

PEOPLES LIFE OF GEORGE WASHINGTON BOYHOOD YOUTH MANHOOD DEATH H

87. The Lovers of the Benou Tai dclxxiii. Presently, the idiot returned, with somewhat to add to his hoard, but found it not; so he bethought him who had followed him and remembered that he had found the sharper aforesaid assiduous in sitting with him and questioning him. So he went in quest of him, assured that he had taken the pot, and gave not over looking for him till he espied him sitting; whereupon he ran to him and the sharper saw him. [Then the idiot stood within earshot] and muttered to himself and said, 'In the pot are threescore dinars and I have with me other score in such a place and to-day I will unite the whole in the pot.' When the sharper heard him say this to himself, muttering and mumbling after his fashion, he repented him of having taken the dinars and said, 'He will presently return to the pot and find it empty; wherefore that (264) for which I am on the look-out will escape me; and meseemeth I were best restore the dinars [to their place], so he may see them and leave all that is with him in the pot, and I can take the whole.' When the night was half spent, I arose [and went forth the tent] to do an occasion of mine, and none knew of my case save this woman. The dogs misdoubted of me and followed me and gave not over besetting me, till I fell on my back into a deep pit, wherein was water, and one of the dogs fell in with me. The woman, who was then a girl in the first bloom of youth, full of strength and spirit, was moved to pity on me, for that wherein I was fallen, and coming to me with a rope, said to me, "Lay hold of this rope." So I laid hold of the rope and clung to it and she pulled me up; but, when I was halfway up, I pulled her [down] and she fell with me into the pit; and there we abode three days, she and I and the dog. Awhile after this a friend of mine invited me to his house and when I came to him, we ate and drank and talked. Then said he to me, 'O my friend, hath there befallen thee in thy life aught of calamity?' 'Nay,' answered I; 'but tell me [first], hath there befallen thee aught?' ['Yes,'] answered he. 'Know that one day I espied a fair woman; so I followed her and invited her [to come home with me]. Quoth she, "I will not enter any one's house; but come thou to my house, if thou wilt, and be it on such a day." Accordingly, on the appointed day, her messenger came to me, purposing to carry me to her; so I arose and went with him, till we came to a handsome house and a great door. He opened the door and I entered, whereupon he locked the door [behind me] and would have gone in, but I feared with an exceeding fear and foregoing him to the second door, whereby he would have had me enter, locked it and cried out at him, saying, "By Allah, an thou open not to me, I will kill thee; for I am none of those whom thou canst cozen!" Quoth he, "What deemest thou of cozenage?" And I said, "Verily, I am affrighted at the loneliness of the house and the lack of any at the door thereof; for I see none appear." "O my lord," answered he, "this is a privy door." "Privy or public," answered I, "open to me." . . . f. The Sixth Voyage of Sindbad the Sailor dlix. THE SIXTH VOYAGE OF SINDBAD THE SAILOR. Wife and the Learned Man, Khelbes and his, i. 301. . . . A damsel made for love and decked with subtle grace; Thou'dst deem the very sun had borrowed from her face. . . . He, who Mohammed sent, as prophet to mankind, Hath to a just high-priest (61) the Khalifate assigned. Bunducdari (El) and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers, ii. 117. . . . Thou, thou enjoy'st repose and comfortable sleep, Nor of the mis'ries reckst by which my heart is wried. . . . Though little, with beauty myself I've adorned; So the flowers are my subjects and I am their queen. 12. The Waterfowl and the Tortoise cxlviii. So the prefect carried him up to the Sultan and he said, "I have an advertisement for thee, O my lord." "What is thine advertisement?" asked the Sultan; and the thief said, "I repent and will deliver into thy hand all who are evildoers; and whomsoever I bring not, I will stand in his stead." Quoth the Sultan, "Give him a dress of honour and accept his profession of repentance." So he went down from the presence and returning to his comrades, related to them that which had passed and they confessed his subtlety and gave him that which they had promised him. Then he took the rest of the stolen goods and went up with them to the Sultan. When the latter saw him, he was magnified in his eyes and he commanded that nought should be taken from him. Then, when he went down, [the Sultan's] attention was diverted from him, little by little, till the case was forgotten, and so he saved the booty [for himself]. The folk marvelled at this and the fifteenth officer came forward and said, 'Know that among those who make a trade of knavery are those whom God the Most High taketh on their own evidence against themselves.' 'How so?' asked they; and he said. . . . STORY OF THE IDIOT AND THE SHARPER. Thy haters say and those who malice to thee bear, iii. 8. . . . a. The First Voyage of Sindbad the Sailor cclii. Think not that I forget our trothplight after you. Nay; God to me decreed remembrance heretofore. (202). . . . 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. . . . c. The Fishes and the Crab dcx. 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) whereat 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. . . . Whenas we saw the cup, forthright we signed to past it round And sun and moon unto our eyes shone sparkling from it straight. . . . Light of mine eyes, my hope, my wish, my thirsting eyes With looking on thy face can never sate their drought. . . . And whenas the dogs at a fountain have lapped, The lions to drink of the water forbear. . . . w. The King's Son and the Afrit's Mistress dcii. 