

## **BROKEN LINKS AND SOUTHERN SOLDIERS WITH MISCELLANEOUS SKETCHES AND POEMS**

Now, as destiny would have it, a certain jeweller of the town had been robbed of ten pearls, like unto those which were with the merchant; so, when he saw the two pearls in the broker's hand, he said to him, "To whom do these pearls belong?" and the broker answered, "To yonder man." [The jeweller looked at the merchant and] seeing him in sorry case and clad in tattered clothes, misdoubted of him and said to him (purposing to surprise him into confession), "Where are the other eight pearls?" The merchant thought he asked him of those which were in the gown and answered, "The thieves stole them from me." When the jeweller heard his reply, he doubted not but that it was he who had taken his good; so he laid hold of him and haling him before the chief of the police, said to him, "This is the man who stole my pearls: I have found two of them upon him and he confesseth to the other eight." Then he commanded one of the slave-girls to take the lute and strike it at Aboulhusn's head, whilst the rest smote upon their instruments. [So they played and sang,] till Aboulhusn awoke at the last of the night and heard the noise of lutes and tabrets and the sound of the pipes and the singing of the slave-girls, whereupon he opened his eyes and finding himself in the palace, with the slave-girls and eunuchs about him, exclaimed, "There is no power and no virtue but in God the Most High, the Supreme! Verily, I am fearful of the hospital and of that which I suffered therein aforetime, and I doubt not but the Devil is come to me again, as before. O my God, put thou Satan to shame!" Then he shut his eyes and laid his head in his sleeve and fell to laughing softly and raising his head [bytimes], but [still] found the apartment lighted and the girls singing. The Khalif marvelled at my speech and said, 'How great is this king! Indeed, his letter testifieth of him; and as for the magnificence of his dominion, thou hast acquainted us with that which thou hast seen; so, by Allah, he hath been given both wisdom and dominion.' Then he bestowed on me largesse and dismissed me, so I returned to my house and paid the poor-rate (216) and gave alms and abode in my former easy and pleasant case, forgetting the grievous stresses I had suffered. Yea, I cast out from my heart the cares of travel and traffic and put away travail from my thought and gave myself up to eating and drinking and pleasure and delight." . . . . . A damsel made for love and decked with subtle grace; Thou'dst deem the very sun had borrowed from her face..When the banquet was ended and the folk had dispersed, the king said to El Abbas, "I would fain have thee [abide] with me and I will buy thee a house, so haply we may requite thee the high services for which we are beholden to thee; for indeed thy due is imperative [upon us] and thy worth is magnified in our eyes; and indeed we have fallen short of thy due in the matter of distance." (83) When the prince heard the king's speech, he rose and sat down (84) and kissing the earth, returned thanks for his bounty and said, "I am the king's servant, wheresoever I may be, and under his eye." Then he recounted to him the story of the merchant and the manner of the buying of the house, and the king said, "Indeed, I would fain have had thee with me and in my neighbourhood." . . . . . m. The Boy and the Thieves dccccviii.86. The Three Unfortunate Lovers dclxxii. . . . . For the longing that abideth in my heart is hard to bear. Fare with me, then, to my loved one. Answer nothing, but obey..When it was the second day, the second of the king's viziers, whose name was Beheroun, came in to him and said, "God advance the king! This that yonder youth hath done is a grave matter and a foul deed and a heinous against the household of the king." So Azadbekht bade fetch the youth, because of the saying of the vizier; and when he came into his presence, he said to him, "Out on thee, O youth! Needs must I slay thee by the worst of deaths, for indeed thou hast committed a grave crime, and I will make thee a warning to the folk." "O king," answered the youth, "hasten not, for the looking to the issues of affairs is a pillar of the realm and [a cause of] continuance and sure establishment for the kingship. Whoso looketh not to the issues of affairs, there befalleth him that which befell the merchant, and whoso looketh to the issues of affairs, there betideth him of joyance that which betided the merchant's son." "And what is the story of the merchant and his son?" asked the king. "O king," answered the youth,. . . . . Since thou hast looked on her, mine eye, be easy, for by God Nor mote nor ailment needst thou fear nor evil accident..When the evening came, the king bade fetch the vizier; so he presented himself before him and the king bade him tell the [promised] story. So he said, "Hearkening and obedience. Know, O king (but God alone knoweth His secret purpose and is versed in all that is past and was foredone among bygone peoples), that..So she arose and making the ablution, prayed that which behoved her of prayers (213) and accompanied the four queens to the palace, where she saw the candles lighted and the kings sitting. She saluted them and seated herself upon her couch; and behold, King Es Shisban had changed his favour, for all the pride of his soul. Then came up Iblis (whom God curse!) and Tuhfeh rose to him and kissed his hands. He in turn kissed her hand and called down blessings on her and said, 'How deemest thou? Is [not] this place pleasant, for all its loneliness and desolation?' Quoth she, 'None may be desolate in this place;' and he said, 'Know that no mortal dare tread [the soil of] this place.' But she answered, 'I have dared and trodden it, and this is of the number of thy favours.' Then they brought tables and meats and viands and fruits and sweetmeats and what not else, to the description whereof mortal man availeth not, and they ate till they had enough; after which the tables were removed and the trays and platters (214) set on, and they ranged the bottles and flagons and vessels and phials, together with all manner fruits and sweet-scented flowers..So Iblis the Accursed drank and said, 'Well done, O desire of hearts! but thou owest me yet another song.' Then he filled the cup and signed to her to sing. Quoth she, 'Hearkening and obedience,' and sang the following verses:..On the morrow, he repaired to the druggist, who saluted him and came to meet him and rejoiced in him and smiled in his face, deeming his wife innocent. Then he questioned him of his yesterday's case and he told him how he had fared, saying, 'O my brother, when the cuckold knocked at the door, I would have entered the chest; but his wife forbade me and rolled me up in the rug. The man entered and thought of nothing but the chest; so he broke it open and abode as he were a madman, going up and coming down. Then he went his way and I came out and we abode on our wonted case till eventide, when she gave

