

THE OPEN COURT VOL 39 APRIL 1925

????? q. Khelbes and his Wife and the Learned Man dccccvi. 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.' Men and our Lord Jesus, The Three, i. 282..The Sixteenth Night of the Month..When came the time [of the accomplishment] of the foreordered fate and the fortune graven on the forehead and there abode for the boy but ten days till the seven years should be complete, there came to the mountain hunters hunting wild beasts and seeing a lion, gave chase to him. He fled from them and seeking refuge in the mountain, fell into the pit in its midst. The nurse saw him forthright and fled from him into one of the closets; whereupon the lion made for the boy and seizing upon him, tore his shoulder, after which he sought the closet wherein was the nurse and falling upon her, devoured her, whilst the boy abode cast down in a swoon. Meanwhile, when the hunters saw that the lion had fallen into the pit, they came to the mouth thereof and heard the shrieking of the boy and the woman; and after awhile the cries ceased, whereby they knew that the lion had made an end of them..114. El Abbas and the King's Daughter of Baghdad dccccxvi.????? What if the sabre cut me limb from limb! No torment 'twere for lovers true and leal..42. Er Reshid and the Barmecides dlxxvii.?STORY OF THE SINGER AND THE DRUGGIST..????? All, all, for thy sweet sake, I left; ay, I forsook Aziz, my sire, and those akin to me that hight. Then Selim turned to Selma and said to her, 'O sister mine, how deemest thou of this calamity and what counsellest thou thereanent?' 'O my brother,' answered she, 'indeed I know not what I shall say concerning the like of this; but he is not disappointed who seeketh direction [of God], nor doth he repent who taketh counsel. One getteth not the better of the traces of burning by (68) haste, and know that this is an affliction that hath descended on us; and we have need of management to do it away, yea, and contrivance to wash withal our shame from our faces.' And they gave not over watching the gate till break of day, when the young man opened the door and their mother took leave of him; after which he went his way and she entered, she and her handmaid..Here they halted and took up their lodging with the old man, who questioned the husband of his case and that of his brother and the reason of their journey, and he said, 'I purpose to go with my brother, this sick man, to the holy woman, her whose prayers are answered, so she may pray for him and God may make him whole by the blessing of her prayers.' Quoth the villager, 'By Allah, my son is in a parlous plight for sickness and we have heard that the holy woman prayeth for the sick and they are made whole. Indeed, the folk counsel me to carry him to her, and behold, I will go in company with you. And they said, 'It is well.' So they passed the night in that intent and on the morrow they set out for the dwelling of the holy woman, this one carrying his son and that his brother..????? All intercessions come and all alike do ill succeed, Save Tuhfeh's, daughter of Merjan, for that, in very deed,.Khalif Omar ben Abdulaziz and the Poets, The, i. 45..Now the king of the city was dead and had left no son, and the townfolk fell out concerning who should be king over them: and their sayings differed and their counsels, so that turmoil was like to betide between them by reason of this. At last, after long dissension, they came to an accord and agreed to leave the choice to the late king's elephant and that he unto whom he consented should be king and that they would not contest the commandment with him. So they made oath of this and on the morrow, they brought out the elephant and came forth to the utterward of the city; nor was there man or woman left in the place but was present at that time. Then they adorned the elephant and setting up the throne on his back, gave him the crown in his trunk; and he went round about examining the faces of the folk, but stopped not with any of them till he came to the banished king, the forlorn, the exile, him who had lost his children and his wife, when he prostrated himself to him and placing the crown on his head, took him up and set him on his back..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..When it was the sixth day, the viziers' wrath redoubled, for that they had not compassed their desire of the youth and they feared for themselves from the king; so three of them went in to him and prostrating themselves before him, said to him, "O king, indeed we are loyal counsellors to thy dignity and tenderly solicitous for thee. Verily, thou persistest long in sparing this youth alive