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:.73. The Miller and his Wife ccclxxxvii. So she made ready and setting out, traversed the deserts and spent treasures till she came to Sejestan, where she called a goldsmith to make her somewhat of trinkets. [Now the goldsmith in question was none other than the prince's friend]; so, when he saw her, he knew her (for that the prince had talked with him of her and had depicted her to him) and questioned her of her case. She acquainted him with her errand, whereupon he buffeted his face and rent his clothes and strewed dust on his head and fell a-weeping. Quoth she, 'Why dost thou thus?' And he acquainted her with the prince's case and how he was his comrade and told her that he was dead; whereat she grieved for him and faring on to his father and mother, [acquainted them with the case]. When it was eventide, the king summoned the vizier and bade him tell the [promised] story, "Hearkening and obedience," answered he. "Know, O king, that. . . . Indeed, thou'st told the tale of kings and men of might, Each one a lion fierce, impetuous in the fight,.Druggist, The Singer and the, i. 229..He gave not over going and the journey was pleasant to him, till they came to a goodly land, abounding in birds and wild beasts, whereupon El Abbas started a gazelle and shot it with an arrow. Then he dismounted and cutting its throat, said to his servant, "Alight thou and skin it and carry it to the water." Aamir answered him [with "Hearkening and obedience"] and going down to the water, kindled a fire and roasted the gazelle's flesh. Then they ate their fill and drank of the water, after which they mounted again and fared on diligently, and Aamir still unknowing whither El Abbas was minded to go. So he said to him, "O my lord, I conjure thee by God the Great, wilt thou not tell me whither thou intendest?" El Abbas looked at him and made answer with the following verses:.Then she was silent, and when the king heard her speech and profited by that which she said, he summoned up his reasoning faculties and cleansed his heart and caused his understanding revert [to the right way] and turned [with repentance] to God the Most High and said in himself, "Since there befell the kings of the Chosroes more than that which hath befallen me, never, whilst I abide [on life], shall I cease to blame myself [for that which I did in the slaughter of the daughters of the folk]. As for this Shehrzad, her like is not found in the lands; so extolled be the perfection of Him who appointed her a means for the deliverance of His creatures from slaughter and oppression!" Then he arose from his session and kissed her head, whereat she rejoiced with an exceeding joy, she and her sister Dinarzad..When El Aziz had sat awhile, he summoned the mamelukes of his son El Abbas, and they were five-and-twenty in number, besides half a score slave-girls, as they were moons, five of whom the king had brought with him and other five he had left with the prince's mother. When the mamelukes came before him, he cast over each of them a mantle of green brocade and bade them mount like horses of one and the same fashion and enter Baghdad and enquire concerning their lord El Abbas. So they entered the city and passed through the [streets and] markets, and there abode in Baghdad nor old man nor boy but came forth to gaze on them and divert himself with the sight of their beauty and grace and the goodness of their aspect and of their clothes and horses, for that they were even as moons. They gave not over going till they came to the royal palace, where they halted, and the king looked at them and seeing their beauty and the goodness of their apparel and the brightness of their faces, said, "Would I knew of which of the tribes these are!" And he bade the eunuch bring him news of them..48. The Thief and the Money-Changer cccliv. . . . O hills of the sands and the rugged piebald plain, Shall the bondman of love win ever free from pain! . . . 'Twas not of wine that I had drunk; her mouth's sweet honeyed dews It was intoxicated me with bliss and rapture..All those who were present marvelled at this story with the utmost marvel, and the twelfth officer came forward and said, 'I will tell you a pleasant trait that I had from a certain man, concerning an adventure that befell him with one of the thieves. (Quoth he).113. The Angel of Death with the Proud King and the Devout Man ccclxii."When I returned from my fifth voyage, I gave myself up to eating and drinking and passed my time in solace and delight and forgot that which I had suffered of stresses and afflictions, nor was it long before the thought of travel again presented itself to my mind and my soul hankered after the sea. So I brought out the goods and binding up the bales, departed from Baghdad, [intending] for certain of the lands, and came to the sea-coast, where I embarked in a stout ship, in company with a number of other merchants of like mind with myself, and we [set out and] sailed till we came among certain distant islands and found ourselves in difficult and dangerous case..When Ibrahim heard this, he let fetch the thieves and said to them, 'Tell me truly, which of you shot the arrow that wounded me.' Quoth they, 'It was this youth that is with us.' Whereupon the king fell to looking upon him and said to him, 'O youth, acquaint me with thy case and tell me who was thy father and thou shalt have assurance from God.' 'O my lord,' answered the youth, 'I know no father; as for me, my father lodged me in a pit [when I was little], with a nurse to rear me, and one day, there fell in upon us a lion, which tore my shoulder, then left me and occupied himself with the nurse and rent her in pieces; and God vouchsafed me one who brought me forth of the pit.' Then he related to him all that had befallen him, first and last; which when Ibrahim heard, he cried out and said, 'By Allah, this is my very son!' And he said to him, 'Uncover thy shoulder.' So he uncovered it and behold, it was scarred.. . . . Quoth Sherik, "On me be his warranty, may God assain the king!" So the Tai departed, after a term had been assigned him for his coming.. . . . Thou layst on me a load too great to bear, and thus thou dost But that my burdens I may bind and so towards thee fare.. . . . Wind of the East, if thou pass by the land where my loved ones dwell, I pray, The fullest of greetings bear to them from me, their lover, and say.Khorassan, his Son and his Governor, Story of the Man of, i. 218..Then he gave me the present and letter and money for my expenses. So I kissed his hand and going out from before him, repaired to the sea-coast, where I took ship with many

