

THE OLD BOSTON TAVERNS NAD TAVERN CLUBS

STORY OF KHELBEES AND HIS WIFE AND THE LEARNED MAN..Now the four women who thus accosted Tuhfeh were the princess Kemeriyeh, daughter of King Es Shisban, and her sisters; and Kemeriyeh loved Tuhfeh with an exceeding love. So, when she came up to her, she fell to kissing and embracing her, and Iblis said, 'Fair befall you! Take me between you.' At this Tuhfeh laughed and Kemeriyeh said, 'O my sister, I love thee and doubtless hearts have their evidences, (197) for, since I saw thee, I have loved thee.' 'By Allah,' replied Tuhfeh, 'hearts have deeps, (198) and thou, by Allah, art dear to me and I am thy handmaid.' Kemeriyeh thanked her for this and said to her, 'These are the wives of the kings of the Jinn: salute them. This is Queen Jemreh, (199) that is Queen Wekhimeh and this other is Queen Sherareh, and they come not but for thee.' So Tuhfeh rose to her feet and kissed their hands, and the three queens kissed her and welcomed her and entreated her with the utmost honour..The Ninth Night of the Month..? ? ? ? b. The Second Old Man's Story ii.They ate and drank and sported and made merry awhile of the day; and as they were thus engaged, up came the master of the house, with his friends, whom he had brought with him, that they might carouse together, as of wont. He saw the door opened and knocked lightly, saying to his friends, 'Have patience with me, for some of my family are come to visit me; wherefore excuse belongeth [first] to God the Most High, and then to you.' (263) So they took leave of him and went their ways, whilst he gave another light knock at the door. When the young man heard this, he changed colour and the woman said to him, 'Methinks thy servant hath returned.' 'Yes,' answered he; and she arose and opening the door to the master of the house, said to him, 'Where hast thou been? Indeed, thy master is wroth with thee.' 'O my lady,' answered he, 'I have but been about his occasions.' [Then they went up to the palace and] the interpreter went in to Selma and said to her, 'O king of the age, here is an Indian woman, who cometh from the land of Hind, and she hath laid hands on a young man, a servant, avouching that he is her husband, who hath been missing these two years, and she came not hither but on his account, and indeed these many days she hath done almsdeeds [in the city]. And here is a man, a cook, who avoucheth that the young man is his slave.' When the queen heard these words, her entrails quivered and she groaned from an aching heart and called to mind her brother and that which had betided him. Then she bade those who were about her bring them before her, and when she saw them, she knew her brother and was like to cry aloud; but her reason restrained her; yet could she not contain herself, but she must needs rise up and sit down. However, she enforced herself unto patience and said to them, 'Let each of you acquaint me with his case.' Ibn es Semmak and Er Reshid, i. 195..Sindbad the Sailor and Hindbad the Porter, iii. 199..134. The Malice of Women dlxxviii.155. Hassan of Bassora and the King's Daughter of the Jinn dclxxviii.? ? ? ? ? I see you like unto mankind in favour and in form; But oxen, (37) verily, ye are in fashion and in deed..? ? ? ? ? This is my saying; apprehend its purport, then, and know I may in no wise yield consent to that thou dost opine..When the company heard this story, they marvelled thereat with the utmost wonderment. Then the fifth officer, who was the lieutenant of the bench, (113) came forward and said, '[This is] no wonder and there befell me that which is rarer and more extraordinary than this..There was once in the city of Hemadan (191) a young man of comely aspect and excellently skilled in singing to the lute, and he was well seen of the people of the city. He went forth one day of his city, with intent to travel, and gave not over journeying till his travel brought him to a goodly city. Now he had with him a lute and what pertained thereto, (192) so he entered and went round about the city till he fell in with a druggist, who, when he espied him, called to him. So he went up to him and he bade him sit down. Accordingly, he sat down by him and the druggist questioned him of his case. The singer told him what was in his mind and the other took him up into his shop and brought him food and fed him. Then said he to him, 'Arise and take up thy lute and beg about the streets, and whenas thou smellst the odour of wine, break in upon the drinkers and say to them, "I am a singer." They will laugh and say, "Come, [sing] to us." And when thou singest, the folk will know thee and bespeak one another of thee; so shall thou become known in the city and thine affairs will prosper.' "Out on thee!" exclaimed the king. "How great is thy craft and thy talk! Tell me, what was their story." And the youth said, "O king,.? ? ? ? ? The raven of parting croaks loud at our door; Alas, for our raven cleaves fast to us aye!..? ? ? ? ? g. The King's Son and the Ogress dlxxxi.? ? ? ? ? d. The Tailor's Story cxxxvii.When the youth saw this, he marvelled at that which his father had done and said, 'This is a sorry treasure.' Then he went forth and fell to eating and drinking with the folk, till nothing was left him and he abode two days without tasting food, at the end of which time he took a handkerchief and selling it for two dirhems, bought bread and milk with the price and left it on the shelf [and went out. Whilst he was gone,] a dog came and took the bread and spoiled the milk, and when the man returned and saw this, he buffeted his face and went forth, distraught, at a venture. Presently, he met a friend of his, to whom he discovered his case, and the other said to him, 'Art thou not ashamed to talk thus? How hast thou wasted all this wealth and now comest telling lies and saying, "The dog hath mounted on the shelf," and talking nonsense?' And he reviled him..When King Shah Bekht heard his vizier's speech, he was confounded before him and abashed and marvelled at the gravity of his understanding and his patience. So he sprang up to him and embraced him and the vizier kissed his feet. Then the king called for a sumptuous dress of honour and cast it over Er Rehwan and entreated him with the utmost honour and showed him special favour and restored him to his rank and vizierate. Moreover he imprisoned those who had sought his destruction with leasing and committed unto himself to pass judgment upon the interpreter who had expounded to him the dream. So the vizier abode in the governance of the realm till there came to them the Destroyer of Delights; and this (added Shehrzad) is all, O king of the age, that hath come down to us of King Shah Bekht and his vizier..16. The Fox and the Crow cl.? ? ? ? ? a. The Christian Broker's Story xxv.? ? ? ? ? n. The Man who never Laughed again dccccxi.? ? ? ? ? "What is the taste of love?" quoth one, and I replied, "Sweet water 'tis at first;

