

## XVII AND XVIII CENTURIES A SELECTION OF EXAMPLES OF SMALLER BUILDINGS MEASURED DRAWN AND PHOTOGRAPHED WITH AN INTRODUCTION AND NOTES

40. Jaafer ben Yehya and Abdulmelik ben Salih dlxv.?? ? ? ? ? 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..Meanwhile, the eunuch betook himself, he and the horsemen, to her father and said to him, "O my lord, the king is beholden to thee for many years' service and thou hast not failed him a day of the days; and now, behold, he hath taken thy daughter against thy wish and without thy permission." And he related to him what had passed and how the king had taken her by force. When Isfehend heard the eunuch's story, he was exceeding wroth and assembling many troops, said to them, "Whenas the king was occupied with his women [and concerned not himself with the affairs of his kingdom], we took no reck of him; but now he putteth out his hand to our harem; wherefore methinketh we should do well to look us out a place, wherein we may have sanctuary.".Therewithal Aboulhusn cried out at him and said, "O dog of the sons of Bermek, go down forthright, thou and the master of the police of the city, to such a place in such a street and deliver a hundred dinars to the mother of Aboulhusn the Wag and bear her my salutation. [Then, go to such a mosque] and take the four sheikhs and the Imam and beat each of them with four hundred lashes and mount them on beasts, face to tail, and go round with them about all the city and banish them to a place other than the city; and bid the crier make proclamation before them, saying, "This is the reward and the least of the reward of whoso multiplieth words and molesteth his neighbours and stinteth them of their delights and their eating and drinking!" Jaafer received the order [with submission] and answered with ["Hearkening and] obedience;" after which he went down from before Aboulhusn to the city and did that whereunto he had bidden him..24. The Ten Viziers; or the History of King Azad- bekht and his Son ccccxv. So they gat them raiment of wool and clothing themselves therewith, went forth and wandered in the deserts and wastes; but, when some days had passed over them, they became weak for hunger and repented them of that which they had done, whenas repentance profited them not, and the prince complained to his father of weariness and hunger. 'Dear my son,' answered the king, 'I did with thee that which behoved me, (205) but thou wouldst not hearken to me, and now there is no means of returning to thy former estate, for that another hath taken the kingdom and become its defender; but I will counsel thee of somewhat, wherein do thou pleasure me.' Quoth the prince, 'What is it?' And his father said, 'Take me and go with me to the market and sell me and take my price and do with it what thou wilt, and I shall become the property of one who will provide for my support,' 'Who will buy thee of me,' asked the prince, 'seeing thou art a very old man? Nay, do thou rather sell me, for the demand for me will be greater.' But the king said, 'An thou wert king, thou wouldst require me of service.'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..One day, as the [chief] painter wrought at his work, there came in to him a poor man, who looked long upon him and observed his handicraft; whereupon quoth the painter to him, "Knowest thou aught of painting?" "Yes," answered the stranger; so he gave him tools and paints and said to him, "Make us a rare piece of work." So the stranger entered one of the chambers of the bath and drew [on the walls thereof] a double border, which he adorned on both sides, after a fashion than which never saw eyes a fairer. Moreover, [amiddleward the chamber] he drew a picture to which there lacked but the breath, and it was the portraiture of Mariyeh, the king's daughter of Baghdad. Then, when he had made an end of the portrait, he went his way [and told none of what he had done], nor knew any the chambers and doors of the bath and the adornment and ordinance thereof..? ? ? ? ? My heart belike shall his infect with softness, even as me His body with disease infects, of its seductive air..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..Then said El Abbas to them, "O youths, sit by my arms and my horse till I return." But they answered, saying, "By Allah, thou prolongest discourse with that which beseemeth not of words! Make haste, or we will go with thy head, for indeed the king purposeth to slay thee and to slay thy comrade and take that which is with you." When the prince heard this, his skin quaked and he cried out at them with a cry that made them tremble. Then he sprang upon his horse and settling himself in the saddle, galloped till he came to the king's assembly, when he cried out at the top of his voice, saying ["To horse,] cavaliers!" And levelled his spear at the pavilion wherein was Zuheir. Now there were about him a thousand smiters with the sword; but El Abbas fell in upon them and dispersed them from around