and we know not what is thine advantage therein. Every day findeth him yet on life and the talk redoubleth suspicions on thee; so do thou put him to death, that the talk may be made an end of." When the king heard this speech, he said, "By Allah, indeed, ye say sooth and speak rightly!" Then he let bring the young treasurer and said to him, "How long shall I look into thine affair and find no helper for thee and see them all athirst for thy blood?" ? ? ? ? Tell me, was ever yet a mortal spared of thee? Then Mesroul carried her to the other end of the sitting-chamber and bound her eyes and making her sit, stood awaiting a second commandment; whereupon quoth the Lady Zubeideh, "O Commander of the Faithful, with thy permission, wilt thou not vouchsafe this damsel a share of thy clemency? Indeed, if thou slay her, it were injustice." Quoth he, "What is to be done with her?" And she said, "Forbear to slay her and send for her lord. If he be as she describeth him in grace and goodness, she is excused, and if he be not on this wise, then slay her, and this shall be thy justification against her." (22). When the evening evened, the king sat in his privy closet and summoning the vizier, required of him the promised story. So Er Rehwan said, "Know, O king, that Three Young Men, El Hejjaj and the, i. 53. ? ? ? ? b. Bakoun's Story of the Hashish-Eater cxliii. Forehead, Of that which is written on the, i. 136. ? ? ? ? ? ? ? ? ha. The Thief's Story dccccxxviii. 125. The Muslim Champion and the Christian Lady ccclxxiv. Mamoun (El) El Hakim bi Amrillah, The Merchant and the Favourite of the Khalif, iii. 171. 4. The Three Apples lxviii. ? ? ? ? a. The Christian Broker's Story cvii. ? ? ? ? a. The Christian Broker's Story xxv. 140. Younus the Scribe and the Khalif Welid ben Sehl dclxxxiv. When the Khalif heard this, he said, "By Allah, O Jerir, Omar possesseth but a hundred dirhems." (66) [And he cried out to his servant, saying,] "Ho, boy! give them to him." Moreover, he gave him the ornaments of his sword; and Jerir went forth to the [other] poets, who said to him, "What is behind thee?" (67) And he answered, "A man who giveth to the poor and denieth the poets, and I am well-pleased with him." (68). ? ? ? ? a. The Hawk and the Partridge cxlix. 34. The City of Irem dxxxviii. "By Allah, he treadeth no carpet of mine! Who is at the door other than he?" "Jerir ibn el Khetefa," answered Adi; and Omar said, "It is he who saith ... " [And he recited as follows:]. As I sat one day in my shop, there came up to me a fair woman, as she were the moon at its rising, and with her a slave-girl. Now I was a handsome man in my time; so the lady sat down on [the bench before] my shop and buying stuffs of me, paid down the price and went away. I questioned the girl of her and she said, "I know not her name." Quoth I, "Where is her abode?" "In heaven," answered the slave-girl; and I said, "She is presently on the earth; so when doth she ascend to heaven and where is the ladder by which she goeth up?" Quoth the girl, "She hath her lodging in a palace between two rivers, (181) to wit, the palace of El Mamoun el Hakim bi Amrillah." (182) Then said I, "I am a dead man, without recourse; "but she replied, "Have patience, for needs must she return unto thee and buy stuffs of thee yet again." "And how cometh it," asked I, "that the Commander of the Faithful trusteth her to go out?" "He loveth her with an exceeding love," answered she, "and is wrapped up in her and gainsayeth her not." The folk marvelled at this story and as for the prefect and El Melik ez Zahir, they said, 'Wrought ever any the like of this device?' And they marvelled with the utterest of wonderment Then arose a third officer and said, 'Hear what betided me, for it is yet stranger and more extraordinary.. Rail not at the vicissitudes of Fate, ii. 219.. O friends, the East wind waxeth, the morning draweth near, iii. 123.. The company marvelled at the goodness of his story and it pleased El Melik ez Zahir; and the prefect said, 'By Allah, this story is extraordinary!' Then came forward the sixth officer and said to the company, 'Hear my story and that which befell me, to wit, that which befell such an one the assessor, for it is rarer than this and stranger.. So she gave him the lute and he forewent her, till he came to the house of easance, and behold, therein was a door and a stairway. When Tuhfeh saw this, her reason fled; but Iblis cheered her with discourse. Then he descended the stair and she followed him to the bottom thereof, where she found a passage and they fared on therein, till they came to a horse standing, Teady saddled and bridled and accoutred. Quoth Iblis, '[Mount], in the name of God, O my lady Tuhfeh;' and he held the stirrup for her. So she mounted and the horse shook under her and putting forth wings, flew up with her, whilst the old man flew by her side; whereat she was affrighted and clung to the pommel of the saddle; nor was it but an hour ere they came to a fair green meadow, fresh-flowered as if the soil thereof were a goodly robe, embroidered with all manner colours.. Sitt el Milah filled a cup and emptied it; after which she drank a second and a third. Then she filled the cup a fourth time and handed it to the old man, but he would not accept it from her. However, she conjured him, by her own head and that of the Commander of the Faithful, that he should take it from her, till he took the cup from her hand and kissed it and would have set it down; but she conjured him by her life to smell it. So he smelt it and she said to him, "How deemest thou?" "Its smell is sweet," replied he; and she conjured him, by the life of the Commander of the Faithful, to taste it. So he put it to his mouth and she rose to him and made him drink; whereupon, "O princess of the fair," said he, "this is none other than good." Quoth she, "So deem I. Hath not our Lord promised us wine in Paradise?" And he answered, "Yes. Quoth the Most High, 'And rivers of wine, a delight to the drinkers.' (36) And we will drink it in this world and the world to come." She laughed and emptying the cup, gave him to drink, and he said, "O princess of the fair, indeed thou art excusable in thy love for this." Then he took from her another and another, till he became drunken and his talk waxed great and his prate.. ? ? ? ? So make me in your morning a delight And set me in your houses, high and low;. Then he went away, whilst the fire was loosed in the heart of the druggist and he shut his shop and betaking himself to his house, knocked at the door. Quoth the singer, 'Let me get into the chest, for he saw me not yesterday.' 'Nay,' answered she, 'wrap thyself up in the rug.' So he wrapped himself up in the rug and stood in a corner of the room, whilst the druggist entered and went straight to the chest, but found it empty. Then he went round about the house and searched it from top to bottom, but found nothing and no one and abode between belief and disbelief, and said in himself, 'Belike, I suspect my wife of that which is not in her.' So he was certified of her innocence and returned to his shop, whereupon out came the singer and they abode on their former case, as of wont, till eventide, when she gave him one of her husband's shirts and he