but torment lurks behind." So, when it was the foredawn hour, she tied his beard and spreading a veil over him, cried out, whereupon the people of the quarter flocked to her, men and women. Presently, up came El Merouzi, for the division of the money, and hearing the crying [of the mourners], said, 'What is to do?' Quoth they, 'Thy brother is dead;' and he said in himself, 'The accursed fellow putteth a cheat on me, so he may get all the money for himself, but I will do with him what shall soon bring him to life again.' Then he rent the bosom of his gown and uncovered his head, weeping and saying, 'Alas, my brother! Alas, my chief! Alas, my lord!' And he went in to the men, who rose and condoled with him. Then he accosted Er Razi's wife and said to her, 'How came his death about?' 'I know not,' answered she, 'except that, when I arose in the morning, I found him dead.' Moreover, he questioned her of the money and good that was with her, but she said, 'I have no knowledge of this and no tidings.' ? ? ? ? ? a. Story of the Ox and the Ass.167. Kemerezzeman and the Jeweller's Wife dccccclxiii. Dethroned King whose Kingdom and Good were restored to him, The, i. 285. Then they displayed Shehrzad in the third dress and the fourth and the fifth, and she became as she were a willow-wand or a thirsting gazelle, goodly of grace and perfect of attributes, even as saith of her one in the following verses: Razi (Er) and El Merouzi, ii. 28. Accordingly, Ishac bade admit her; so she entered, and when her eyes fell upon the Commander of the Faithful, she kissed the earth before him and said, 'Peace be upon thee, O Commander of the Faithful and asylum of the people of the faith and reviver of justice among all creatures! May God make plain the treading of thy feet and vouchsafe thee enjoyment of that which He hath bestowed on thee and make Paradise thy harbourage and the fire that of thine enemies!' Quoth Er Reshid, 'And on thee be peace, O damsel! Sit.' So she sat down and he bade her sing; whereupon she took the lute and tightening its strings, played thereon in many modes, so that the Commander of the Faithful and Jaafer were confounded and like to fly for delight. Then she returned to the first mode and sang the following verses: Ill Fortune, Of the Uselessness of Endeavour against Persistent, i 70..20. Ali ben Bekkar and Shemsennehar cliii.117. The Righteousness of King Anoushirwan cccclxiv. And for another story of the same kind,' continued the officer. When the prefect saw this, he said, "By Allah, the captain is excused!" Then my comrades came round about me and sprinkled water on my face, [till I came to myself,] when I arose and accosting the Cadi, who was covered with confusion, said to him, "Thou seest that suspicion is fallen on thee, and indeed this affair is no light matter, for that this woman's family will assuredly not sit down under her loss." Therewith the Cadi's heart quaked and he knew that the suspicion had reverted upon him, wherefore his colour paled and his limbs smote together; and he paid of his own money, after the measure of that which he had lost, so we would hush up the matter for him. (106) Then we departed from him in peace, whilst I said in myself, "Indeed, the woman deceived me not." Then he conferred on him a dress of honour and engaged to him for the completion of the dowry and sent to his father, giving him the glad news and comforting his heart with [the tidings of] his son's safety; after which he said to Bihzad, Arise, O my son, and go to thy father.' 'O king,' rejoined the prince, 'complete thy kindness to me by [hastening] my going-in to my wife; for, if I go back to my father, till he send a messenger and he return, promising me, the time will be long.' The king laughed and marvelled at him and said to him, 'I fear for thee from this haste, lest thou come to shame and attain not thy desire.' Then he gave him wealth galore and wrote him letters, commending him to the father of the princess, and despatched him to them. When he drew near their country, the king came forth to meet him with the people of his realm and assigned him a handsome lodging and bade hasten the going-in of his daughter to him, in compliance with the other king's letter. Moreover, he advised the prince's father [of his son's coming] and they busied themselves with the affair of the damsel..87. El Mamoun and the Pyramids of Egypt cccxcviii. ? ? ? ? ? Him with my life I'd ransom whose rigours waste away My frame and cause me languish; yet, if he would but hear, Ill Effects of Precipitation, Of the, i. 98..? ? ? ? ? God to a tristful lover be light! A man of wit, Yet perishing for yearning and body-worn is he..? ? ? ? ? Indeed, mine eyelids still with tears are ulcered and to you My bowels yearn to be made whole of all their pain and heat..Rehwan (Er), King Shah Bekht and his Vizier, i. 215..As an instance of the extreme looseness with which the book was edited, I may observe that the first four Vols. were published without tables of contents, which were afterwards appended en bloc to the fifth Volume. The state of corruption and incoherence in which the printed Text was placed before the public by the two learned Editors, who were responsible for its production, is such as might well drive a translator to despair: the uncorrected errors of the press would alone fill a volume and the verse especially is so corrupt that one of the most laborious of English Arabic scholars pronounced its translation a hopeless task. I have not, however, in any single instance, allowed myself to be discouraged by the difficulties presented by the condition of the text, but have, to the best of my ability, rendered into English, without abridgment or retrenchment, the whole of the tales, prose and verse, contained in the Breslau Edition, which are not found in those of Calcutta (1839-42) and Boulac. In this somewhat ungrateful task, I have again had the cordial assistance of Captain Burton, who has (as in the case of my "Book of the Thousand Nights and One Night") been kind enough to look over the proofs of my translation and to whom I beg once more to tender my warmest thanks..? ? ? ? ? But now hath Allah from my heart blotted the love of thee, After for constancy I'd grown a name of wonderment..Then the prince rose to him and embraced him and kissed him and entreated him with honour. Moreover, he seated him in a chair and bestowed on him a dress of honour; and he turned to his father and said to him, 'This is the king who pardoned me and this is his ear that I cut off with an arrow; and indeed he deserveth pardon from me, for that he pardoned me.' Then said he to Bihkerd, 'Verily, the issue of clemency hath been a provision for thee [in thine hour of need].' And they entreated him with the utmost kindness and sent him back to his own country in all honour and worship Know, then, O King," continued the youth, "that there is no goodlier thing than clemency and that all thou dost thereof, thou shalt find before thee, a treasure laid up for thee.".She abode with Ins ben Cais twelve years, during which time he was blessed with no children by her; wherefore his breast was straitened, by reason of the failure of lineage, and he besought

