

SISTERS IN LAW FRAT PARTY

At this I trembled and replied, 'By the Most Great God, O my lord, I have taken a loathing to travel, and whenas any maketh mention to me of travel by sea or otherwise, I am like to swoon for affright, by reason of that which hath befallen me and what I have suffered of hardships and perils. Indeed, I have no jot of inclination left for this, and I have sworn never again to leave Baghdad.' And I related to him all that had befallen me, first and last; whereat he marvelled exceedingly and said, 'By the Most Great God, O Sindbad, never was heard from time immemorial of one whom there betided that which hath betided thee and well may it behove thee never again to mention travel! But for my sake go thou this once and carry my letter to the King of Serendib and return in haste, if it be the will of God the Most High, so we may not remain indebted to the king for favour and courtesy.' And I answered him with 'Hearkening and obedience,' for that I dared not gainsay his commandment.⁸⁶ The Three Unfortunate Lovers dclxxii. Then he dealt the boy a cuff and he let go his ear, whereupon Aboulhusn put off his clothes and abode naked, with his yard and his arse exposed, and danced among the slave-girls. They bound his hands and he wantoned among them, what while they [well-nigh] died of laughing at him and the Khalif swooned away for excess of laughter. Then he came to himself and going forth to Aboulhusn, said to him, "Out on thee, O Aboulhusn! Thou slayest me with laughter." So he turned to him and knowing him, said to him, "By Allah, it is thou slayest me and slayest my mother and slewest the sheikhs and the Imam of the Mosque!". So he said to her, 'Do thou excuse me, for my servant hath locked the door, and who shall open to us?' Quoth she, 'O my lord, the padlock is worth [but] half a score dirhems.' So saying, she tucked up [her sleeves] from fore-arms as they were crystal and taking a stone, smote upon the padlock and broke it. Then she opened the door and said to him, 'Enter, O my lord.' So he entered, committing his affair to God, (to whom belong might and majesty,) and she entered after him and locked the door from within. They found themselves in a pleasant house, comprising all (262) weal and gladness; and the young man went on, till he came to the sitting-chamber, and behold, it was furnished with the finest of furniture [and arrayed on the goodliest wise for the reception of guests,] as hath before been set out, [for that it was the house of the man aforesaid]. So they made ready his affair and the king conferred on him a dress of honour, and he took with him a present and a letter under the king's hand and setting out, fared on till he came to the [capital] city of Turkestan. When the king of the Turks knew of his coming, he despatched his officers to receive him and entreated him with honour and lodged him as befitted his rank. Then he entertained him three days, after which he summoned him to his presence and Abou Temam went in to him and prostrating himself before him, as beseemeth unto kings, laid the present before him and gave him the letter. Bekhtezman, *Story of King*, i. 115. Now this vizier had many enemies, who envied him his high place and still sought to do him hurt, but found no way thereunto, and God, in His fore-knowledge and His fore-ordinance from time immemorial, decreed that the king dreamt that the Vizier Er Rehwan gave him a fruit from off a tree and he ate it and died. So he awoke, affrighted and troubled, and when the vizier had presented himself before him [and withdrawn] and the king was alone with those in whom he trusted, he related to them his dream and they counselled him to send for the astrologers and interpreters [of dreams] and commended to him a sage, for whose skill and wisdom they vouched. So the king sent for him and entreated him with honour and made him draw near to himself. Now there had been private with the sage in question a company of the vizier's enemies, who besought him to slander the vizier to the king and counsel him to put him to death, in consideration of that which they promised him of wealth galore; and he agreed with them of this and told the king that the vizier would slay him in the course of the [ensuing] month and bade him hasten to put him to death, else would he surely slay him. Sharper, *Story of the Old*, ii. 187. So the youth returned to his house, and indeed the world was grown black in his eyes and he said, 'My father said sooth.' Then he opened the chamber door and piling up the bricks under his feet, put the rope about his neck and kicked away the bricks and swung himself off; whereupon the rope gave way with him [and he fell] to the ground and the ceiling clove in sunder and there poured down on him wealth galore, So he knew that his father meant to discipline (226) him by means of this and invoked God's mercy on him. Then he got him again that which he had sold of lands and houses and what not else and became once more in good case. Moreover, his friends returned to him and he entertained them some days. Destiny, *Of*, i. 136. THE FIFTEENTH OFFICER'S STORY. Thy loss is the fairest of all my heart's woes, iii. 43. A MERRY JEST OF A THIEF. 161. King Jelyaad of Hind and his Vizier Shimas: whereafter ensueth the History of King Wird Khan son of King Jelyaad and his Women and Viziers dcccxciz. Unto its pristine lustre your land returned and more, iii. 132. When her husband heard this, he said to her, 'What is thy name and what are the names of thy father and mother?' She told him their names and her own, whereby he knew that it was she whose belly he had slit and said to her, 'And where are thy father and mother?' 'They are both dead,' answered she, and he said, 'I am that journeyman who slit thy belly.' Quoth she, 'Why didst thou that?' And he replied, 'Because of a saying I heard from the wise woman.' 'What was it?' asked his wife, and he said, 'She avouched that thou wouldst play the harlot with a hundred men and that I should after take thee to wife.' Quoth she, 'Ay, I have whored it with a hundred men, no more and no less, and behold, thou hast married me.' 'Moreover,' continued her husband, 'the wise woman foresaid, also, that thou shouldst die, at the last of thy life, of the bite of a spider. Indeed, her saying hath been verified of the harlotry and the marriage, and I fear lest her word come true no less in the matter of thy death.' Ninth Officer's Story, *The*, ii. 167. 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..? ? ? ? b. The Second Calender's Story xl.A sun of beauty she appears to all who look on her, iii. 191..Aboulhusn abode with his wife in eating and drinking and all delight of life, till all that was with them was spent, when he said to her, "Harkye, O Nuzhet el Fuad!" "At thy service," answered she, and he said, "I have it in mind to play a trick on the Khalif and thou shalt do the like with the Lady Zubeideh, and we will take of them, in a twinkling, two hundred dinars and two pieces of silk." "As thou wilt," answered she; "but what thinkest thou to do?" And he said, "We will feign ourselves dead and this is the trick. I will die before thee and lay myself out, and do thou spread over me a kerchief of silk and loose [the muslin of] my turban over me and tie my toes and lay on my heart a knife, and a little salt. (35) Then let down thy hair and betake thyself to thy mistress Zubeideh, tearing thy dress and buffeting thy face and crying out. She will say to thee, 'What aileth thee?' and do thou answer her, saying, 'May thy head outlive Aboulhusn el Khelia! For he is dead.' She will mourn for me and weep and bid her treasurers give thee a hundred dinars and a piece of silk and will say to thee, 'Go lay him out and carry him forth [to burial].' So do thou take of her the hundred dinars and the piece of silk and come back, and when thou returnest to me, I will rise up and thou shalt lie down in my place, and I will go to the Khalif and say to him, 'May thy head outlive Nuzhet el Fuad!' and tear my dress and pluck at my beard. He will mourn for thee and say to his treasurer, 'Give Aboulhusn a hundred dinars and a piece of silk.' Then he will say to me, 'Go; lay her out and carry her forth;' and I will come back to thee." 102. The Apples of Paradise ccccxii. On the morrow, the Commander of the Faithful sat [in his hall of audience] and his Vizier Jaafer ben Yehya the Barmecide came in to him; whereupon he called to him, saying, "I would have thee bring me a youth who is lately come to Baghdad, hight [Sidi Nouredin Ali] the Damascene." Quoth Jaafer, "Harkening and obedience," and going forth in quest of the youth, sent to the markets and khans and caravanserais three days' space, but found no trace of him, neither lit upon tidings of him. So on the fourth day he presented himself before the Khalif and said to him, "O our lord, I have sought him these three days, but have not found him." Quoth Er Reshid, "Make ready letters to Damascus. Belike he hath returned to his own land." So Jaafer wrote a letter and despatched it by a dromedary-courier to the city of Damascus; and they sought him there and found him not..Think not that I forget our trothplight after you. Nay; God to me decreed remembrance heretofore. (202).I blessed him and thanked him and abode with him in all honour and consideration, till, after a little, the merchants came, even as he had said, and bought and sold and bartered; and when they were about to depart, my master came to me and said, 'The merchants are about to depart; arise, that thou mayst go with them to thy country.' So I betook myself to the folk, and behold, they had bought great store of elephants' bones and bound up their loads and embarked in the ship; and my master took passage for me with them and paid my hire and all that was chargeable upon me. (220) Moreover, he gave me great store of goods and we set sail and passed from island to island, till we traversed the sea and arrived at the port of our destination; whereupon the merchants brought out their goods and sold; and I also brought out that which was with me and sold it at a good profit..?STORY OF THE FULLER AND HIS WIFE..Then said he to her, 'By Allah, thou art the desire of the Commander of the Faithful! (182) So take the lute and sing a song that thou shalt sing to the Khalif, whenas thou goest in to him.' So she took the lute and tuning it, sang the following verses:.Disciple's Story, The, i. 283..? ? ? ? y. The foul-favoured Man and his Fair Wife dcccxxviii. Seventh Officer's Story, The, ii. 150..? ? ? ? x. The Sandal-wood Merchant and the Sharpers dciii. Then she charged her husband keep watch over the thief, till she should return, and repairing to his wife, acquainted her with his case and told her that her husband the thief had been taken and had compounded for his release, at the price of seven hundred dirhems, and named to her the token. So she gave her the money and she took it and returned to her house. By this time, the dawn had broken; so she let the thief go his way, and when he went out, she said to him, 'O my dear one, when shall I see thee come and take the treasure?' 'O indebted one,' answered he, 'when thou needest other seven hundred dirhems, wherewithal to amend thy case and that of thy children and to discharge thy debts.' And he went out, hardly believing in his deliverance from her. Nor," added the vizier, "is this more extraordinary than the story of the three men and our Lord Jesus." Had we thy coming known, we would for sacrifice, i. 13..Officer's Story, The Fifth, ii. 144..A certain assessor was one day taken with a woman and much people assembled before his house and the lieutenant of police and his men came to him and knocked at the door. The assessor looked out of window and seeing the folk, said, "What aileth you?" Quoth they, "[Come,] speak with the lieutenant of police such an one." So he came down and they said to him, "Bring forth the woman that is with thee." Quoth he, "Are ye not ashamed? How shall I bring forth my wife?" And they said, "Is she thy wife by contract (118) or without contract?" ["By contract,"] answered he, "according to the Book of God and the Institutes of His Apostle." "Where is the contract?" asked they; and he replied, "Her contract is in her mother's house." Quoth they, "Arise and come down and show us the contract." And he said to them, "Go from her way, so she may come forth." Now, as soon as he got wind of the matter, he had written the contract and fashioned it after her fashion, to suit with the case, and written therein the names of certain of his friends as witnesses and forged the signatures of the drawer and the wife's next friend and made it a contract of marriage with his wife and appointed it for an excuse. (119) So, when the woman was about to go out from him, he gave her the contract that he had forged, and the Amir sent with her a servant of his, to bring her to her father. So the servant went with her and when she came to her door, she said to him, "I will not return to the citation of the Amir; but let the witnesses (120) present themselves and take my contract."? ? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother cli.? ? ? ?