other merchants and we sailed days and nights, till, after a prosperous voyage, God vouchsafed us a safe arrival at the island of Serendib. We landed and went up to the city, where I carried the letter and present to the king and kissing the earth fell [prostrate before him], invoking blessings on him. When he saw me, 'Welcome to thee, O Sindbad!' quoth he. 'By the Most Great God, we have longed for thy sight and the day is blessed on which we beheld thee once more.' Then he took my hand and seating me by his side, welcomed me and entreated me friendly and rejoiced in me with an exceeding joy; after which he fell to conversing with me and caressing me and said, 'What brings thee to us, O Sindbad?' I kissed his hand and thanking him, said, 'O my lord, I bring thee a present and a letter from my lord the Khalif Haroun er Reshid.' Then I brought out to him the present and the letter and he read the latter and accepted the former, rejoicing therein with an exceeding joy..She laughed and answered, 'O my lord, my story is a strange one and my case extraordinary. Know that I belonged aforetime to a Mughrebi merchant, who bought me, when I was three years old, and there were in his house many slave-girls and eunuchs; but I was the dearest to him of them all. So he kept me with him and used not to call me but "daughterling," and indeed I am presently a clean maid. Now there was with him a damsel, a lutanist, and she reared me and taught me the craft, even as thou seest. Then was my master admitted to the mercy of God the Most High (184) and his sons divided his good. I fell to the lot of one of them; but it was only a little while ere he had squandered all his substance and there was left him no tittle of money. So I left the lute, fearing lest I should fall into the hand of a man who knew not my worth, for that I was assured that needs must my master sell me; and indeed it was but a few days ere he carried me forth to the barrack of the slave-merchant who buyeth slave-girls and showeth them to the Commander of the Faithful. Now I desired to learn the craft; so I refused to be sold to other than thou, till God (extolled be His perfection and exalted be He!) vouchsafed me my desire of thy presence; whereupon I came out to thee, whenas I heard of thy coming, and besought thee to buy me. Thou healedst my heart and boughtedst me; and since I entered thy house, O my lord, I have not taken up the lute till now; but to-day, whenas I was quit of the slave-girls, [I took it]; and my purpose in this was that I might see if my hand were changed (185) or no. As I was singing, I heard a step in the vestibule; so I laid the lute from my hand and going forth to see what was to do, found thee, O my lord, on this wise.'.4. The Three Apples lxxviii. When the morning morrowed, the draper went out, still angered against his wife, and the old woman returned to her and found her changed of colour, pale of face, dejected and heart-broken. [So she questioned her of the cause of her dejection and she told her how her husband was angered against her (as she supposed) on account of the burns in the turban-cloth.] "O my daughter," rejoined the old woman, "be not concerned; for I have a son, a fine-drawer, and he, by thy life, shall fine-draw [the holes] and restore the turban-cloth as it was. "The wife rejoiced in her saying and said to her, "And when shall this be?" "To-morrow, if it please God the Most High," answered the old woman, "I will bring him to thee, at the time of thy husband's going forth from thee, and he shall mend it and depart forth-right." Then she comforted her heart and going forth from her, returned to the young man and told him what had passed..Merchant and the King, The Old Woman, the, i. 265..Merchant of Cairo and the Favourite of the Khalif El Maraoun El Hakim bi Amrillah, The, iii. 171..Then said Queen Es Shuhba, 'By Allah, O Sheikh, my sister Tuhfeh is indeed unique among the folk of her time, and I hear that she singeth upon all sweet-scented flowers.' 