him, and there abode none in the tent save Zuheir and his vizier. Now the king was seated at the lattice, hearkening to their talk, and Abou Sabir's words angered him; so he bade bring him before him and they brought him forthright. Now there was in the king's palace an underground dungeon and therein a vast deep pit, into which the king caused cast Abou Sabir, saying to him, 'O lackwit, now shall we see how thou wilt come forth of the pit to the throne of the kingdom.' Then he used to come and stand at the mouth of the pit and say, 'O lackwit, O Abou Sabir, I see thee not come forth of the pit and sit down on the king's throne!' And he assigned him each day two cakes of bread, whilst Abou Sabir held his peace and spoke not, but bore with patience that which betided him. So the chamberlain went about that which he needed and assembling his wife's kinsfolk, said to them, 'I am resolved to put away my wife.' They took this ill of him and complained of him and summoning him before the king, sat pleading with him. Now the king had no knowledge of that which had passed; so he said to the chamberlain, 'Why wilt thou put her away and how can thy soul consent unto this and why takest thou unto thyself a goodly piece of land and after forsakest it?' 'May God amend the king!' answered the husband. 'By Allah, O king, I saw therein the track of the lion and fear to enter the land, lest the lion devour me; and indeed the like of my affair with her is that which befell between the old woman and the draper's wife.' 'What is their story?' asked the king; and the chamberlain said, 'Know, O king, that at this Queen Kemeriyeh was moved to exceeding delight and drank off her cup, saying, 'Well done, O queen of hearts!' Moreover, she took off a surcoat of blue brocade, fringed with red rubies, and a necklace of white jewels, worth an hundred thousand dinars, and gave them to Tuhfeh. Then she passed the cup to her sister Zelzeleh, who had in her hand sweet basil, and she said to Tuhfeh, 'Sing to me on this sweet basil.' 'Hearkening and obedience,' answered she and improvised and sang the following verses: When the king heard his speech, he turned to him and said, "It is grievous to me, O vizier of good counsel." And he told him that the [other] sages testified [to the correctness of their fellow's interpretation of the dream]; whereupon Er Rehwan sighed and knew that the king went in fear of him; but he showed him fortitude and said to him, "God assain the king! My counsel is that the king accomplish his commandment and execute his ordinance, for that needs must death be and it is liefer to me that I die, oppressed, than that I die, an oppressor. But, if the king see fit to defer the putting of me to death till the morrow and will pass this night with me and take leave of me, when the morrow cometh, the king shall do what he will." .33. Ibrahim ben el Mehdi and the Barber-Surgeon dxxxiv. Now the king, who had plundered Abou Sabir's goods and driven him forth of his village, had an enemy; and the latter took horse against him and overcame him and captured his [capital] city; wherefore he addressed himself to flight and came to Abou Sabir's city, craving protection of him and seeking that he should succour him. He knew not that the king of the city was the headman whom he had despoiled; so he presented himself before him and made complaint to him; but Abou Sabir knew him and said to him, 'This is somewhat of the issue of patience. God the Most High hath given me power over thee.' Then he bade his guards plunder the [unjust] king and his attendants; so they plundered them and stripping them of their clothes, put them forth of his country. When Abou Sabir's troops saw this, they marvelled and said, 'What is this deed that the king doth? There cometh a king to him, craving protection, and he despoileth him! This is not of the fashion of kings.' But they dared not [be]speak [him] of this. Now his parts and fashions pleased the Khalif and the excellence of his composition and his frankness, and he said in himself, "I will assuredly make him my cup-companion and sitting-mate." So he rose forthright and saying to Mesroul, "Take him up," [returned to the palace]. Accordingly, Mesroul took up Aboulhusn and carrying him to the palace of the Khalifate, set him down before Er Reshid, who bade the slaves and slave-girls encompass him about, whilst he himself hid in a place where Aboulhusn could not see him. .32. The Mock Khalif cclxxxvi. When the druggist heard the singer's words, he was certified of the case and knew that the calamity, all of it, was in his own house and that the wife was his wife; and he saw the shirt, whereupon he redoubled in certainty and said to the singer, 'Art thou now going to her?' 'Yes, O my brother,' answered he and taking leave of him, went away; whereupon the druggist started up, as he were a madman, and ungarnished his shop. (199) Whilst he was thus engaged, the singer won to the house, and presently up came the druggist and knocked at the door. The singer would have wrapped himself up in the rug, but she forbade him and said to him, 'Get thee down to the bottom of the house and enter the oven (200) and shut the lid upon thyself.' So he did as she bade him and she went down to her husband and opened the door to him, whereupon he entered and went round about the house, but found no one and overlooked the oven. So he stood meditating and swore that he would not go forth of the house till the morrow. . . . ab. The King's Son and the Ogress xv. When they were grown familiar with him, the queen-mother fell to sending [privily] for the amirs, one by one, and swearing them to secrecy; and when she was assured of their trustworthiness, she discovered to them that the king had left but a daughter and that she had done this but that she might continue the kingship in his family and that the governance should not go forth from them; after which she told them that she was minded to marry her daughter with the new-comer, her father's brother's son, and that he should be the holder of the kingship. They approved of her proposal and when she had discovered the secret to the last of them [and assured herself of their support], she published the news abroad and sent for the cadis and assessors, who drew up the contract of marriage between Selim and the princess, and they lavished gifts upon the troops and overwhelmed them with bounties. Then was the bride carried in procession to the young man and the kingship was stablished unto him and the governance of the realm. When she had made an end of her song, she threw the lute from her hand and wept till she swooned away. So they sprinkled on her rose-water, mingled with musk, and willow-flower water; and when she came to herself, Er Reshid said to her, "O Sitt el Milah, this is not fair dealing in thee. We love thee and thou lovest another." "O Commander of the Faithful," answered she, "there is no help for it." Therewithal he was wroth with her and said, "By the virtue of Hemzeh (19) and Akil (20) and Mohammed, Prince of the Apostles, if thou name one other than I in my presence, I will bid strike off thy head!" Then he bade return her to her