me this shirt of her husband's; and behold, I am going to her.'? ? ? ? The Merciful dyed me with that which I wear Of hues with whose goodness none may compare..So he went out to them and questioned them of their case, whereupon, "Return to thy lord," answered they, "and question him of Prince El Abbas, if he have come unto him, for that he left his father King El Aziz a full-told year ago, and indeed longing for him troubleth the king and he hath levied a part of his army and his guards and is come forth in quest of his son, so haply he may light upon tidings of him." Quoth the eunuch, "Is there amongst you a brother of his or a son?" "Nay, by Allah!" answered they. "But we are all his mamelukes and the boughten of his money, and his father El Aziz hath despatched us to make enquiry of him. So go thou to thy lord and question him of the prince and return to us with that which he shall answer you." "And where is King El Aziz?" asked the eunuch; and they replied, "He is encamped in the Green Meadow." (96).The king marvelled at what he saw and questioned him of [how he came by] the knowledge of this. 'O king,' answered the old man, 'this [kind of] jewel is engendered in the belly of a creature called the oyster and its origin is a drop of rain and it is firm to the touch [and groweth not warm, when held in the hand]; so, when [I took the second pearl and felt that] it was warm to the touch, I knew that it harboured some living thing, for that live things thrive not but in heat.' (209) So the king said to the cook, 'Increase his allowance.' And he appointed to him [fresh] allowances..? ? ? ? O thou my inclining to love him that blamest, Shall lovers be blamed for the errors of Fate? ? ? ? ? ? ? ? ? ? aa. Story of King Sindbad and his Falcon v. When this came to the king's knowledge, he despatched troops in pursuit of Zourkhan, to stop the road upon him, whilst he himself went out and overtaking the vizier, smote him on the head with his mace and slew him. Then he took his daughter by force and returning to his dwelling-place, went in to her and married her. Arwa resigned herself with patience to that which betided her and committed her affair to God the Most High; and indeed she was used to serve Him day and night with a goodly service in the house of King Dabdin her husband..? ? ? ? k. The Vizier's Son and the Bathkeeper's Wife dlxxxiv.74. The Simpleton and the Sharper cclxxxviii. The prince thanked them and said to them, 'God requite you with all good, for indeed ye give me loyal counsel; but whither would ye have me go?' Quoth they, 'Get thee to the land of the Greeks, the abiding-place of thy mother.' And he said, 'My grandfather Suleiman Shah, when the King of the Greeks wrote to him, demanding my mother in marriage, concealed my affair and hid my secret; [and she hath done the like,] and I cannot make her a liar.' 'Thou sayst sooth,' rejoined they; 'but we desire thine advantage, and even if thou tookest service with the folk, it were a means of thy continuance [on life].' Then each of them brought out to him money and gave to him and clad him and fed him and fared on with him a parasang's distance till they brought him far from the city, and giving him to know that he was safe, departed from him, whilst he fared on till he came forth of the dominions of his uncle and entered those [of the king] of the Greeks. Then he entered a village and taking up his abode therein, betook himself to serving one there in ploughing and sowing and the like..El Abbas from Akil his stead is come again, iii. 108..?STORY OF THE SHARPER AND THE MERCHANTS..? ? ? ? She let him taste her honey and wine (183) before his death: This was his last of victual until the Judgment Day..? ? ? ? O Amir of justice, be kind to thy subjects; For justice, indeed, of thy nature's a trait..? ? ? ? t. The Weaver who became a Physician by his Wife's Commandment dcccix.71. Yehya ben Khalid and the Poor Man dclvi.73. The Woman's Trick against her Husband dclviii.? ? ? ? They have shut out thy person from my sight; They cannot shut thy memory from my spright..36. The Mock Khalif dxliiii.Meinsoun drank off his cup and said to her, 'Well done, O perfect of attributes!' Then he signed to her and was absent awhile, after which he returned and with him a tray of jewels worth an hundred thousand dinars, [which he gave to Tuhfeh]. So Kemeriyeh arose and bade her slave-girl open the closet behind her, wherein she laid all that wealth. Then she delivered the key to Tuhfeh, saying, 'All that cometh to thee of riches, lay thou in this closet that is by thy side, and after the festival, it shall be carried to thy palace on the heads of the Jinn.' Tuhfeh kissed her hand, and another king, by name Munir, took the cup and filling it, said to her, 'O fair one, sing to me over my cup upon the jasmine.' 'Harkening and obedience,' answered she and improvised the following verses:.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..The Eighth Day..Ishac entered, he and his company, and seating themselves in the place of honour, amused themselves by looking on the slave-girls and mamelukes and watching how they were sold, till the sale came to an end, when some of the folk went away and other some sat. Then said the slave-dealer, 'Let none sit with us except him who buyeth by the thousand [dinars] and upwards.' So those who were present withdrew and there remained none but Er Reshid and his company; whereupon the slave-dealer called the damsel, after he had caused set her a chair of fawwak, (170) furnished with Greek brocade, and it was as she were the sun shining in the clear sky. When she entered, she saluted and sitting down, took the lute and smote upon it, after she had touched its strings and tuned it, so that all present were amazed. Then she sang thereto the following verses:..? ? ? ? ? f. The Sixth Voyage of Sindbad the Sailor dlix.?STORY OF THE IDIOT AND THE SHARPER..A thief of the thieves of the Arabs went [one night] to a certain man's house, to steal from a heap of wheat there, and the people of the house surprised him. Now on the heap was a great copper measure, and the thief buried himself in the corn and covered his head with the measure, so that the folk found him not and went away; but, as they were going, behold, there came a great crack of wind forth of the corn. So they went up to the measure and [raising it], discovered the thief and laid hands on him. Quoth he, "I have eased you of the trouble of seeking me: for I purposed, [in letting wind], to direct you to my [hiding-]place; wherefore do ye ease me and have compassion on me, so may God have compassion on you!" So they let him go and harmed him not..The kings and all those who were present rejoiced in this with an exceeding delight and the accursed Iblis came up to Tuhfeh and kissing her hand, said to her, "There abideth but little of the night; so do thou tarry with us till the morrow, when we will apply ourselves to the wedding (203) and the

