

LEUM MONTHLY VOL 2 DEVOTED TO THE INTERESTS OF THE OIL BUSINESS FEB

10. The Birds and Beasts and the Son of Adam cxlvi. When King Shehriyar heard his brother's words he rejoiced with an exceeding joy and arising forthright, went in to his wife Shehrzad and gave her to know of that which his brother purposed, to wit, that he sought her sister Dinarzad in marriage; whereupon, "O king of the age," answered she, "we seek of him one condition, to wit, that he take up his abode with us, for that I cannot brook to be parted from my sister an hour, because we were brought up together and may not brook severance from each other. If he accept this condition, she is his handmaid." King Shehriyar returned to his brother and acquainted him with that which Shehrzad had said; and he answered, saying, "Indeed, this is what was in my mind, for that I desire nevermore to be parted from thee. As for the kingdom, God the Most High shall send unto it whom He chooseth, for that there abideth to me no desire for the kingship." I saw thee, O thou best of all the human race, display, i. 46..? ? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother xxxii. 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 'Harkening and obedience.' So she took the lute and playing thereon after a different fashion from the former one, sang the following verses:..? ? ? ? ? And hope thou not for aught from me, who reckon not with a folk To mix, who may with abjectness infect my royal line..Then she sent to acquaint her father with this; whereupon the king called Abou Temam to him and said to him, 'Thou camest not but to see my daughter. Why, then, hast thou not looked upon her?' Quoth Abou Temam, 'I saw everything.' And the king said, 'Why didst thou not take somewhat of that which thou sawest of jewels and the like? For they were set for thee.' But he answered, 'It behoveth me not to put out my hand to aught that is not mine.' When the king heard his speech, he gave him a sumptuous dress of honour and loved him exceedingly and said to him, 'Come, look at this pit.' So Abou Temam went up [to the mouth of the pit] and looked, and behold, it was full of heads of men; and the king said to him, 'These are the heads of ambassadors, whom I slew, for that I saw them without loyalty to their masters, and I was used, whenas I saw an ambassador without breeding, (123) to say, "He who sent him is less of breeding than he, for that the messenger is the tongue of him who sendeth him and his breeding is of his master's breeding; and whoso is on this wise, it becometh not that he be akin to me." (124) So, because of this, I used to put the messengers to death; but, as for thee, thou hast overcome us and won my daughter, of the excellence of thy breeding; so be of good heart, for she is thy master's.' Then he sent him back to king Ilan Shah with presents and rarities and a letter, saying, 'This that I have done is in honour of thee and of thine ambassador.' 54. The Woman whose Hands were cut off for Almsgiving dcxli. Men and our Lord Jesus, The Three, i. 282..? ? ? ? ? By God, forgetfulness of her shall never cross my mind, What while I wear the bonds of life nor when of death they're rent.? ? ? ? ? j. The Enchanted Springs dlxxxii. Presently, as they stood by the mouth of the pit, the lion came scrambling up the sides and would have issued forth; but, as often as he showed his head, they pelted him with stones, till they beat him down and he fell; whereupon one of the hunters descended into the pit and despatched him and saw the boy wounded; after which he went to the cabinet, where he found the woman dead, and indeed the lion had eaten his fill of her. Then he noted that which was therein of clothes and what not else, and advising his fellows thereof, fell to passing the stuff up to them. Moreover, he took up the boy and bringing him forth of the pit, carried him to their dwelling-place, where they dressed his wounds and he grew up with them, but acquainted them not with his affair; and indeed, when they questioned him, he knew not what he should say, for that he was little, when they let him down into the pit. The hunters marvelled at his speech and loved him with an exceeding love and one of them took him to son and abode rearing him with him [and instructing him] in hunting and riding on horseback, till he attained the age of twelve and became a champion, going forth with the folk to the chase and to the stopping of the way..? ? ? ? ? Deem not, O youth, that I to thee incline; indeed, no part Have I in those who walk the ways, the children of the tent. (87). Quintessence