took it and going away, passed the night in his lodging..It befell one day that he entered a certain city and sold somewhat that was with him of merchandise and got him friends of the merchants of the place and fell to sitting with them and entertaining them and inviting them to his lodging and his assembly, whilst they also invited him to their houses. On this wise he abode a long while, till he was minded to leave the city; and this was bruited abroad among his friends, who were concerned for parting from him. Then he betook himself to him of them, who was the richest of them in substance and the most apparent of them in generosity, and sat with him and borrowed his goods; and when he was about to take leave, he desired him to give him the deposit that he had left with him. 'And what is the deposit?' asked the merchant. Quoth the sharper, 'It is such a purse, with the thousand dinars therein.' And the merchant said, 'When didst thou give it me?' 'Extolled be the perfection of God!' replied the sharper. 'Was it not on such a day, by such a token, and thus and thus?' 'I know not of this,' rejoined the merchant, and words were bandied about between them, whilst the folk [who were present also] disputed together concerning their affair and their speech, till their voices rose high and the neighbours had knowledge of that which passed between them..Now the magistrate knew of the theft of the pearls; so he bade clap the merchant in prison. Accordingly they imprisoned him and flogged him, and he abode in the prison a whole year, till, by the ordinance of God the Most High, the Master of Police arrested one of the divers aforesaid and imprisoned him in the prison where the merchant lay. He saw the latter and knowing him, questioned him of his case; whereupon he told them his story and that which had befallen him, and the diver marvelled at the sorriness of his luck. So, when he came forth of the prison, he acquainted the Sultan with the merchant's case and told him that it was he who had given him the pearls. The Sultan bade bring him forth of the prison and questioned him of his story, whereupon he told him all that had befallen him and the Sultan pitied him and assigned him a lodging in his own palace, together with an allowance for his living..Then he raised his head to the Magian and said to him, 'Say thy say, thou also.' So the Magian said, 'This is my slave-girl, whom I bought with my money from such a land and for so many dinars, and I made her my favourite (67) and loved her with an exceeding love and gave her charge over my good; but she betrayed me in my substance and plotted with one of my servants to slay me, tempting him by promising him that she would be his wife. When I knew this of her and was certified that she purposed treason against me, I awoke [from my heedlessness] and did with her that which I did, of fear for myself from her craft and perfidy; for indeed she is a beguiler with her tongue and she hath taught these two youths this pretence, by way of trickery and of her perfidy and malice: so be thou not deluded by her and by her talk.' THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..? ? ? ? g. The Fuller and his Wife dcccxcvi. 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). Tuhfeh arose and kissed the earth and the queen thanked her for this and bade her sit. So she sat down and the queen called for food; whereupon they brought a table of gold, inlaid with pearls and jacinths and jewels and spread with various kinds of birds and meats of divers hues, and the queen said, 'O Tuhfeh, in the name of God, let us eat bread and salt together, thou and I.' So Tuhfeh came forward and ate of those meats and tasted somewhat the like whereof she had never eaten, no, nor aught more delicious than it, what while the slave-girls stood compassing about the table and she sat conversing and laughing with the queen. Then said the latter, 'O my sister, a slave-girl told me of thee that thou saidst, "How loathly is yonder genie Meimoun! There is no eating [in his presence]."' (227) 'By Allah, O my lady,' answered Tuhfeh, 'I cannot brook the sight of him, (228) and indeed I am fearful of him.' When the queen heard this, she laughed, till she fell backward, and said, 'O my sister, by the virtue of the inscription upon the seal-ring of Solomon, prophet of God, I am queen over all the Jinn, and none dare so much as look on thee a glance of the eye.' And Tuhfeh kissed her hand. Then the tables were removed and they sat talking..When it was the second day, the second of the king's viziers, whose name was Beheroun, came in to him and said, "God advance the king! This that yonder youth hath done is a grave matter and a foul deed and a heinous against the household of the king." So Azadbekht bade fetch the youth, because of the saying of the vizier; and when he came into his presence, he said to him, "Out on thee, O youth! Needs must I slay thee by the worst of deaths, for indeed thou hast committed a grave crime, and I will make thee a warning to the folk." "O king," answered the youth, "hasten not, for the looking to the issues of affairs is a pillar of the realm and [a cause of] continuance and sure stablishment for the kingship. Whoso looketh not to the issues of affairs, there befalleth him that which befell the merchant, and whoso looketh to the issues of affairs, there betideth him of joyance that which betided the merchant's son." "And what is the story of the merchant and his son?" asked the king. "O king," answered the youth.,92. The Foolish Schoolmaster ccccciii. Before I entered this corporation, (149) I had a draper's shop and there used to come to me a man whom I knew not, save by his face, and I would give him what he sought and have patience with him, till he could pay me. One day, I foregathered with certain of my friends and we sat down to drink. So we drank