his Lord to vouchsafe him a child. Accordingly the queen conceived, by permission of God the Most High; and when the days of her pregnancy were accomplished, she gave birth to a maid-child, than whom never saw eyes a goodlier, for that her face was as it were a pure pearl or a shining lamp or a golden (50) candle or a full moon breaking forth of a cloud, extolled be the perfection of Him who created her from vile water (51) and made her a delight to the beholders! When her father saw her on this wise of loveliness, his reason fled for joy, and when she grew up, he taught her the art of writing and polite letters (52) and philosophy and all manner of tongues. So she excelled the folk of her time and overpassed her peers; (53) and the sons of the kings heard of her and all of them desired to look upon her..Meimoun was silent and Iblis turned to Tuhfeh and said to her, 'Sing to the kings of the Jinn this day and to-night until the morrow, when the boy will be circumcised and each shall return to his own place.' So she took the lute and Kemeriyeh said to her, (now she had in her hand a cedrat), 'O my sister, sing to me on this cedrat.' 'Hearkening and obedience,' replied Tuhfeh, and improvising, sang the following verses:..? ? ? ? ? For nought of worldly fortune I weep! my only joy In seeing thee consisteth and in thy seeing me..When the king heard this, wonderment gat hold of him and his admiration for the vizier redoubled; so he bade him go to his house and return to him [on the morrow], according to his wont. Accordingly, the vizier withdrew to his lodging, where he passed the night and the ensuing day..If, in his own land, midst his folk, abjection and despite, ii. 196..? ? ? ? ? Brother of En Numan, with thee lies an old man's anguish to allay, A graybeard slain, may God make fair his deeds upon the Reckoning-Day!..? ? ? ? ? We spent the night in passing the cup, my mates and I, Till in the Eastward heaven the day-star did appear..When they had made an end of pious wishes and congratulations, they besought the king to hasten the punishment of the Magian and heal their hearts of him with torment and humiliation. So he appointed them for a day on which they should assemble to witness his punishment and that which should betide him of torment, and shut himself up with his wife and sons and abode thus private with them three days, during which time they were sequestered from the folk. On the fourth day the king entered the bath, and coming forth, sat down on the throne of his kingship, with the crown on his head, whereupon the folk came in to him, according to their wont and after the measure of their several ranks and degrees, and the amirs and viziers entered, ay, and the chamberlains and deputies and captains and men of war and the falconers and armbearers. Then he seated his two sons, one on his right and the other on his left hand, whilst all the folk stood before him and lifted up their voices in thanksgiving to God the Most High and glorification of Him and were strenuous in prayer for the king and in setting forth his virtues and excellences..? ? ? ? ? Most like a wand of emerald my shape it is, trow I; Amongst the fragrant flow'rets there's none with me can vie..? ? ? ? ? My body is dissolved with sufferance in vain; Relenting, ay, and grace I hoped should yet betide;..? ? ? ? ? Fain, fain would I forget thy love. Alack, my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead..? ? ? ? ? a. The King and his Vizier's Wife dlxxviii.Therewithal the young man was moved to delight and exclaimed, "By Allah, thou sayest well, O Sitt el Milan! Let me hear more." Then he handselled her with fifty dinars and they drank and the cups went round among them; and her seller said to her, "O Sitt el Milah, this is the season of leave-taking; so let us hear somewhat on the subject." Accordingly she struck the lute and avouching that which was in her heart, sang the following verses:..? ? ? ? ? Thou, thou enjoy'st repose and comfortable sleep, Nor of the mis'ries reckst by which my heart is wried..? ? ? ? ? All, all, for thy sweet sake, I left; ay, I forsook Aziz, my sire, and those akin to me that hight..So he sat down upon the throne of the Khalifate and laid the dagger in his lap, whereupon all [present] came up to kiss the earth before him and called down on him length of life and continuance [of glory and prosperity]. Then came forward Jaafer the Barmecide and kissing the earth, said, "May the wide world of God be the treading of thy feet and may Paradise be thy dwelling-place and the fire the habitation of thine enemies! May no neighbour transgress against thee nor the lights of fire die out for thee, (29) O Khalif of [all] cities and ruler of [all] countries!"..STORY OF THE DAMSEL TUHFET EL CULOUB AND ?THE KHALIF HAROUN ER RESHID..? ? ? ? ? b. The Second Calender's Story xl..? ? ? ? ? The folk witness bear of my worth and none can my virtues deny..? ? ? ? ? But rigour still hath waxed on me and changed my case And love hath left me bound, afflicted, weeping-eyed..Look at the moss-rose, on its branches seen, ii. 256..? ? ? ? ? Whenas its jar was opened, the singers prostrate fell In worship of its brightness, it shone so wonder-clear..100. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dclvi.70. Khusrau and Shirin and the Fisherman dclvi.The queen rejoiced in her and putting out her hand to her, drew her to herself and seated her by her side on the couch; whereupon Tuhfeh kissed her hands and the queen said to her, 'Know, O Tuhfeh, that all that thou treadest of these belong not to any of the Jinn, (224) for that I am the queen of them all and the Sheikh Aboutawaif Iblis sought my permission (225) and prayed me to be present at the circumcision of his son. So I sent to him, in my stead, a slave-girl of my slave-girls, to wit, Shuaaeh, Queen of the Fourth Sea, who is vice-queen of my kingdom. When she was present at the wedding and saw thee and heard thy singing, she sent to me, giving me to know of thee and setting forth to me thine elegance and pleasantness and the goodness of thy breeding and thy singing. So I am come to thee, for that which I have heard of thy charms, and this shall bring thee great worship in the eyes of all the Jinn.' (226).The Khalif laughed and said, "Tell it again and again to thy lady lack-wit." When the Lady Zubeideh heard Mesrour's words [and those of the Khalif,] she was wroth and said, "None lacketh wit but he who believeth a black slave." And she reviled Mesrour, whilst the Khalif laughed. Mesrour was vexed at this and said to the Khalif, "He spoke sooth who said, 'Women lack wit and religion.'" Then said the Lady Zubeideh to the Khalif, "O Commander of the Faithful, thou sportest and jestest with me, and this slave hoodwinketh me, to please thee; but I will send and see which is dead of them." And he answered, saying, "Send one who shall see which is dead of them." So the Lady Zubeideh cried out to an old woman, a stewardess, and said to her, "Go to the house of Nuzhet el Fuad in haste and see who is dead and loiter not." And she railed at her..? ? ? ? ? My heart will never credit that I am far from thee; In it thou art, nor ever the soul can absent