circumcision.' Then all the Jinn went away, whereupon Tuhfeh rose to her feet and Iblis said, 'Go ye up with Tuhfeh to the garden for the rest of the night.' So Kemeriyeh took her and carried her into the garden. Now this garden contained all manner birds, nightingale and mocking-bird and ringdove and curlew (204) and other than these of all the kinds, and therein were all kinds of fruits. Its channels (205) were of gold and silver and the water thereof, as it broke forth of its conduits, was like unto fleeing serpents' bellies, and indeed it was as it were the Garden of Eden. (206).When El Abbas heard her verses, they pleased him and he said to her, "Well done, O Sitt el Husn! Indeed, thou hast done away trouble from my heart and [banished] the things that had occurred to my mind." Then he heaved a sigh and signing to the fifth damsel, who was from the land of the Persians and whose name was Merziyeh (now she was the fairest of them all and the sweetest of speech and she was like unto a splendid star, endowed with beauty and loveliness and brightness and perfection and justness of shape and symmetry and had a face like the new moon and eyes as they were gazelle's eyes) and said to her, "O Merziyeh, come forward and tune thy lute and sing to us on the [same] subject, for indeed we are resolved upon departure to the land of Yemen." Now this damsel had met many kings and had consorted with the great; so she tuned her lute and sang the following verses: 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 sworest." 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." . . . Thou left'st unto me, after thee, languor and carefulness; I lived a life wherein no jot of sweetness I espied. . . . Be patient under its calamities, For all things have an issue soon or late. . . . Ye've drowned me in the sea of love for you; my heart Denies to be consoled for those whom I adore. . . . So the thief entered, he and the husband; and when they were both in the chamber, she locked on them the door, which was a stout one, and said to the thief, 'Out on thee, O fool! Thou hast fallen [into the trap] and now I have but to cry out and the officers of the police will come and take thee and thou wilt lose thy life, O Satan!' Quoth he, 'Let me go forth;' and she said, 'Thou art a man and I am a woman; and in thy hand is a knife and I am afraid of thee.' Quoth he, 'Take the knife from me.' So she took the knife from him and said to her husband, 'Art thou a woman and he a man? Mar his nape with beating, even as he did with thee; and if he put out his hand to thee, I will cry out and the police will come and take him and cut him in sunder.' So the husband said to him, 'O thousand-horned, (248) O dog, O traitor, I owe thee a deposit, (249) for which thou dunnest me.' And he fell to beating him grievously with a stick of live-oak, whilst he called out to the woman for help and besought her of deliverance; but she said, 'Abide in thy place till the morning, and thou shalt see wonders.' And her husband beat him within the chamber, till he [well- nigh] made an end of him and he swooned away. . . . "Fair patience practise, for thereon still followeth content." So runs the rede 'mongst all that dwell in city or in tent. . . . Tirewomen to the bride, who whiskers, ay, and beard Upon her face produce, they never would assign. (194). Would we may live together, and when we come to die, i. 47. Now this present was a cup of ruby, a span high and a finger's length broad, full of fine pearls, each a mithcal (211) in weight and a bed covered with the skin of the serpent that swalloweth the elephant, marked with spots, each the bigness of a dinar, whereon whoso sitteth shall never sicken; also an hundred thousand mithcals of Indian aloes-wood and thirty grains of camphor, each the bigness of a pistachio-nut, and a slave-girl with her paraphernalia, a charming creature, as she were the resplendent moon. Then the king took leave of me, commending me to the merchants and the captain of the ship, and I set out, with that which was entrusted to my charge and my own good, and we ceased not to pass from island to island and from country to country, till we came to Baghdad, when I entered my house and foregathered with my family and brethren. . . . Jaifer ben Yehya and Abdulmelik ben Salih the Abbaside, i. 183..90. The Devout Prince cccci. I seated myself amidward the saloon, misdoubting, and as I sat, there came down on me from the estrade seven naked men, without other clothing than leather girdles about their waists. One of them came up to me and took my turban, whilst another took my handkerchief, that was in my sleeve, with my money, and a third stripped me of my clothes; after which a fourth came and bound my hands behind me with his girdle. Then they all took me up, pinioned as I was, and casting me down, fell a-dragging me towards a sink-hole that was there and were about to cut my throat, when, behold, there came a violent knocking at the door. When they heard this, they were afraid and their minds were diverted from me by fear; so the woman went out and presently returning, said to them, 'Fear not; no harm shall betide you this day. It is only your comrade who hath brought you your noon-meal.' With this the new-comer entered, bringing with him a roasted lamb; and when he came in to them, he said to them, 'What is to do with you, that ye have tucked up [your sleeves and trousers]?' Quoth they, '[This is] a piece of game we have caught.' When the day departed and the evening came, the king sat in his privy chamber and summoned the vizier, who presented himself to him and he questioned him of the story. So the vizier said, "Know, O august king, that. . . . And unto Irak fared, my way to thee to make, And crossed the stony wastes i' the darkness of the night. . . . ? I crave none other than thou for friend, beloved of my heart; So trust in my speech, for the generous are true and trusty still. . . . Ali of Damascus and Sitt el Milah, Nouredin, iii. 3..38. The Lover who feigned himself a Thief to save his Mistress's Honour dlvi. . . . O thou that questionest the lily of its scent, Give ear unto my words and verses thereanent. . . . The Fifth Night of the Month. When thou comest to the house, begin by searching