and made merry and played at Tab; (150) and we made one of us Vizier and another Sultan and a third headsman..Now this was at the beginning of the month, and when it was the end thereof, Aboulhusn longed to drink wine and returning to his former usance, furnished his saloon and made ready food and let bring wine; then, going forth to the bridge, he sat there, expecting one whom he should carouse withal, as of his wont. As he sat thus, behold, up came the Khalif [and Mesroul] to him; but Aboulhusn saluted them not and said to them, "No welcome and no greeting to the perverters! (31) Ye are no other than devils." However, the Khalif accosted him and said to him, "O my brother, did I not say to thee that I would return to thee?" Quoth Aboulhusn, "I have no need of thee; and as the byword says in verse: .? .? .? .? .? And to the birds' descant in the foredawns, From out the boughs it flowered forth and grew,.The Fourth Night of the Month..The Twentieth Night of the Month..As for the man, he committed his affair to God the Most High, relying upon Him for deliverance, and said in himself, 'What is this affair?' Then he did away the leaves from himself and rising, saw great plenty of men's bones there, of those whom the lion had devoured. He looked again and saw a heap of gold lying alongside a girdle; (140) wherewith he marvelled and gathering up the gold in his skirts, went forth of the thicket and fled in affright at hazard, turning neither to the right nor to the left, in his fear of the lion; till he came to a village and cast himself down, as he were dead. He lay there till the day appeared and he was rested from his fatigue, when he arose and burying the gold, entered the village. Thus God gave him relief and he came by the gold." Then she wept till her voice rose high and her lamentation was discovered [to those without]; after which she again began to drink and plying the old man with wine, sang the following verses:..He lay the rest of the night in one of the ruins, and when he arose in the morning, he said, 'None is to blame. I sought my own good, and he is no fool who seeketh good for himself; and the druggist's wife also sought good for herself; but destiny overcometh precaution and there remaineth no abiding for me in this town.' So he went forth from the city. Nor (added the vizier) is this story, extraordinary though it be, more extraordinary than that of the king and his son and that which bedded them of wonders and rarities." Ten Viziers, The, i. 61.36. Jaafar the Barmecide and the Bean-Seller ccxcix. Then said the king, "How long wilt thou beguile us with thy prate, O youth? But now the hour of thy slaughter is come." And he bade crucify him upon the gibbet. [So they carried him to the place of execution] and were about to hoist him up [upon the cross,] when, behold, the captain of the thieves, who had found him and reared him, (141) came up at that moment and asked what was that assembly and [the cause of] the crowds gathered there. They told him that a servant of the king had committed a great crime and that he was about to put him to death. So the captain of the thieves pressed forward and looking upon the prisoner, knew him, whereupon he went up to him and embraced him and clipped him and fell to kissing him upon his mouth. Then said he, "This is a boy whom I found under such a mountain, wrapped in a gown of brocade, and I reared him and he fell to stopping the way with us. One day, we set upon a caravan, but they put us to flight and wounded some of us and took the boy and went their way. From that day to this I have gone round about the lands in quest of him, but have not lighted on news of him [till now;] and this is he." Therewithal Queen Es Shuhba was moved to delight and said, 'Well done, O Tuhfeh! Let me have more of thy singing.' So she smote the lute and changing the mode, improvised the following verses on the moss-rose:..When it was the appointed time, there came to us the man of the Sultan's guards, [who had accompanied the Jew, when he came to complain of the loss of the money,] and said, "The Sultan biddeth you nail up (143) the Jew and bring the money, for that there is no way by which five thousand dinars can be lost." Wherefore we knew that our device sufficed not. So I went forth and finding a young man, a Haurani, (144) passing the road, laid hands on him and stripped him and beat him with palm-rods. Then I clapped him in irons and carrying him to the prefecture, beat him again, saying to them, "This is the thief who stole the money." And we strove to make him confess; but he would not confess. So we beat him a third and a fourth time, till we were weary and exhausted and he became unable to return an answer. But, when we had made an end of beating and tormenting him, he said, "I will fetch the money forthright." .? .? .? .? .? Upon the table of her cheek beauty hath writ, "Alack, Her charms! 'Twere well thou refuge sought'st with God incontinent." (119). So he repaired to the scribe, who wrote him the scroll, and he brought it to his master, who set it on the door and said to the damsel, "Art thou satisfied?" "Yes," answered she. "Arise forthright and get thee to the place before the citadel, where do thou foregather with all the mountebanks and ape-dancers and bear-leaders and drummers and pipers and bid them come to thee to-morrow early, with their drums and pipes, what time thou drinkest coffee with thy father-in-law the Cadi, and congratulate thee and wish thee joy, saying, 'A blessed day, O son of our uncle! Indeed, thou art the vein (266) of our eye! We rejoice for thee, and if thou be ashamed of us, verily, we pride ourselves upon thee; so, though thou banish us from thee, know that we will not forsake thee, albeit thou forsakest us.' And do thou fall to strewing dinars and dirhems amongst them; whereupon the Cadi will question thee, and do thou answer him, saying, 'My father was an ape-dancer and this is our original condition; but out Lord opened on us [the gate of fortune] and we have gotten us a name among the merchants and with their provost.' Then I sang and the captain said, "It is good," Quoth I, "Nay, but thou art loathly." He looked at me and said, "By Allah, thou shalt never more scent the odour of the world!" But his comrades said to him, "Do it not," and appeased him, till he said, "If it must be so, she shall abide here a whole year, not going forth." And I said, "I am content to submit to whatsoever pleaseth thee. If I have erred, thou art of those to whom pertaineth clemency." He shook his head and drank, then arose and went out to do his occasion, what while his comrades were occupied with what they were about of merry-making and drunkenness and sport. So I winked to my fellows and we slipped out into the corridor. We found the door open and fled forth, unveiled and knowing not whither we went; nor did we halt till we had left the house far behind and happened on a cook cooking, to whom said I, "Hast thou a mind to quicken dead folk?" And he said, "Come up." So we went up into the shop, and he said, 'Lie down.'" Accordingly, we lay down and he covered us with the grass, (137) wherewith he was used to kindle [the fire] under the food..I abode in my house,