be..There was once, in the city of Baghdad, a man, [by name El Merouzi,] (30) who was a sharper and plagued (31) the folk with his knavish tricks, and he was renowned in all quarters [for roguery]. [He went out one day], carrying a load of sheep's dung, and took an oath that he would not return to his lodging till he had sold it at the price of raisins. Now there was in another city a second sharper, [by name Er Razi,] (32) one of its people, who [went out the same day], bearing a load of goat's dung, which he had sworn that he would not sell but at the price of dried figs..Firouz and his Wife, i. 209..Then he again began to pay me frequent visits and I entered into converse with him and questioned him of the band and how he came to escape, he alone of them all. Quoth he, 'I left them from the day on which God the Most High delivered thee from them, for that they would not obey my speech; wherefore I swore that I would no longer consort with them.' And I said, 'By Allah, I marvel at thee, for that thou wast the cause of my preservation!' Quoth he, 'The world is full of this sort [of folk]; and we beseech God the Most High for safety, for that these [wretches] practise upon men with every kind of device.' Then said I to him, 'Tell me the most extraordinary adventure of all that befell thee in this villainy thou wast wont to practise.' And he answered, saying, 'O my brother, I was not present when they did on this wise, for that my part with them was to concern myself with selling and buying and [providing them with] food; but I have heard that the most extraordinary thing that befell them was on this wise..70. Aboulaswed and his squinting Slave-girl cccclxxxvii. When the evening came and the king sat in his privy chamber, he summoned the vizier and required of him the story of the thief and the woman. Quoth the vizier, "Know, O king, that. By Him whom I worship, indeed, I swear, O thou that mine eye dost fill, ii. 213..? ? ? ? ? Sans fault of mine, my blood and tears he shed and beggared me Of him I love, yet for himself gained nought thereby whate'er..So, when he arose in the morning, he repaired to the vizier and repeated to him that which the old woman had taught him; whereat the vizier marvelled and said to him, 'What sayst thou of a man, who seeth in his house four holes, and in each a viper offering to come out and kill him, and in his house are four staves and each hole may not be stopped but with the ends of two staves? How shall he stop all the holes and deliver himself from the vipers?' When the merchant heard this, there betided him [of concern] what made him forget the first and he said to the vizier, 'Grant me time, so I may consider the answer.' 'Go out,' replied the vizier, 'and bring me the answer, or I will seize thy good.' 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..? ? ? ? ? Know, then, the woes that have befall'n a lover, neither grudge Her secret to conceal, but keep her counsel still, I pray..So the girl's owner betook himself to the bazaar, where he found the youth seated at the upper end of the merchants' place of session, selling and buying and taking and giving, as he were the moon on the night of its full, and saluted him. The young man returned his salutation and he said to him, "O my lord, be not thou vexed at the girl's speech the other day, for her price shall be less than that [which thou badest], to the intent that I may propitiate thy favour. If thou desire her for nought, I will send her to thee, or if thou wouldst have me abate thee of her price, I will well, for I desire nought but what shall content thee; for that thou art a stranger in our land and it behoveth us to entreat thee hospitably and have consideration for thee." "By Allah," answered the youth, "I will not take her from thee but at an advance on that which I bade thee for her aforesaid; so wilt thou now sell her to me for seventeen hundred dinars?" And the other answered, "O my lord, I sell her to thee, may God bless thee in her." The king read the letter and said to Abou Temam, "We will do what behoveth in the matter; but, O Abou Temam, needs must thou see my daughter and she thee, and needs must thou hear her speech and she thine.' So saying, he sent him to the lodging of the princess, who had had notice of this; so that they had adorned her sitting-chamber with the costliest that might be of utensils of gold and silver and the like, and she seated herself on a throne of gold, clad in the most sumptuous of royal robes and ornaments. When Abou Temam entered, he bethought himself and said, 'The wise say, he who restraineth his sight shall suffer no evil and he who guardeth his tongue shall hear nought of foul, and he who keepeth watch over his hand, it shall be prolonged and not curtailed.' (121) So he entered and seating himself on the ground, [cast down his eyes and] covered his hands and feet with his dress. (122) Quoth the king's daughter to him, 'Lift thy head, O Abou Temam, and look on me and speak with me.' But he spoke not neither raised his head, and she continued, 'They sent thee but that thou mightest look on me and speak with me, and behold, thou speakest not at all. Take of these pearls that be around thee and of these jewels and gold and silver. But he put not forth his hand unto aught, and when she saw that he paid no heed to anything, she was angry and said, 'They have sent me a messenger, blind, dumb and deaf.' Accordingly El Merouzi repaired to the market and fetching that which he sought, returned to Er Razi's house, where he found the latter cast down in the vestibule, with his beard tied and his eyes shut; and indeed, his colour was paled and his belly blown out and his limbs relaxed. So he deemed him in truth dead and shook him; but he spoke not; and he took a knife and pricked him in the legs, but he stirred not. Then said Er Razi, 'What is this, O fool?' And El Merouzi answered, 'Methought thou wast dead in very sooth.' Quoth Er Razi, 'Get thee to seriousness and leave jesting.' So he took him up and went with him to the market and collected [alms] for him that day till eventide, when he carried him back to his lodging and waited till the morrow..? ? ? ? ? Still, as my transports wax, grows restlessness on me And woes have ta'en the place of love-delight denied..Here Queen Es Shuhba bade them farewell and taking her troops, returned to her palace, whilst the kings also went