the roofs; then search the closets and cabinets; and if thou find nought, humble thyself unto the Cadi and make a show of abjection and feign thyself defeated, and after stand at the door and look as if thou soughtest a place wherein to make water, for that there is a dark corner there. Then come forward, with a heart stouter than granite, and lay hold upon a jar of the jars and raise it from its place. Thou wilt find under it the skirt of a veil; bring it out publicly and call the prefect in a loud voice, before those who are present. Then open it and thou wilt find it full of blood, exceeding of redness, (103) and in it [thou wilt find also] a woman's shoes and a pair of trousers and somewhat of linen." When I heard this from her, I rose to go out and she said to me, "Take these hundred dinars, so they may advantage thee; and this is my guest-gift to thee." So I took them and bidding her farewell, returned to my lodging..Temam (Abou), Story of Ilan Shah and, i. 126..51. The Woman whose Hands were cut off for Almsgiving cccxlviii. When came the night, the king summoned his vizier and bade him tell the story of the king who lost kingdom and wife and wealth. "Harkening and obedience," replied Er Rehwan. "Know, O king, that. When the king heard this, he bowed [his head] in amazement and perplexity and sinking into a seat, clutched at his beard and shook it, till he came nigh to pluck it out. Then he arose forthright and laid hands on the youth and clapped him in prison. Moreover, he took the eunuch also and cast them both into an underground dungeon in his house, after which he went in to Shah Khatoun and said to her, "Thou hast done well, by Allah, O daughter of nobles, O thou whom kings sought in marriage, for the excellence of thy repute and the goodliness of the reports of thee! How fair is thy semblance! May God curse her whose inward is the contrary of her outward, after the likeness of thy base favour, whose outward is comely and its inward foul, fair face and foul deeds! Verily, I mean to make of thee and of yonder good-for-nought an example among the folk, for that thou sentest not thine eunuch but of intent on his account, so that he took him and brought him into my house and thou hast trampled my head with him; and this is none other than exceeding hardihood; but thou shall see what I will do with you.' When Nouredin heard these his slave-girl's verses, he fell a-weeping, what while she strained him to her bosom and wiped away his tears with her sleeve and questioned him and comforted his mind. Then she took the lute and sweeping its strings, played thereon, after such a wise as would move the phlegmatic to delight, and sang the following verses:. Wife, The Old Woman and the Draper's, ii. 55.. When he heard her words, the dregs of the drunkenness wrought in him and he imagined that he was indeed a Turk. So he went out from her and putting his hand to his sleeve, found therein a scroll and gave it to one who read it to him. When he heard that which was written in the scroll, his mind was confirmed in the false supposition; but he said in himself, 'Maybe my wife seeketh to put a cheat on me; so I will go to my fellows the fullers; and if they know me not, then am I for sure Khemartekeni the Turk.' So he betook himself to the fullers and when they espied him afar off, they thought that he was one of the Turks, who used to wash their clothes with them without payment and give them nothing..? Story of Abou Sabir.. The First Day..? ? ? ? q. Khelbes and his Wife and the Learned Man dcccvi. Melik (El) Ez Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of Police, ii. 117.. It is said that En Numan (169) had two boon-companions, one of whom was called Ibn Saad and the other Amrou ben el Melik, and he became one night drunken and bade bury them alive; so they buried them. When he arose on the morrow, he enquired for them and was acquainted with their case, whereupon he built over them a monument and appointed to himself a day of ill-luck and a day of good-luck. If any met him on his day of ill-omen, he slew him and with his blood he washed the monument aforesaid, the which is a place well known in Cufa; and if any met him on his day of grace, he enriched him.. On the third day I said to myself, "Thou art mad or witless!" For I was going about in quest of a woman who knew me and I knew her not, seeing that indeed she was veiled, [whenas I saw her]. Then I went round about the third day till the hour of afternoon prayer, and sore was my concern and my chagrin, for I knew that there abode to me of my life but [till] the morrow, when the chief of the police would seek me. When it was the time of sundown, I passed through one of the streets, and beheld a woman at a window. Her door was ajar and she was clapping her hands and casting furtive glances at me, as who should say, "Come up by the door." So I went up, without suspicion, and when I entered, she rose and clasped me to her breast I marvelled at her affair and she said to me, "I am she whom thou depositedst with Amin el Hukm." Quoth I to her, "O my sister, I have been going round and round in quest of thee, for indeed thou hast done a deed that will be chronicled in history and hast cast me into slaughter (100) on thine account." "Sayst thou this to me," asked she, "and thou captain of men?" And I answered, "How should I not be troubled, seeing that I am in concern [for an affair] that I turn over and over [in my mind], more by token that I abide my day long going about [searching for thee] and in the night I watch its stars [for wakefulness]?" Quoth she, "Nought shall betide but good, and thou shalt get the better of him." Therewithal the king bade all his officers go round about in the thoroughfares and colleges [of the town] and bring before him all strangers whom they found there. So they went forth and brought him much people, amongst whom was the man who had painted the portrait. When they came into the presence, the Sultan bade the crier make proclamation that whoso wrought the portrait should discover himself and have whatsoever he desired. So the poor man came forward and kissing the earth before the king, said to him, "O king of the age, I am he who painted yonder portrait." Quoth El Aziz, "And knowest thou who she is?" "Yes," answered the other; "this is the portrait of Mariyeh, daughter of the king of Baghdad." The king ordered him a dress of honour and a slave-girl [and he went his way]. Then said El Abbas, "O father mine, give me leave to go to her, so I may look upon her; else shall I depart the world, without fail." The king his father wept and answered, saying, "O my son, I builded thee a bath, that it might divert thee from leaving me, and behold it hath been the cause of thy going forth; but the commandment of God is a foreordained (61) decree." (62).21. Kemerezzeman and Budour clxx. The Twenty-First Night of the Month..167. Kemerezzeman and the Jeweller's Wife dcccclxiii. [When the king heard his wife's words], it was as if he had been asleep and awoke; so he went forth of the harem and bade slaughter fowls and dress meats of all kinds and colours. Moreover, he assembled all his retainers and let bring sweetmeats and dessert and all