of Things, The King who knew the, i. 230..? ? ? ? ? s. The House with the Belvedere dccccxv. When the king heard the vizier's story, it pleased him and he bade him go to his house.. Sharper, Story of the Old, ii. 187.. Craft, Women's, ii. 287.. On the fourth day, all the troops and the people of the realm assembled together to the [supposed] king and standing at his gate, craved leave to enter. Selma bade admit them; so they entered and paid her the service of the kingship and gave her joy of her brother's safe return. She bade them do suit and service to Selim, and they consented and paid him homage; after which they kept silence awhile, so they might hear what the king should command. Then said Selma, 'Harkye, all ye soldiers and subjects, ye know that ye enforced me to [accept] the kingship and besought me thereof and I consented unto your wishes concerning my investment [with the royal dignity]; and I did this [against my will]; for know that I am a woman and that I disguised myself and donned man's apparel, so haply my case might be hidden, whenas I lost my brother. But now, behold, God hath reunited me with my brother, and it is no longer lawful to me that I be king and bear rule over the people, and I a woman; for that there is no governance for women, whenas men are present. Wherefore, if it like you, do ye set my brother on the throne of the kingdom, for this is he; and I will busy myself with the worship of God the Most High and thanksgiving [to Him] for my reunion with my brother. Or, if it like you, take your kingship and invest therewith whom ye will.'? ? ? ? ? Would God upon that bitterest day, when my death calls for me, What's 'twixt thine excrement and blood (50) I still may smell of thee!. When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and went with it to El Abbas. When she gave it to him, he took it and breaking it open, read it and apprehended its purport; and when he came to the end of it, he swooned away. After awhile, he came to himself and said, "Praised be God who hath caused her return an answer

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 aforetime; 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." Then the Khalif summoned her to his presence a fourth time and said to her, "O Sitt el Milah, sing." So she improvised and sang the following verses: "O sister mine," answered Dinarzad, "bring forth that which is with thee and that which is present to thy mind of the story concerning the craft of women and their wiles, and have no fear lest this endamage thee with the king; for that women are like unto jewels, which are of all kinds and colours. When a [true] jewel falleth into the hand of him who is knowing therein, he keepeth it for himself and leaveth that which is other than it. Moreover, he preferreth some of them over others, and in this he is like unto the potter, who filleth his oven with all the vessels [he hath moulded] and kindleth fire thereunder. When the baking is at an end and he goeth about to take forth that which is in the oven, he findeth no help for it but that he must break some thereof, whilst other some are what the folk need and whereof they make use, and yet other some there be that return to their whilom case. Wherefore fear thou not to adduce that which thou knowest of the craft of women, for that in this is profit for all folk." 7. Story of the Hunchback ci. Tither, The Unjust King and the, i. 273..3. The Porter and the Three Ladies of Baghdad xxviii. ? ? ? ? As at the casement high she sat, her charms I might espy, For from her cheeks the envious veil that hid them she had ta'en..Abbaside, Jaafer ben Yehya and Abdulmelik ben Salih the, i. 183..? ? ? ? The Merciful dyed me with that which I wear Of hues with whose goodliness none may compare..? ? ? ? Thy loss is the fairest of all my heart's woes; My case it hath altered and banished repose..? ? ? ? She gives me to drink of her cheeks and her honeyed lips And quenches the worst of the fires that my heart devour..?THE FIFTH OFFICER'S STORY..? ? ? ? Thus unto thee have I set forth my case; consider well My words, so thou mayst guided be aright by their intent..? ? ? ? What if the sabre cut me limb from limb! No torment 'twere for lovers true and leal..Razi (Er) and El Merouzi, ii. 28..Then they attired Dinarzad in a dress of blue brocade and she became as she were the full moon, whenas it shineth forth. So they displayed her in this, for the first dress, before King Shahzeman, who rejoiced in her and well-nigh took leave of his wits for longing and amorous desire; yea, he was distraught with love