvel not at this, for mice do more than that.' And he said, 'Go to your houses. In the days of my poverty, I was a liar [when I told you] of the dog's climbing upon the shelf and eating the bread and spoiling the milk; and to-day, for that I am rich again, I say sooth [when I tell you] that locusts devoured a stone a cubit long and a cubit broad.' They were confounded at his speech and departed from him; and the youth's good flourished and his case was amended. (227) Nor," added the vizier,"is this stranger or more extraordinary than the story of the king's son who fell in love with the picture."? ? ? ? ? Would he were not, who sundered us upon the parting-day! How many a body hath he slain, how many a bone laid bare! ? ? ? ? ? a. The First Calender's Story xxxix.?THE SECOND OFFICER'S STORY..? ? ? ? ? For if "Her grave above her is levelled" it be said, Of life and its continuance no jot indeed reck I..Reshid (Er), Tuhfet el Culoub and, ii. 203..74. The Devout Woman and the Two Wicked Elders dclix.? ? ? ? ? Her eye is sharper than a sword; the soul with ecstasy It takes and longing leaves behind, that nothing may assain..96. Adi ben Zeid and the Princess Hind ccccv.Then he turned to the woman and said to her, "Is it not thus?" "Yes, O Commander of the Faithful," answered she; and he said, "What prompted thee to this?" Quoth she, "Thou slewest my father and my mother and my kinsfolk and tookest their goods." "Whom meanest thou?" asked the Khalif, and she replied, "I am of the house of Bermek." (93) Then said he to her, "As for the dead, they are of those who are past away, and it booteth not to speak of them; but, as for that which I took of wealth, it shall be restored to thee, yea, and more than it." And he was bountiful to her to the utmost of munificence..? ? ? ? ? x. The Sandal-wood Merchant and the Sharpers dciii.Officer's Story, The Second, ii. 134..? ? ? ? ? Then came I after them, desiring thee, with me No second save my sword, my falchion keen and bright..115. The Malice of Women dccccxxix.? ? ? ? ? Were not the darkness (193) still in gender masculine, As oftimes is the case with she-things passing fine.,King, The Old Woman, the Merchant and the, i. 265..? ? ? ? ? None, by Allah, 'mongst all creatures, none I love save thee alone! Yea, for I am grown thy bondman, by the troth betwixt us plight..? ? ? ? ? If I must die, then welcome death to heal My woes; 'twere lighter than the pangs I feel..Mamoun (El) El Hakim bi Amrillah, The Merchant and the Favourite of the Khalif, iii. 171..86. The Three Unfortunate Lovers dclxxii.? ? ? ? ? As if the maid the day resplendent and her locks The night that o'er it spreads its shrouding darkness were..? ? ? ? ? Yet, if with him forgotten be the troth-pledge of our loves, I have a king who of his grace will not forget me e'er..? ? ? ? ? Awaken, O ye sleepers all, and profit, whilst it's here By what's vouchsafed of fortune fair and life untroubled, clear..? ? ? ? ? j. The Enchanted Springs dlxxxii.When a year had elapsed, there came to the city a ship, wherein were merchants and goods galore. Now it was of their usance, from time immemorial, that, when there came a ship to the city, the king sent unto it such of his servants as he trusted in, who took charge of the goods, so they might be [first of all] shown to the king, who bought such of them as befitted him and gave the merchants leave to sell the rest. So he sent, as of wont, one who should go up to the ship and seal up the goods and set over them who should keep watch over them..? ? ? ? ? Be gracious, so our gladness may be fulfilled with wine And we of our beloved have easance, without fear..As for his mother, Shah Khatoun, great was her longing for her son and she [still] thought of him and news of him was cut off from her, wherefore her life was troubled and she forswore sleep and could not make mention of him before King Caesar her husband. Now she had an eunuch who had come with her from the court of her uncle King Suleiman Shah, and he was intelligent, quickwitted, a man of good counsel. So she took him apart one day and said to him, 'Thou hast been my servant from my childhood to this day; canst thou not therefore avail to get me news of my son, for that I cannot speak of his matter?' 'O my lady,' answered he, 'this is an affair that thou hast concealed from the first, and were thy son here, it would not be possible for thee to harbour him, lest thine honour fall into suspicion with the king; for they would never credit