chamber, whilst she wept and recited the following verses: . . . . The starry arrows of her looks she darts above her veil; They hit and never miss the mark, though from afar they fare. . . . y. The foul-favoured Man and his Fair Wife dccccxviii. A friend of mine once invited me to an entertainment; so I went with him, and when we came into his house and sat down on his couch, he said to me, "This is a blessed day and a day of gladness, and [blessed is] he who liveth to [see] the like of this day. I desire that thou practise with us and deny (124) us not, for that thou hast been used to hearken unto those who occupy themselves with this." (125) I fell in with this and their talk happened upon the like of this subject. (126) Presently, my friend, who had invited me, arose from among them and said to them, "Hearken to me and I will tell you of an adventure that happened to me. There was a certain man who used to visit me in my shop, and I knew him not nor he me, nor ever in his life had he seen me; but he was wont, whenever he had need of a dirhem or two, by way of loan, to come to me and ask me, without acquaintance or intermediary between me and him, [and I would give him what he sought]. I told none of him, and matters abode thus between us a long while, till he fell to borrowing ten at twenty dirhems [at a time], more or less. Trust in God, Of, 114. Then the captain looked on her [and she pleased him]; so he took her for himself and she abode with him a whole year, doing her endeavour in their service. till they became accustomed to her [and felt assured of her]. One night she plied them with drink and they drank [till they became intoxicated]; whereupon she arose and took her clothes and five hundred dinars from the captain; after which she fetched a razor and shaved all their chins. Then she took soot from the cooking-pots and blackening their faces withal, opened the doors and went out; and when the thieves awoke, they abode confounded and knew that the woman had practised upon them." On this wise they abode months and years and the queen-mother ceased not to do thus till the cook's brother came to the town in his ship, and with him Selim. So he landed with the youth and showed him to the queen, [that she might buy him]. When she saw him, she augured well of him; so she bought him from the cook's brother and was kind to him and entreated him with honour. Then she fell to proving him in his parts and making assay of him in his affairs and found in him all that is in kings' sons of understanding and breeding and goodly manners and qualities. Then they arose and went up to the palace, whereupon the trays of food were brought and they ate and drank; after which quoth Queen Es Shuhba, 'O Tuhfeh, sing to us, by way of thankoffering for thy deliverance, and favour us with that which shall solace our minds, for that indeed my mind hath been occupied with thee.' Quoth Tuhfeh 'Hearkening and obedience, O my lady.' So she improvised and sang the following verses: . . . . When I recall the season of love-delight with them, The sweet of sleep forsakes me, my body wastes amain. [One day], as the ship was sailing along, and we unknowing where we were, behold, the captain came down [from the mast] and casting his turban from his head, fell to buffeting his face and plucking at his beard and weeping and supplicating [God for deliverance]. We asked him what ailed him, and he answered, saying, 'Know, O my masters, that the ship is fallen among shallows and drifteth upon a sand-bank of the sea. Another moment [and we shall be upon it]. If we clear the bank, [well and good]; else, we are all dead men and not one of us will be saved; wherefore pray ye to God the Most High, so haply He may deliver us from these deadly perils, or we shall lose our lives.' So saying, he mounted [the mast] and set the sail, but at that moment a contrary wind smote the ship, and it rose upon the crest of the waves and sank down again into the trough of the sea. 4. The Three Apples lxi. It chanced one day that he fell in upon a company of folk and they overcame him by dint of numbers and taking him prisoner, pinioned him and carried him to the lord of that country. The latter saw his fashion and grace and misdoubting of him, said, 'This is no robber's favour. Tell me truly, O youth, who thou art.' Bihzad thought shame to acquaint him with his condition and chose rather death for himself; so he answered, 'I am nought but a thief and a bandit.' Quoth the king, 'It behoveth us not to act hastily in the matter of this youth, but that we look into his affair, for that haste still engendereth repentance.' So he imprisoned him in his palace and assigned him one who should serve him. Then the Khalif took him into his especial favour and married him and bestowed largesse on him and lodged him with himself in the palace and made him of the chief of his boon-companions, and indeed he was preferred with him above them and the Khalif advanced him over them all. Now they were ten in number, to wit, El Ijli and Er Recashi and Ibdan and Hassan el Feresdec and El Lauz and Es Seker and Omar et Tertis and Abou Nuwas (34) and Abou Ishac en Nedim and Aboulhusn el Khelia, and by each of them hangeth a story that is told in other than this book. And indeed Aboulhusn became high in honour with the Khalif and favoured above all, so that he sat with him and the Lady Zubeideh bint el Casim and married the latter's treasurers, whose name was Nuzhet el Fuad. . . . e. The Fifth Voyage of Sindbad the Sailor dlvi. . . . e. The Fox and the Wild Ass dccccv. So saying, he went away, whilst Mesrouer entered and taking up Aboulhusn, shut the door after him, and followed his master, till he reached the palace, what while the night drew to an end and the cocks cried out, and set him down before the Commander of the Faithful, who laughed at him. Then he sent for Jaafer the Barmecide and when he came before him, he said to him, "Note this young man and when thou seest him to-morrow seated in my place of estate and on the throne of my Khalifate and clad in my habit, stand thou in attendance upon him and enjoin the Amirs and grandees and the people of my household and the officers of my realm to do the like and obey him in that which he shall command them; and thou, if he bespeak thee of anything, do it and hearken unto him and gainsay him not in aught in this coming day." Jaafer answered with, "Hearkening and obedience," (17) and withdrew, whilst the Khalif went in to the women of the palace, who came to him, and he said to them, "Whenas yonder sleeper awaketh to-morrow from his sleep, kiss ye the earth before him and make obeisance to him and come round about him and clothe him in the [royal] habit and do him the service of the Khalifate and deny not aught of his estate, but say to him, 'Thou art the Khalif.'" Then he taught them what they should say to him and how they should do with him and withdrawing to a privy place, let down a curtain before himself and slept. Voyage of Sindbad the Sailor, The Seventh, iii. 224. THE FOURTEENTH OFFICER'S STORY. The vizier's story pleased King Shah Bekht and his heart