My heart bereavement of my friends forebode; may God of them The dwellings not bereave, but send them timely home again! . . . p. The Idiot and the Sharper dccccv. The prefect bade carry him to his lodging; but one of those in attendance upon him, by name El Muradi, said to him, "What wilt thou do? This man is clad in rich clothes and on his finger is a ring of gold, the bezel whereof is a ruby of great price; so we will carry him away and slay him and take that which is upon him of raiment [and what not else] and bring it to thee; for that thou wilt not [often] see profit the like thereof, more by token that this fellow is a stranger and there is none to enquire concerning him." Quoth the prefect, "This fellow is a thief and that which he saith is leasing." And Noureddin said, "God forbid that I should be a thief!" But the prefect answered, "Thou liest." So they stripped him of his clothes and taking the ring from his finger, beat him grievously, what while he cried out for succour, but none succoured him, and besought protection, but none protected him. Then said he to them, "O folk, ye are quit of (12) that which ye have taken from me; but now restore me to my lodging." But they answered, saying, "Leave this knavery, O cheat! Thine intent is to sue us for thy clothes on the morrow." "By Allah, the One, the Eternal," exclaimed he, "I will not sue any for them!" But they said, "We can nowise do this." And the prefect bade them carry him to the Tigris and there slay him and cast him into the river..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..? ? ? ? Yet, if with him forgotten be the troth-plight of our loves, I have a king who of his grace will not forget me e'er..Then said he to them one day, "There was with us bread and the locusts ate it; so we put in its place a stone, a cubit long and the like broad, and the locusts came and gnawed away the stone, because of the smell of the bread.' Quoth one of his friends (and it was he who had given him the lie concerning the dog and the bread and milk), 'Marvel not at this, for mice do more than that.' And he said, 'Go to your houses. In the days of my poverty, I was a liar [when I told you] of the dog's climbing upon the shelf and eating the bread and spoiling the milk; and to-day, for that I am rich again, I say sooth [when I tell you] that locusts devoured a stone a cubit long and a cubit broad.' They were confounded at his speech and departed from him; and the youth's good flourished and his case was amended. (227) Nor," added the vizier,"is this stranger or more extraordinary than the story of the king's son who fell in love with the picture.".When the king heard his vizier's words, he marvelled with the utmost wonderment and bade him retire to his lodging. [So Er Rehwan withdrew to his house and abode there till eventide of the next day, when he again presented himself before the king.].Moreover, King Shehriyar summoned chroniclers and copyists and bade them write all that had betided him with his wife, first and last; so they wrote this and named it "The Stories of the Thousand Nights and One Night." The book came to (195) thirty volumes and these the king laid up in his treasury. Then the two kings abode with their wives in all delight and solace of life, for that indeed God the Most High had changed their mourning into joyance; and on this wise they continued till there took them the Destroyer of Delights and Sunderer of Companies, he who maketh void the dwelling-places and peopleth the tombs, and they were translated to the mercy of God the Most High; their houses were laid waste and their palaces ruined and the kings inherited their riches..41. Jaafer ben Yehya (229) and the Man who forged a Letter in his Name dlxvi. When her husband came home, she said to him, 'I desire to go a-pleasuring.' And he said, 'With all my heart.' So he went, till he came to a goodly place, abounding in vines and water, whither he carried her and pitched her a tent beside a great tree; and she betook herself to a place beside the tent and made her there an underground hiding-place, [in which she hid her lover]. Then said she to her husband, 'I desire to mount this tree.' And he said, 'Do so.' So she climbed up and when she came to the top of the tree, she cried out and buffeted her face, saying, 'Lewd fellow that thou art, are these thy usages? Thou sworest [fidelity to me] and liedst.' And she repeated her speech twice and thrice..So Abdulmelik went away to his house, whither he found that the money had foregone him, and on the morrow Jaafer presented himself before the Khalif and acquainted him with what had passed and that he had appointed Abdulmelik's son governor of Egypt and had promised him his daughter in marriage. Er Reshid approved of this and confirmed the appointment and the marriage. [Then he sent for the young man] and he went not forth of the palace of the Khalif till he wrote him the patent [of investiture with the government] of Egypt; and he let bring the Cadis and the witnesses and drew up the contract of marriage..Now there was before us a high mountain, (200) rising [abruptly] from the sea, and the ship fell off into an eddy, (201) which bore it on till presently it struck upon the skirt (202) of the mountain and broke in sunder; whereupon the captain came down [from the mast], weeping, and said, 'God's will be done! Take leave of one another and look yourselves out graves from to-day, for we have fallen into a predicament (203) from which there is no escape, and never yet hath any been cast away here and come off alive.' So all the folk fell a-weeping and gave themselves up for lost, despairing of deliverance; friend took leave of friend and sore was the mourning and lamentation; for that hope was cut off and they were left without guide or pilot. (204) Then all who were in the ship landed on the skirt of the mountain and found themselves on a long island, whose shores were strewn with [wrecks], beyond count or reckoning, [of] ships that had been cast away [there] and whose crews had perished; and there also were dry bones and dead bodies, heaped upon one another, and goods without number and riches past count So we abode confounded, drunken, amazed, humbling ourselves [in supplication to God] and repenting us [of having exposed ourselves to the perils of travel]; but repentance availed not in that place..? ? ? ? Peace upon thee! Ah, how bitter were the severance from thee! Be not this thy