ill, a whole month; after which I went to the bath and coming out, opened my shop [and sat selling and buying as usual], but saw no more of the man or the woman, till, one day, there stopped before my shop a young man, [a Turcoman], as he were the full moon; and he was a sheep-merchant and had with him a bag, wherein was money, the price of sheep that he had sold. He was followed by the woman, and when he stopped at my shop, she stood by his side and cajoled him, and indeed he inclined to her with a great inclination. As for me, I was consumed with solicitude for him and fell to casting furtive glances at him and winked at him, till he chanced to look round and saw me winking at him; whereupon the woman looked at me and made a sign with her hand and went away. The Turcoman followed her and I counted him dead, without recourse; wherefore I feared with an exceeding fear and shut my shop. Then I journeyed for a year's space and returning, opened my shop; whereupon, behold, the woman came up to me and said, 'This is none other than a great absence.' Quoth I, 'I have been on a journey;' and she said, 'Why didst thou wink at the Turcoman?' 'God forbid!' answered I. 'I did not wink at him.' Quoth she, 'Beware lest thou cross me;' and went away..Officer's Story, The Tenth, ii. 172..? ? ? ? ? The raven of parting croaks loud at our door; Alas, for our raven cleaves fast to us aye!.Quoth the king, 'Verily, thou makest me long to see him. Canst thou not bring us together?' 'With all my heart,' answered the husbandman, and the king sat with him till he had made an end of his tillage, when he carried him to his dwelling-place and brought him in company with the other stranger, and behold, it was his vizier. When they saw each other, they wept and embraced, and the husbandman wept for their weeping; but the king concealed their affair and said to him, 'This is a man from my country and he is as my brother.' So they abode with the husbandman and helped him for a wage, wherewith they supported themselves a long while. Meanwhile, they sought news of their country and learned that which its people suffered of straitness and oppression..Learned Man, Khelbes and his Wife and the, i. 301..When the king heard these words, he abode in perplexity and said, "Restore him to the prison till the morrow, so we may look into his affair, for the day draweth to an end and I mean to put him to death on exemplary wise, and [to-morrow] we will do with him that which he meriteth." 44. Haroun er Reshid with the Damsel and Abou Nuwas cccxxviii.? ? ? ? ? Thine honour, therefore, guard and eke thy secret keep, Nor save to one free-born and true thy case confess..The folk flocked about them, to divert themselves with watching the play, and they called the bystanders to witness of the wager and fell a-playing. El Abbas forbore the merchant, so he might lead him on, and procrastinated with him awhile; and the merchant won and took of him the hundred dinars. Then said the prince, "Wilt thou play another game?" And the other answered, "O youth, I will not play again, except it be for a thousand dinars." Quoth the prince, "Whatsoever thou stakest, I will match thy stake with the like thereof." So the merchant brought out a thousand dinars and the prince covered them with other thousand. Then they fell a-playing, but El Abbas was not long with him ere he beat him in the square of the elephant, (77) nor did he leave to do thus till he had beaten him four times and won of him four thousand dinars..53. Abou Hassan es Ziyadi and the Man from Khorassan Night ccxlix.29. Maan ben Zaideh and the three Girls dxxxii.? ? ? ? ? Except I be appointed a day [to end my pain], I'll weep until mine eyelids with blood their tears ensue..There was once in the land of Hind a king of illustrious station, endowed with understanding and good sense, and his name was Shah Bekht. He had a vizier, a man of worth and intelligence, prudent in counsel, conformable to him in his governance and just in his judgment; wherefore his enviers were many and many were the hypocrites, who sought in him faults and set snares for him, so that they insinuated into King Shah Bekht's eye hatred and rancour against him and sowed despite against him in his heart; and plot followed after plot, till [at last] the king was brought to arrest him and lay him in prison and confiscate his good and avoid his estate. (77).God [judge] betwixt me and her lord! Away With her he flees me and I follow aye..Then she discovered to him a part of her bosom, and when he saw her breasts, his reason took flight from his head and he said to her, "Cover it up, so may God have thee in His safeguard!" Quoth she, "Is it fair of any one to missay of my charms?" And he answered, "How shall any missay of thy charms, and thou the sun of loveliness?" Then said she, "Hath any the right to say of me that I am lophanded? "And tucking up her sleeves, showed him forearms, as they were crystal; after which she unveiled to him a face, as it were a full moon breaking forth on its fourteenth night, and said to him, "Is it lawful for any to missay of me [and avouch] that my face is pitted with smallpox or that I am one-eyed or crop-eared?" And he answered her, saying, "O my lady, what is it moveth thee to discover unto me that lovely face and those fair members, [of wont so jealously] veiled and guarded? Tell me the truth of the matter, may I be thy ransom!" And he recited the following verses:.? ? ? ? ? My fortitude fails, my endeavour is vain; My bosom is straitened. To Thee, I complain,.31. The Scavenger and the Noble Lady of Baghdad cclxxxii.Now this (155) was the francolin that bore witness against him.'.When the Khalif heard this, her speech pleased him and he strained her to his bosom. Then he went forth from her and locked the door upon her, as before; whereupon she took the book and sat looking in it awhile. Presently, she laid it down and taking the lute, tightened its strings. Then she smote thereon, after a wondrous fashion, such as would have moved inanimate things [to delight], and fell to singing marvellous melodies and chanting the following verses:.? ? ? ? ? g. The Seventh Voyage of Sindbad the Sailor cclxix.TABLE OF CONTENTS OF THE CALCUTTA (1839-42).When she had made an end of her song, she threw the lute from her hand and wept, whilst the old man wept for her weeping. Then she fell down in a swoon and presently coming to herself, filled the cup and drinking it off, gave the old man to drink, after which she took the lute and breaking out into song, chanted the following verses:.When it was the eighth day, the viziers all assembled and took counsel together and said, "How shall we do with this youth, who bafflenth us with his much talk? Indeed, we fear lest he be saved and we fall [into perdition]. Wherefore, let us all go in to the king and unite our efforts to overcome him, ere he appear without guilt and come forth and get the better of us." So they all went in to the king and prostrating themselves before him, said to him, "O king, have a care lest this youth beguile thee with his sorcery and bewitch thee with his craft. If thou heardest what we hear, thou wouldst not suffer him live, no, not one day. So pay thou no