thee, since the news hath been spread abroad that thy son was slain by his uncle.' Quoth she, 'The case is even as thou sayst and thou speakest truly; but, provided I know that my son is alive, let him be in these parts pasturing sheep and let me not see him nor he me.' And he said to her, 'How shall we contrive in this affair?' 'Here are my treasures and my wealth,' answered she. 'Take all thou wilt and bring me my son or else news of him.' Merchant, *The Unlucky*, i. 73. The Seventeenth Night of the Month. May the place of my session ne'er lack thee! Oh, why, iii. 118. By Allah, but that I trusted that I should meet you again, ii. 266..? ? ? ? Fair patience use, for ease still followeth after stress And all things have their time and ordinance no less..As I was passing one day in the market, I found that a thief had broken into the shop of a money-changer and taken thence a casket, with which he had made off to the burial-grounds. So I followed him thither [and came up to him, as] he opened the casket and fell a-looking into it; whereupon I accosted him, saying, "Peace be on thee!" And he was startled at me. Then I left him and went away from him..As for Mesrour, he gave not over running till he came to the by-street, [wherein was the house] of Aboulhusn el Khelia. Now the latter was sitting reclining at the lattice, and chancing to look round, saw Mesrour running along the street and said to Nuzhet el Fuad, "Meseemeth the Khalif, when I went forth from him, dismissed the Divan and went in to the Lady Zubeideh, to condole with her [for thee;] whereupon she arose and condoled with him [for me,] saying, 'God greaten thy recompence for [the loss of] Aboulhusn el Khelia!' And he said to her, 'None is dead save Nuzhet el Fuad, may thy head outlive her!' Quoth she, 'It is not she who is dead, but Aboulhusn el Khelia, thy boon-companion.' And he to her, 'None is dead but Nuzhet el Fuad.' And they gainsaid one another, till the Khalif waxed wroth and they laid a wager, and he hath sent Mesrour the sword-bearer to see who is dead. Wherefore it were best that thou lie down, so he may see thee and go and acquaint the Khalif and confirm my saying." So Nuzhet el Fuad stretched herself out and Aboulhusn covered her with her veil and sat at her head, weeping..? ? ? ? a. The First Voyage of Sindbad the Sailor dxxxviii. The Lady Zubeideh answered him many words and the talk waxed amain between them. At last the Khalif sat down at the heads of the pair and said, "By the tomb of the Apostle of God (may He bless and preserve him!) and the sepulchres of my fathers and forefathers, whoso will tell me which of them died before the other, I will willingly give him a thousand dinars!" When Aboulhusn heard the Khalifs words, he sprang up in haste and said, "I died first, O Commander of the Faithful! Hand over the thousand dinars and quit thine oath and the conjuration by which thou swore." Then Nuzhet el Fuad rose also and stood up before the Khalif and the Lady Zubeideh, who both rejoiced in this and in their safety, and the princess chid her slave-girl. Then the Khalif and the Lady Zubeideh gave them joy at their well-being and knew that this [pretended] death was a device to get the money; and the princess said to Nuzhet el Fuad, "Thou shouldst have sought of me that which thou desiredst, without this fashion, and not have consumed my heart for thee." And she said, "Indeed, I was ashamed, O my lady." "There was once, of old time, a king and he had a son [named Bihzad], there was not in his day a goodlier than he and he loved to consort with the folk and to sit with the merchants and converse with them. One day, as he sat in an assembly, amongst a number of folk, he heard them talking of his own goodliness and grace and saying, 'There is not in his time a goodlier than he.' But one of the company said, 'Indeed, the daughter of King Such-an-one is handsomer than he.' When Bihzad heard this saying, his reason fled and his heart fluttered and he called the last speaker and said to him, 'Repeat to me that which thou saidst and tell me the truth concerning her whom thou avouchest to be handsomer than I and whose daughter she is.' Quoth the man, 'She is the daughter of King Such-an-one;' whereupon Bihzad's heart clave to her and his colour changed..? ? ? ? Nay, though ye read therein discourse that sure should speak To heart and soul, no word thereunto ye replied..Then she came down from the tree and rent her clothes and said, 'O villain, if these be thy dealings with me before my eyes, how dost thou when thou art absent from me?' Quoth he, 'What aileth thee?' and she said, 'I saw thee swive the woman before my very eyes.' 'Not so, by Allah!' cried he. 'But hold thy peace till I go up and see.' So he climbed the tree and no sooner did he begin to do so than up came the lover [from his hiding-place] and taking the woman by the legs, [fell to swiving her]. When the husband came to the top of the tree, he looked and beheld a man swiving his wife. So he said, 'O strumpet, what doings are these?' And he made haste to come down from the tree to the ground; [but meanwhile the lover had returned to his hiding- place] and his wife said to him, 'What sawest thou?' 'I saw a man swive thee,' answered he; and she said, 'Thou liest; thou sawest nought and sayst this but of conjecture.' When it was the sixth day, the viziers' wrath redoubled, for that they had not compassed their desire of the youth and they feared for themselves from the king; so three of them went in to him and prostrating themselves before him, said to him, "O king, indeed we are loyal counsellors to thy dignity and tenderly solicitous for thee. Verily, thou persistest long in sparing this youth alive and we know not what is thine advantage therein. Every day findeth him yet on life and the talk redoubleth suspicions on thee; so do thou put him to death, that the talk may be made an end of." When the king heard this speech, he said, "By Allah, indeed, ye say sooth and speak rightly!" Then he let bring the young treasurer and said to him, "How long shall I look into thine affair and find no helper for thee and see them all athirst for thy blood?".? ? ? ? But on no wise was I affrayed nor turned from love of her; So let the railer rave of her henceforth his heart's content..As I sat one day at the door of the prefecture, a woman entered and said to me privily, "O my lord, I am the wife of such an one the physician, and with him is a company of the notables (114) of the city, drinking wine in such a place." When I heard this, I misliked to make a scandal; so I rebuffed her and sent her away. Then I arose and went alone to the place in question and sat without till the door opened, when I rushed in and entering, found the company engaged as the woman had set out, and she herself with them. I saluted them and they returned my greeting and rising, entreated me with honour and seated me and brought me to eat. Then I informed them how one had denounced them to me, but I had driven him (115) away and come to them by myself; wherefore they thanked me and praised me for my goodness. Then they brought out to me from among them two thousand dirhems (116) and I took them and went away..7. Ali ben Bekkar and Shemsennehar