troth-plight's ending nor the last of our delight!.Officer's Story, The Twelfth, ii. 179..103. Julnar of the Sea and her Son King Bedr Basim of Persia
dcxciv.???? Ah, then will I begin on you with chiding than the breeze More soft, ay pleasanter than clear cold water and more sweet..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.???? Were my affliction thine, love's anguish hadst thou dreed And in the
flaming hell of long estrangement sighed..Then the prince's mother bade fetch the five slave-girls to that assembly; whereupon they came and the
ten damsels foregathered. The queen seated five of them on her son's right hand and other five on his left and the folk assembled about them. Then
she bade the five who had remained with her speak forth somewhat of verse, so they might entertain therewith the assembly and that El Abbas
might rejoice therein. Now she had clad them in the richest of raiment and adorned them with trinkets and ornaments and wroughten work of gold
and silver and collars of gold, set with pearls and jewels. So they came forward, with harps and lutes and psalteries and recorders and other
instruments of music before them, and one of them, a damsel who came from the land of China and whose name was Baoutheh, advanced and
tightened the strings of her lute. Then she cried out from the top of her head (127) and improvising, sang the following verses:..King Azadbekht and
his Son, History of, i. 61..One day as she sang before the Commander of the Faithful, he was moved to exceeding delight, so that he took her and
offered to kiss her hand; but she drew it away from him and smote upon her lute and broke it and wept Er Reshid wiped away her tears and said, 'O
desire of the heart, what is it maketh thee weep? May God not cause an eye of thine to weep!' 'O my lord,' answered she, 'what am I that thou
shouldst kiss my hand? Wilt thou have God punish me for this and that my term should come to an end and my felicity pass away? For this is what
none ever attained unto.' Quoth he, 'Well said, O Tuhfeh. Know that thy rank in my esteem is mighty and for that which wondered me of what I
saw of thee, I offered to do this, but I will not return unto the like thereof; so be of good heart and cheerful eye, for I have no desire for other than
thyself and will not die but in the love of thee, and thou to me art queen and mistress, to the exclusion of all humankind.' Therewith she fell to
kissing his feet; and this her fashion pleased him, so that his love for her redoubled and he became unable to brook an hour's severance from
her..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..???? But
deemed yourself secure from every changing chance Nor recked the ebb and flow of Fortune's treacherous tide..Dadbin (King) and his Viziers,
Story of, i. 104..???? The sweet of slumber after thee I have forsworn; indeed The loss of thee hath smitten me with trouble and affright..Now
the folk used to go in to her and salute her and crave her prayers; and it was her wont to pray for none till he had confessed to her his sins, when she
would seek pardon for him and pray for him that he might be healed, and he was straightway made whole of sickness, by permission of God the
Most High. [So, when the four sick men were brought in to her,] she knew them forthright, though they knew her not, and said to them, 'Let each
of you confess his sins, so I may crave pardon for him and pray for him.' And the brother said, 'As for me, I required my brother's wife of herself
and she refused; whereupon despite and folly (7) prompted me and I lied against her and accused her to the townsfolk of adultery; so they stoned
her and slew her unjustly and unrighteously; and this is the issue of unright and falsehood and of the slaying of the [innocent] soul, whose slaughter
God hath forbidden.'..So he went round about, as the druggist bade him, till the sun grew hot, but found none drinking. Then he entered a by-street,
that he might rest himself, and seeing there a handsome and lofty house, stood in its shade and fell to observing the goodliness of its ordinance. As
he was thus engaged, behold, a window opened and there appeared thereat a face, as it were the moon. Quoth she, (193) 'What aileth thee to stand
there? Dost thou want aught?' And he answered, 'I am a stranger,' and acquainted her with his case; whereupon quoth she, 'What sayst thou to meat
and drink and the enjoyment of a fair-face[d one] and getting thee what thou mayst spend?' 'O my lady,' answered he, 'this is my desire and that in
quest whereof I am going about.'..I was aforetime in such a city and hid a thousand dirhems in a monastery there. After awhile, I went thither and
taking the money, bound it about my middle. [Then I set out to return] and when I came to the desert, the carrying of the money was burdensome to
me. Presently, I espied a horseman pricking after me; so I [waited till he came up and] said to him, "O horseman, carry this money [for me] and
earn reward and recompense [from God]." "Nay," answered he; "I will not do it, for I should weary myself and weary my horse." Then he went on,
but, before he had gone far, he said in himself, "If I take up the money and spur my horse and forego him, how shall he overtake me?" And I also
said in myself, "Verily, I erred [in asking him to carry the money]; for, had he taken it and made off, I could have done nought." Then he turned
back to me and said to me, "Hand over the money, that I may carry it for thee." But I answered him, saying, "That which hath occurred to thy mind
hath occurred to mine also; so go in peace."..Quoth Jesus (on whom be peace!), 'Had these dealt prudently, they had taken thought for themselves;
but they neglected the issues of events; for that whoso acteth prudently is safe and conquereth, (252) and whoso neglecteth precaution perisheth and
repenteth.' Nor," added the vizier, "is this more extraordinary nor goodlier than the story of the king, whose kingdom was restored to him and his
wealth, after he had become poor, possessing not a single dirhem."..The Third Night of the Month.???? Mohammed, then, I do confess, God's
chosen prophet is, And every man requited is for that which he doth say..???? How long shall I for justice sue to you, whilst, with desire For