for her, whenas he saw her, for, indeed, she was as saith of her one of her describers in the following verses:..Now this servant was of the sons of the kings and had fled from his father, on account of an offence he had committed. Then he went and took service with King Bihkerd and there happened to him what happened. After awhile, it chanced that a man recognized him and went and told his father, who sent him a letter, comforting his heart and mind and [beseeching him] to return to him. So he returned to his father, who came forth to meet him and rejoiced in him, and the prince's affairs were set right with him..THE MERCHANT OF CAIRO AND THE FAVOURITE OF THE KHALIF EL MAMOUN EL HAKIM BI AMRILLAH. (180)..? ? ? ? Who art thou, wretch, that thou shouldst hope to win me? With thy rhymes What wouldst of me? Thy reason, sure, with passion is forspent..The Fifteenth Night of the Month..?OF CLEMENCY..22. El Hejjaj and the three Young Mem ccccxiv. ? ? ? ? He shot me with the shafts of looks launched from an eyebrow's (138) bow; A chamberlain (139) betwixt his eyes hath driven me to despair..Then he called Sitt el Milah and said to her, "The house [wherein thou lodgest] and that which is therein Is a guerdon [from me] to thy lord. So do thou take him and depart with him in the safeguard of God the Most High; but absent not yourselves from our presence." [So she went forth with Nouredin and] when she came to the house, she found that the Commander of the Faithful had sent them gifts galore and abundance of good things. As for Nouredin, he sent for his father and mother and appointed him agents and factors in the city of Damascus, to take the rent of the houses and gardens and khans and baths; and they occupied themselves with collecting that which accrued to him and sending it to him every year. Meanwhile, his father and mother came to him, with that which they had of monies and treasures and merchandise, and foregathering with their son, saw that he was become of the chief officers of the Commander of the Faithful and of the number of his session-mates and entertainers, wherefore they rejoiced in reunion with him and he also rejoiced in them..Abbas (El) and the King's Daughter of Baghdad, iii. 53..Sixteenth Officer's Story, The, ii. 193..? ? ? ? q. The Lady and her five Suitors dxciii. ? ? ? ? a. The King and his Vizier's Wife dcccclxxx."O elder," added she, "if Muslims and Jews and Nazarenes drink wine, who are we [that we should abstain from it]?" "By Allah, O my lady," answered he, "spare thine endeavour, for this is a thing to which I will not hearken." When she knew that he would not consent to her desire, she said to him, "O elder, I am of the slave-girls of the Commander of the Faithful and the food waxeth on me (34) and if I drink not, I shall perish, (35) nor wilt thou be assured against the issue of my affair. As for me, I am quit of blame towards thee, for that I have made myself known to thee and have bidden thee beware of the wrath of the Commander of the Faithful." FIROUZ AND HIS WIFE (175)..? ? ? ? j. The Unjust King and the Tither dcccxcix. ? ? ? ? Kohl (159) in its native country, too, is but a kind of stone; Cast out and thrown upon the ways, it lies unvalued quite;..So, when they entered with the folk and had prostrated themselves before the king and given him joy and he had raised their rank, [they sat down]. Now it was the custom of the folk to salute and go forth, so, when they sat down, the king knew that they had a word that they would fain say. So he turned to them and said, "Ask your need." And the viziers also were present. Accordingly, they bespoke him with all that these latter had taught them and the viziers also spoke with them; and Azadbekht said to them, "O folk, I know that this your speech, there is no doubt of it, proceedeth from love and loyal counsel to me, and ye know that, were I minded to slay half these folk, I could avail to put them to death and this would not be difficult to me; so how shall I not slay this youth and he in my power and under the grip of my hand? Indeed, his crime is manifest and he hath incurred pain of death and I have only deferred his slaughter by reason of the greatness of the offence; for, if I do this with him and my proof against him be strengthened, my heart is healed and the heart of the folk; and if I slay him not to-day, his slaughter shall not escape me to-morrow." Officer's Story, The Twelfth, ii. 179..?OF TRUST

IN GOD..? ? ? ? ? All charms, indeed, thou dost comprise; so who shall vie with thee And who shall blame me if for love of such a fair I'm sped? ?