that beseemeth unto kings' tables. Then he adorned his palace and despatched after El Abbas a man of the chief officers of his household, who found him coming forth of the bath, clad in a doublet of fine goats' hair and over it a Baghdadi scarf; his waist was girt with a Rustec (81) kerchief and on his head he wore a light turban of Damietta make..So the merchant went forth, afflicted, sorrowful, weeping, [and wandered on along the sea-shore], till he came to a sort of divers diving in the sea for pearls. They saw him weeping and mourning and said to him, 'What is thy case and what maketh thee weep?' So he acquainted them with his history, from first to last, whereby they knew him and said to him, 'Art thou [such an one] son of such an one?' 'Yes,' answered he; whereupon they condoled with him and wept sore for him and said to him, 'Abide here till we dive for thy luck this next time and whatsoever betideth us shall be between us and thee.' Accordingly, they dived and brought up ten oysters, in each two great pearls; whereat they marvelled and said to him, 'By Allah, thy luck hath returned and thy good star is in the ascendant!' Then they gave him ten pearls and said to him, 'Sell two of them and make them thy capital [whereon to trade]; and hide the rest against the time of thy straitness.' So he took them, joyful and contented, and addressed himself to sew eight of them in his gown, keeping the two others in his mouth; but a thief saw him and went and advertised his mates of him; whereupon they gathered together upon him and took his gown and departed from him. When they were gone away, he arose, saying, 'These two pearls [in my mouth] will suffice me,' and made for the [nearest] city, where he brought out the pearls [and repairing to the jewel- market, gave them to the broker], that he might sell them...? ? ? ? a. The Unlucky Merchant ccccxl.101. The Adventures of Quicksilver Ali of Cairo dclxvi.Disciple's Story, The, i. 283..'Know, then,' said the merchant, 'that I am a man from the land of China and was in my youth well-favoured and well-to-do. Now I made no account of womankind, one and all, but followed after boys, and one night I saw, in a dream, as it were a balance set up, and it was said by it, "This is the portion of such an one." Presently, I heard my own name; so I looked and beheld a woman of the utmost loathliness; whereupon I awoke in affright and said, "I will never marry, lest haply this loathly woman fall to my lot." Then I set out for this city with merchandise and the voyage was pleasant to me and the sojourn here, so that I took up my abode here awhile and got me friends and factors, till I had sold all my merchandise and taken its price and there was left me nothing to occupy me till the folk (212) should depart and depart with them..For the uses of food I was fashioned and made, ii. 223..17. The Merchant of Oman cccliv.? ? ? ? ? When from your land the breeze I scent that cometh, as I were A reveller bemused with wine, to lose my wits I'm fain..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..10. The Birds and Beasts and the Son of Adam cxlvi.? ? ? ? ? v. The House with the Belvedere dxcviii.? ? ? ? ? A fair one, to idolaters if she herself should show, They'd leave their idols and her face for only Lord would know;.King and his Chamberlain's Wife, The, ii. 53..? ? ? ? ? d. The Crow and the Serpent dcxl.When the night came, the king sat in his privy chamber and sending after the vizier, sought of him the promised story; and he said, "Know, O august king, that.?Story of King Dadbin and His Viziers..? ? ? ? ? Yea, to the earth that languished for lack of rain, the clouds Were bounteous; so it flourished and plenteous harvests bore;.Midmost that meadow was a palace soaring high into the air, with battlements of red gold, set with pearls and jewels, and a two-leaved gate; and in the gateway thereof were much people of the chiefs of the Jinn, clad in sumptuous apparel. When they saw the old man, they all cried out, saying, 'The Lady Tuhfeh is come!' And as soon as she reached the palace-gate, they came all and dismounting her from the horse's back, carried her into the palace and fell to kissing her hands. When she entered, she beheld a palace whereof never saw eyes the like; for therein were four estrades, one facing other, and its walls were of gold and its ceilings of silver. It was lofty of building, wide of continence, and those who beheld it would be puzzled to describe it. At the upper end of the hall stood a throne of red gold, set with pearls and jewels, unto which led up five steps of silver, and on the right thereof and on its left were many chairs of gold and silver; and over the dais was a curtain let down, gold and silver wrought and brodered with pearls and jewels..On this wise, O King Shah Bekht," continued the vizier, "is the issue of eagerness for [the goods of] the world and covetise of that which our knowledge embraceth not; indeed, [whoso doth thus] shall perish and repent Nor, O king of the age, (added he) is this story more extraordinary than that of the sharper and the merchants.".Now, when the draper saw the turban-cloth, he resolved to put away his wife and waited but till he should get together that which was obligatory on him of the dowry and what not else, (56) for fear of her people. When the old woman arose in the morning, she took the young man and carried him to the draper's house. The wife opened the door to her and the ill-omened old woman entered with him and said to the lady, "Go, fetch that which thou wouldst have fine-drawn and give it to my son." So saying, she locked the door on her, whereupon the young man forced her and did his occasion of her and went forth. Then said the old woman to her, "Know that this is my son and that he loved thee with an exceeding love and was like to lose his life for longing after thee. So I practised on thee with this device and came to thee with this turban-cloth, which is not thy husband's, but my son's. Now have I accomplished my desire; so do thou trust in me and I will put a trick on thy husband for the setting thee right with him, and thou wilt be obedient to me and to him and to my son." (57) And the wife answered, saying, "It is well. Do so.".Me, till I stricken was therewith, to love thou didst excite, iii. 113.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 she had made an end of her song, Queen Es Shuhba arose and said, 'Never heard I from any the like of this.' And she drew Tuhfeh to her and fell to kissing her. Then she took leave of her and flew away; and all the birds took flight with her, so that they walled the world; whilst the rest of the kings tarried behind..? ? ? ? The Lord's alternatives are these, wherewith He's wont The needy wretch to ply and those in sore duresse.