aid, ye war on me and still on slaying me are bent! As they were thus in the enjoyment of all that in most delicious of easance and delight, and indeed the wine was sweet to them and the talk pleasant, behold, there came a knocking at the door. So the master of the house went out, that he might see what was to do, and found ten men of the Khalif's eunuchs at the door. When he saw this, he was amazed and said to them, "What is to do?" Quoth they, "The Commander of the Faithful saluteth thee and requireth of thee the slave-girl whom thou hast for sale and whose name is Sitt el Milah." By Allah," answered the other, "I have sold her." And they said, "Swear by the head of the Commander of the Faithful that she is not in thy dwelling." He made oath that he had sold her and that she was no longer at his disposal; but they paid no *need to his word and forcing their way into the house, found the damsel and the young Damascene in the sitting-chamber. So they laid hands upon her, and the youth said, "This is my slave-girl, whom I have bought with my money." But they hearkened not to his speech and taking her, carried her off to the Commander of the Faithful. Now King Azadbekht's wife was big with child and the pains of labour took her in the mountain; so they alighted at the mountain-foot, by a spring of water, and she gave birth to a boy as he were the moon. Behrjaur his mother pulled off a gown of gold-inwoven brocade and wrapped the child therein, and they passed the night [in that place], what while she gave him suck till the morning. Then said the king to her, "We are hampered by this child and cannot abide here nor can we carry him with us; so methinks we were better leave him here and go, for Allah is able to send him one who shall take him and rear him." So they wept over him exceeding sore and left him beside the spring, wrapped in the gown of brocade: then they laid at his head a thousand dinars in a bag and mounting their horses, departed, fleeing..? ? ? ? p. The Sixteenth Officer's Story dccccxI. Quoth En Numan, "What prompted thee to keep faith, the case being as thou sayest?" "O king," answered the Arab, "it was my religion." And En Numan said, "What is thy religion?" "The Christian," replied the other. Quoth the king, "Expound it unto me." [So the Tai expounded it to him] and En Numan became a Christian. (174). 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 Khalif's words, he sprang up in haste and said, "I died first, O Commander of the Faithful! Hand over the thousand dinars and quit thine oath and the conjuration by which thou swore." Then Nuzhet el Fuad rose also and stood up before the Khalif and the Lady Zubeideh, who both rejoiced in this and in their safety, and the princess chid her slave-girl. Then the Khalif and the Lady Zubeideh gave them joy at their well-being and knew that this [pretended] death was a device to get the money; and the princess said to Nuzhet el Fuad, "Thou shouldst have sought of me that which thou desiredst, without this fashion, and not have consumed my heart for thee." And she said, "Indeed, I was ashamed, O my lady." So he fell to resorting daily to the physician and committing to memory his sayings and that which he spoke of jargon, till he had gotten a great matter by heart, and all this he studied throughly and digested it. Then he returned to his wife and said to her, 'I have committed the physician's sayings to memory and have learned his fashion of muttering and prescribing and applying remedies (19) and have gotten by heart the names of the remedies and of all the diseases, and there abideth nought [unaccomplished] of thy commandment. What wilt thou have me do now?' Quoth she, 'Leave weaving and open thyself a physician's shop.' But he answered, 'The people of my city know me and this affair will not profit me, save in a land of strangerhood; so come, let us go out from this city and get us to a strange land and [there] live.' And she said, 'Do as thou wilt.' Now the late king had left a wife and a daughter, and the people would fain have married the latter to the new king, to the intent that the kingship might not pass out of the old royal family. So they proposed to him that he should take her to wife, and he promised them this, but put them off from him, (64) of his respect for the covenant he had made with his former wife, to wit, that he would take none other to wife than herself. Then he betook himself to fasting by day and standing up by night [to pray], giving alms galore and beseeching God (extolled be His perfection and exalted be He!) to reunite him with his children and his wife, the daughter of his father's brother..10. Women's Craft cxcv-cc.? ? ? ? ? Raiment of silk and sendal, too, he brought to us for gift, And me in marriage sought therewith; yet, all his pains despite,.85. Isaac of Mosul and the Merchant dclxx.? ? ? ? ? Whenas in body ye from us are far removed, would God I knew who shall to us himself with news of you present!..? ? ? ? ? Alack, my grief! Thou wast, indeed, grown absent from my yiew, Yet art the apple of mine eye nor couldst from me divide..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 Isfehnd 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." .66. El Mutelemmis and his Wife Umeimeh cclxxxv.? ? ? ? ? And when I long to look upon thy face, My life is perished with desire straightway..God judge betwixt me and her lord! Away, i. 48..One day, I changed my clothes and putting money in my sleeve, sallied forth to explore the holes and corners of this city, and as I was going about, I saw a handsome house. Its goodness pleased me; so I stood looking on it, and behold, a lovely woman [at the lattice]. When she saw me, she made haste and descended, whilst I abode confounded. Then I betook myself to a tailor there and questioned him of the house and to whom it belonged. Quoth he, "It belongeth to such an one the notary, may God curse him!" "Is he her father?" asked I; [and he replied, "Yes."] So I repaired in haste to a man, with whom I had been used to deposit my goods for sale, and told him that I desired to gain access to such an one the notary. Accordingly he assembled his friends and we betook ourselves to the notary's house. When we