clxix.????? q. The Shepherd and the Thief dcxxxii.????? Yea, and how slaves and steeds and good and virgin girls Were proffered thee to gift, thou hast not failed to cite..When the evening evened, the king summoned his vizier and bade him tell the [promised] story. So he said, "It is well. Know, O king, that.83. Adi ben Zeid and the Princess Hind dclxviii.Now, as destiny would have it, a band of thieves, whose use it was, whenas they had stolen aught, to resort to that place and divide [their booty], came thither [that night], as of their wont; and they were ten in number and had with them wealth galore, which they were carrying. When they drew near the sepulchre, they heard a noise of blows within it and the captain said, 'This is a Magian whom the angels (43) are tormenting.' So they entered [the burial-ground] and when they came over against El Merouzi, he feared lest they should be the officers of the watch come upon him, wherefore he [arose and] fled and stood among the tombs. (44) The thieves came up to the place and finding Er Razi bound by the feet and by him near seventy sticks, marvelled at this with an exceeding wonderment and said, 'God confound thee! This was sure an infidel, a man of many crimes; for, behold, the earth hath rejected him from her womb, and by my life, he is yet fresh! This is his first night [in the tomb] and the angels were tormenting him but now; so whosoever of you hath a sin upon his conscience, let him beat him, as a propitiatory offering to God the Most High.' And the thieves said, 'We all have sins upon our consciences.'Meanwhile, the nurse awoke, that she might give the child suck, and seeing the bed running with blood, cried out; whereupon the sleepers and the king awoke and making for the place, found the child with his throat cut and the cradle running over with blood and his father slain and dead in his sleeping chamber. So they examined the child and found life in him and his windpipe whole and sewed up the place of the wound. Then the king sought his son Belehwan, but found him not and saw that he had fled; whereby he knew that it was he who had done this deed, and this was grievous to the king and to the people of his realm and to the lady Shah Katoun. So the king laid out his son Melik Shah and buried him and made him a mighty funeral and they mourned passing sore; after which he addressed himself to the rearing of the infant.????? The huntress of th' eyes (60) by night came to me. "Turn in peace," [Quoth I to her;] "This is no time for visiting, I ween."Officer's Story, The Fourteenth, ii. 183..As the version of the sixth and seventh voyages of Sindbad the Sailor contained in (197) the Calcutta Edition (1814-18) of the first two hundred Nights and in the text of the Voyages published by M. Langles (Paris, 1814) differs very materially from that of the complete Calcutta (1839-42) Edition (198) (which is, in this case, practically identical with those of Boulac and Breslau), adopted by me as my standard text in the translation of "The Book of the Thousand Nights and One Night," the story of the seventh voyage in particular turning upon an altogether different set of incidents, related nearly as in the old version of M. Galland, I now give a translation of the text of the two voyages in question afforded by the Calcutta (1814-18) Edition, corrected and completed by collation with that of M. Langles, from which it differs only in being slightly less full. It will be observed that in this version of the story the name Sindbad is reserved for the Sailor, the porter being called Hindbad..Her verses pleased the kings of the Jinn and they said, 'By Allah, thou sayst sooth!' Then she rose to her feet, with the lute in her hand, and played and sang, whilst the Jinn and the Sheikh Aboutawaif danced. Then the latter came up to her and gave her a carbuncle he had taken from the hidden treasure of Japhet, son of Noah (on whom be peace), and which was worth the kingdom of the world; its light was as the light of the sun and he said to her, 'Take this and glorify thyself withal over (233) the people of the world.' She kissed his hand and rejoiced in the jewel and said, 'By Allah, this beseemeth none but the Commander of the Faithful.'The Seventh Day..????? Were my affliction thine, love's anguish hadst thou dreed And in the flaming hell of long estrangement sighed..Mariyeh opened the mantle, and when she saw that necklace, and indeed the place was illumined with the lustre thereof, she looked at her slave-girl and said to her, "By Allah, O Shefikeh, one look at him were liefer to me than all that my hand possesseth! Would I knew what I shall do, whenas Baghdad is empty of him and I hear no tidings of him!" Then she wept and calling for inkhorn* and paper and pen of brass, wrote the following verses:..Unto its pristine lustre your land returned and more, iii. 132..EL MAMOUN AND ZUBEIDEH (163).????? He, who Mohammed sent, as prophet to mankind, Hath to a just high-priest (61) the Khalifate assigned..????? How many a victim of the pangs of love-liking hath died! Tired is my patience, but of blame my censors never tire..A Damsel made for love and decked with subtle grace, iii. 192..????? aa. The Merchant and the Parrot xiv.Accordingly, the servant carried this message to the lieutenant of police, who was standing at the assessor's door, and he said, "This is reasonable." Then said [the assessor] to the servant, "Harkye, O eunuch! Go and fetch us such an one the notary;" for that he was his friend [and it was he whose name he had forged as the drawer-up of the contract]. So the lieutenant of police sent after him and fetched him to the assessor, who, when he saw him, said to him, "Get thee to such an one, her with whom thou marriedst me, and cry out upon her, and when she cometh to thee, demand of her the contract and take it from her and bring it to us." And he signed to him, as who should say, "Bear me out in the lie and screen me, for that she is a strange woman and I am in fear of the lieutenant of police who standeth at the door; and we beseech God the Most High to screen us and you from the trouble of this world. Amen."????? ja. Story of David and Solomon dcccxcix.There was once of old time a foolish, ignorant man, who had wealth galore, and his wife was a fair woman, who loved a handsome youth. The latter used to watch for her husband's absence and come to her, and on this wise he abode a long while. One day, as the woman was private with her lover, he said to her, 'O my lady and my beloved, if thou desire me and love me, give me possession of thyself and accomplish my need in thy husband's presence; else will I never again come to thee nor draw near thee, what while I abide on life.' Now she loved him with an exceeding love and could not brook his separation an hour nor could endure to vex him; so, when she heard his words, she said to him, '[So be it,] in God's name, O my beloved and solace of mine eyes, may he not live who would vex thee!' Quoth he, 'To-day?' And she said, 'Yes, by thy life,' and appointed him of this..Indeed, many of the notables of the people have sought her of me in marriage, but I would not marry her to any,