away to their abodes and the Sheikh Aboutawaif addressed himself to divert Tuhfeh till nightfall, when he mounted her on the back of one of the Afrits and bade other thirty gather together all that she had gotten of treasure and raiment and jewels and dresses of honour. [Then they flew off.] whilst Iblis went with her, and in less than the twinkling of an eye he set her down in her sleeping-chamber. Then he and those who were with him took leave of her and went away. When Tuhfeh found herself in her own chamber and on her couch, her reason fled for joy and it seemed to her as if she had never stirred thence. Then she took the lute and tuned it and touched it on wondrous wise and improvised verses and sang..So on the morrow, early, he took the stuff and carrying it to the market whence it had been stolen, sat down at the shop whence it had been stolen and gave it to the broker, who took it and cried it for sale. Its owner knew it and bidding for it, [bought it] and sent after the chief of the police, who seized the sharper and seeing him an old man of venerable appearance, handsomely clad, said to him, "Whence hadst thou this piece of stuff?" "I had it from this market," answered he, "and from yonder shop where I was sitting." Quoth the prefect, "Did its owner sell it to thee?" "Nay," replied the thief; "I stole it and other than it." Then said the magistrate, "How camest thou to bring it [for sale] to the place whence thou stolest it?" And he answered, "I will not tell my story save to the Sultan, for that I have an advertisement (154) wherewith I would fain bespeak him." Quoth the prefect, "Name it." And the thief said, "Art thou the Sultan?" "No," replied the other; and the old man said, "I will not tell it but to himself." ? ? ? ? ? I. The Foolish Fisherman . dcxxvi.36. The Mock Khalif dxliiii.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).?STORY OF SELIM AND SELMA..91. The Loves of Abou Isa and Curret el Ain dclxxviii.When it was the fourth night, there came the boy whom they were minded to circumcise, adorned with jewels such as never saw eye nor heard ear of, and amongst the rest a crown of gold, set with pearls and jewels, the worth whereof was an hundred thousand dinars. He sat down upon the throne and Tuhfeh sang to him, till the surgeon came and they circumcised him, in the presence of all the kings, who showered on him great store of jewels and jacinths and gold. Queen Kemeriyeh bade the servants gather up all this and lay it in Tuhfeh's closet, and it was [as much in value as] all that had fallen to her, from the first of the festival to the last thereof. Moreover, the Sheikh Iblis (whom God curse!) bestowed upon Tuhfeh the crown worn by the boy and gave the latter another, whereat her reason fled. Then the Jinn departed, in order of rank, whilst Iblis took leave of them, band by band..One day he went forth to the chase and left Tuhfeh in her pavilion. As she sat looking upon a book, with a candlestick of gold before her, wherein was a perfumed candle, behold, a musk-apple fell down before her from the top of the saloon. (190) So she looked up and beheld the Lady Zubeideh bint el Casim, (191) who saluted her and acquainted her with herself, whereupon Tuhfeh rose to her feet and said, 'O my lady, were I not of the number of the upstarts, I had daily sought thy service; so do not thou bereave me of thine august visits.' (192) The Lady Zubeideh called down blessings upon her and answered, 'By the life of the Commander of the Faithful, I knew this of thee, and but that it is not of my wont to go forth of my place, I had come out to do my service to thee.' Then said she to her, 'Know, O Tuhfeh, that the Commander of the Faithful hath forsaken all his concubines and favourites on thine account, even to myself. Yea, me also hath he deserted on this wise, and I am not content to be as one of the concubines; yet hath he made me of them and forsaken me, and I am come to thee, so thou mayst beseech him to come to me, though it be but once a month, that I may not be the like of the handmaids and concubines nor be evened with the slave-girls; and this is my occasion with thee.' 'Harkening and obedience,' answered Tuhfeh. 'By Allah, O my lady, I would well that he might be with thee a whole month and with me but one night, so thy heart might be comforted, for that I am one of thy handmaids and thou art my lady in every event.' The Lady Zubeideh thanked her for this and taking leave of her, returned to her palace..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." Then said he whom she had delivered from torture and for whom she had paid a thousand dirhems and who had required her of herself in his house, for that her beauty pleased him, and [when she refused to yield to him] had forged a letter against her and treacherously denounced her to the Sultan and requited her bounty with ingratitude, 'I am he who wronged her and lied against her, and this is the issue of the oppressor's affair.' As for the king their father, he abode with his wife, their mother, what while God (to whom belong might and majesty) willed, and they rejoiced in reunion with each other. The