[Planite Mars Et Des Conditions DHabitabiliti Vol 2 La Encyclopidie Ginirale Des Observations Martiennes Illustri de 426 Dessins Tilescopiques Et 16 Cartes Observations Faites de 1890 a 1901](#)

[Minnesota Medicine Vol 3 Journal the Minnesota State Medical Association January to December 1920](#)

[Historisches Portefeuille Zur Kenntniss Der Gegenwärtigen Und Vergangenen Zeit Januar 1787](#)

[Dictionnaire Raisonné Etymologique Synonymique Et Polyglotte Des Termes Usités Dans Les Sciences Naturelles Vol 1 Comprenant LAnatomie LHistoire Naturelle Et La Physiologie Ginirales LAstronomie La Botanique La Chimie La Giographie Phys](#)

[Politische Correspondenz Des Kurfürsten Albrecht Achilles Vol 3 1481-1486](#)

[Manuel de Fortification de Campagne](#)

[Recherches Thioriques Et Expirimentales Sur Les Oscillations de LEau Et Les Machines Hydrauliques i Colonnes Liquides Oscillantes Avec Huit Planches Vol 2 icluses de Navigation Moteurs Hydrauliques Machines ilivatoires Machines Dipuiseme](#)

[Fragmenta Historicorum Gricorum Vol 2 Collegit Disposuit Notis Et Prolegomenis Illustravit Indicibus Instruxit](#)

[Le Chasse Ennuy Ou LHonneste Entretien Des Bonnes Compagnies Divisi En Cinq Centuries](#)

[Siculum XII S Anselmi Ex Beccensi Abbate Cantuariensis Archiepiscopi Opera Omnia Vol 1 NEC Non Eadmeri Monachi Historia Novorum Et Alia Opuscula Labore AC Studio D Gabrielis Gerberon Monachi Congregationis S Mauri Ad Mss Fidem Expurgata Et Aucta](#)

[Showmens Trade Review Vol 51 The Service Paper of the Motion Picture Industry July 2 1949](#)

[Guide de LArt Chritien Vol 4 itudes DEsthitique Et DIconographie](#)

[Papas y Siglos del Cristianismo Vol 2 Los Historia General de Los Sumos Pontifices Que Han Gobernado La Iglesia Desde San Pedro Hasta Nuestros Dias](#)

[Erzählungen Aus Der Mittleren Neuen Und Neuesten Geschichte Vol 3 Neueste Geschichte](#)

[Jahres-Bericht iber Die Fortschritte Der Chemie 1849 Vol 28](#)

[Journal de LInstitut Historique 1836 Vol 4 Troisiime Annie](#)

[Documents de la Session Vol 15 Deuxiime Session Du Sixiime Parlement Du Canada Session 1888](#)

[Ottawa Field-Naturalists Club 1879-1880 Transactions No 1](#)

[de Poenitentia Dissertationes Theologici In Quibus Ex Ss Patribus Antiquis Circa Poenitentiam Ecclesii Ritus Explicatur Et Hodiernus Windicatur Sancti Isidori Hispalensis Episcopi Opera Omnia Romi Anno Domini 1797 Recensente Faustino Arevalo Vol 5 Qui Isidoriana Primisit Variorum Prifationes Notas Collationes Qua Antea Editas Qua Tunc Primum Edendas Collegit Veteres Editiones Et Codi](#)

[Bulletin de la Sociiiti Des Sciences Historiques Et Naturelles de LYonne 1848 Vol 2](#)

[Unsere Vier Evangelien Erklirt Und Kritisch Geprift](#)

[Mimoires de LAcademie Des Sciences Agriculture Commerce Belles-Lettres Et Arts Du Dipartement de la Somme](#)

[Comoediae Sex The Comedies of Terence Carefully Revised from the Text of Zeunius with Copious English Notes Translated and Abridged from Those of Lindenbrogius Donatus Eugraphius Calpurnius Westerhovius Ruhnkenius Bentley Faernus Faber Farnab](#)