for that, one night, I saw, in a dream, the balance aforesaid set up and men and women being weighed, one against the other, therein, and meseemed I saw thee [and her] and it was said to me, "This is such a man, (217) the allotted portion of such a woman." (218) Wherefore I knew that God the Most High had allotted unto her none other than thyself, and I choose rather to marry thee to her in my lifetime than that thou shouldst marry her after my death.' ? ? ? ? ? Like a sun at the end of a cane in a hill of sand, She shines in a dress of the hue of pomegranate flower. As for the merchant, he bought him a sheep and slaughtering it, roasted it and dressed birds and [other] meats of various kinds and colours and bought dessert and sweetmeats and fresh fruits. Then he repaired to El Abbas and conjured him to accept of his hospitality and enter his house and eat of his victual. The prince consented to his wishes and went with him till they came to his house, when the merchant bade him enter. So El Abbas entered and saw a goodly house, wherein was a handsome saloon, with a vaulted estrade. When he entered the saloon, he found that the merchant had made ready food and dessert and perfumes, such as overpass description; and indeed he had adorned the table with sweet-scented flowers and sprinkled musk and rose-water upon the food. Moreover, he had smeared the walls of the saloon with ambergris and set [the smoke of burning] aloes-wood abroad therein. There was once a king of the kings, who had a high palace, overlooking a prison of his, and he used to hear in the night one saying, 'O Ever-present Deliverer, O Thou whose relief is nigh, relieve Thou me!' One day the king waxed wroth and said, "Yonder fool looketh for relief from [the consequences of] his crime. 'Then said he to his officers, 'Who is in yonder prison?' And they answered, 'Folk upon whom blood hath been found.' (139) So the king bade bring the man in question before him and said to him, 'O fool, little of wit, how shall thou be delivered from this prison, seeing that thine offence is great?' Then he committed him to a company of his guards and said to them, 'Take this fellow and crucify him without the city.' When the king heard this from his son, he rose to his feet and calling for his charger of state, took horse with four-and-twenty amirs of the chief officers of his empire. Then he betook himself to the palace of the King of Baghdad, who, when he saw him coming, bade his chamberlains open the doors to him and going down himself to meet him, received him with all worship and hospitality and entreated him with the utmost honour. Moreover, he carried him [and his suite] into the palace and causing make ready for them carpets and cushions, sat down upon a chair of gold, with traverses of juniper- wood, set with pearls and jewels. Then he bade bring sweetmeats and confections and odoriferous flowers and commanded to slaughter four-and-twenty head of sheep and the like of oxen and make ready geese and fowls, stuffed and roasted, and pigeons and spread the tables; nor was it long before the meats were set on in dishes of gold and silver. So they ate till they had enough and when they had eaten their fill, the tables were removed and the wine-service set on and the cups and flagons ranged in order, whilst the mamelukes and the fair slave- girls sat down, with girdles of gold about their middles, inlaid with all manner pearls and diamonds and emeralds and rubies and other jewels. Moreover, the king bade fetch the musicians; so there presented themselves before him a score of damsels, with lutes and psalteries and rebecks, and smote upon instruments of music, on such wise that they moved the assembly to delight. I clipped her in mine arms and straight grew drunken with the scent, iii. 125. Thou that wast absent from my stead, yet still with me didst bide, iii. 46. To return to his sister Selma. She awaited him till the last of the day, but he came not; and she awaited him a second day and a third and a fourth, yet there came no news of him, wherefore she wept and beat with her hands on her breast and bethought her of her affair and her strangerhood and her brother's absence; and she recited the following verses: Hasten not to that thou dost desire; for haste is still unblest, ii. 88. When Galen saw what appeared to him of the [mock] physician's incapacity, he turned to his disciples and pupils and bade them fetch the other, with all his gear and drugs. So they brought him into his presence on the speediest wise, and when Galen saw him before him, he said to him, 'Knowest thou me?' 'No,' answered the other, 'nor did I ever set eyes on thee before this day.' Quoth the sage, 'Dost thou know Galen?' And the weaver said, 'No.' Then said Galen, 'What prompted thee to that which thou dost?' So he related to him his story and gave him to know of the dowry and the obligation by which he was bound with regard to his wife, whereat Galen marvelled and certified himself of the matter of the dower. But she said, 'There is a thing wherewith we will make her confess, and all that is in her heart shall be discovered to thee.' 'What is that?' asked the king, and she answered, 'I will bring thee a hoopoe's heart, (138) which, when she sleepeth, do thou lay upon her heart and question her of all thou wilt, and she will discover this unto thee and show forth the truth to thee." The king rejoiced in this and said to his nurse, 'Hasten and let none know of thee.' So she arose and going in to the queen, said to her, 'I have done thine occasion and it is on this wise. This night the king will come in to thee and do thou feign thyself asleep; and if he ask thee of aught, do thou answer him, as if in thy sleep.' The queen thanked her and the old woman went away and fetching the hoopoe's heart, gave it to the king. ? ? ? ? ? ? ? ? ? ? nb. Story of the Old Sharper dccccx. ? ? ? ? ? I wept, but those who spied to part us had no ruth On me nor on the fires that in my vitals flare. However, he would not be denied, and when he saw her [constant] refusal of herself to him, he feared lest she should tell the folk of him. So, when he arose in the morning, he took a scroll and wrote in it what he would of forgery and falsehood and going up to the Sultan's palace, said, '[I have] an advisement [for the king].' So he bade admit him and he delivered him the writ that he had forged, saying, 'I found this letter with the woman, the devotee, the ascetic, and indeed she is a spy, a secret informer against the king to his enemy; and I deem the king's due more incumbent on me than any other and his advisement the first [duty], for that he uniteth in himself all the people, and but for the king's presence, the subjects would perish; wherefore I have brought [thee] warning.' The king put faith in his words and sent with him those who should lay hands upon the woman and put her to death; but they found her not. Then said he to Aboulhusn, "Praised be God who hath done away from thee that which irked thee and that I see thee in weal!" And Aboulhusn said, "Never again will I take thee to boon-companion or sitting-mate; for the byword saith, 'Whoso stumbleth on a stone and returneth thereto, blame and reproach be