kingship endured unto them and glory and victory, and the king continued to rule with justice and equity, so that the people loved him and still invoked on him and on his sons length of days and durance; and they lived the most delightsome of lives till there came to them the Destroyer of Delights and Sunderer of Companies, He who layeth waste the palaces and peopleth the tombs; and this is all that hath come down to us of the story of the king and his wife and children. Nor," added the vizier, "if this story be a solace and a diversion, is it pleasanter or more diverting than that of the young man of Khorassan and his mother and sister." The king gave him leave for this and the vizier betook himself to the queen and said to her, "I am come to thee, on account of a grave reproach, and I would have thee be truthful with me in speech and tell me how came the youth into the sleeping-chamber." Quoth she, "I have no knowledge whatsoever [of it]" and swore to him a solemn oath thereof, whereby he knew that she had no knowledge of the matter and that she was not at fault and said to her, "I will teach thee a device, where- with thou mayst acquit thyself and thy face be whitened before the king." "What is it?" asked she; and he answered, saying, "When the king calleth for thee and questioneth thee of this, say thou to him, 'Yonder youth saw me in the privy-chamber and sent me a message, saying, 'I will give thee a hundred jewels, to whose price money may not avail, so thou wilt suffer me to foregather with thee.' I laughed at him who bespoke me with these words and rebuffed him; but he sent again to me, saying, 'An thou fall not in with my wishes, I will come one of the nights, drunken, and enter and lie down in the sleeping-chamber, and the king will see me and kill me; so wilt thou be put to shame and thy face will be blackened with him and thine honour abased.'" Be this thy saying to the king, and I will presently go to him and repeat this to him." Quoth the queen, "And I also will say thus." Presently, the sharper came to the ruin, rejoicing in that which he deemed he should get, and dug in the place, but found nothing and knew that the idiot had tricked him. So he buffeted his face, for chagrin, and fell to following the other whithersoever he went, so he might get what was with him, but availed not unto this, for that the idiot knew what was in his mind and was certified that he spied upon him, [with intent to rob him]; so he kept watch over himself. Now, if the sharper had considered [the consequences of] haste and that which is begotten of loss therefrom, he had not done thus. Nor," continued the vizier, "is this story, O king of the age, rarer or more extraordinary or more diverting than the story of Khelbes and his wife and the learned man and that which befell between them." Unto me the whole world's gladness is thy nearness and thy sight, iii. 15..? ? ? ? Those who our parting plotted our sev'rance still delights; The spies, for fearful prudence, their wish of us attain..? ? ? ? Wherefore fair patience look thou use, for sure 'tis praiseworthy; Yea, and its issues evermore are blessed and benign;96. Ali ben Tahir and the Girl Mounis dclxxxviii.? ? ? ? a. The First Voyage of Sindbad the Sailor.95. Abdurrehman the Moor's Story of the Roc ccciv.At this the accursed Iblis was moved to delight and put his finger to his arse, whilst Meimoun danced and said, 'O Tuhfet es Sudour, soften the mode; (201) for, as delight, entereth into my heart, it bewildereth my vital spirits.' So she took the lute and changing the mode, played a third air; then she returned to the first and sang the following verses:.Then he could brook this no longer; so he went forth from the dominions of the Commander of the Faithful, under pretence of visiting certain of his kinsmen, and took with him servant nor companion, neither acquainted any with his intent, but betook himself to the road and fared on into the desert and the sandwastes, knowing not whither he went. After awhile, he fell in with travellers intending for the land of Hind [and journeyed with them]. When he came thither, he lighted down [in a city of the cities of the land and took up his abode] in one of the lodging-places; and there he abode a while of days, tasting not food neither solacing himself with the delight of sleep; nor was this for lack of dirhems or dinars, but for that his mind was occupied with musing upon [the reverses of] destiny and bemoaning himself for that the revolving sphere had turned against him and the days had decreed unto him the disfavour of our lord the Imam. (160).The Fifth Day.? ? ? ? ? ? ? ? na. A Merry Jest of a Thief dccccxl.After this, the authorities compounded with the highwayman for his submission, and when he came before them, they enriched him and he became in such favour with the Sultan's deputy that he used to eat and drink with him and there befell familiar converse between them. On this wise they abode a great while, till, one day, the Sultan's deputy made a banquet, and therein, for a wonder, was a roasted francolin, which when the robber saw, he laughed aloud. The deputy was angered against him and said to him, "What is the meaning of thy laughter? Seest thou default [in the entertainment] or dost thou mock at us, of thy lack of breeding?" "Not so, by Allah, O my lord," answered the highwayman. "But I saw yonder francolin and bethought myself thereanent of an extraordinary thing; and it was on this wise. In the days of my youth, I used to stop the way, and one day I fell in with a man, who had with him a pair of saddle-bags and money therein. So I said to him, 'Leave these bags, for I mean to kill thee.' Quoth he, 'Take the fourth part of [that which is in] them and leave [me] the rest.' And I said, 'Needs must I take the whole and slay thee, to boot.' Then said he, 'Take the saddle-bags and let me go my way.' But I answered, 'Needs must I slay thee.' As we were in this contention, he and I, behold, he saw a francolin and turning to it, said, 'Bear witness against him, O francolin, that he slayeth me unjustly and letteth me not go to my children, for all he hath gotten my money.' However, I took no pity on him neither hearkened to that which he said, but slew him and concerned not myself with the francolin's testimony.".? ? ? ? ? d. The Fourth Voyage of Sindbad the Sailor.On the third day I said to myself, "Thou art mad or witless!" For I was going about in quest of a woman who knew me and I knew her not, seeing that indeed she was veiled, [whenas I saw her]. Then I went round about the third day till the hour of afternoon prayer, and sore was my concern and my chagrin, for I knew that there abode to me of my life but [till] the morrow, when the chief of the police would seek me. When it was the time of sundown, I passed through one of the streets, and beheld a woman at a window. Her door was ajar and she was clapping her hands and casting furtive glances at me, as who should say, "Come up by the door." So I went up, without suspicion, and when I entered, she rose and clasped me to her breast I marvelled at her affair and she said to me, "I am she whom thou depositedst with Amin el Hukm." Quoth I to her, "O my sister, I have been going round and