'Yes, O my lady,' answered Iblis, 'and I am in the uttermost of wonderment thereat. But there remaineth somewhat of sweet-scented flowers, that she hath not besung, such as the myrtle and the tuberose and the jessamine and the moss-rose and the like.' Then he signed to her to sing upon the rest of the flowers, that Queen Es Shuhba might hear, and she said, 'Harkening and obedience.' So she took the lute and played thereon in many modes, then returned to the first mode and sang the following verses:..? ? ? ? ? But rigour still hath waxed on me and changed my case And love hath left me bound, afflicted, weeping-eyed..130. Abulhusn ed Durraj and Abou Jaafer the Leper cccclxxxi.? ? ? ? ? Thy haters say and those who malice to thee bear A true word, profiting its hearers everywhere;.End of Volume I..115. The Angel of Death and the King of the Children of Israel cccclxiii.?OF THE SPEEDY RELIEF OF GOD..? ? ? ? ? Fair patience use, for ease still followeth after stress And all things have their time and ordinance no less..It is said that El Mamoun (164) came one day upon Zubeideh, mother of El Amin, (165) and saw her moving her lips and muttering somewhat he understood not; so he said to her, "O mother mine, dost thou imprecate [curses] upon me, for that I slew thy son and despoiled him of his kingdom?" "Not so, by Allah, O Commander of the Faithful!" answered she, and he said, "What then saidst thou?" Quoth she, "Let the Commander of the Faithful excuse me." But he was instant with her, saying, "Needs must thou tell it." And she replied, "I said, 'God confound importunity!'" "How so?" asked the Khalif, and she said, "I played one day at chess with the Commander of the Faithful [Haroun er Reshid] and he imposed on me the condition of commandment and acceptance. (166) He beat me and bade me put off my clothes and go round about the palace, naked; so I did this, and I incensed against him. Then we fell again to playing and I beat him; so I bade him go to the kitchen and swive the foulest and sorriest wench of the wenches thereof. [I went to the kitchen] and found not a slave-girl fouler and filthier than thy mother; (167) so I bade him swive her. He did as I bade him and she became with child by him of thee, and thus was I [by my unlucky insistence] the cause of the slaying of my son and the despoiling him of his kingdom." When El Mamoun heard this, he turned away, saying, "God curse the importunate!" to wit, himself, who had importuned her till she acquainted him with that matter..King's Son of Cashghar, Abdullah ben Nafi and the, ii. 195..? ? ? ? ? g. The Seventh Officer's Story dccccxxiv.? ? ? ? ? At their appointed terms souls die; but for despair My soul is like to die, or ere its term betide..? ? ? ? ? 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..Voyage of Sindbad the Sailor, The Sixth, iii. 203..They tell that El Hejjaj (70) once commanded the Master of Police [of Bassora] to go round about [the city] by night, and whomsoever he found [abroad] after nightfall, that he should strike off his head. So he went round one night of the nights and came upon three