upon him.' And thou, O my brother, nevermore will I entertain thee nor use companionship with thee, for that I have not found thy commerce propitious to me." (32) But the Khalif blandished him and conjured him, redoubling words upon him with "Verily, I am thy guest; reject not the guest," till Aboulhusn took him and [carrying him home], brought him into the saloon and set food before him and friendly entreated him in speech. Then he told him all that had befallen him, whilst the Khalif was like to die of hidden laughter; after which Aboulhusn removed the tray of food and bringing the wine-tray, filled a cup and emptied it out three times, then gave it to the Khalif, saying, "O boon-companion mine, I am thy slave and let not that which I am about to say irk thee, and be thou not vexed, neither do thou vex me." And he recited these verses: .? ? ? ? ? e. King Dadbin and his Viziers cccclv. Let destiny with loosened rein its course appointed fare, iii. 211. ? ? ? ? ? b. The Second Old Man's Story (236) iv. Then he thrust his feet into boots and girt him with a sword and a girdle and bound about his middle a quiver and a bow and arrows. Moreover, he put money in his pocket and thrust into his sleeve letters-patent addressed to the governor of Ispahan, bidding him assign to Rustem Khemartekeni a monthly allowance of a hundred dirhems and ten pounds of bread and five pounds of meat and enrol him among the Turks under his commandment. Then he took him up and carrying him forth, left him in one of the mosques.. Druggist, The Singer and the, i. 229.. So El Merouzi went away and the other turned to his wife and said to her, 'We have gotten us great plenty of money, and yonder dog would fain take the half of it; but this shall never be, for that my mind hath been changed against him, since I heard him solicit thee; wherefore I purpose to play him a trick and enjoy all the money; and do not thou cross me.' 'It is well,' answered she, and he said to her, '[To-morrow] at day-peep I will feign myself dead and do thou cry out and tear thy hair, whereupon the folk will flock to me. Then lay me out and bury me, and when the folk are gone away [from the burial-place], do thou dig down to me and take me; and have no fear for me, for I can abide two days in the tomb [without hurt].' And she answered, 'Do what thou wilt.' So he did this, and when it was night, he covered the pit with a light covering, so that, whenas the vizier stepped upon it, it would give way with him. Then he sent to him and summoned him to the presence in the king's name, and the messenger bade him enter by the privy door. So he entered in thereat, alone, and when he stepped upon the covering of the pit, it gave way with him and he fell to the bottom; whereupon the king's brother fell to pelting him with stones. When the vizier saw what had betided him, he gave himself up for lost; so he stirred not and lay still. The prince, seeing him make no motion, [deemed him dead]; so he took him forth and wrapping him up in his clothes, cast him into the billows of the sea in the middle of the night. When the vizier felt the water, he awoke from the swoon and swam awhile, till a ship passed by him, whereupon he cried out to the sailors and they took him up.. When the night was half spent, I arose [and went forth the tent] to do an occasion of mine, and none knew of my case save this woman. The dogs misdoubted of me and followed me and gave not over besetting me, till I fell on my back into a deep pit, wherein was water, and one of the dogs fell in with me. The woman, who was then a girl in the first bloom of youth, full of strength and spirit, was moved to pity on me, for that wherein I was fallen, and coming to me with a rope, said to me, "Lay hold of this rope." So I laid hold of the rope and clung to it and she pulled me up; but, when I was halfway up, I pulled her [down] and she fell with me into the pit; and there we abode three days, she and I and the dog.. ? ? ? ? ? And when I long to look upon thy face, My life is perished with desire straightway.. Now thieves had followed him, so they might rob him of his good, but availed not unto aught; wherefore he went up to the old woman and kissed her head and exceeded in munificence to her. Then she [warned him of that which awaited strangers entering the town and] said to him, 'I like not this for thee and I fear mischief for thee from these questions that the vizier hath appointed for the confrontation of the ignorant.' And she expounded to him the case according to its fashion. Then said she to him, 'But have no concern: only carry me with thee to thy lodging, and if he question thee of aught, whilst I am with thee, I will expound the answers to thee.' So he carried her with him to the city and established her in his lodging and entreated her kindly.. Now there was in the house a ram, with which the Persian used to butt, and when he saw what the woman did, he thought she would butt with him; so he broke his halter and running at her, butted her and broke her head. She fell on her back and cried out; whereupon the Persian started up from sleep in haste and seeing the singing-girl [cast down on her back] and the singer with his yard on end, said to the latter, 'O accursed one, doth not what thou hast already done suffice thee?' Then he beat him soundly and opening the door, put him out in the middle of the night.. King Suleiman Shah and his Sons, Story of, i. 150. When El Abbas heard Hudheifeh's challenge and saw Saad in this case, he came up to the latter and said to him, "Wilt thou give me leave to reply to him and I will stand thee in stead in the answering of him and the going forth to battle with him and will make myself thy sacrifice?" Saad looked at him and seeing valour shining from between his eyes, said to him, "O youth, by the virtue of the Chosen [Prophet,] (whom God bless and keep,) tell me [who thou art and] whence thou comest to our succour." "This is no place for questioning," answered the prince; and Saad said to him, "O champion, up and at Hudheifeh! Yet, if his devil prove too strong for thee, afflict not thyself in thy youth." (71) Quoth El Abbas, "It is of Allah that help is to be sought," (72) and taking his arms, fortified his resolution and went down [into the field], as he were a castle of the castles or a piece of a mountain.. ? ? ? ? ? w. The King's Son and the Afrit's Mistress dcii. The Twentieth Night of the Month.. 144. The Lovers of the Benou Udhreh dclxxxviii. ? ? ? ? ? Had we thy coming known, we would for sacrifice Have poured thee out heart's blood or blackness of the eyes; King and his Chamberlain's Wife, The, ii. 53. 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]..? ? ? ? ? Beard of the old he-goat, the one-eyed, what shall be My saying of a knave, his fashion and degree? ? ? ? ? By Allah, what sorrows and woes to my soul for thy sake were decreed! My heart is grown hoar, ere eld's snows have left on my tresses their trail..?THE SEVENTH OFFICER'S STORY..Then said she to him, 'When the king saw him and questioned thee of him, what saidst thou to him?' And he answered, 'I said to him, "This is the son of a nurse who belonged to us. We left him little and he grew up; so I brought him, that he might be servant to the king,"' Quoth she, 'Thou didst well.' And she charged him to be instant in the service of the prince. As for the king, he redoubled in kindness to the eunuch and appointed the youth a liberal allowance and he abode going in to the king's house and coming out therefrom and standing in his service, and every day he grew in favour with him; whilst, as for Shah Khatoun, she used to stand a-watch for him at the windows and balconies and gaze upon him, and she on coals of fire on his account, yet could she not speak..Now the merchant's wife aforesaid, who was the nurse of the king's daughter, was watching him from a window, unknown of him, and [when she heard his verses], she knew that there hung some rare story by him; so she went in to him and said, "Peace be on thee, O afflicted one, who acquaintest not physician with thy case! Verily, thou exposest thyself unto grievous peril! I conjure thee by the virtue of Him who hath afflicted thee and stricken thee with the constraint of love-liking, that thou acquaint me with thine affair and discover to me the truth of thy secret; for that indeed I have heard from thee verses that trouble the wit and dissolve the body." So he acquainted her with his case and enjoined her to secrecy, whereof she consented unto him, saying, "What shall be the recompense of whoso goeth with thy letter and bringeth thee an answer thereto?" He bowed his head for shamefastness before her [and was silent]; and she said to him, "Raise thy head and give me thy letter." So he gave her the letter and she took it and carrying it to the princess, said to her, "Read this letter and give me the answer thereto." When the youth saw this, he marvelled at that which his father had done and said, 'This is a sorry treasure.' Then he went forth and fell to eating and drinking with the folk, till nothing was left him and he abode two days without tasting food, at the end of which time he took a handkerchief and selling it for two dirhems, bought bread and milk with the price and left it on the shelf [and went out. Whilst he was gone,] a dog came and took the bread and spoiled the milk, and when the man returned and saw this, he buffeted his face and went forth, distraught, at a venture. Presently, he met a friend of his, to whom he discovered his case, and the other said to him, 'Art thou not ashamed to talk thus? How hast thou wasted all this wealth and now comest telling lies and saying, "The dog hath mounted on the shelf," and talking nonsense?' And he reviled him..There was once a man, a headman [of a village], by name Abou Sabir, and he had much cattle and a fair wife, who had borne him two sons. They abode in a certain village and there used to come thither a lion and devour Abou Sabir's cattle, so that the most part thereof was wasted and his wife said to him one day, 'This lion hath wasted the most part of our cattle. Arise, mount thy horse and take thy men and do thine endeavour to kill him, so we may be at rest from him.' But Abou Sabir said, 'Have patience, O woman, for the issue of patience is praised. This lion it is that transgresseth against us, and the transgressor, needs must Allah destroy him. Indeed, it is our patience that shall slay him, and he that doth evil, needs must it revert upon him.' A little after, the king went forth one day to hunt and falling in with the lion, he and his troops, gave chase to him and ceased not [to follow] after him till they slew him. This came to Abou Sabir's knowledge and he said to his wife, 'Said I not to thee, O woman, that whoso doth evil, it shall revert upon him? Belike, if I had sought to slay the lion myself, I had not availed against him, and this is the issue of patience.'? ? ? ? ? Drink of the first-run wine, that shows as very flame it were, When from the pitcher 'tis outpoured, or ere the day appear..? ? ? ? ? Get thee to patience fair, if thou remember thee of that Whose issues (quoth the Merciful) are ever benedight. (89).? ? ? ? ? e. The Fifth Voyage of Sindbad the Sailor.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..109. The Woman who had a Boy and the other who had a Man to Lover ccccxiv.Then he took my clothes and washed them and dried them, and put them on me; after which he said to me, "Get thee gone to thy house." So I returned to my house and he accompanied me, till I came thither, when he said to me, "May God not forsake thee! I am thy friend [such an one, who used to take of thee goods on credit,] and I am beholden to thee for kindness; but henceforward thou wilt never see me more."Cashghar, Abdallah ben Nafi and the King's Son of, ii. 195..Aboulhusn abode with his wife in eating and drinking and all delight of life, till all that was with them was spent, when he said to her, "Harkye, O Nuzhet el Fuad!" "At thy service," answered she, and he said, "I have it in mind to play a trick on the Khalif and thou shalt do the like with the Lady Zubeideh, and we will take of them, in a twinkling, two hundred dinars and two pieces of silk." "As thou wilt," answered she; "but what thinkest thou to do?" And he said,"We will feign ourselves dead and this is the trick. I will die before thee and lay myself out, and do thou spread over me a kerchief of silk and loose [the muslin of] my turban over me and tie my toes and lay on my heart a knife, and a little salt. (35) Then let down thy hair and betake thyself to thy mistress Zubeideh, tearing thy dress and buffeting thy face and crying out. She will say to thee, 'What aileth thee?' and do thou answer her, saying, 'May thy head outlive Aboulhusn el Khelia! For he is dead." She will mourn for me and weep and bid her treasurers give thee a hundred dinars and