heed to his speech, for we are thy viziers, [who endeavour for] thy continuance, and if thou hearken not to our word, to whose word wilt thou hearken? See, we are ten viziers who testify against this youth that he is guilty and entered not the king's sleeping-chamber but with evil intent, so he might put the king to shame and outrage his honour; and if the king slay him not, let him banish him his realm, so the tongue of the folk may desist from him." .? ? ? ? a. The Unlucky Merchant ccccxl. When Tuhfeh heard this, she gave a great cry, that the folk heard her and Kemeriyeh said, 'Relief is at hand.' Then she looked out to them and called to them, saying, 'O daughters of mine uncle, I am a lonely maid, an exile from folk and country. So, for the love of God the Most High, repeat that song!' So Kemeriyeh repeated it and Tuhfeh swooned away. When she came to herself, she said to Jemreh, 'By the virtue of the Apostle of God (whom may He bless and preserve!) except thou suffer me go down to them and look on them and sit with them awhile, [I swear] I will cast myself down from this palace, for that I am weary of my life and know that I am slain without recourse; wherefore I will slay myself, ere thou pass sentence upon me.' And she was instant with her in asking..The Sixth Night of the Month.? ? ? ? I rede thee vaunt thee not of praise from us, for lo! Even as a docktailed cur thou art esteemed of me..31. The City of Lebtaid dxxxii.?THE FIRST OFFICER'S STORY..15. Ghanim ben Eyoub the Slave of Love cccxxii.? ? ? ? d. The Crow and the Serpent dccciii.? ? ? ? O son of Simeon, give no ear to other than my say. How bitter from the convent 'twas to part and fare away! .? ? ? ? h. The Drop of Honey dccccxxxvi.? ? ? ? Of spies, "How long, O scoffer, wilt mock at my despair, As 'twere God had created nought else whereat to jeer"? .? ? ? ? How many a lover, who aspires to union with his love, For all his hopes seem near, is baulked of that whereon he's bent! .? ? ? ? My fruit is a jewel all wroughten of gold, Whose beauty amazeth all those that behold..Hind and his Vizier, The King of, ii. 105..By Him whom I worship, indeed, I swear, O thou that mine eye dost fill, ii. 213..6. Story of the Hunchback cii.As for Er Razi and El Merouzi, they made peace with each other and sat down to share the booty. Quoth El Merouzi, 'I will not give thee a dirhem of this money, till thou pay me my due of the money that is in thy house.' And Er Razi said 'I will not do it, nor will I subtract this from aught of my due.' So they fell out upon this and disputed with one another and each went saying to his fellow, 'I will not give thee a dirhem!' And words ran high between them and contention was prolonged..There was once aforetime a chief officer [of police] and there passed by him one day a Jew, with a basket in his hand, wherein were five thousand dinars; whereupon quoth the officer to one of his slaves, "Canst thou make shift to take that money from yonder Jew's basket?" "Yes," answered he, nor did he tarry beyond the next day before he came to his master, with the basket in his hand. So (quoth the officer) I said to him, "Go, bury it in such a place." So he went and buried it and returned and told me. Hardly had he done this when there arose a clamour and up came the Jew, with one of the king's officers, avouching that the money belonged to the Sultan and that he looked to none but us for it. We demanded of him three days' delay, as of wont, and I said to him who had taken the money, "Go and lay somewhat in the Jew's house, that shall occupy him with himself." So he went and played a fine trick, to wit, he laid in a basket a dead woman's hand, painted [with henna] and having a gold seal- ring on one of the fingers, and buried the basket under a flagstone in the Jew's house. Then came we and searched and found the basket, whereupon we straightway clapped the Jew in irons for the murder of a woman..56. The Ruined Man who became Rich again through a Dream dcxliv."When I [returned from my sixth voyage, I] forswore travel and renounced commerce, saying in myself, 'What hath befallen me sufficeth me.' So I abode at home and passed my time in pleasance and delight, till, one day, as I sat at mine ease, plying the wine-cup [with my friends], there came a knocking at the door. The doorkeeper opened and found without one of the Khalif's pages, who came in to me and said, 'The Commander of the Faithful biddeth thee to him.' So I accompanied him to the presence of the Khalif and kissing the earth before him, saluted him. He bade me welcome and entreated me with honour and said to me, 'O Sindbad, I have an occasion with thee, which I would have thee accomplish for me.' So I kissed his hand and said, 'O my lord, what is the lord's occasion with the slave?' Quoth he, 'I would have thee go to the King of Serendib and carry him our letter and our present, even as he sent us a present and a letter! .? ? ? ? Whose wits (like mine, alack!) thou stalest and whose hearts With shafts from out thine eyes bewitching thou didst smite.

[Salomon GEssners Samtliche Schriften Vol 3 of 3](#)

[Oeuvres Choisies de Lamartine](#)

[Korrekturen Zur Bisherigen Erklarung Des Roemerbriefes](#)

[Urkundenbuch Des Klosters Fulda Vol 1 1 Halfte \(Die Zeit Des Abtes Sturm\)](#)

[Die Emanzipation Der Juden in Preussen Vol 1 Unter Besonderer Berucksichtigung Des Gesetzes Vom 11 Marz 1812 Ein Beitrag Zur Rechtsgeschichte Der Juden in Preussen Darstellung](#)

[Le Temple Sans Idoles Poemes](#)

[Fenelon Choix de Fables Et de Dialogues Avec Une Introduction Et Des Notes](#)

[Tradiciones Espaiolas Cirdoba y Su Provincia](#)

[Des PHinomines de Synopsis \(Audition Colorie\) Photismes Schimes Visuels Personnifications](#)