round in quest of thee, for indeed thou hast done a deed that will be chronicled in history and hast cast me into slaughter (100) on thine account." "Sayst thou this to me," asked she, "and thou captain of men?" And I answered, "How should I not be troubled, seeing that I am in concern [for an affair] that I turn over and over [in my mind], more by token that I abide my day long going about [searching for thee] and in the night I watch its stars [for wakefulness]?" Quoth she, "Nought shall betide but good, and thou shalt get the better of him." The kings of the Jinn were moved to delight by that fair singing and fluent speech and praised Tuhfeh; and Queen Kemeriyeh rose to her and embraced her and kissed her between the eyes, saying, 'By Allah, it is good, O my sister and solace of mine eyes and darling of my heart!' Then said she, 'I conjure thee by Allah, give us more of this lovely singing.' And Tuhfeh answered with 'Hearkening and obedience.' So she took the lute and playing thereon after a different fashion from the former one, sang the following verses: Then they left him and dispersed and one of the sons fell to spying upon his father, so that he saw him hide the treasure without the city. When he had made an end of burying it, he returned to his house; and when the morning morrowed, his son repaired to the place where he had seen his father bury the treasure and dug and took it and went his way. When the [hour of the] old man's admission [to the mercy of God] drew nigh, he called his sons to him and acquainted them with the place where he had hidden his riches. As soon as he was dead, they went and dug up the treasure and found wealth galore, for that the money, which the first son had taken by stealth, was on the surface and he knew not that under it was other money. So they took it and divided it and the first son took his share with the rest and laid it to that which he had taken aforetime, behind [the backs of] his father and his brethren. Then he took to wife the daughter of his father's brother and was vouchsafed by her a male child, who was the goodliest of the folk of his time..? ? ? ? ? At their appointed terms souls die; but for despair My soul is like to die, or ere its term betide..Your coming to-me-ward, indeed, with "Welcome! Fair welcome!" I hail, iii. 136..? ? ? ? ? e. The Barber's Story xxxi. Then he thrust his feet into boots and girt him with a sword and a girdle and bound about his middle a quiver and a bow and arrows. Moreover, he put money in his pocket and thrust into his sleeve letters-patent addressed to the governor of Ispahan, bidding him assign to Rustem Khemartekeni a monthly allowance of a hundred dirhems and ten pounds of bread and five pounds of meat and enrol him among the Turks under his commandment. Then he took him up and carrying him forth, left him in one of the mosques..And the king bade him depart to his own house.

[A Study of the Catabolite Repression of the Dehalogenase Iva Gene of Burkholderia Cepacia Mba4](#)

[Studies on the Regulation of Cardiovascular Functions in the Japanese Eel Anguilla Japonica Timminck Schlegel \(Teleostei\)](#)

[The Antigens of the Trichinella Spiralis Muscle Larva Characterization and Utilization in Immunodiagnosis](#)

[Physical Status of Mitochondrial Aspartate Aminotransferase in Serum and the Role of Alpha 2-Macroglobulin in Its Clearance](#)

[Characterization of Yeast Peroxiredoxin Tsa1p in DNA Damage Response](#)

[Realism Death and the Novel Policing and Doctoring in the Nineteenth Century](#)

[Transport and Regional Development A Case Study of the Zhujiang Delta Under the Open Policy](#)

[Hydraulics of a Three-Dimensional Supercritical Flow Diversion Structure](#)

[Role of the Transportation System in Tourism Development A Case Study of Lantau Island](#)

[A Contractual Theory of the Firm A Construction Project Case Study](#)

[Control Appraisals and Coping as Predictors of Health Outcomes in Chinese Patients with Chronic Illness](#)

[Finite Element Method in Hydrodynamic Stability](#)

[An Exploratory Study on Group Work Practice for Parents of Mentally Retardation Children in General Hospital Setting](#)

[The Nature and Magnitude of Soil Compaction in Different Human-Modified Habitats in Hong Kong](#)

[Socio-Aware Random Walk Search and Replication in Peer-To-Peer Networks](#)

[The Concern about Death and the Coping Strategies of Teaching Staff in a Special School](#)

[Roles and Functions of Sustainability Indicators in River Revitalization A Case Study of Yuen Long Town Nullah](#)

[Der Hund Im Klassenzimmer Was Kann Hundegestutzte Padagogik Leisten?](#)

[Cognitive Profiles and Subtypes of Epilepsy](#)

[The Relationship Between Rent Control and the Emergence of Cage Houses in Hong Kong](#)

[A Study of Land Use Planning for Hotel Industry in Hong Kong Workshop Report](#)

[Patients Subjective Views on Relapse in Psychosis A Qualitative Study](#)

[Labour Movement and Its Influence on the Development of Social Security in Hong Kong](#)

[Health-Related Quality-Of-Life Outcome After Elective Total Joint Arthroplasty in Hong Kong Chinese Patients](#)

[A Psychometric Investigation of Somatic and Emotional Symptoms of Children and Adolescents in Hong Kong The Role of Physiological](#)

[Hyperarousal in Differentiating Anxiety and Depression](#)

[Die Generation Z Und Ihre Wesentlichen Anforderungen an Unternehmen](#)

[Cantonese Relative Clause Processing A Working Memory Study](#)

[Land Supply Elasticity and the Housing Price Sensitivity to Interest Rate](#)

[Relationship Between Social Support Self-Concept and Academic Attainment of Students in a Cheung Chau Secondary School](#)

[Follow-Up Study on the Psychological Aspects of Chronic Pain Quantitative and Qualitative Correlates of Outcomes at One Year](#)

[How Training and Development Programmes Help Police Officers Meet Future Challenges in the Hong Kong Police Force](#)

[The Optical Response of Semiconductor Self-Assembled Quantum Dots](#)

[Why the Popularity? A Case Study on a Low-Fee Private School in Cambodia](#)

[Quantitative Survey of Pharmacy Students Attitudes and Use of Traditional Chinese Medicine \(Tcm\)](#)

[Ethical Approaches to Social Policies and Welfare Provision](#)