youths staggering from side to side, and on them signs of [intoxication with] wine. So the officers laid hold of them and the captain of the watch said to them, "Who are ye that ye transgress the commandment of the [lieutenant of the] Commander of the Faithful and come abroad at this hour?" Quoth one of the youths, "I am the son of him to whom [all] necks (71) abase themselves, alike the nose-pierced (72) of them and the [bone-]breaker; (73) they come to him in their own despite, abject and submissive, and he taketh of their wealth (74) and of their blood." 168. Abdallah ben Fasil and his Brothers dcccclixviii. A certain king sat one day on the roof of his palace, diverting himself with looking about him, and presently, chancing to look aside, he espied, on [the roof of] a house over against his palace, a woman, never saw his eyes her like. So he turned to those who were present and said to them, "To whom belongeth yonder house?" "To thy servant Firouz," answered they, "and that is his wife." So he went down, (and indeed love had made him drunken and he was passionately enamoured of her), and calling Firouz, said to him, "Take this letter and go with it to such a city and bring me the answer." Firouz took the letter and going to his house, laid it under his head and passed that night. When the morning morrowed, he took leave of his wife and set out for the city in question, unknowing what the king purposed against him..? ? ? ? She came in robes of green, the likeness of the leaf That the pomegranate's flower doth in the bud encase..TABLE OF CONTENTS OF THE BRESLAU (TUNIS)EDITION OF THE ARABIC TEXT OF THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..The company marvelled at the goodliness 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..? ? ? ? Why to estrangement and despite inclin'st thou with the spy? Yet that a bough (14) from side to side incline (15) small wonder 'twere..The Khalif marvelled at my speech and said, 'How great is this king! Indeed, his letter testifieth of him; and as for the magnificence of his dominion, thou hast acquainted us with that which thou hast seen; so, by Allah, he hath been given both wisdom and dominion.' Then he bestowed on me largesse and dismissed me, so I returned to my house and paid the poor-rate (216) and gave alms and abode in my former easy and pleasant case, forgetting the grievous stresses I had suffered. Yea, I cast out from my heart the cares of travel and traffic and put away travail from my thought and gave myself up to eating and drinking and pleasure and delight." .58. The Lovers of the Benou Udhreh (232) dclxvi.53. Abou Hassan es Ziyadi and the Man from Khorassan Night cxlix. Vizier, The King of Hind and his, ii. 105..There was once, in a province of Persia, a king of the kings, who was mighty of estate, endowed with majesty and veneration and having troops and guards at his command; but he was childless. Towards the end of his life, his Lord vouchsafed him a male child, and the boy grew up and was comely and learned all manner of knowledge. He made him a private place, to wit, a lofty palace, builded with coloured marbles and [adorned with] jewels and paintings. When the prince entered the palace, he saw in its ceiling the picture [of a woman], than whom he had never beheld a fairer of aspect, and she was compassed about with slave-girls; whereupon he fell down in a swoon and became distraught for love of her. Then he sat under the picture, till, one day, his father came in to him and finding him wasted of body and changed of colour, by reason of his [continual] looking on that picture, thought that he was ill and sent for the sages and physicians, that they might medicine him. Moreover, he said to one of his boon- companions, 'If thou canst learn what aileth my son, thou shalt have of me largesse.' So the courtier went in to the prince and spoke him fair and cajoled him, till he confessed to him that his malady was caused by the picture. Then he returned to the king and told him what ailed his son, whereupon he transported the prince to another palace and made his former lodging the guest-house; and whosoever of the Arabs was entertained therein, he questioned of the picture, but none could give him tidings thereof..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.' When the king heard his vizier's words, he marvelled with the utmost wonderment and bade him retire to his lodging. [So Er Rehwan withdrew to his house and abode there till eventide of the next day, when he again presented himself before the king.] When King Bekhtzeman heard this, his heart was comforted and he said in himself, 'I put my trust in God. If He will, I shall overcome mine enemy by the might of God the Most High.' So he said to the folk, 'Know ye not who I am?' and they answered, 'No, by Allah.' Quoth he, 'I am King Bekhtzeman.' When they heard this and knew that it was indeed he, they dismounted from their horses and kissed his stirrup, to do him honour, and said to him, 'O king, why hast thou thus adventured thyself?' Quoth he, 'Indeed, my life is a light matter to me and I put my trust in God the Most High, looking to Him for protection.' And they answered him, saying, 'May this suffice thee! We will do with thee that which is in our power and whereof thou art worthy: comfort thy heart, for we will succour thee with our goods and our lives, and we are his chief officers and the most in favour with him of all folk. So we will take thee with us and cause the folk follow after thee, for that the inclination of the people, all of them, is to thee.' Quoth he, 'Do that unto which God the Most High enableth you.'?STORY OF THE FOUL-FAVOURED MAN AND HIS FAIR WIFE..? ? ? ? a. The Ox and the Ass.Damascus (Noureddin Ali of) and Sitt el Milah, iii. 3..When the affair was prolonged upon the three sharpers, they went away and sat down a little apart; then they came up to the money-changer privily and said to him, 'If thou canst buy him for us, do so, and we will give thee a score of dirhems.' Quoth he, 'Go away and sit down afar from him.' So they did his bidding and the money-changer went up to the owner of the ass and gave not over tempting him with money and cajoling him and saying,