[Leben Frommer Diener Und Dienerinnen Gottes](#)

[Winckelmanns Briefe an Seine Freunde in Der Schweiz](#)

[The Poetical Works of James Thomson](#)

[Contributions from the Pathological Laboratory 1913-1914 Vol 6](#)
[Gesammelte Reden Und Schriften Vol 1 Der Italienische Krieg Franz Von Sickingen](#)
[Histoire de l'Amerique Septentrionale Vol 4 Contenant l'Histoire Des Abenaguis La Paix Generale Dans Toute l'Amerique Septentrionale Sous Le Gouvernement de Monsieur Le Comte de Frontenac Et Monsieur Le Chevalier de Callieres](#)
[Les Vieilles Familles de l'Yamachiche Vol 1 Dix Genealogies Comprenant Les Blais Lacerte Lamy Loranger Vaillancourt Gerin-Lajoie Boucher Carbonneau Caron Comeau](#)
[Tableau Des Elections Legislatives Des 24 Avril Et 8 Juin 1910 Suivi d'Une Application de la Représentation Proportionnelle Systeme Rationnel Et Systeme d'Hondt](#)
[Paris Und Die Pariser Im Jahre 1835 Vol 3](#)
[Anthologie Universelle Des Baisers Vol 1 Asie L'Indoustan La Perse La Chine Le Japon L'Arabie L'Asie Mineure](#)
[Revista de Espana y del Estrangero 1842 Vol 1](#)
[Histoire de la Vie Et Des Ouvrages de Francois Bacon Baron de Verulam Et Vicomte de Saint-Alban Vol 2 Suivie de Quelques-uns de Ses Ecrits Traduits Pour La Premiere Fois En Francais](#)
[A Vittorio Cian I Suoi Scolari Dell'universita Di Pisa \(1900-1908\)](#)
[Les Sources Medievales de la Philosophie de Locke](#)
[Conférence de Bruxelles Projet d'Une Convention Internationale Concernant Les Lois Et Coutumes de la Guerre \(Texte Primitif Soumis à La Conférence\) Projet d'Une Déclaration Internationale Concernant Les Lois Et Coutumes de la Guerre \(Texte Modifié\)](#)
[Boethius Und Seine Stellung Zum Christentum](#)
[Conséquences Juridiques de l'Annexion de la Savoie Et de Nice à La France](#)
[Commentar Zur Verfassungs-Urkunde Für Das Deutsche Reich](#)
[Chronica de El-Rei D Joio II 1902 Vol 3](#)
[Biblioteca Geografico-Hidrogrfica de Chile Segunda Serie](#)
[Les Poésies Françaises de Jean Passerat Vol 1 Publiées Avec Notice Et Notes](#)
[Théâtre Choisi de Colli Vol 1](#)
[Un Envoyé Hollandais à La Cour de Henri IV Lettres Inédites de François d'Aerssen à Jacques Valcke Trésorier de Zélande \(1599-1603\)](#)
[Histoire Des Souverains Pontifes Qui Ont Siégé à Avignon Vol 1](#)
[Bibliographie de la Syntaxe Du Français \(1840-1905\)](#)
[Amour de Tite](#)
[Annuaire Historique Pour l'Année 1862 Vol 26](#)
[Bulletin de la Société Des Sciences Lettres Et Arts de Pau 1877-1878 Vol 7](#)
[Épîtres Diverses Sur Des Sujets Différents Vol 3](#)
[Friedrich Palz Gott Erhalts! Gedichte in Pfälzer Mundart](#)
[Essai d'Une Histoire Des Révolutions Arrivées Dans Les Sciences Et Les Beaux-Arts Vol 2 Depuis Les Temps Heroïques Jusque Nos Jours](#)
[Bourrienne Et Ses Erreurs Volontaires Et Involontaires Ou Observations Sur Ses Mémoires Vol 2](#)
[Conseils Aux Chasseurs Sur Le Tir Les Armes Munitions Et Ustensiles Du Chasseur La Chasse En Plaine Et Les Différentes Chasses Des Oiseaux Aquatiques Suivi d'Une Table Alphabétique de Tous Les Gibiers à Poil Et à Plume Avec Des Renseignements Détaillés](#)
[Comment on Devient Magicien](#)
[Guide En Trois Langues Française Anglaise Et Turque Guide in Three Languages French English and Turkish](#)
[Essai Historique Sur La Révolution Du Paraguay Et Le Gouvernement Dictatorial Du Docteur Francia](#)
[Histoire Abrégée de la Philosophie](#)
[Lois Municipales Des Républiques de la Suisse Et Des États-Unis](#)
[Libro de Los Cuentos Vol 2 El Colección Completa de Anecdotos Cuentos Gracias Chistes Chascarrillos Dichos Agudos Replicas Ingeniosas](#)
[Pensamientos Profundos Sentencias Maximas Sales Comicas Retruécanos Equivocos SMiles Adivinanzas B](#)
[Archivio Storico Per La Sicilia Orientale Vol 18 Fascicoli I II III \(1921\)](#)
[Comoediae Vol 2 Cum Scholiis Aeli Donatii Et Eugegraphi Commentariis Part 4](#)
[Johann Christian Gunthers Leben Auf Grund Seines Handschriftlichen Nachlasses](#)
[Anales de la Facultad de Derecho y Ciencias Sociales 1904 Vol 6](#)
[Ueber Die Ostindische Cholera Nach Vielen Eigenen Beobachtungen Und Leichenöffnungen](#)
[Le Journalisme](#)
[Georges de Rozieres Vol 2](#)