clave to the story of the merchant and the old woman; so he bade Er Rehwan withdraw to his lodging, and he went away to his house and abode there the next day..As for Abou Sabir, when he returned, he saw not his wife and read what was written on the ground, wherefore he wept and sat [awhile] sorrowing. Then said he to himself, 'O Abou Sabir, it behoveth thee to be patient, for belike there shall betide [thee] an affair yet sorer than this and more grievous;' and he went forth wandering at a venture, like to the love-distraught, the madman, till he came to a sort of labourers working upon the palace of the king, by way of forced labour. When [the overseers] saw him, they laid hold of him and said to him, 'Work thou with these folk at the palace of the king; else will we imprison thee for life.' So he fell to working with them as a labourer and every day they gave him a cake of bread. He wrought with them a month's space, till it chanced that one of the labourers mounted a ladder and falling, broke his leg; whereupon he cried out and wept. Quoth Abou Sabir to him, 'Have patience and weep not; for thou shall find ease in thy patience.' But the man said to him, 'How long shall I have patience?' And he answered, saying, 'Patience bringeth a man forth of the bottom of the pit and seateth him on the throne of the kingdom.' Indeed, thou'st told the tale of kings and men of might, iii. 87..On like wise, O king," continued the young treasurer, "is it with thee. If God have written aught on my forehead, needs must it befall me and my speech to the king shall not profit me, no, nor my adducing to him of [illustrative] instances, against the fore-ordinance of God. So with these viziers, for all their eagerness and endeavour for my destruction, this shall not profit them; for, if God [be minded to] save me, He will give me the victory over them.".73. The Miller and his Wife cclxxxvii. When Er Reshid heard this, he waxed exceeding wroth and said, "May God not reunite you twain in gladness!" Then he summoned the headsman, and when he presented himself, he said to him, "Strike off the head of this accursed slave-girl." So Mesrou took her by the hand and [led her away; but], when she came to the door, she turned and said to the Khalif, "O Commander of the Faithful, I conjure thee, by thy fathers and forefathers, give ear unto that I shall say!" Then she improvised and recited the following verses:..Man of Khorassan, his Son and his Governor, Story of the, i. 218..137. Otbeh and Reyva dclxxx.84. Dibil el Khuzai with the Lady and Muslim ben el Welid dclxx. One day, there came a ship and in it a merchant from their own country, who knew them and rejoiced in them with an exceeding joy and clad them in goodly apparel. Moreover, he acquainted them with the manner of the treachery that had been practised upon them and counselled them to return to their own land, they and he with whom they had made friends, (254) assuring them that God the Most High would restore them to their former estate. So the king returned and the folk joined themselves to him and he fell upon his brother and his vizier and took them and clapped them in prison..39. Yehya ben Khalid and the Man who forged a Letter in his Name ccvi. There was once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, a king mighty of estate, lord of understanding and beneficence and liberality and generosity, and he was strong of sultanate and endowed with might and majesty and magnificence. His name was Ins ben Cais ben Rebiya es Sheibani, (47) and when he took horse, there rode unto him [warriors] from the farthest parts of the two Iraks. (48) God the Most High decreed that he should take to wife a woman hight Afifeh, daughter of Ased es Sundusi, who was endowed with beauty and grace and brightness and perfection and justness of shape and symmetry; her face was like unto the new moon and she had eyes as they were gazelle's eyes and an aquiline nose like the crescent moon. She had learned horsemanship and the use of arms and had thoroughly studied the sciences of the Arabs; moreover, she had gotten by heart all the dragomanish (49) tongues and indeed she was a ravishment to mankind..? ? ? ? But the Merciful yet may incline thee to me And unite us again, in despite of our foes!..? ? ? ? f. The Sixth Voyage of Sindbad the Sailor dlxx.73. The Woman's Trick against her Husband dclviii.? ? ? ? If to my favours thou aspire and covet me, good lack! What leach such madness can assain or what medicament?.So, of the heaviness of his wit, he believed her and turning back, went in to the trooper; but she had foregone him, and when he saw her beside her lover, he fell to looking on her and pondering. Then he saluted her and she returned him the salutation; and when she spoke, he was bewildered. So the trooper said to him, 'What ails thee to be thus?' And he answered, 'This woman is my wife and the voice is her voice.' Then he rose in haste and returning to his own house, saw his wife, who had foregone him by the secret passage. So he went back to the trooper's house and saw her sitting as before; whereupon he was abashed before her and sitting down in the trooper's sitting-chamber, ate and drank with him and became drunken and abode without sense all that day till nightfall, when the trooper arose and shaving off some of the fuller's hair (which was long and flowing) after the fashion of the Turks, clipped the rest short and clapped a tarboush on his head..? ? ? ? Lovely with longing for its love's embrace, The fear of his estrangement makes it lean..?STORY OF THE THREE MEN AND OUR LORD JESUS..? ? ? ? Quoth he, what while from out his hair the morning glimmered white, "This, this is life indeed, except, alas! it doth not stay..".?THE KING'S SON WHO FELL IN LOVE WITH THE PICTURE..It is told of a certain doughty thief, that he used to rob and stop the way by himself upon caravans, and whenever the prefect of police and the magistrates sought him, he would flee from them and fortify himself in the mountains. Now it befell that a certain man journeyed along the road wherein was the robber in question, and this man was alone and knew not the perils that beset his way. So the highwayman came out upon him and said to him, "Bring out that which is with thee, for I mean to slay thee without fail." Quoth the traveller, "Slay me not, but take these saddle-bags and divide [that which is in] them and take the fourth part [thereof]." And the thief answered, "I will not take aught but the whole." "Take half," rejoined the traveller, "and let me go." But the robber replied, "I will take nought but the whole, and I will slay thee [to boot]." And the traveller said, "Take it..".[On this wise he abode a pretty while] and the days ceased not and the nights to transport him from country to country, till he came to the land of the Greeks and lighted down in a city of the cities thereof, wherein was Galen the Sage; but the weaver knew him not, nor was he ware who he was. So he went forth, according to his wont, in quest of a place where the folk might assemble together, and hired Galen's courtyard. (20) There he spread his carpet and setting out thereon his drugs