a piece of silk and will say to thee, 'Go lay him out and carry him forth [to burial].' So do thou take of her the hundred dinars and the piece of silk and come back, and when thou returnest to me, I will rise up and thou shalt lie down in my place, and I will go to the Khalif and say to him, 'May thy head outlive Nuzhet el Fuad!' and tear my dress and pluck at my beard. He will mourn for thee and say to his treasurer, 'Give Aboulhusn a hundred dinars and a piece of silk.' Then he will say to me, 'Go; lay her out and carry her forth;' and I will come back to thee." One day my master said to me, 'Knowest thou not some art or handicraft?' And I answered, saying, 'O my lord, I am a merchant and know nought but traffic.' Quoth he, 'Knowest thou how to shoot with a bow and arrows?' And I replied, 'Yes, I know that.' So he brought me a bow and arrows and mounting me behind him on an elephant, set out with me, at the last of the night, and fared on till we came to a forest of great trees; whereupon he made me climb a high and stout tree and giving me the bow and arrows, said to me, 'Sit here, and when the elephants come hither by day, shoot at them, so haply thou shalt hit one of them; and if any of them fall, come at nightfall and tell me.' Then he went away and left me trembling and fearful. I abode hidden in the tree till the sun rose, when the elephants came out and fared hither and thither among the trees, and I gave not over shooting at them with arrows, till I brought down one of them. So, at eventide, I went and told my master, who rejoiced in me and rewarded me; then he came and carried away the dead elephant..Son, Story of King Ibrahim and his, i. 138...So he went round about, as the druggist bade him, till the sun grew hot, but found none drinking. Then he entered a by-street, that he might rest himself, and seeing there a handsome and lofty house, stood in its shade and fell to observing the goodliness of its ordinance. As he was thus engaged, behold, a window opened and there appeared thereat a face, as it were the moon. Quoth she, (193) 'What aileth thee to stand there? Dost thou want aught?' And he answered, 'I am a stranger,' and acquainted her with his case; whereupon quoth she, 'What sayst thou to meat and drink and the enjoyment of a fair-face[d one] and getting thee what thou mayst spend?' 'O my lady,' answered he, 'this is my desire and that in quest whereof I am going about.' To his beloved one the lover's heart's inclined, iii. 22..Man whose Caution was the Cause of his Death, The, i. 291..Relief of God, Of the Speedy, i. 174..? ? ? ? ? The earth is my birth-place, indeed; but my place Of abidance is still in the cheeks of the fair.