? ? ? ? ? Yea, horses hath he brought, full fair of shape and hue, Whose collars, anklet-like, ring to the bridle-rein..? ? ? ? ? That I am the pledge of
passion still and that my longing love And eke my yearning do overpass all longing that was aye..Third Officer's Story, The, ii. 137..?THE KING'S
SON WHO FELL IN LOVE WITH THE PICTURE..? ? ? ? ? a. The Lackpenny and the Cook cclxxiii.After this the king sat, with his son by his
side and the viziers sitting before him, and summoned his chief officers and the folk of the city. Then the prince turned to the viziers and said to
them, "See, O wicked viziers, that which God hath done and the speedy [coming of] relief." But they answered not a word and the king said, "It
sufficeth me that there is nothing alive but rejoiceth with me this day, even to the birds in the sky, but ye, your breasts are straitened. Indeed, this is
the greatest of ill-will in you to me, and had I hearkened to you, my regret had been prolonged and I had died miserably of grief." "O my father,"
quoth the prince, "but for the fairness of thy thought and thy judgment and thy longanimity and deliberation in affairs, there had not bedded thee
this great joyance. Hadst thou slain me in haste, repentance would have been sore on thee and long grief, and on this wise doth he who ensueth
haste repent."? ? ? ? ? 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!..? ? ? ? ? No sin is there in drinking of wine, for it affords All that's foretold (117) of union and love and happy cheer..Then El
Abbas took leave of the king and went away to his own house. Now it befell that he passed under the palace of Mariyeh the king's daughter, and
she was sitting at a window. He chanced to look round and his eyes met those of the princess, whereupon his wit departed and he was like to swoon
away, whilst his colour changed and he said, "Verily, we are God's and to Him we return!" But he feared for himself lest estrangement betide him;
so he concealed his secret and discovered not his case to any of the creatures of God the Most High. When he reached his house, his servant Aamir
said to him, "O my lord, I seek refuge for thee with God from change of colour! Hath there betided thee a pain from God the Most High or hath
aught of vexation befallen thee? Verily, sickness hath an end and patience doth away vexation." But the prince returned him no answer. Then he
brought out inkhorn [and pen] and paper and wrote the following verses:.2. The Fisherman and the Genie iii.?STORY OF THE UNJUST KING
AND THE TITHER..?STORY OF THE THIEF AND THE WOMAN..? ? ? ? ? ? ? ? ? ? ? aa. Story of the Jealous Man and the Parrot (226)
xiv.Speedy Relief of God, Of the, i. 174..When her mother went out from her, Mariyeh fell to chiding the damsel for that which she had done and
said to her, "Verily, death were leifer to me than this; so look thou discover not my affair to any and I charge thee return not to the like of this
fashion." Then she swooned away and lay awhile without life, and when she came to herself, she saw Shefikeh weeping over her; whereupon she
took the necklace from her neck and the mantle from her body and said to the damsel, "Lay them in a napkin of damask and carry them to El Abbas
and acquaint him with that wherein I am for the persistence of estrangement and the effects of forbiddance." So Shefikeh took them and carried
them to El Abbas, whom she found in act to depart, for that he was about to take horse for Yemen. She went in to him and gave him the napkin and
that which was therein, and when he opened it and saw what it contained, to wit, the mantle and the necklace, his vexation was excessive and his
eyes were distorted, [so that the whites thereof appeared] and his rage was manifest in them..When the morning morrowed, they found themselves
reduced to a fourth part of their number and there was not one of them had dismounted from his horse. So they made sure of destruction and
Hudheifeh came out between the ranks (now he was reckoned for a thousand cavaliers) and cried out, saying, "Harkye, my masters of Baghdad!
Let none come forth to me but your Amir, so I may talk with him and he with me; and he shall meet me in single combat and I will meet him, and
may he who is void of offence come off safe!" Then he repeated his speech and said, "Why do I not hear your Amir return me an answer?" But
Saad, the amir of the army of Baghdad, [replied not to him], and indeed his teeth chattered in his head, whenas he heard him summon him to single
combat..149. El Melik en Nasir and his Vizier dcxcvii.? ? ? ? ? And if into the briny sea one day she chanced to spit, Assuredly the salt sea's floods
straight fresh and sweet would grow..So he abode in this employ, till he had sowed and reaped and threshed and winnowed, and all was sheer in his
hand and the owner appointed neither inspector nor overseer, but relied altogether upon him. Then he bethought himself and said, '_I_* misdoubt
me the owner of this grain will not give me my due; so I were better take of it, after the measure of my hire; and if he give me my due, I will restore
him that which I have taken.' So he took of the grain, after the measure of that which fell to him, and hid it in a privy place. Then he carried the rest