came in to him, we saluted him and sat with him, and I said to him, "I come to thee as a suitor, desiring the hand of thy daughter in marriage." Quoth he, "I have no daughter befitting this man." And I rejoined, "God aid thee! My desire is for thee and not for her." (213) But he still refused and his friends said to him, "This is an honourable man and thine equal in estate, and it is not lawful to thee that thou hinder the girl of her fortune." Quoth he to them, "Verily, my daughter whom ye seek is passing foul-favoured and in her are all blameworthy qualities." And I said, "I accept her, though she be as thou sayest." Then said the folk, "Extolled be the perfection of God! A truce to talk! [The thing is settled;] so say the word, how much wilt thou have [to her dowry]?" Quoth he, "I must have four thousand dinars." And I said, "Harkening and obedience." So Es Shisban drank off the cup in his turn and said, 'Well done, O desire of hearts!' And he bestowed on her that which was upon him, to wit, a dress of cloth-of-pearl, fringed with great pearls and rubies and brodered with precious stones, and a tray wherein were fifty thousand dinars. Then Meimoun the Sworder took the cup and fell to gazing intently upon Tuhfeh. Now there was in his hand a pomegranate-flower and he said to her, 'Sing upon this pomegranate-flower, O queen of men and Jinn; for indeed thou hast dominion over all hearts.' Quoth she, 'Harkening and obedience;' and she improvised and sang the following verses:..Meanwhile, when Aboulhusn went out from the presence of the Khalif and went to lay out Nuzhet el Fuad, the prince mourned for her and dismissing the divan, arose and betook himself, leaning upon Mesrou, the swordsman of his vengeance, [to the pavilion of the harem, where he went in] to the Lady Zubeideh, that he might condole with her for her slave-girl. He found the princess sitting weeping and awaiting his coming, so she might condole with him for [his boon-companion] Aboulhusn el Khelia. So he said to her, "May thy head outlive thy slave-girl Nuzhet el Fuad!" And she answered, saying, "O my lord, God preserve my slave-girl! Mayst thou live and long survive thy boon-companion Aboulhusn el Khelia! For he is dead."..? ? ? ? ? Crude amber (158) in its native land unheeded goes, but, when It comes abroad, upon the necks to raise it men delight..? ? ? ? ? Indeed, mine eyelids still with tears are ulcered and to you My bowels yearn to be made whole of all their pain and heat..After this, she abode with the four queens, till they arose and entered the palace, where she found the candles lit and ranged in candlesticks of gold and silver and censuring-vessels of gold and silver, filled with aloes-wood and ambergris, and there were the kings of the Jinn sitting. So she saluted them, kissing the earth before them and doing them worship; and they rejoiced in her and in her sight. Then she ascended [the estrade] and sat down upon her chair, whilst King Es Shisban and King El Muzfir and Queen Louloueh and [other] the kings of the Jinn sat on chairs, and they brought tables of choice, spread with all manner meats befitting kings. They ate their fill; after which the tables were removed and they washed their hands and wiped them with napkins. Then they brought the wine-service and set on bowls and cups and flagons and hanaps of gold and silver and beakers of crystal and gold; and they poured out the wines and filled the flagons..? ? ? ? ? And eye that knoweth not the sweet of sleep; yet she, who caused My dole, may Fortune's perfidies for aye from her abstain!..? ? ? ? ? a. The Adventures of Beloukiya cccclxxxvi. When they knew that there was left him no estate that the king might covet, they feared lest he be brought to release him, by the incidence of the vizier's [good] counsel upon the king's heart, and he return to his former case, so should their plots be marred and their ranks degraded, for that they knew that the king would have need of that which he had known from that man nor would forget that wherewith he was familiar in him. Now it befell that a certain man of corrupt purpose (78) found a way to the perversion of the truth and a means of glozing over falsehood and adorning it with a semblance of fair-seeming and there proceeded from him that wherewith the hearts of the folk were occupied, and their minds were corrupted by his lying tales; for that he made use of Indian subtleties and forged them into a proof for the denial of the Maker, the Creator, extolled be His might and exalted be He! Indeed, God is exalted and magnified above the speech of the deniers. He avouched that it is the planets (79) that order the affairs of all creatures and he set down twelve mansions to twelve signs [of the Zodiac] and made each sign thirty degrees, after the number of the days of the month, so that in twelve mansions there are three hundred and threescore [degrees], after the number of the days of the year; and he wrought a scheme, wherein he lied and was an infidel and denied [God]. Then he got possession of the king's mind and the enviers and haters aided him against the vizier and insinuated themselves into his favour and corrupted his counsel against the vizier, so that he suffered of him that which he suffered and he banished him and put him away..? ? ? ? ? If near and far thy toiling feet have trod the ways and thou Devils and Marids hast ensued nor wouldst be led aright..Sindbad the Sailor, The Sixth Voyage of, iii. 203..Then said Queen Es Shuhba, 'By Allah, O Sheikh, my sister Tuhfeh is indeed unique among the folk of her time, and I hear that she singeth upon all sweet-scented flowers.' 'Yes, O my lady,' answered Iblis, 'and I am in the utterest of wonderment thereat. But there remaineth somewhat of sweet-scented flowers, that she hath not besung, such as the myrtle and the tuberose and the jessamine and the moss-rose and the like.' Then he signed to her to sing upon the rest of the flowers, that Queen Es Shuhba might hear, and she said, 'Harkening and obedience.' So she took the lute and played thereon in many modes, then returned to the first mode and sang the following verses:..When the Khalif heard these his verses, he was moved to exceeding delight and taking the cup, drank it off, and they ceased not to drink and carouse till the wine rose to their heads. Then said Aboulhusn to the Khalif, "O boon-companion mine, of a truth I am perplexed concerning my affair, for meseemed I was Commander of the Faithful and ruled and gave gifts and largesse, and in very deed, O my brother, it was not a dream." "These were the delusions of sleep," answered the Khalif and crumbling a piece of henbane into the cup, said to him, "By my life, do thou drink this cup." And Aboulhusn said, "Surely I will drink it from thy hand." Then he took the cup from the Khalif's hand and drank it off, and no sooner had it settled in his belly than his head forewent his feet [and he fell down senseless]..So the folk gathered together to them and blamed the lackpenny and said to him, 'Give him the price of that which thou hast eaten.' Quoth he, 'I gave him a dirhem before I entered the shop;' and the cook said, 'Be everything I sell this day forbidden (15) to me, if he gave me so much as the name of a piece of money! By Allah,