[Theologische Jahrbicher Vol 8 Jahrgang 1849](#)

[Verzeichniss Der Bicher-Sammlung Der Deutschen Gesellschaft Fir Chirurgie Abgeschlossen Im Januar 1904](#)

[Werksticke Vol 1 Gesammelte Studien Und Vortrige Zur Braunschweigischen Geschichte](#)

[Versuch Einer Academischen Gelehrten-Geschichte Von Der Georg-Augustus-Universitit Zu Gittingen Vom Geheimen Justizrath Pitter Und Nach Ihm Vom Professor Saalfeld Fortgesesst Vom Universititsrathe Dr Desterley Vol 4 Von 1820 Bis Zur Ersten Sicul](#)

[Sitzungsberichte Der Mathematisch-Physikalischen Classe Der K B Akademie Der Wissenschaften Zu Minchen Vol 28 Jahrgang 1898](#)

[Mimoires Couronnis Et Autres Mimoires Publiis Par LAcademie Royale Des Sciences Des Lettres Et Des Beaux-Arts de Belgique Vol 23](#)

[Monatliche Correspondenz Zur Befirderung Der Erd-Und Himmels-Kunde 1803 Vol 8](#)

[Lettres de Catherine de Midicis 1582-1585 Vol 8](#)

[Beitrige Zur Geschichte Der Deutschen Sprache Und Literatur Vol 3](#)

[Revue Midicale 1884 Vol 3](#)

[Jahresbericht über Die Fortschritte Der Pharmacognosie Pharmacie Und Toxicologie 1871 Vol 31](#)

[Bayerisches Wirterbuch Sammlung Von Wirtern Und Ausdrücken Die in Den Lebenden Mundarten Sowohl ALS in Der iltern Und iltesten](#)

[Provincial-Litteratur Des Kinigreuchs Bayern Besonders Seiner iltern Lande Vier Theile](#)

[ACTA Eruditorum Anno 1706](#)

[Statistique de la Suisse Ou itat de Ce Pays Et Des Vingt-Deux Cantons Dont Il Se Compose Sous Le Rapport de Leur Situation de Leur itendue de](#)

[Leur Climat de Leur Population de la Nature de Leur Sol de Leurs Montagnes de Leurs Lacs Et Rivières](#)

[Himmel Und Erde 1893 Vol 5 Illustrierte Naturwissenschaftliche Monatsschrift](#)

[Bulletin de la Sociiti DAnthropologie de Bruxelles 1901-1902 Vol 20](#)

[Vie de M Olier Fondateur Du Siminaire de S-Sulpice Vol 1 Accompagnie de Notices Sur Un Grand de Personnages Contemporains](#)

[Archives Des Dicouvertes Et Des Inventions Nouvelles Faites Dans Les Sciences Les Arts Et Les Manufactures Tant En France Que Dans Les](#)

[Pays itrangers Pendant Lannie 1823](#)

[Nachtrag Zum Vollstindigen Lexicon Der Girtnerie Und Botanik Oder Alphabetische Beschreibung Vom Bau Wartung Und Nutzen Aller In-Und](#)

[Auslindischen ikonomischen Officinellen Und Zur Zierde Dienenden Gewichse Vol 5 Mesembrianthemum Bis Pekea](#)

[Geschichte Der Stadt ROM Im Mittelalter Vol 5 Vom Finften Jahrhundert Bis Zum Sechzehnten Jahrhundert](#)

[Magazin Fir Die Litteratur Des Auslandes 1842 Vol 21 Januar Bis Juni](#)

[Quellensammlung Der Badischen Landesgeschichte Vol 1](#)

[Semanario Erudito Que Comprehende Varias Obras Iniditas Criticas Morales Instructivas Politicas Historicas Satiricas y Jocosas de Nuestros](#)

[Mejores Autores Antiguos y Modernos Vol 31](#)

[SCiNes de la Vie Privie Et de la Vie de Province](#)

[Die Zukunft 1897 Vol 18](#)

[Die Grenzboten 1890 Vol 49 Zeitschrift Fir Politik Litteratur Und Kunst Viertes Vierteljahr](#)

[LArchitecture de Vitruve](#)

[Platonis Et Qui Vel Platonis Esse Feruntur Vel Platonica Solent Comitari Scripta Grice Omnia Vol 9 Ad Codices Manuscriptos Recensuit](#)

[Variasque Inde Lectiones Diligenter Enotavit](#)

[Journal de Pharmacie Et Des Sciences Accessoires 1824 Vol 10](#)

[Robert Herrick Contribution a LETude de la Poesie Lyrique En Angleterre Au Dix-Septieme Siecle These](#)

[La Revue Politique Et Litteraire Vol 12 Revue Des Cours Litteraires \(2e Serie\) Juillet 1873 a Janvier 1874](#)

[Zeitschrift Fr Elektrotechnik Vol 8 Organ Des Elektrotechnischen Vereins in Wien](#)

[Histoire Litteraire de la France Au Quatorzieme Siecle Vol 1 Discours Sur LETat Des Lettres Et Discours Sur LETat Des Beaux-Arts](#)

[Geschichte Der Pfarreien Des Dekanaten Bruhl](#)

[Razon y Fe Vol 12 Revista Mensual Redactada Por Padres de la Compania de Jesus Mayo-Agosto 1905](#)

[Minutes of the Trustees of the Internal Improvement Fund State of Florida Vol 34 From July 1 1962 to July 1 1964](#)

[Platons Gesetze Vol 2 Griechisch Und Deutsch Mit Kritischen Und Erklirenden Anmerkungen](#)