to the old man and meted it out to him, and he said to him, 'Come, take [of the grain, after the measure of] thy hire, for which I agreed with thee,
and sell it and buy with the price clothes and what not else; and though thou abide with me half a score years, yet shall thou still have this wage and
I will acquit it to thee thus.' Quoth the merchant in himself, 'Indeed, I have done a foul thing in that I look it without his leave.'.THE BOOK OF
THE THOUSAND NIGHTS AND ONE NIGHT..? ? ? ? ? j. The Enchanted Springs dccccclxxxvi.63. Haroun er Reshid and the Two Girls dcli.King
Shah Bekht and his Vizier Er Rehwan, i. 215..So saying, he went away, whilst Mesrour entered and taking up Aboulhusn, shut the door after him,
and followed his master, till he reached the palace, what while the night drew to an end and the cocks cried out, and set him down before the
Commander of the Faithful, who laughed at him. Then he sent for Jaafer the Barmecide and when he came before him, he said to him, "Note this
young man and when thou seest him to-morrow seated in my place of estate and on the throne of my Khalifate and clad in my habit, stand thou in
attendance upon him and enjoin the Amirs and grandees and the people of my household and the officers of my realm to do the like and obey him
in that which he shall command them; and thou, if he bespeak thee of anything, do it and hearken unto him and gainsay him not in aught in this
coming day." Jaafer answered with, "Hearkening and obedience," (17) and withdrew, whilst the Khalif went in to the women of the palace, who
came to him, and he said to them, "Whenas yonder sleeper awaketh to-morrow from his sleep, kiss ye the earth before him and make obeisance to

him and come round about him and clothe him in the [royal] habit and do him the service of the Khalifate and deny not aught of his estate, but say to him, "Thou art the Khalif." Then he taught them what they should say to him and how they should do with him and withdrawing to a privy place, let down a curtain before himself and slept. . . . Mohammed, then, I do confess, God's chosen prophet is, And every man required is for that which he doth say. . . . a. Story of Taj el Mulouk and the Princess Dunya cvii. . . . In my tears I have a witness; when I call thee to my mind, Down my cheeks they run like torrents, and I cannot stay their flight. When a year had elapsed, there came to the city a ship, wherein were merchants and goods galore. Now it was of their usance, from time immemorial, that, when there came a ship to the city, the king sent unto it such of his servants as he trusted in, who took charge of the goods, so they might be [first of all] shown to the king, who bought such of them as befitted him and gave the merchants leave to sell the rest. So he sent, as of wont, one who should go up to the ship and seal up the goods and set over them who should keep watch over them. Then I arose and fared on a day and a night, till I came to the house of my master, who saw me pale and disfigured for fear and hunger. He rejoiced in my return and said to me, 'By Allah, thou hast made my heart ache on thine account; for I went and finding the tree torn up by the roots, doubted not but the elephants had destroyed thee. Tell me then how it was with thee.' So I told him what had befallen me and he marvelled exceedingly and rejoiced, saying, 'Knowst thou where this hill is?' 'Yes, O my lord,' answered I. So he took me up with him on an elephant and we rode till we came to the elephants' burial-place. One day, as I was thus feigning sleep, I felt a hand in my lap, and in it a magnificent purse. So I seized the hand and behold, it was that of a fair woman. Quoth I to her, "O my lady, who art thou?" And she said, "Rise [and come away] from here, that I may make myself known to thee." So I arose and following her, fared on, without tarrying, till she stopped at the door of a lofty house, whereupon quoth I to her, "O my lady, who art thou? Indeed, thou hast done me kindness, and what is the reason of this?" "By Allah," answered she, "O Captain Mum, I am a woman on whom desire and longing are sore for the love of the daughter of the Cadi Amin el Hukm. Now there was between us what was and the love of her fell upon my heart and I agreed with her upon meeting, according to possibility and convenience. But her father Amin el Hukm took her and went away, and my heart cleaveth to her and love-longing and distraction are sore upon me on her account." However, he would not be denied, and when he saw her [constant] refusal of herself to him, he feared lest she should tell the folk of him. So, when he arose in the morning, he took a scroll and wrote in it what he would of forgery and falsehood and going up to the Sultan's palace, said, '[I have] an advisement [for the king].' So he bade admit him and he delivered him the writ that he had forged, saying, 'I found this letter with the woman, the devotee, the ascetic, and indeed she is a spy, a secret informer against the king to his enemy; and I deem the king's due more incumbent on me than any other and his advisement the first [duty], for that he uniteth in himself all the people, and but for the king's presence, the subjects would perish; wherefore I have brought [thee] warning.' The king put faith in his words and sent with him those who should lay hands upon the woman and put her to death; but they found her not. . . . And on their saddles perched are warriors richly clad, That with their hands do smite on kettle-drums amain. . . . Beard of the old he-goat, the one-eyed, what shall be My saying of a knave, his fashion and degree. . . . A moon is my love, in a robe of loveliness proudly arrayed, And the splendours of new-broken day from his cheeks and his forehead shine clear. With this the king's wrath subsided and he said, "Restore him to the prison till the morrow, so we may look into his affair." 