'Leave yonder fellows and sell me the ass, and I will reckon him a gift from thee,' till he consented to sell him the ass for five thousand and five hundred dirhems. Accordingly the money-changer counted down to him five thousand and five hundred dirhems of his own money, and the owner of the ass took the price and delivered the ass to him, saying, 'Whatsoever betideth, though he abide a deposit about thy neck, (46) sell him not to yonder rogues for less than ten thousand dirhems, for that they would fain buy him because of a hidden treasure whereof they know, and nought can guide them thereto but this ass. So close thy hand on him and gainsay me not, or thou wilt repent.' 'And scatter musk on him and ambergris, so long As time endures; for this is all my wish and care.' 'And aloes-wood, to boot, he brought and caskets full of pearls And priceless rubies and the like of costly gems and bright; Officer's Story, The Thirteenth, ii. 181..The two girls let me down from fourscore fathoms' height, i. 49..Then she arose and going in to the king, found him with his head between his knees, and he lamenting. So she sat down by him awhile and bespoke him with soft words and said to him, 'Indeed, O my son, thou consumest mine entrails, for that these [many] days thou hast not mounted to horse, and thou lamentest and I know not what aileth thee.' 'O my mother,' answered he, '[this my chagrin] is due to yonder accursed woman, of whom I still deemed well and who hath done thus and thus.' Then he related to her the whole story from first to last, and she said to him, 'This thy concern is on account of a worthless woman.' Quoth he, 'I was but considering by what death I should slay them, so the folk may [be admonished by their fate and] repent.' And she said, 'O my son, beware of haste, for it engendereth repentance and the slaying of them will not escape [thee]. When thou art assured of this affair, do what thou wilt.' 'O my mother,' rejoined he; 'there needeth no assurance concerning him for whom she despatched her eunuch and he fetched him.' When Er Reshid heard this, he was sore chagrined and waxed exceeding wrath and said, "Shall this happen in a city wherein I am?" And the Hashimi vein (42) started out between his eyes. Then he bade fetch Jaafer, and when he came before him, he acquainted him with the matter and said to him, "Shall this come to pass in my city and I have no news of it?" Then he bade Jaafer fetch all whom the young Damascene had named [as having maltreated him], and when they came, he let smite off their heads. Moreover, he summoned him whom they called Ahmed and who had been the means of the young man's deliverance a first time and a second, and thanked him and showed him favour and bestowed on him a sumptuous dress of honour and invested him with the governance over his city. (43).? ? ? ? ? j. The Enchanted Springs dlxxxii.? ? ? ? ? Love no light matter is, O folk, nor are the woe and care And blame a little thing to brook that unto it pertain..159. The Man of Upper Egypt and his Frank Wife dcccxciv.? ? ? ? ? O friends, the East wind waxes, the morning draweth near; A plaintive voice (114) bespeaks me and I rejoice to hear..79. Khusrau and Shirin and the Fisherman cccxci.When King Shah Bekht heard this story, it pleased him and he bade the vizier go away to his own house..? ? ? ? ? ? ? ? ? ? eb. Story of the Barber's Second Brother xxxi.Hakim (El) bi Amrillah, The Merchant and the Favourite of the Khalif El Mamoun, iii. 171..Then Ishac seized upon her hand and carrying her into the house, said to her, 'Take the lute and sing; for never saw I nor heard thy like in smiting upon the lute; no, not even myself!' 'O my lord,' answered she, 'thou makest mock of me. Who am I that thou shouldst say all this to me? Indeed, this is but of thy kindness.' 'Nay, by Allah,' exclaimed he, 'I said but the truth to thee and I am none of those on whom pretence imposeth. These three months hath nature not moved thee to take the lute and sing thereto, and this is nought but an extraordinary thing. But all this cometh of strength in the craft and self-restraint.' Then he bade her sing; and she said, 'Harkening and obedience.' So she took the lute and tightening its strings, smote thereon a number of airs, so that she confounded Ishac's wit and he was like to fly for delight. Then she returned to the first mode and sang thereto the following verses:.The season of my presence is never at an end, ii. 246..The zephyr's sweetness on the coppice blew, ii. 235..The Twenty-First Night of the Month..When the evening evened, the king bade fetch the vizier and required of him the story of the journeyman and the girl. So he said, "Harkening and obedience. Know, O august king, that.EL ABBAS AND THE KING'S DAUGHTER OF BAGHDAD. (46).As soon as his father-in-law had departed for Samarcand, King Shehriyar summoned the grandees of his realm and made them a magnificent banquet of all manner rich meats and exquisite sweetmeats. Moreover, he bestowed on them dresses of honour and guerdoned them and divided the kingdoms between himself and his brother in their presence, whereat the folk rejoiced. Then the two kings abode, ruling each a day in turn and they accorded with each other, what while their wives continued in the love of God the Most High and in thanksgiving to Him; and the subjects and the provinces were at peace and the preachers prayed for them from the pulpits, and their report was bruited abroad and the travellers bore tidings of them [to all countries]..When the banquet was ended and the folk had dispersed, the king said to El Abbas, "I would fain have thee [abide] with me and I will buy thee a house, so haply we may requite thee the high services for which we are beholden to thee; for indeed thy due is imperative [upon us] and thy worth is magnified in our eyes; and indeed we have fallen short of thy due in the matter of distance." (83) When the prince heard the king's speech, he rose and sat down (84) and kissing the earth, returned thanks for his bounty and said, "I am the king's servant, wheresoever I may be, and under his eye." Then he recounted to him the story of the merchant and the manner of the buying of the house, and the king said, "Indeed, I would fain have had thee with me and in my neighbourhood."? ? ? ? ? i. The Spider and the Wind dcccvciii