[Eye of the Sixties Richard Bellamy and the Transformation of Modern Art](#)

[Love in Central America](#)

[Army Wives From Crimea to Afghanistan the Real Lives of the Women Behind the Men in Uniform](#)

[2-Day Superdiet](#)

[Citizen Killings Liberalism State Policy and Moral Risk](#)

[The Poison Patriarch How the Betrayals of Joseph P Kennedy Caused the Assassination of JFK](#)

[The Countenance Divine](#)

[Lgbt Health Guide Information Resources for Health Professionals](#)

[The Emancipation of Cecily McMillan An American Memoir](#)

[A Cruel Necessity](#)

[Discours dUn Fid le Sujet Du Roy Touchant lEtablissement dUne Compagnie Fran oise](#)

[Abicidaire Ou Alphabet Moral Pour Former Un Bon Coeur Aux Enfants Et Les Corriger](#)

[Questions i lOrdre Du Jour Ou Quelques Viritis i lAdresse Des ilecteurs Par Un ilecteur Impartial](#)

[Nouveau Syllabaire Ou Mithode Simple Et Facile Pour Apprendre i Lire En 24 Leions](#)

[Projet Et Soumission Pour lEncaissement de la Durance Depuis Le Ditroit de Mirabeau](#)

[Discours Pour Ligarius Expliqui Littiralement Annoti Et Revu Pour La Traduction Franiaise](#)

[Mimoire Sur La Cause Des Ricochets Que Font Les Pierres Et Les Boulets de Canon](#)

[Ministire de lAgriculture Du Commerce Et Des Travaux Publics Enquite Sur La Situation](#)

[Nouvelle Galerie Militaire Alphabet Illustri Avec Exercices Mithodiques Sur Les Principales](#)

[Alphabet Mythologique Ou Petits Tableaux Des Dieux de la Fable Pour lInstruction Des Enfants](#)

[Promenades de Jeunes Enfants Au Jardin Des Plantes](#)

[Livre ilimentaire de Lecture Ou Exercices Graduis Pour Apprendre Facilement a Lire a lUsage](#)

[Le Theatre Des Animaux Auquel Sous Plusieurs Diverses Fables Histoires Est Reprisenti](#)

[de liquitation Militaire de lAncienne Et de la Nouvelle icole](#)

[Petit Manuel de lEnfance Ou Abicidaire Chritien a lUsage Des Petites Classes Des Maisons](#)

[Les Premiies Lectures Courantes i lUsage Des Enfants de 6 i 8 ANS](#)

[itude Sur La Puberti Chez La Femme](#)

[Premier Livre de Lecture a lUsage Des icoles Tenues Par Les Filles-De-La-Sagesse](#)

[Lichelle Catholique Ou Histoire de la Religion Chritienne Par Siicles Suivie dUn Tableau](#)

[Nouvelles dilisabeth Reyne dAngleterre Partie 2](#)