[Melatonin Receptors in Kidneys of Mammals and Birds](#)

[History as a School Subject in Hong Kong 1960s-2000](#)

[Urban Renewal in Hong Kong](#)

[An Ecological Study of Two Species of Hillside Rats in Hong Kong](#)

[Community Health Projects as a Strategy for Community Development](#)

[Gendered Subaltern as Perspective in Reading Mo Yan Wang Shuo and Zhang Jie](#)

[Public Housing in Hong Kong Enhancing Privatisation Through Design Management](#)

[Study of Structure-Function Relationships in Globulin from Phaseolus Angularis \(Red Bean\) Seeds](#)

[Hokovirus Surveillance in Faecal Samples in Children](#)

[Gaining from Olympic Games Legacy on Land Use Improvement A Study on Beijing 2008 Games](#)

[Effects of High Glucose Peritoneal Dialysis Fluid and Heparin on Proteoglycan Synthesis in Human Peritoneal Mesothelial Cell](#)

[A Prospective Study of Rotavirus Infections](#)

[The Description and Interpretation of Complex Geology Encountered at a Tung Chung Construction Site](#)

[Geographic Information System as a Data Management Tool for Marine Resource Planning in Hong Kong](#)

[Family Environment and Academic Achievement in Nanjing Secondary Schools](#)

[Steady State Solutions of Nonlinear Dynamic Systems](#)

[Reinforced Concrete Column Behavior Under Cyclic Loading](#)

[The Prospect of Computer Financial Packages in Hong Kong](#)

[Patterns of Musculoskeletal Injuries in Collegiate Dancers](#)

[A Study of Banking Needs and Bank Selection Criteria Among Local Corporations and Recommendation for Bank Marketing Strategy](#)

[Bus to Bus Interchange Solution for Traffic Congestion in Hong Kong Island](#)

[An Exploratory Study of Self-Help Groups in Helping Chinese New Arrival Wives to Adapt Life in Hong Kong](#)

[The Role of English in Two Hong Kong Missionary Schools](#)

[The Impacts of Land Development on Ecological Conservation in Hong Kong](#)

[Healing Responses Following Surgical Non-Surgical Treatment in Residual Periodontally-Involved Sites](#)

[The Role of the Private Sector in Environmental Conservation](#)

[Building Energy Conservation An Overview of Building Energy Performance in Hong Kong](#)

[The Effects of Supercooling and Re-Warming on Vascular Cells Survival and Proliferation](#)

[The Adaptation of Building Consultancy Firms in Hong Kong for Handling PRC Projects](#)

[Market Versus Government in Land Use Planning Development in China in the Transition to Socialist Market Economy A Case Study of Suzhou City](#)

[The Present State of Human Resource Strategies and Practices in Hong Kong](#)

[A Review of Cultural Heritage Tourism in Hong Kong](#)

[An Exploratory Study of Womens Body Image Across the Life Span The Role of Cognitive Control](#)

[Hydrological Balance of Landfill in Hong Kong](#)

[How Can Hong Kong Implement Local Agenda 21?](#)

[The Effectiveness of Van Hiele-Based Instruction](#)

[Revitalization of Tai O Dried Food Cooperative](#)

[A Study of the Large Scale Redevelopment Concept in Urban Redevelopment](#)

[A Study of the Tenants Purchase Scheme of the Hong Kong Housing Authority](#)

[Improving Pedestrian Facilities in Hong Kong A Case Study of Kwun Tong Industrial Area](#)

[Human Visual Tracking in Surveillance Video](#)

[Tolerogenic and Inflammatory Properties of Natural Killer Cells After Interacting with Apoptotic Cells and Immunoglobulin G Opsonized](#)

[Apoptotic Cells](#)

[Cognitive Factors Underlying Pragmatic Deficits in Children with Autism Spectrum Disorder](#)

[Bacterial Methionine Aminopeptidase as a Potential Target for Therapeutics](#)

[Space and Female Consciousness in Virginia Woolfs Fiction Idealist and Phenomenological Perspectives](#)

[Derivation of Oligodendrocyte Precursor Cells from Adult Bone Marrow Stromal Cells](#)

[Wetland Restoration and Port Back-Up Facilities in Kam Tin](#)

[On Evaluating Errors Produced by Some L2 Speakers of English](#)

[Programmable Complex Signals Processing Via Ultrasonic Dispersive Delay Lines](#)

[Validity of the Chinese Version of the Multidimensional Anxiety Scale for Children \(Masc\) with the Anxiety Disorders Interview Schedule for Dsm-IV \(Adis-IV\)](#)

[Teachers Perceptions of Impending Innovation The Use of Pair Work in Large-Scale Oral Assessment Inhong Kong](#)

[The Quality of Discourse on Growth and Life Cycles Among 9-11 Year Olds in a Knowledge Building Classroom](#)

[An Exploratory Study on the Effects of Different Visitation Arrangements on the Self-Concepts of the Children of Divorce](#)

[Intervention for Community Dwelling Older Adults with Depressive Symptoms](#)

[Collaboration in Bim-Enabled Projects A Socio-Technical Perspective](#)

[Chinese Revolutionaries in Hong Kong 1895-1911](#)

[Effects of Perinatal Malnutrition on Brain Development in Rats](#)

[A Smart Card Based Authentication System for Peer and Group Model](#)

[Using CMC to Enhance Students Collaborative Learning](#)

[Room Allocation Analysis](#)

[Rawlsian Justice and Welfare-State Capitalism](#)

[Imageability of Urban Landscape Moving Across Alleys in City Fabrics](#)

[Contextualization of the Gospel Among the Showa Oromo of Ethiopia](#)

[Fault Recognition in a Four Stroke Internal Combustion \(IC\) Engine an Artificial Neural Network \(Ann\) Based Approach](#)

[The Relationship of Mother-Child Interaction and Temperament to Behaviour Problems in Three-Year-Old Children](#)