and instruments of medicine, praised himself and his skill and vaunted himself of understanding such as none but he might claim..?STORY OF THE MAN WHOSE CAUTION WAS THE CAUSE OF HIS DEATH..? ? ? ? ? Indeed, thou'st told the tale of kings and men of might, Each one a lion fierce, impetuous in the fight,.They have departed, but the steeds yet full of them remain, ii. 239..?THE FOURTH OFFICER'S STORY..When it was eventide, the king summoned the vizier and sought of him the story of the King and the Tither, and he said, "Know, O king, that.? ? ? ? ? Ye know I'm passion-maddened, racked with love and languishment, Yet ye torment me, for to you 'tis pleasing to torment..Then she turned to her father and said to him, 'Give ear unto that which I shall say to thee.' Quoth he, 'Say on;' and she said, 'Take thy troops and go to him, for that, when he heareth this, he in his turn will levy his troops and come forth to thee; whereupon do thou give him battle and prolong the fighting with him and make a show to him of weakness and giving way. Meantime, I will practise a device for winning to Tuhfeh and delivering her, what while he is occupied with you in battle; and when my messenger cometh to thee and giveth thee to know that I have gotten possession of Tuhfeh and that she is with me, do thou return upon Meimoun forthright and destroy him, him and his hosts, and take him prisoner. But, if my device succeed not with him and we avail not to deliver Tuhfeh, he will assuredly go about to slay her, without recourse, and regret for her will abide in our hearts.' Quoth Iblis, 'This is the right counsel,' and let call among the troops to departure, whereupon an hundred thousand cavaliers, doughty men of war, joined themselves to him and set out for Meimoun's country..? ? ? ? ? I hope for present (62) good [and bounty at thy hand,] For souls of men are still to present (63) good inclined..Meanwhile, the wind carried the two children [out to sea and thence driving them] towards the land, cast them up on the sea-shore. As for one of them, a company of the guards of the king of those parts found him and carried him to their master, who marvelled at him with an exceeding wonderment and adopted him to his son, giving out to the folk that he was his [very] son, whom he had hidden, (106) of his love for him. So the folk rejoiced in him with an exceeding joy, for the king's sake, and the latter appointed him his heir-apparent and the inheritor of his kingdom. On this wise, a number of years passed, till the king died and they crowned the youth king in his room. So he sat down on the throne of his kingship and his estate flourished and his affairs prospered..As for the Khalif, he swooned away for laughing and said, "O Aboulhusn, thou wilt never cease to be a wag and do rarities and oddities!" Quoth he, "O Commander of the Faithful, I played off this trick, for that the money was exhausted, which thou gavest me, and I was ashamed to ask of thee again. When I was single, I could never keep money; but since thou marriedst me to this damsel here, if I possessed thy wealth, I should make an end of it. So, when all that was in my hand was spent, I wrought this trick, so I might get of thee the hundred dinars and the piece of silk; and all this is an alms from our lord. But now make haste to give me the thousand dinars and quit thee of thine oath.".? ? ? ? ? Oft as my yearning waxeth, my heart consoleth me With hopes of thine enjoyment in all security..Sharpers, The Money-Changer and the Ass, The, ii. 41..52. Ibrahim ben el Mehdi and the Merchant's Sister dcvii.Then said Queen Es Shuhba, 'By Allah, O Sheikh, my sister Tuhfeh is indeed unique among the folk of her time, and I hear that she singeth upon all sweet- scented flowers.' 'Yes, O my lady,' answered Iblis, 'and I am in the uttermost of wonderment thereat. But there remaineth somewhat of sweet-scented flowers, that she hath not besung, such as the myrtle and the tuberosa and the jessamine and the moss-rose and the like.' Then he signed to her to sing upon the rest of the flowers, that Queen Es Shuhba might hear, and she said, 'Hearkening and obedience.' So she took the lute and played thereon in many modes, then returned to the first mode and sang the following verses:.? ? ? ? ? How many a mirth-exciting joy amid The raiment of ill chances lies in wait!Jaafer ben Yehya and Abdulmelik ben Salih the Abbaside, i. 183..? ? ? ? ? Ye sleep; by Allah, sleep comes not to ease my weary lids; But from mine eyes, since ye have passed away, the blood doth rain..? ? ? ? ? To God of all the woes I've borne I plain me, for I pine For longing and lament, and Him for solace I entreat.? ? ? ? ? Tell me, was ever yet a mortal spared of thee?.? ? ? ? ? O'erbold art thou in that to me, a stranger, thou hast sent These verses; 'twill but add to thee unease and discontent..Then they betook themselves to two boys affected to the [special] service of the king, who slept not but on their knee, (125) and they lay at his head, for that they were his pages of the chamber, and gave them each a thousand dinars of gold, saying, 'We desire of you that ye do somewhat for us and take this gold as a provision against your occasion.' Quoth the boys, 'What is it ye would have us do?' And the viziers answered, 'This Abou Temam hath marred our affairs for us, and if his case abide on this wise, he will estrange us all from the king's favour; and what we desire of you is that, when ye are alone with the king and he leaneth back, as he were asleep, one of you say to his fellow, "Verily, the king hath taken Abou Temam into his especial favour and hath advanced him to high rank with him, yet is he a transgressor against the king's honour and an accursed one." Then let the other of you ask, "And what is his transgression?" And the first make answer, "He outrageth the king's honour and saith, "The King of Turkestan was used, whenas one went to him to seek his daughter in marriage, to slay him; but me he spared, for that she took a liking to me, and by reason of this he sent her hither, because she loved me." Then let his fellow say, "Knowest thou this for truth?" And the other reply, "By Allah, this is well known unto all the folk, but, of their fear of the king, they dare not bespeak him thereof; and as often as the king is absent a-hunting or on a journey, Abou Temam comes to her and is private with her." And the boys answered, 'We will say this.'.? ? ? ? ? f. The Lady and her Two Lovers dlxxxii.?Story of Ilan Shah and Abou Teman..When the king heard this story, he said, "How like is this to our own case!" Then he bade the vizier retire to his lodging; so he withdrew to his house and on the morrow he abode at home [till the king should summon him to his presence.].Quoth Omar, "O Jerir, keep the fear of God before thine eyes and say nought but the truth." And Jerir recited the following verses:.Then the king summoned the cadis and the witnesses and bade them many the old king's daughter and sister to his own sons; so they married them, after the king had made a bride-feast three days and displayed their brides to them from eventide to peep of day. Then the two princes went in to their brides and did away their maidenhead and loved them and were vouchsafed children by them..? ?