148. The Lovers of Medina dcxcvi. . . . "How call'st thou this thy dress?" quoth we, and she replied A word wherein the wise a lesson well might trace; Er Reshid considered her beauty and the goodliness of her singing and her eloquence and what not else she comprised of qualities and rejoiced with an exceeding joyance; and for the stress of that which overcame him of delight, he descended from the couch and sitting down with her upon the ground, said to her, 'Thou hast done well, O Tuhfeh. By Allah, thou art indeed a gift' (187) Then he turned to Ishac and said to him, 'Thou dealtest not equitably, O Ishac, in the description of this damsel, (188) neither settest out all that she compriseth of goodliness and skill; for that, by Allah, she is incomparably more skilful than thou; and I know of this craft that which none knoweth other than I!' 'By Allah,' exclaimed Jafer, 'thou sayst sooth, O my lord, O Commander of the Faithful. Indeed, this damsel hath done away my wit' Quoth Ishac, 'By Allah, O Commander of the Faithful, I had said that there was not on the face of the earth one who knew the craft of the lute like myself; but, when I heard her, my skill became nothing worth in mine eyes.' When Er Reshid drew near the door of the chamber, he heard the sound of the lute and Tuhfeh's voice singing; whereat he could not restrain his reason and was like to swoon away for excess of joy. Then he pulled out the key, but could not bring his hand to open the door. However, after awhile, he took heart and applying himself, opened the door and entered, saying, 'Methinks this is none other than a dream or an illusion of sleep.' When Tuhfeh saw him, she rose and coming to meet him, strained him to her bosom; and he cried out with a cry, wherein his soul was like to depart, and fell down in a swoon. She strained him to her bosom and sprinkled on him rose-water, mingled with musk, and washed his face, till he came to himself, as he were a drunken man, for the excess of his joy in Tuhfeh's return to him, after he had despaired of her. Officer's Story, The Fourteenth, ii. 183. When they heard me speak in Arabic, one of them came up to me and saluting me [in that language], questioned me of my case. Quoth I, 'What [manner of men] are ye and what country is this?' 'O my brother,' answered he, 'we are husbandmen and come to this river, to draw water, wherewithal to water our fields; and whilst we were thus engaged to-day, as of wont, this boat appeared to us on the surface of the water, issuing from the inward of yonder mountain. So we came to it and finding thee asleep therein, moored it to the shore, against thou shouldst awake. Acquaint us, therefore, with thy history and tell us how thou camest hither and whence thou enteredst this river and what land is behind yonder mountain, for that we have never till now known any make his way thence to us.' But I said to them, 'Give me somewhat to eat and after question me.' So they brought me food and I ate and my spirits revived and I was refreshed. Then I

related to them all that had befallen me, whereat they were amazed and confounded and said, 'By Allah, this is none other than a marvellous story, and needs must we carry thee to our king, that thou mayst acquaint him therewith.' So they carried me before their king, and I kissed his hand and saluted him..? ? ? ? ? No good's in life (to the counsel list of one who's purpose-whole,) An if thou be not drunken still and gladden not thy soul..Solomon, David and, i. 275..The Twenty-fifth Night of the Month..66. The Imam Abou Yousuf with Er Reshid and Zubeideh dclii.Quoth Shefikeh, "My mistress hath occasion for thee; so come thou with me and I will engage to restore thee to thy dwelling in weal and safety." But the nurse answered, saying, "Indeed, her palace is become forbidden (103) to me and never again will I enter therein, for that God (extolled be His perfection and exalted be He!) of His favour and bounty hath rendered me independent of her." So Shefikeh returned to her mistress and acquainted her with the nurse's words and that wherein she was of affluence; whereupon Mariyeh confessed the unseemliness of her dealing with her and repented, whenas repentance profited her not; and she abode in that her case days and nights, whilst the fire of longing flamed in her heart..It befell, one day of the days, that King Bihkerd embarked in a ship and put out to sea, so he might fish; but the wind blew on them and the ship foundered. The king won