he gave me nought, but ate my food and went out and [would have] made off, without aught [said I] 'Nay,' answered the lackpenny, 'I gave thee a dirhem,' and he reviled the cook, who returned his abuse; whereupon he dealt him a cuff and they gripped and grappled and throttled each other. When the folk saw them on this wise, they came up to them and said to them, 'What is this strife between you, and no cause for it?' 'Ay, by Allah,' replied the lackpenny, 'but there is a cause for it, and the cause hath a tail!' Whereupon, 'Yea, by Allah,' cried the cook, 'now thou mindest me of thyself and thy dirhem! Yes, he gave me a dirhem and [but] a quarter of the price is spent. Come back and take the rest of the price of thy dirhem.' For that he understood what was to do, at the mention of the tail; and I, O my brother," added Aboulhusn, "my story hath a cause, which I will tell thee." When she had made an end of her song, she wept till she made the bystanders weep and the Lady Zubeideh condoled with her and said to her, "God on thee, O Sitt el Milah, sing us somewhat, so we may hearken to thee." "Harkening and obedience," answered the damsel and sang the following verses: . . . She came in robes of green, the likeness of the leaf That the pomegranate's flower doth in the bud encase. . . STORY OF THE KING WHO KNEW THE QUINTESENCE (204) OF THINGS. . . p. The Foxes and the Wolf dccccxxi. Then said she to the villager's son, 'Know that I am the woman whom thy father delivered from harm and stress and whom there betided from thee of false accusation and frowardness that which thou hast named.' And she craved pardon for him and he was made whole of his sickness. [Then said she to the thief, 'I am she against whom thou liedst, avouching that I was thy mistress, who had been stoned on thine account, and that I was of accord with thee concerning the robbing of the villager's house and had opened the doors to thee.' And she prayed for him and he was made whole of his sickness.] Then said she to [the townsman], him of the tribute, 'I am she who gave thee the [thousand] dirhems and thou didst with me what thou didst.' And she craved pardon for him and prayed for him and he was made whole; whereupon the folk marvelled at her oppressors, who had been afflicted alike, so God (extolled be His perfection and exalted be He!) might show forth her innocence before witnesses. . . One of the host am I of lovers sad and sere For waiting long drawn out and expectation drear. . . When Jaafer saw him, his reason was like to depart for shame and he knew that the chamberlain had been deceived by the likeness of the name; and Abdulmelik also perceived how the case stood and confusion was manifest to him in Jaafer's face. So he put on a cheerful favour and said, "No harm be upon you! (149) Bring us of these dyed clothes." So they brought him a dyed gown (150) and he put it on and sat discoursing cheerily with Jaafer and jesting with him. Then said he, "Give us to drink of your wine." So they poured him out a pint and he said, "Be ye indulgent with us, for we have no wont of this." Then he chatted and jested with them till Jaafer's breast dilated and his constraint ceased from him and his shamefastness, and he rejoiced in this with an exceeding joy and said to Abdulmelik, "What is thine errand?" Quoth the other, "I come (may God amend thee!) on three occasions, whereof I would have thee bespeak the Khalif; to wit, firstly, I have on me a debt to the amount of a thousand thousand dirhems, (151) which I would have discharged; secondly, I desire for my son the office of governor of a province, whereby his rank may be raised; and thirdly, I would fain have thee marry him to a daughter of the Khalif, for that she is his cousin and he is a match for her." And Jaafer said, "God accomplished! unto thee these three occasions. As for the money, it shall presently be carried to thy house; as for the government, I make thy son viceroy of Egypt; and as for the marriage, I give him to wife such an one, the daughter of our Lord the Commander of the Faithful, at a dowry of such and such a sum. So depart in the assurance of God the Most High." 46. The Sharper of Alexandria and the Master of Police cccxli. Awhile after this a friend of mine invited me to his house and when I came to him, we ate and drank and talked. Then said he to me, 'O my friend, hath there befallen thee in thy life aught of calamity?' 'Nay,' answered I; 'but tell me [first], hath there befallen thee aught?' ['Yes,'] answered he. 'Know that one day I espied a fair woman; so I followed her and invited her [to come home with me]. Quoth she, "I will not enter any one's house; but come thou to my house, if thou wilt, and be it on such a day." Accordingly, on the appointed day, her messenger came to me, purposing to carry me to her; so I arose and went with him, till we came to a handsome house and a great door. He opened the door and I entered, whereupon he locked the door [behind me] and would have gone in, but I feared with an exceeding fear and foregoing him to the second door, whereby he would have had me enter, locked it and cried out at him, saying, "By Allah, an thou open not to me, I will kill thee; for I am none of those whom thou canst cozen!" Quoth he, "What deemest thou of cozenage?" And I said, "Verily, I am affrighted at the loneliness of the house and the lack of any at the door thereof; for I see none appear." "O my lord," answered he, "this is a privy door." "Privy or public," answered I, "open to me." Locust, The Hawk and the, ii. 50. The old woman received the alms from her and carrying it to Selim, took part thereof herself and with the rest bought him an old shirt, in which she clad him, after she had stripped him of that he had on. Then she threw away the gown she had taken from off him and arising forthright, washed his body of that which was thereon of filth and scented him with somewhat of perfume. Moreover, she bought him chickens and made him broth; so he ate and his life returned to him and he abode with her on the most solaceful of life till the morrow. 137. Otbeh and Reyya dclxxx. When she had made an end of her verses, Er Reshid said to her, 'O Tuhfeh, thine absence was extraordinary, but thy presence (251) is yet more extraordinary.' 'By Allah, O my lord,' answered she, 'thou sayst sooth.' And she took his hand and said to him, 'See what I have brought with me.' So he looked and saw riches such as neither words could describe nor registers avail to set out, pearls and jewels and jacinths and precious stones and great pearls and magnificent dresses of honour, adorned with pearls and jewels and embroidered with red gold. Moreover, she showed him that which Queen Es Shuhba had bestowed on her of those carpets, which she had brought with her, and that her throne, the like whereof neither Chosroes nor Cassar possessed, and those tables inlaid with pearls and jewels and those vessels, that amazed all who looked on them, and the crown, that was on the head of the circumcised boy, and those dresses of honour, which Queen Es Shuhba and the Sheikh Aboultaawaif had put off upon her, and the trays wherein were those riches; brief, she showed him

treasures the like whereof he had never in his life set eyes on and which the tongue availeth not to describe and whereat all who looked thereon were amazed..Then they fell to journeying night and day, and as they went, behold, they sighted a camp of the camps of the Arabs. So El Abbas enquired thereof and was told that it was the camp of the Benou Zuhreh. Now there were around them sheep and cattle, such as filled the earth, and they were enemies to El Akil, the cousin of El Abbas, upon whom they still made raids and took his cattle; wherefore he used to pay them tribute every year, for that he availed not to cope with them. When El Abbas came near the camp, he dismounted from his courser and his servant Aamir also dismounted; and they set down the victual and ate their sufficiency and rested awhile of the day. Then said the prince to Aamir, "Fetch water and give the horses to drink and draw water for us in thy water-bag, by way of provision for the road."As for the eunuch, the chamberlain, who had counselled King Dadbin [not to slay her, but] to [cause] carry her to the desert [and there abandon her], she bestowed on him a sumptuous dress of honour and said to him, "The like of thee it behoveth kings to hold in favour and set in high place, for that thou spokest loyally and well, and a man is still requited according to his deed." And Kisra the king invested him with the governance of one of the provinces of his empire. Know, therefore, O king," continued the youth, "that whoso doth good is requited therewith and he who is guiltless of sin and reproach feareth not the issue of his affair. And I, O king, am free from guilt, wherefore I trust in God that He will show forth the truth and vouchsafe me the victory over enemies and enviers."Now the merchant and his wife had taken up their abode in a city in the land whereof their [other] son was king, and when the boy [whom they had found] grew up, his father assigned unto him merchandise, so he might travel therewith. So he set out and entered the city wherein his brother was king. News reached the latter that there was a merchant come thither with merchandise befitting kings. So he sent for him and the young merchant obeyed the summons and going in to him, sat down before him. Neither of them knew the other; but blood stirred between them and the king said to the young merchant, 'I desire of thee that thou abide with me and I will exalt thy station and give thee all that thou desirest and cravest.' So he abode with him awhile, quitting him not; and when he saw that he would not suffer him to depart from him, he sent to his father and mother and bade them remove thither to him. So they addressed them to remove to that island, and their son increased still in honour with the king, albeit he knew not that he was his brother..I swear by his life, yea, I swear by the life of my love without peer, iii. 21..But for the spying of the eyes [ill-omened,] we had seen, i. 50..? ? ? ? e. The Fifth Voyage of Sindbad the Sailor dlvi.? ? ? ? Haste not to that thou dost desire, for haste is still unblest; Be merciful to men, as thou on mercy reckonest;"Leave the mention of him. Who is at the door?" Quoth Adi, "El Akhwes el Ansari." (54) "God the Most High put him away and estrange him from His mercy!" cried Omar. "Is it not he who said, berhyming on a man of Medina his slave-girl, so she might outlive her master ... ?" [And he repeated the following line:].81. The Foolish Schoolmaster dclxvi.As for the king, he arose in haste and disguising himself, repaired to the house of Firouz and knocked at the door. Quoth Firouz's wife, "Who is at the door?" And he answered, saying, "I am the king, thy husband's master." So she opened the door and he entered and sat down, saying, "We are come to visit thee." Quoth she, "I seek refuge [with God] from this visitation, for indeed I deem not well thereof." And the king said, "O desire of hearts, I am thy husband's master and methinks thou knowest me not." "Nay," answered she, "I know thee, O my lord and master, and I know thy purpose and that which thou seekest and that thou art my husband's lord. I understand what thou wishest, and indeed the poet hath forestalled thee in his saying of the following verses, in reference to thy case:..? ? ? ? b. Story of the Chief of the Boulac Police cccxliv.Then they spread him a prayer-carpet and he prayed. Now he knew not how to pray and gave not over bowing and prostrating himself, [till he had prayed the prayers] of twenty inclinations, (21) pondering in himself the while and saying, "By Allah, I am none other than the Commander of the Faithful in very sooth! This is assuredly no dream, for all these things happen not in a dream." And he was convinced and determined in himself that he was Commander of the Faithful; so he pronounced the Salutation (22) and made an end (23) of his prayers; whereupon the slaves and slave-girls came round about him with parcels of silk and stuffs (24) and clad him in the habit of the Khalifate and gave him the royal dagger in his hand. Then the chief eunuch went out before him and the little white slaves behind him, and they ceased not [going] till they raised the curtain and brought him into the hall of judgment and the throne-room of the Khalifate. There he saw the curtains and the forty doors and El Ijli and Er Recashi (25) and Ibdan and Jedim and Abou Ishac (26) the boon-companions and beheld swords drawn and lions (27) encompassing [the throne] and gilded glaives and death-dealing bows and Persians and Arabs and Turks and Medes and folk and peoples and Amirs and viziers and captains and grandees and officers of state and men of war, and indeed there appeared the puissance of the house of Abbas (28) and the majesty of the family of the Prophet..So he carried her to a place wherein was running water and setting her down on the ground, left her and went away, marvelling at her. After he left her, he found his camels, by her blessing, and when he returned, King Kisra asked him, 'Hast thou found the camels?' ['Yes,' answered he] and acquainted him with the affair of the damsel and set out to him her beauty and grace; whereupon the king's heart clave to her and he mounted with a few men and betook himself to that place, where he found the damsel and was amazed at her, for that he saw her overpassing the description wherewith the camel-driver had described her to him. So he accosted her and said to her, 'I am King Kisra, greatest of the kings. Wilt thou not have me to husband?' Quoth she, 'What wilt thou do with me, O king, and I a woman abandoned in the desert?' And he answered, saying, 'Needs must this be, and if thou wilt not consent to me, I will take up my sojourn here and devote myself to God's service and thine and worship Him with thee.'? ? ? ? And all the desert spaces devour, whilst to my rede, Or if in sport or earnest, (93) still Aamir giveth ear..The king marvelled, he and his company, and praised God the Most High for that he had come thither; after which he turned to the eunuch and said to him, 'What is this youth thou hast with thee?' 'O king,' answered he, 'this is the son of a nurse who belonged to us and we left him little. I saw him to-day and his mother said to me, 'Take him with thee.'