[Alexander the Great A Dramatic Poem](#)

[Montresor An English-American Love Story 1854-1894](#)

[The Wonders of the Invisible World Being an Account of the Tryals of Several Witches Lately Executed in New-England](#)

[The Task A Poem in Six Books To Which Is Added Tirocinium or a Review of Schools](#)

[The Delphic Maxims in Literature](#)

[Memoir of REV Seymour W Adams DD Late Pastor of the First Baptist Church Cleveland Ohio](#)

[Twenty-Three Tales](#)

[When God Comes Down to Earth or Epochal Crises Past and Future](#)

[The Kingdom of God or Reign of Heaven Among Men](#)

[Posthumous Works in Prose and Verse Written in the Time of the Civil War and Reign of K Charles II](#)

[Far Away People Social Studies Grades III and IV](#)

[The Professor and the Fossil](#)

[Gantvoorts School Music Reader](#)

[The Lovers Pilgrimage and a Trial of Affection](#)

[Carwin the Biloquist and Other American Tales and Pieces Vol 3 of 3](#)

[Sexology](#)

[Martyrs in All Ages or a Persecuted People](#)

[North Carolina University Magazine Vol 28 Published by the Dialectic and Philanthropic Literary Societies of the University of North Carolina December 1897](#)

[An Exact and Circumstantial History of the Battle of Floddon In Verse Written about the Time Queen Elizabeth In Which Are Related Many Particular Facts Not to Be Found in the English History](#)

[Handbook for Hospital Sisters](#)

[Guidebook for Teachers on Initial Stages of Reading Readiness](#)

[A Selection from the Writings of Viscount Strangford on Political Geographical and Social Subjects Vol 1 of 2](#)

[The Carpenters Assistant Containing a Succinct Account of Egyptian Grecian and Roman Architecture Also a Description of the Tuscan Doric Ionic Corinthian and Composite Orders](#)

[Cyrano de Bergerac A Heroic Comedy](#)

[The Journal of the Department of Agriculture of Victoria Australia 1917 Vol 15](#)

[The Hobo The Sociology of the Homeless Man](#)

[Edward Everett Hale A Biography](#)

[The Cult of Old Paintings and the Romney Case](#)

[Stray Papers on Education And Scenes from School Life](#)

[The Sibyl 1915 Vol 10](#)

[Cataract Its Nature Causes Prevention and Cure](#)

[The I W Scott Co 1921](#)

[Texas Conquest](#)

[Sir Edwin Landseer R a](#)

[Profit Lo\\$\\$](#)

[Intentional Mornings Achieve Your Goals and Transform Your Life with a Powerful Morning Routine](#)