[Les Observatoires Astronomiques Et Les Astronomes](#)
[Archiv Des Vereins Der Freunde Der Naturgeschichte in Mecklenburg 1870 Vol 23](#)
[Les Debuts de la Critique Dramatique En Angleterre Jusqua La Mort de Shakespeare These Vies Imaginaires](#)
[LInfluence de la Decouverte de lAmerique Sur Le Bonheur Du Genre-Humain](#)
[LAdversaire Comedie En Quatre Actes](#)
[Poesia y Arte de Los Arabes En Espana y Sicilia Vol 1](#)
[Leontine Et La Religieuse Ou Les Passions Du Duc de Malster Vol 2](#)
[Beitrag Zur Litteraturgeschichte Des Mittelalters Und Der Renaissance Vol 2 Die Anfange Der Renaissancetraegoedie](#)
[La Chanson de Chaque Metier Vol 4 Poesies](#)
[Crestomazia Della Poesia Italiana del Periodo Delle Origini Compilata Ad USO Delle Scuole Secondarie Classiche](#)
[Catalogue General Des Manuscrits Des Bibliothèques Publiques de France Vol 52 Chantilly Bibliotheque Spoelberch de Lovenjoul](#)
[Lessings Samtliche Werke Vol 13 of 20 Inhalt Ueber Mensels Apollodor Briefe Antiquarischen Inhalts Wie Die Alten Den Tod Gebildet Kleine Schriften Und Nachlass](#)
[Annuaire-Bulletin de la Societe de LHistoire de France Vol 19 Annee 1882](#)
[Wartalun Eine Schlossgeschichte](#)
[Die Ausdruckskunst Der Buhne Grundriss Und Bausteine Zum Neuen Theater](#)
[Tractatus de Actibus Humanis](#)
[Bulletin de LAcademie Imperiale Des Sciences de St-Petersbourg 1872 Vol 17](#)
[Lexikon Der Deutschen Dichter Und Prosaisten Von Beginn Des 19 Jahrhunderts Bis Zur Gegenwart Vol 8 Wissmann Bis Zyboeri Nachtrage Zum 1-8 Band](#)
[Goethes Gedichte Auswahl in Chronologischer Folge Mit Einleitung Und Anmerkungen](#)
[Griechische Denominativa in Ihrer Geschichtlichen Entwicklung Und Verbreitung](#)
[EPistres En Vers](#)
[Einhart Der Lachler Vol 1 Roman](#)
[Bibliotheque Critique Des Poetes Francais Vol 1](#)
[Histoire Du Commerce de Bordeaux Depuis Les Origines Jusqua Nos Jours Vol 1 Depuis Les Origines Jusquau Milieu Du Xve Siecle](#)
[Bismarcks Stellung Zum Parlamentarischen Wahlrecht](#)
[Sixty-Seventh Annual Report of the State Board of Education Showing Condition of the Public Schools of Maryland for the Year Ending July 31 1933](#)
[Memorie Per La Storia Della Dalmazia Vol 2](#)
[Sixty-Fourth Report of Births Marriages and Deaths in Massachusetts Returns of Libels for Divorce and Returns of Deaths Investigated by the Medical Examiners For the Year 1905](#)
[Les Hommes Comme Il y En a Peu Et Les Genies Comme Il Ny En a Point Vol 1 Contes Moraux Les Uns Pour Rire Les Autres a Dormir Debout Orientaux Persans Arabes Turcs Francais C](#)
[Medicus Consultans Sive de Edictis Imperatoriis Rebusque Ad Praesentes in Belgio Quaestiones Pertinentibus Colloquia Familiaria Inter Theophrastum Medicum Et Valentinum Theologum Belgas](#)
[Fifty-Sixth Annual Report of the State Board of Education Showing Condition of the Public Schools of Maryland For the Year Ending July 31 1922](#)
[Causes Celebres Et Interessantes Avec Les Jugements Qui Les Ont Decidees Vol 2](#)
[Recuerdos de Un Centenario Trabajos Premiados En El Certamen Cervantino Celebrado En Victoria y En Los Juegos Florales de Sevilla \(Mayo de 1905\)](#)
[Annales Du Service Des Antiquites de LEGypte Vol 16](#)
[Final de Norma El Novela](#)
[Die Anglikanischen Kirchenzustände Mit Besonderer Berücksichtigung Der Katholischen Bewegung in Derselben Und Des Puseyismus Menschenart Und Heldentum in Homers Ilias](#)
[Trattato Della Pittura Di Lionardo Da Vinci Nouamente Dato in Luce Con La Vita Dellistesso Autore Scritta Da Raffaele Du Fresne Si Sono Giunti I Tre Libri Della Pittura E Il Trattato Della Statua Di Leon Battista Alberti Con La Vita del Medesimo](#)
[Duchesse de la Valliere Vol 1 La](#)
[Die Gefesselten Dramatische Dichtung in Fünf Abtheilungen Mit Einem PROLOG](#)

[Heimarbeit Im Rhein-Mainischen Wirtschaftsgebiet Vol 3 Die Monographien Herausgegeben Im Auftrage Des Wissenschaftlichen Ausschusses Der Heimarbeitausstellung Frankfurt A M 1908 Erster Teil](#)

[Histoire Du Gouvernement Franiois Depuis LAssemblée Des Notables Tenue Le 22 Fivrier 1787 Jusqui La Fin de Dicembre de la Mimi Annie Au Loin Peut-itre Poimes](#)

[Europiische Annalen Vol 3 Jahrgang 1812](#)