So I brought him with me, that he might be a servant to the king, for that he is an adroit and quickwitted youth.' Then the king fared on, he and his company, and the eunuch and the youth with them, what while he questioned the former of Belehwan and his dealing with his subjects, and he answered, saying, 'As thy head liveth, O king, the folk with him are in sore straits and not one of them desireth to look on him, gentle or simple.'? ? ? ? b, The Merchant's Wife and the Parrot dccccclxxx.? ? ? ? And deemedst me a waif, a homeless good-for-nought, A slave-begotten brat, a wanton, witless wight..?STORY OF THE KING AND HIS CHAMBERLAIN'S WIFE..N.B.--The Roman numerals denote the volume, the Arabic the page.? ? ? ? i. The Woman who made her Husband Sift Dust dccccclxxxvi.When he had made an end of his verses, he folded the letter and delivering it to the nurse, charged her keep the secret. So she took it and carrying it to Mariyeh, gave it to her. The princess broke it open and read it and apprehended its purport. Then said she, "By Allah, O nurse, my heart is burdened with an exceeding chagrin, never knew I a dourer, because of this correspondence and of these verses." And the muse made answer to her, saying, "O my lady, thou art in thy dwelling and thy place and thy heart is void of care; so return him an answer and reckon thou not" Accordingly, the princess called for inkhorn and paper and wrote the following verses:.? ? ? ? The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede.'.Khalif, El Mamoun El Hakim bi Amrillah, The Merchant of Cairo and the Favourite of the, iii. 171..? ? ? ? If, in his own land, midst his folk, abjection and despite Afflict a man, then exile sure were better for the wight.

[Attila A Tragedy And Other Poems](#)

[Rank and Talent A Novel Vol I](#)

[Vargas A Tale of Spain Vil II](#)

[Ilius Pamphilius Und Die Ambrosia T 1-2 I](#)

[Les Six Contes Jaunes Par de Martigne](#)

[Lettres de Stephanie Pties 1-3 Roman Historique En Trois Parties Seconde Partie](#)

[Hawthorn Cottage Or the Two Cupids A Tale Vol I](#)

[Tales of Ton Ser 1 By Miss MLeod Ser I Vol III](#)

[Agnes A Novel Vol I](#)

[de Beauvoir Or Second Love Vol II](#)

[Varieties of Literature Being Principally Selections from the Portfolio of the Late John Brady Esq](#)

[An Antiquarian Ramble in the Streets of London Vol 2 of 2 With Anecdotes of Their More Celebrated Residents](#)

[The Design and Construction of Steam Turbines A Manual for the Engineer](#)

[A Complete Treatise on Electricity in Theory and Practice with Original Experiments Vol 1 of 2 Containing the Practice of Medical Electricity](#)

[Besides Other Additions and Alterations](#)

[The British Museum Vol 1 Egyptian Antiquities](#)

[Berliner Entomologische Zeitschrift 1861 Vol 5](#)

[Instructions and Regulations for the Formations and Movements of the Cavalry](#)

[The History and Antiquities of Newbury and Its Environs Including Twenty-Eight Parishes Situated in the County of Berks Also a Catalogue of Plants Found in the Neighbourhood](#)

[Memoirs of the Life of Andrew Hofer Containing an Account of the Transactions in the Tyrol During the Year 1809](#)

[The New England Historical and Genealogical Register Vol 10 For the Year 1856](#)

[Hornes Pennsylvania German Manual How Pennsylvania German Is Spoken and Written for Pronouncing Speaking and Writing English](#)

[Crokaj Will Rise Again! Book One Book Two](#)

[The Family Expositor or a Paraphrase and Version of the New Testament Vol 4 of 6 With Critical Notes and a Practical Improvement of Each Section Containing the Epistle of Paul the Apostle to the Romans and His First and Second Epistles to the Corin](#)

[With the Kurram Field Force 1878-79](#)

[Boilers Pipes and Piping Pumps](#)

[First Report of the Government Entomologist 1899-1900](#)

[A Treatise of the Fossil Vegetable and Animal Substances That Are Made Use of in Physick Containing the History and Description of Them With an Account of Their Several Virtues and Preparations To Which Is Prefixed an Enquiry Into the Constituent P](#)

[The National Magazine Vol 19 November 1893](#)

[Pen and Pencil in Asia Minor or Notes from the Levant](#)

[Text-Book of Popular Astronomy for the Use of Colleges Academies and High Schools](#)

[The Ornamental Arts of Japan Vol 1](#)