[Bibliothique de Feu M Lion Manchon Membre de la Sociiti Des Amis Des Livres Partie 2](#)
[Oeuvres Complettes Tome 2](#)
[Catalogue Raisonné Des Hyménoptères Du Département de la Somme](#)
[Souvenirs Mémoriaux de la Campagne Des Fusiliers Marins Août 1914-Novembre 1915](#)
[Des Passions Et de Leur Expression Générale Et Particulière Sous Le Rapport Des Beaux-Arts](#)
[Traité Pratique de la Construction Des Chemins de Fer à Chevaux Tramways](#)
[Marlborough Poème Comique En Prose Rimé](#)
[Congrès Ornithologique International d'Aix-En-Provence Novembre 1897 Actes Diligentes](#)
[La Maternité de l'Hôpital St-Antoine Description Organisation Fonctionnement Du 18 Mai](#)
[Milanges Confus Sur Des Matières Fort Claires Par l'Auteur Du Gazetier Cuirassé](#)
[Projet Des Installations Maritimes Du Port de Lisbonne Mémoire Descriptif Et Justificatif](#)
[Essai Historique Et Critique Sur Les Atlantiques Dans Lequel on Se Propose de Faire Voir La Conformité Qu'il y a Entre L'Histoire de Ce Peuple Et Celle Des Hébreux](#)
[Exposition Des Beaux-Arts Salon de 1865](#)
[Éléments de Planimétrie Et de Stéréométrie Pratiques Ou La Manière de Mesurer Les Surfaces](#)
[Nouvelles Lectures Syllabiques Et Méthodiques Ou Suite à Tous Les Alphabets](#)
[Causeries Agricoles Ou Essais d'Agriculture Nouvelle Et Pratique Pour Le Département](#)
[Poésies Inédites](#)
[de la Formation Des Espèces](#)
[Mémoire Descriptif de la Chaussure Française En Gutta-Percha](#)
[Le Mariage Inattendu de Chirubin Comédie En 3 Actes Et En Prose](#)
[Recherches Sur Les Droits Successifs Des Enfants Naturels](#)
[Considérations Sur La Nature Et Le Traitement Des Maladies de Famille Et Des Maladies](#)
[Mémoire Sur La Meningite Cérébro-Spinale Epidémique Qui a Régné à Avignon Depuis Le Mois](#)
[Recherches Expérimentales Sur Les Causes Du Mouvement Du Sang Dans Les Veines](#)
[Les Unions Chrétiennes Dorment-Elles ? Rapport Présenté à La Xive Conférence Nationale](#)
[Nouveau Guide Pratique de Jardinage Applicable Aux Contrées Du Sud Et Du Sud-Ouest de la France](#)
[Hippomanis 1835 Traduit](#)
[Du Guano Du Pérou Son Histoire Sa Composition Ses Qualités Fertilisantes 14^e édition Traduite](#)
[Précis Des Opérations Militaires Auxquelles a Pris Part La Brigade Porion Pendant Le Siège](#)
[La Conquête de l'Algérie](#)
[Manuel Astronomique Ou Introduction Aux Jugements Astrologiques Recueilli](#)
[Influence de la Constitution Géologique Du Sol Sur La Production Du Crétinisme](#)
[Réflexions Critiques Sur l'Ouvrage de M Broussais de l'Irritation Et de la Folie](#)
[Du Crotonchloral Hydraté Ses Propriétés Son Emploi](#)
[Anticoronaire Ou Remarques Critiques Sur Le Traité de la Vie Saine de Louis Cornaro Vénitien](#)
[Encyclopédie de l'Amour Le Fruit Permis Allégorie](#)
[Monsieur de Joinville](#)
[La Morphologie Végétale Expliquée Par Des Figures](#)
[L'Impit Unique Et l'Invasion de 1870](#)
[Petite Bibliothèque Du Jardinier Amateur](#)
[Ce Qu'il Faut Que Toute Jeune Femme Sache](#)
[Appareil Régulateur Biquet Daguerriotypie](#)
[Étude Clinique Et Anato-Morphologique Sur La Persistance Du Canal Artériel](#)
[Excursions Scientifiques Dans Les Asiles d'Aliénés Tome 3](#)
[Supplément Aux Deux Rapports de MM Les Commissaires de l'Académie de la Faculté](#)
[Historique Du 65^e Régiment d'Infanterie de Ligne](#)
[Arpentage Traité Facile 6^e édition](#)
[Manuel d'Écime à La Baïonnette Description Du Fusil d'Assaut Pour l'Étude Précise](#)
[Les Rois de Navarre à Nîrac Marguerite de Valois Jeanne d'Albret Henri IV 2^e édition](#)

[Principes de Musique Suivis dUn Petit Abrigi Sur lHarmonie Et Le Discours Milodique](#)
[Les Premiers Principes de Lecture MIS a la Portie Des Jeunes Enfans Suivis de Plusieurs](#)
[Alphabet Des Enfans Obeissans Ou Tableau Des Difauts Dont Les Enfans Peuvent Se Corriger](#)
[Alphabet-Syllabaire Ou Premiies Leions de Lecture dApris Une Mithode Simple Graduelle](#)
[Mon Premier Alphabet Lecture Et icriture Album Illustri de 336 Gravures](#)
[M thode Amusante Ou Ab c daire R cr atif Orn de Vingt-Sept Jolies Gravures](#)
[Alphabet Pittoresque](#)
[Alphabet Illustri Des Animaux Contenant Des Exercices de Lecture La Description Des Animaux](#)
[Alphabet Illustri Bibi](#)
[Mithode de Lecture En Vingt Tableaux a lUsage Des icoles Tenues Par Les Filles-De-La-Sagesse](#)
[Abicidaire-Joujou Pour Les Petits Garions](#)
[Alphabet Nouveau En Franiais a lUsage Des icoles Primaires](#)
[Memento Des Trisoreries Ginirales](#)
[M thode Amusante Ou Ab c daire Recr atif Orn de Jolies Gravures Propres Piquer](#)
[Alphabet Des Animaux Dessins](#)
[Alphabet Moral Des Petits Gar ons Ou Petits Contes Instructifs Et Amusants En Forme de Lectures](#)
[Alphabet Franiais Avec Douze Portraits Et Vingt-Cinq Jolies Vignettes](#)
[Alphabet a lUsage Des Enfants Qui Friquentent Les icoles Des Soeurs de lInstruction Chritienne](#)
[Alphabet Du Petit Villageois Contenant li de Grosses Lettres Et Les Ba Be Bi Bo Bu](#)
[Alphabet Chritien](#)
[Abicidaire Des Quatres Parties Du Monde Contenant Un Petit Cours de Civiliti](#)