?? ? Leave rhyming, madman that thou art, lest, bound upon the cross, Thou thy presumption in the stead of abjectness repent..? ? ? ? Then, after them came I to thee and union did entreat And unto thee set forth at length my case and my design;.So Ishac returned to the slave-dealer and said to him, 'Harkye, Gaffer Said!\*' 'At thy service, O my lord,' answered the old man; and Ishac said, 'In the corridor is a cell and therein a damsel pale of colour. What is her price in money and how much dost thou ask for her?', Quoth the slave-dealer, 'She whom thou mentionest is called Tuhfet el Hemca.' (174) 'What is the meaning of El Hemca?' asked Ishac, and the old man replied, 'Her price hath been paid down an hundred times and she still saith, "Show me him who desireth to buy me;" and when I show her to him, she saith, "This fellow is not to my liking; he hath in him such and such a default." And in every one who would fain buy her she allegeth some default or other, so that none careth now to buy her and none seeketh her, for fear lest she discover some default in him.' Quoth Ishac, 'She seeketh presently to sell herself; so go thou to her and enquire of her and see her price and send her to the palace.' 'O my lord,' answered Said, 'her price is an hundred dinars, though, were she whole of this paleness that is upon her face, she would be worth a thousand; but folly and pallor have diminished her value; and behold, I will go to her and consult her of this.' So he betook himself to her, and said to her, 'Wilt thou be sold to Ishac ben Ibrahim el Mausili?' 'Yes,' answered she, and he said, 'Leave frowardness, (175) for to whom doth it happen to be in the house of Ishac the boon-companion?' (176).? ? ? ? bb. The King of Hind and his Visier dccccxxviii.Accordingly the nurse returned to El Abbas, without letter or answer; and when she came in to him, he saw that she was troubled and noted the marks of chagrin on her face; so he said to her, "What is this plight?" Quoth she, "I cannot set out to thee that which Mariyeh said; for indeed she charged me return to thee without letter or answer." "O nurse of kings," rejoined El Abbas, "I would have thee carry her this letter and return not to her without it." Then he took inkhorn and paper and wrote the following verses:.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..? ? ? ? a. The King and his Vizier's Wife dccccclxxx.TABLE OF CONTENTS OF THE UNFINISHED CALCUTTA (1814-18) EDITION (FIRST TWO HUNDRED NIGHTS ONLY) OF THE ARABIC TEXT OF THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..48. The Thief and the Money-Changer ccxlv.?? ? ? ? Yea, nevermore I ceased from that wherewith I stricken was; My night with wakefulness was filled, my heart with dreariment..74. The Devout Woman and the Two Wicked Elders dclix.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..? ? ? ? c. Abou Sabir ccccxlviii.?? ? ? ? I rede thee vaunt thee not of praise from us, for lo! Even as a docktailed cur thou art esteemed of me..At this Queen Es Shuhba was stirred to exceeding delight and said, 'Well done, O queen of delight! By Allah, I know not how I shall do to render thee thy due! May God the Most High grant us to enjoy thy long continuance [on life]!' Then she strained her to her breast and kissed her on the cheek; whereupon quoth Iblis (on whom be malison!), 'Indeed, this is an exceeding honour!' Quoth the queen, 'Know that this lady Tuhfeh is my sister and that her commandment is my commandment and her forbiddance my forbiddance. So hearken all to her word and obey her commandment.' Therewithal the kings rose all and kissed the earth before Tuhfeh, who rejoiced in this. Moreover, Queen Es Shuhba put off on her a suit adorned with pearls and jewels and jacinths, worth an hundred thousand dinars, and wrote her on a sheet of paper a patent in her own hand, appointing her her deputy. So Tuhfeh rose and kissed the earth before the queen, who said to her, 'Sing to us, of thy favour, concerning the rest of the sweet-scented flowers and herbs, so I may hear thy singing and divert myself with witnessing thy skill.' 'Hearkening and obedience, O lady mine,' answered Tuhfeh and taking the lute, improvised the following verses:.The Fourth Night of the Month..? ? ? ? A sun of beauty she appears to all who look on her, Glorious in arch and amorous grace, with coyness beautified;