ashore on a plank, unknown of any, and came forth, naked, on one of the coasts; and it chanced that he landed in the country whereof the father of the youth aforesaid, [his sometime servant], was king. So he came in the night to the gate of the latter's city and [finding it shut], took up his lodging [for the night] in a burying-place there..When Nouredin heard these his slave-girl's verses, he fell a-weeping, what while she strained him to her bosom and wiped away his tears with her sleeve and questioned him and comforted his mind. Then she took the lute and sweeping its strings, played thereon, after such a wise as would move the phlegmatic to delight, and sang the following verses:.So saying, he took leave of the woman and her husband and set out, intending for Akil, his father's brother's son. Now there was between Baghdad and Akil's abiding-place forty days' journey; so El Abbas settled himself on the back of his courser and his servant Aamir mounted also and they fared forth on their way. Presently, El Abbas turned right and left and recited the following verses:.Hardly had we settled ourselves in the place when we heard a noise of kicking [at the door] and people running right and left and questioning the cook and saying, "Hath any one passed by thee?" "Nay," answered he; "none hath passed by me." But they ceased not to go round about the shop till the day broke, when they turned back, disappointed. Then the cook removed the grass and said to us, "Arise, for ye are delivered from death." So we arose, and we were uncovered, without mantle or veil; but the cook carried us up into his house and we sent to our lodgings and fetched us veils; and we repented unto God the Most High and renounced singing, (138) for indeed this was a great deliverance after stress.'.Then the prince's mother bade fetch the five slave-girls to that assembly; whereupon they came and the ten damsels foregathered. The queen seated five of them on her son's right hand and other five on his left and the folk assembled about them. Then she bade the five who had remained with her speak forth somewhat of verse, so they might entertain therewith the assembly and that El Abbas might rejoice therein. Now she had clad them in the richest of raiment and adorned them with trinkets and ornaments and wroughten work of gold and silver and collars of gold, set with pearls and jewels. So they came forward, with harps and lutes and psalteries and recorders and other instruments of music before them, and one of them, a damsel who came from the land of China and whose name was Baoutheh, advanced and tightened the strings of her lute. Then she cried out from the top of her head (127) and improvising, sang the following verses:.? ? ? ? ? b. Story of the Enchanted Youth vii 3. The Porter and the Three Ladies of Baghdad ix. Your coming to-me-ward, indeed, with "Welcome! Fair welcome!" I hail, iii. 136..When Tuhfeh heard this, she fell to weeping and wailing and said, 'By Allah, nought irketh me save separation from my lord Er Reshid; but, when I am dead, let the world be ruined after me.' And she doubted not in herself but that she was lost without recourse. Then Meimoun set forth with his army and departed in quest of the hosts [of the Jinn], leaving none in the palace save his daughter Jemreh and Tuhfeh and an Afrit who was dear unto him. They fared on till they met with the army of Es Shisban; and when the two hosts came face to face, they fell upon each other and fought a passing sore battle. After awhile, Es Shisban's troops began to give back, and when Meimoun saw them do thus, he despised them and made sure of victory over them..? ? ? ? ? c. The Sparrow and the Eagle clii.? ? ? ? ? r. The Heathcock and the Tortoises dccccxiv.? ? ? ? ? One of the host am I of lovers sad and sere For waiting long drawn out and expectation drear..Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man, The, i. 247..?STORY OF THE MAN OF KHORASSAN, HIS SON AND HIS GOVERNOR..The Tenth Day..? ? ? ? ? a. Nimeh ben er Rebya and Num his Slave-girl cccxxxvii.A sun of beauty she appears to all who look on her, iii. 191..Haroun er Reshid, Tuhfet el Culoub and, ii. 203..He gained him wealth and returning to his native land, after twenty years' absence, alighted in the neighbourhood of an old woman, whom he bespoke fair and entreated with liberality, requiring of her a wench whom he might lie withal. Quoth she, 'I know none but a certain fair woman, who is renowned for this fashion.' (12) Then she described her charms to him and made him lust after her, and he said, 'Hasten to her forthright and lavish unto her that which she asketh, [in exchange for her favours].' So the old woman betook herself to the damsel and discovered to her the man's wishes and bade her to him; but she answered, saying, 'It is true that I was on this [fashion of] whoredom [aforetime]; but now I have repented to God the Most High and hanker no more after this; nay, I desire lawful marriage; so, if he be content with that which is lawful, I am at his service.'. "Be it as thou deemest," answered Er Reshid and caused return the damsel to her chamber, saying to her, "The Lady Zubeideh saith thus and thus." Quoth she, "God requite her for me with good! Indeed, thou dealest equitably, O Commander of the Faithful, in this judgment." And he answered, "Go now to thy place, and to-morrow we will let bring thy lord." So she kissed the earth and recited the following verses:.So she did this and fair fortune aided her and the Divine favour was vouchsafed unto her and she discovered her intent to her father, who forbade her therefrom, fearing her slaughter. However, she repeated her speech to him a second and a third