[Bourdaloue Sa Vie Et Ses Oeuvres Vol 2](#)

[Quatrieme Partie de LHistoire Admirable Du Chevalier Du Soleil Ou Sont Racontees Les Immortelles Prouesses de Cest Invincible Guerrier Et de](#)

[Son Frere Rosicler Enfans Du Grand Empereur de Constantinople Avec Les Exploits Genereux Et Les Advantu](#)

[Chrestomathie Roumaine Vol 2 Textes Imprimés Et Manuscrits Du Xvime Au Xixme Siecle Specimens Dialectales Et de Litterature Populaire](#)

[Textes \(1710-1830\) Dialectologie Litterature Populaire Glossaire](#)

[Annual for 1903](#)

[Journal of the New England Water Works Association Vol 29 1915](#)

[Samtliche Werke Vol 5 Zweite Serie](#)

[Endocrinology Index Vol 12 National Institute of Arthritis Metabolism and Digestive Diseases January-February 1979](#)

[Demokrit Der Jingere Aus Den Papieren Eines Lachenden Philosophen](#)

[Revue de Theologie Et de Philosophie Et Compte Rendu Des Principales Publications Scientifiques 1883 Vol 16](#)

[Geschichte Der Diicese Und Stadt Hildesheim Vol 2](#)

[Neue Heidelberger Jahrbicher 1905 Vol 13](#)

[Bulletin Mensuel de la Sociiti DArchologie Lorraine Et Du Musie Historique Lorrain 1907 Vol 7](#)

[Kleines Deutsches Wirterbuch Fir Die Aussprache Rechtschreibung Biegung Und Ableitung In Welchem iberdiess Alle Grammaticalische](#)

[Benennungen Erklirt Und Sehr Viele Fremde Wirter Verdeutschts Werden](#)

[Archiv Fir Die Artillerie-Und Ingenieur-Offiziere Des Deutschen Reichsheeres Vol 97 Vierundfunzigster Jahrgang 1890](#)  
[Fall Des Hauses Stuart Und Die Succession Des Hauses Hannover in Gross-Britannien Und Irland Vol 13 Der Im Zusammenhange Der Europiischen Angelegenheiten Von 1660-1714 Die Kriegsjahre 1708 1709 Und 1710](#)  
[Jahrbuch Des Schweizer Alpenclub 1888-1889 Vol 24](#)  
[Historia de Cataluia Vol 4](#)  
[Aus Metternichs Nachgelassenen Papieren Vol 3 In Der Ruhezeit 1848-1859](#)  
[Nouveau Journal Asiatique Ou Recueil de Mimoires DExtraits Et de Notices 1832 Vol 9 Relatifs a LHistoire a la Philosophie Aux Langues Et a la Littirature Des Peuples Orientaux](#)  
[Goethes Simmtliche Werke Vol 19 of 30](#)  
[Traiti de Chimie ilimentaire Thiorique Et Pratique Vol 5 Suivi DUn Essai Sur La Philosophie Chimique Et DUn PRicis Sur LAnalyse](#)  
[Mittheilungen Des K K Kriegs-Archivs Jahrgang 1883](#)  
[Innario Evangelico](#)  
[Deutsche Vierteljahrs Schrift 1851 Vol 3](#)  
[Histoire Ancienne de LOrient](#)  
[Analekten iber Kinderkrankheiten Oder Sammlung Auserwihlter Abhandlungen iber Die Krankheiten Des Kindlichen Alters Zusammengestellt Zum Gebrauche Fir Praktische Aerzte Vol 5](#)  
[Johann Heinrich Jungs Genannt Stilling Lebensgeschichte Oder Dessen Jugend Jinglingsjahre Wanderschaft Lehrjahre Hiusliches Leben Und Alter](#)  
[A Tentative Course of Study in Art and Mechanical Drawing for the Junior and Senior High Schools of Beverly](#)  
[A Practical Treatise on the Office and Duties of Coroners in Ontario and the Other Provinces and the Territories of Canada and in the Colony of Newfoundland With Schedules of Fees and an Appendix of Forms Fourth Edition](#)  
[Revue Hispanique 1920 Vol 49 Recueil Consacre A IEtude Des Langues Des Litteratures Et de IHistoire Des Pays Castellans Catalans Et Portugais](#)  
[Life of Archibald Campbell Tait Vol 2 of 2 Archbishop of Canterbury](#)  
[The Journal of Horticulture Cottage Gardener and Country Gentleman Vol 27 A Chronicle of the Homestead Poultry-Yard Apiary and Dovecote July-December 1874](#)  
[Gazetteer and Business Directory of Windsor County VT For 1883-84](#)  
[Ulenspiegel Und Lamm Goedzak Die Fabelhafte Geschichte Ihrer Heldenmutigen Lustigen Und Ruhmlichen Abenteuer in Flandern Und Andern Orts](#)  
[A Dissertation on the Prophecies Relative to Antichrist and the Last Times Exhibiting the Rise Character and Overthrow of That Terrible Power And a Treatise on the Seven Apocalyptic Vials](#)  
[Kleinere Padagogische Schriften Vol 2 Reden Und Abhandlungen](#)  
[Letters from Europe Vol 2 of 2 Comprising the Journal of a Tour Through Ireland England Scotland France Italy and Switzerland in the Years 1825 26 and 27](#)  
[The International Studio Vol 72 An Illustrated Magazine of Fine and Applied Art Comprising November December 1920 January and February 1921](#)  
[Japan at First Hand Her Islands Their People the Picturesque the Real With Latest Facts and Figures on Their War-Time Trade Expansion and Commercial Outreach](#)

---