[The Last Million How They Invaded France - And England](#)

[Legends and Lyrics A Book of Verse Vol II](#)

[Quelle Est La Difference Entre Une Action Et Une Obligation](#)

[The Life-Story of a Russian Exile The Remarkable Experience of a Young Girl Being an Account of Her Peasant Childhood Her Girlhood in Prison Her Exile to Siberia and Escape from There](#)

[Is the Negro a Beast? A Reply to Chas Carrolls Book Entitled the Negro a Beast Proving That the Negro Is Human from Biblical Scientific and Historical Standpoints](#)

[A Practical Guide to Dog Law for Owners and Others](#)

[What on Earth Are We Doing Here Our Purpose in Life](#)

[Amelia Tamerton Church-Tower Etc with Prefatory Study on English Metrical Law](#)

[Archaeologia Nova Caesarea 1907 No II 1908 No III 1909](#)

[With the Hoods The Letters of an Officer with the Royal Naval Division at Gallipoli During the First World War with an Extract on the Gallipoli Campaign from the Royal Naval Division](#)

[Summy and Izzy in a Tizzy](#)

[Did You Ever Wonder The Story of the Bab as a Child](#)

[Concerning Osteopathy a Compilation of Selection from Articles Published in the Professional and Lay Press with Original Chapters Correggio](#)

[Handy-Book of the Treatment of Womens and Childrens Diseases According to the Vienna Medical School with Prescriptions Hildebrand and His Times](#)

[#1057#1090#1072#1083#1080#1085#1080#1079#10 #1048#1089#1089#1083#1077#1076#1086#1074#10](#)

[#1087#1088#1086#1080#1089#1093#1086#1078#10 #1089#1091#1097#1085#1086#1089#1090#1080 #1080](#)

[#1088#1077#1079#1091#1083#1100#1090#](#)

[Mans Unconscious Passion](#)

[Harvard Studies in Classical Philology Volume VIII](#)

[General Smuts Campaign in East Africa Military Operations Against German Forces February 1916-January 1917](#)

[Manual of Mercantile Correspondence in Two Languages - English and German Two Volumes First Volume English-German](#)

[Eman More A Tale of Killarney](#)

[Ellen Or the Fanatics Daughter](#)

[Engineering Electricity](#)

[Heats Modern Language Series Episodes from Alexandre Dumass Monte-Cristo Le Ch teau dIf](#)

[The Epicurean A Tale](#)

[Olneys Mathematical Series Elements of Trigonometry Plane and Spherical](#)

[Method Gaspey-Otto-Sauer Elementary Swedish Grammar Combined with Exercises Reading Lessons and Conversations](#)

[Industrial Education Series Elementary Magnetism and Electricity Prepared in the Extension Division of the University of Wisconsin](#)

[Harvard Studies in Jurisprudence Volume I the Enforcement of Decrees in Equity](#)

[England in 1815 as Seen by a Young Boston Merchant Being the Reflections and Comments of Joseph Ballard on a Trip Through Great Britain in the Year of Waterloo](#)

[Industrial Education Series Elementary Magnetism and Electricity Prepared in the Extension Division of the University Pf Wisconsin](#)

[The Enchanted Universe And Other Sermons](#)

[England for All](#)

[Elizabethan Sonnet-Cycles Calica](#)

[Elementary Mechanics Including Hydrostatics and Pneumatics](#)

[Elementary Science for Pupil Teachers Physics Section Chemistry Section with Numerous Diagrams](#)

[Elements of Applied Microscopy a Text-Book for Beginners](#)

[Elementary English](#)

[Ellisian Exercises Adapted to the First Part of the Practical Introduction to Latin Prose Composition](#)

[Revolution and Counter-Revolution Or Germany in 1848](#)

[Rudens Edited with Critical and Explanatory Notes](#)

[Rifled Ordnance A Practical Treatise on the Application of the Principle of the Rifle to Guns and Mortars of Every Calibre](#)

[Questions and Answers on Pumps and Pumping Machinery](#)

[Publications of the Gratz College](#)

[Catalogue of the Officers and Students of the Law School of Harvard University 1817-1887](#)

[The Rhetoric of John Donnes Verse A Dissertation](#)

[Remains Historical and Literary Connected with the Palatine Counties of Lancaster and Chester Volume 57 - New Series the Chartulary of](#)

[Cockersand Abbey of the Premonstratensian Order Vol III Part II Pp 925-1104](#)

[Publications of the Louisiana Historical Society New Orleans Louisiana Vol VI 1912](#)

[Royal Botanic Gardens Kew Bulletin of the Miscellaneous Information Additional Series VII Selected Papers from the Kew Bulletin III - Rubber](#)