time, but he consented not. Then he cited unto her a parable, that should deter her, and she cited him a parable in answer to his, and the talk was prolonged between them and the adducing of instances, till her father saw that he availed not to turn her from her purpose and she said to him, 'Needs must I marry the king, so haply I may be a sacrifice for the children of the Muslims; either I shall turn him from this his heresy or I shall die.' When the vizier despaired of dissuading her, he went up to the king and acquainted him with the case, saying, 'I have a daughter and she desireth to give herself to the king.' Quoth the king, 'How can thy soul consent unto this, seeing that thou knowest I lie but one night with a girl and when I arise on the morrow, I put her to death, and it is thou who slayest her, and thou hast done this again and again?' 'Know, O king,' answered the vizier, 'that I have set forth all this to her, yet consented she not unto aught, but needs must she have thy company and still chooseth to come to thee and present herself before thee, notwithstanding that I have cited to her the sayings of the sages; but she hath answered me to the contrary thereof with more than that which I said to her.' And the king said, 'Bring her to me this night and to-morrow morning come thou and take her and put her to death; and by Allah, an thou slay her not, I will slay thee and her also!'.⁷⁶ En Numan and the Arab of the Benou Tai dclx. Accordingly, the servant carried this message to the lieutenant of police, who was standing at the assessor's door, and he said, "This is reasonable." Then said [the assessor] to the servant, "Harkye, O eunuch! Go and fetch us such an one the notary;" for that he was his friend [and it was he whose name he had forged as the drawer-up of the contract]. So the lieutenant of police sent after him and fetched him to the assessor, who, when he saw him, said to him, "Get thee to such an one, her with whom thou marriedst me, and cry out upon her, and when she cometh to thee, demand of her the contract and take it from her and bring it to us." And he signed to him, as who should say, "Bear me out in the lie and screen me, for that she is a strange woman and I am in fear of the lieutenant of police who standeth at the door; and we beseech God the Most High to screen us and you from the trouble of this world. Amen." To his beloved one the lover's heart's inclined, iii. 22..? ? ? ? t. The Sandalwood Merchant and the Sharpers dccccxviii. N.B.--The Roman numerals denote the volume, the Arabic the page. ? ? ? ? Behold, I am clad in a robe of leaves green And a garment of honour of ultramarine..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: See, then, O august king," continued the youth, "what envy doth and injustice and how God caused the viziers' malice revert upon their own necks; and I trust in God that He will succour me against all who envy me my favour with the king and show forth the truth unto him. Indeed, I fear not for my life from death; only I fear lest the king repent of my slaughter, for that I am guiltless of offence, and if I knew that I were guilty of aught, my tongue would be mute." Then they spread him a prayer-carpet and he prayed. Now he knew not how to pray and gave not over bowing and prostrating himself, [till he had prayed the prayers] of twenty inclinations, (21) pondering in himself the while and saying, "By Allah, I am none other than the Commander of the Faithful in very sooth! This is assuredly no dream, for all these things happen not in a dream." And he was convinced and determined in himself that he was Commander of the Faithful; so he pronounced the Salutation (22) and made an end (23) of his prayers; whereupon the slaves and slave-girls came round about him with parcels of silk and stuffs (24) and clad him in the habit of the Khalifate and gave him the royal dagger in his hand. Then the chief eunuch went out before him and the little white slaves behind him, and they ceased not [going] till they raised the curtain and brought him into the hall of judgment and the throne-room of the Khalifate. There he saw the curtains and the forty doors and El Ijli and Er Recashi (25) and Ibdan and Jedim and Abou Ishac (26) the boon-companions and beheld swords drawn and lions (27) encompassing [the throne] and gilded glaives and death-dealing bows and Persians and Arabs and Turks and Medes and folk and peoples and Amirs and viziers and captains and grandees and officers of state and men of war, and indeed there appeared the puissance of the house of Abbas (28) and the majesty of the family of the Prophet..? ? ? ? s. The Journeyman and the Girl dccccix

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