[History of General Sir Charles Napier's Administration of Scinde and Campaign in the Cutchee Hills](#)

[Storia Della Letteratura Italiana Vol 1 Parte I Dalla Letteratura Degli Etruschi Fino Alla Morte DAugusto](#)
[Le Panier de Fruits Ou Descriptions Botaniques Et Notices Historiques Des Principaux Fruits Cultives En France Suivies de Differens Morceaux de Litterature Et de Morale](#)
[Historical Collections Vol 27](#)
[Bulletin Des Sciences Geographiques Economie Publique Voyages 1826 Vol 7](#)
[The American Antiquarian and Oriental Journal Vol 25 January-November 1903](#)
[Edgar Clifton or Right and Wrong A Story of School Life](#)
[The Sporting Magazine or Monthly Calendar of the Transactions of the Turf the Chace and Every Other Diversion Interesting to the Man of Pleasure Enterprize and Spirit Vol 8 For April 1796](#)
[Bryn Mawr College Monographs Vol 5 Contributions from the Biological Laboratory](#)
[Thistledown A Book of Scotch Humour Character Folk-Lore Story and Anecdote](#)
[Memoirs Relative to Egypt Written in That Country During the Campaigns of General Bonaparte in the Years 1798 and 1799 by the Learned and Scientific Men Who Accompanied the French Expedition](#)
[Jacobs Flight Or a Pilgrimage to Harran and Thence in the Patriarchs Footsteps the Promised Land](#)
[Phrenology and How to Use It in Analyzing Character](#)
[The Delineation of Character in Chaucers Narrative Poetry Thesis](#)
[Journal of an Embassy from the Governor-General of India to the Courts of Siam and Cochim China 1830 Vol 2 of 2 Exhibiting a View of the Actual State of Those Kingdoms](#)
[Memoirs of the History of France During the Reign of Napoleon Vol 1 Dictated by the Emperor at Saint Helena to the Generals Who Shared His Captivity and Published from the Original Manuscripts Corrected by Himself Dictated to General Gourgaud His AI](#)
[Rambles by Rivers The Duddon The Mole The Adur Arun and Wey The Lea The Dove](#)
[The Remainder of Books](#)
[Sayings and Doings A Series of Sketches from Life Vol I](#)
[Oeuvres de Jacques Delille Tome IV](#)
[Sayings and Doings A Series of Sketches from Life Vol III](#)
[The King of the Peak A Romance Vol III](#)
[Oeuvres de J J Rousseau Avec Des Notes Historiques Tome III](#)
[Oeuvres de Jacques Delille Tome Premier](#)
[Popular Tales Vol II](#)
[Oeuvres Choisies de Prevost Tome Vingt-Sixieme](#)
[Oeuvres de Jacques Delille Tome V](#)
[Oeuvres Choisies de Prevost Tome Onzieme](#)
[Oeuvres de J J Rousseau Avec Des Notes Historiques Tome XV](#)
[Oeuvres de Jacques Delille Tome XIII](#)
[Minuit Et MIDI 1630-1649 Par Henri Martin](#)
[Oeuvres Choisies de Prevost Tome Trente-Troisieme](#)
[Oeuvres Choisies de Prevost Tome Vingt-Septieme](#)
[Nino de Santa-Cruz T 1-2 Oder Die Engländer in Spanien Ein Roman Aus Dem Gegenwartigen Kriege Von Julius V Vo Sweiter Theil](#)
[Oeuvres de J J Rousseau Avec Des Notes Historiques Tome XXII](#)
[The Connecticut Magazine 1906 Vol 10](#)
[Scenes de la Vie Maritime Par A Jal Tome Duxieme](#)
[Sammtliche Schriften Von Johanna Schopenhauer Drei Unb Iwanzigfter Band](#)
[Sayings and Doings A Series of Sketches from Life Vol II](#)
[Oeuvres Choisies de Prevost Tome Dixieme](#)
[Laconics Or the Best Words of the Best Authors Vol I](#)
[Forest Leaves Vol 3 Winter 1906](#)
[The Art of Elocution as an Essential Part of Rhetoric With Instructions in Gesture and an Appendix of Oratorical Poetical and Dramatic Extracts](#)
[Herodotus Translated from the Greek](#)
[The History of the Life of Peter I Emperor of Russia In Three Volumes](#)
[The Story of South Africa Written Especially for Young People Including the First Settlement by the Dutch Full Descriptions of the Native Tribes](#)

[The Struggles with the English for Supremacy The Great Treks](#)

[The Quarterly Journal of Prophecy Vol 9](#)

[The History of the Life of Gustavus Adolphus King of Sweden Surnamed the Great Vol 2](#)

[Travels in Russia C Vol 1 of 2](#)

[A General Ecclesiastical History from the Nativity of Our Blessed Saviour to the First Establishment of Christianity by Human Laws Under the Emperor Constantine the Great Vol 2 Containing the Space of about 313 Years](#)

[The United States Magazine and Democratic Review Vol 2 Containing the Political and Literary Portions of the Numbers Published in April May June and July 1838](#)

[Industrial Biography Iron-Workers and Tool-Makers](#)

[History of England Vol 3](#)

[Account of the Russian Discoveries Between Asia and America To Which Are Added the Conquest of Siberia and the History of the Transactions and Commerce Between Russia and China](#)

[Dr Carl Friedrich Bahrds Geschichte Seines Lebens Seiner Meinungen Und Schicksale Vol 3](#)

[An Essay on the Demoniacs of the New Testament](#)

[Discourses on Several Subjects and Occasions Vol 3](#)

[Battles and Leaders of the Civil War Vol 4 Part I Being for the Most Part Contributions by Union and Confederate Officers Based Upon the Century War Series](#)

[the Account of the Voyages Undertaken by the Order of His Present Majesty for Making Discoveries in the Southern Hemisphere Vol 4 of 4 An And Successively Performed by Commodore Byron Captain Wallis Captain Carteret and Captain Cook In the Dolphin](#)

[Our Islands and Their People as Seen with Camera and Pencil Vol 1 Embracing Perfect Photographic and Descriptive Representations of the People and the Islands Lately Acquired from Spain Including Hawaii and the Philippines Also Their Material Resourc](#)

[The Childrens Friend Vol 1 of 4](#)

[Essay on the Principles of Translation](#)

[Memoirs of American Revolution So Far as It Related to the States of North and South-Carolina and Georgia Vol 2 Compiled from the Most Authentic Materials the Authors Personal Knowledge of the Various Events and Including an Epistolary Correspond](#)

[Human Sexuality A Medico-Literary Treatise on the Laws Anomalies and Relations of Sex with Especial Reference to Contrary Sexual Desire](#)

[The Works of Sir Walter Raleigh Kt Vol 3 The History of the World Book II Chap I-XIII](#)

[The Edinburgh Medical and Surgical Journal Vol 78 Exhibiting a Concise View of the Latest and Most Important Discoveries in Medicine Surgery and Pharmacy 1852](#)

[Notes Critical and Practical on the Book of Genesis Vol 2 of 2 Designed as a General Help to Biblical Reading and Instruction](#)

[Royal Windsor Vol 2](#)

[A Practical Grammar of the Sanskrit Language Arranged with Reference to the Classical Languages of Europe for the Use of English Students](#)