[Remains Historical and Literary Connected with the Palatine Counties of Lancaster and Chester Vol 37 - New Series Wills and Inventories 1563 to 1807 Now Preserved at Chester](#)

[Seventeenth Annual Report of the Maine Agricultural Experiment Station Orono Maine 1901](#)

[Antiquitates Manni Or a Collection of Memoirs on the Antiquities of the Isle of Man Pp 1-138](#)  
[Report of the Pennsylvania State Railroad Commission for the Year Ending December 31st 1910](#)  
[Ralph Roister Doister a Comedy and the Tragedie of Gorboduc](#)  
[Rudimentary Treatise on the Drainage of Towns and Buildings Suggestive of Sanstory Regulations Conductive to the Health of an Increasing Population](#)  
[Calendar on Charters and Documents Relating to Selborne and Its Priory](#)  
[The Rifle Brigade Century An Alphabetical List of the Officers of the Rifle Brigade \(the Prince Consorts Own\) from 1800 to 1905](#)  
[Remains Historical and Literary Connected with the Palatine Counties of Lancaster and Chester Vol XIV](#)  
[Thirty-Fifth Report Upon the Births Marriages and Deaths in the State of Rhode Island for the Year Ending December 31 1887](#)  
[Report of the Thirty-Fourth Annual Lake Mohonk Conference on the Indian and Other Dependent Peoples October 18th 19th and 20th 1916](#)  
[Revival Hymns A Collection of New and Standard Hymns for Gospel and Social Meetings Sunday Schools and Young Peoples Societies](#)  
[Remains Historical and Literary Connected with the Palatine Counties of Lancaster and Chester Vol XIV the Journal of Nicholas Assheton of Downham in the County of Lancaster Esq for Part of the Year 1617 and Part of the Year Following](#)  
[Second Geological Survey of Pennsylvania 1874 Preliminary Report of the Mineralogy of Pennsylvania With an Appendix on the Hydrocarbon Compounds](#)  
[Fifty-Five Years Old And Other Stories about Teachers Pp1-215](#)  
[The Cambridge Bible for Schools and Colleges The Epistles to the Thessalonians with Introduction Notes and Map](#)  
[Saunders Question-Compends No 15 Essentials of the Diseases of Children Arranged in the Form of Questions and Answers Prepared Especially for Students of Medicine](#)  
[Examples in Algebra](#)  
[Essays in Mosaic](#)  
[Essays in Idleness](#)  
[Essays on the Drama](#)  
[Field Practice An Inspection Manual for Property Owners Fire Departments and Inspection Offices Covering Common Fire Hazards and Their Safeguarding and Fire Protection and Upkeep](#)  
[Extracts from Virgil And from the Fasti of Ovid With Notes on the Latter](#)  
[Essentials of Drafting A Textbook on Mechanical Drawing and Machine Drawing with Chapters and Problems on Materials Stresses Machine Construction and Weight Estimating Second Printing - Corrected](#)  
[The Last Days of the Company a Source Book of Indian History 1818-1858 in Three Volumes Vol I The Expansion of British India \(1818-1858\)](#)  
[Fallacies of the Law](#)  
[Erasmus Darwin with Preliminary Notice](#)  
[Extracts from the Minutes of the Holderness Agricultural Society from the Formation of the Society in 1795 Up to the Year 1850](#)  
[Burlington Fine Arts Club Exhibition of a Collection of Silversmiths Work of European Origin](#)  
[Catalogue Examples of the Art of Book-Binding and Volumes Bearing Marks of Distinguished Ownership No 166](#)  
[Features of Social Life](#)  
[Jenna](#)  
[Success in Society A Manual of Good Manners](#)  
[1800-1900 A Record of the Centennial Anniversary of Middlebury College](#)  
[U S Department of Agriculture Bureau of Chemistry - Bulletin No 107 Official and Provisional Methods of Analysis Association of Official Analytical Chemists Committee on Revision of Methods](#)  
[More Wonders of the Invisible World or the Wonders of the Invisible World Displayed in Five Parts](#)  
[Pencil Me in The Business Drawing Book for People Who Cant Draw](#)  
[Thomas Deloney His Thomas of Reading And Three Ballads on the Spanish Armada](#)  
[Memorials of R Harold A Schofield M A M B \(Oxon\) \(Late of the China Inland Mission\) First Medical Missionary to Chan-Si China](#)  
[Serbian Folk-Lore Popular Tales](#)  
[New Secretarys Manual A Compendium of Forms Instruction and Legal Information for Secretaries of Corporations and Others](#)  
[Reports on the State of Certain Parishes in Scotland Made to His Majestys Commissioners for the Plantation of Kirks c in Pursuance of Their Ordinance Dated April XII MDCXXVII](#)  
[The Rise and Progress of Sunday Schools A Biography of Robert Raikes and William Fox](#)  
[Things Seen in Northern India](#)



[Letter #3](#)

[On Eucharistical Adoration with Considerations Suggested by a Late Pastoral Letter \(1858\) on the Doctrine of the Most Holy Eucharist](#)

[Testing Milk and Its Products A Manual for Dairy Students Creamery - And Cheese Factory Operators Food Chemists and Dairy Farmers](#)

[A Grammar of Botany Illustrative of Artificial as Well as Natural Classification With an Explanation of Jussieus System](#)

[True and Firm Biography of Ezra Cornell Founder of the Cornell University a Filial Tribute](#)

[Die Motive Auswirkungen Und Probleme Von Unternehmenszusammenschlüssen](#)

---