[First Christian Tidings Vol 8 1945-1946](#)

[The Remember Me A Token of Love for 1835](#)

[The Festival Glee Book A Collection of Part Songs Accompanied and Harmonized Melodies and Glees Together with the Operatic Cantata of the Haymakers](#)

[The Death-Flag Vol 2 of 3](#)

[The Two Paths Being Lectures on Art and Its Application to Decoration and Manufacture Delivered in 1858-9](#)

[Calvary Songs A Choice Collection of Gospel Songs Both Old and New Suitable for Religious Work and Worship](#)

[Joseph H Kennard D D A Memorial](#)

[Essential Oils Journal \(Rose Garden\)](#)

[The Advancement of Society in Knowledge and Religion](#)

[The Tomb of Senebtisi at Lisht](#)

[Bees Pigeons Rabbits and the Canary Bird](#)

[Earth Honor Earthrise Book 8](#)

[A Paraphrase Upon the Psalms of David](#)

[The Chances A Comedy](#)

[An Asylum for Fugitive Pieces in Prose and Verse Not in Any Other Collection Vol 2 With Several Pieces Never Before Published](#)
[Frauenwurde Vol 2](#)
[Christ the Truth An Essay Towards the Organization of Christian Thinking Eight Lectures Delivered in 1900 at Regents Park College London](#)
[The History of London](#)
[Roche-Blanche or the Hunters of the Pyrenees Vol 1 of 2 A Romance](#)
[Taken Upon Trust A Novel](#)
[Burford Papers Being Letters of Samuel Crisp to His Sister at Burford And Other Studies of a Century \(1745-1845\)](#)
[The Recess Vol 3 Or a Tale of Other Times](#)
[An Examination of Certain Proceedings and Principles of the Society of Friends Called Quakers](#)
[The Trail of the White Mule](#)
[Special Radio Selections](#)
[The Work of Charles Keene With an Introduction and Comments on the Drawings Illustrating the Artists Methods](#)
[The Book of the Poets](#)
[The Scotonian 1919 Vol 6](#)
[Sketches of Irish Character Vol 2](#)
[Paris in July and August 1830 An Historical Narration of the Revolution of the 27th 28th and 29th of July 1830 Its Causes and Effects The Orders in Council and Other Official Papers The Constitutional Charter with Its Modifications And the Celebrate](#)
[Forget-Me-Nots from Dew Drop Dale](#)
[Homoeopathy Explained](#)
[Tales of Captains and Conquest With Illustrative Material from English and American Literature](#)
[The Swedenborg Library Vol 2 Heaven Being the Substance of the Official Report of a Credible Eye-Witness from the Writings of Emanuel Swedenborg](#)
[Sylvias Husband](#)
[Flowers from Persian Poets](#)
[Reminiscences Connected Chiefly with Inveresk and Musselburgh and Sketches of Family Histories](#)
[Twelve Days in the Tombs or a Sketch of the Last Eight Years of the Reformed Gamblers Life](#)
[Political Ideals Their Nature and Development An Essay](#)
[In France with the Germans Vol 1 of 2](#)
[The Transactions of the Edinburgh Obstetrical Society Vol 17 Session 1891-92](#)
[A Court in Exile Vol 1 of 2 Charles Edward Stuart and the Romance of the Countess dAlbanie](#)
[Reine Fiammette La Conte Dramatique En Quatre Actes Et Six Tableaux](#)
[El Refranero General Espanol Vol 3 Parte Recopilado y Parte Compuesto](#)
[Sulla Eruzione Delletna Di Maggio-Giugno 1886 Relazione](#)
[Eine Sammlung Orientalischer Teppiche Beitrag Zur Geschichte Des Orientalischen Teppichs an Hand Von 47 Durch Die Persische-Teppich-Gesellschaft Gesammelten Knupearbeiten Der Letzten 4 Jahrhunderte](#)
[An Arrangement of the Psalms Hymns and Spiritual Songs To Which Are Added Indexes Very Much Enlarged and Improved to Facilitate the Use of the Whole in Finding Psalms or Hymns Suited to Particular Subjects or Occasions](#)
[Neueste Merkwürdige Statistische Geschichte Von Nordamerika Vol 1 of 2 Worin Nicht Nur Die Natürliche Beschaffenheit Der Sammtlich-Vereinigten Provinzen Ihrer Stadte Seen Flirsse Bayen Sondern Auch Einige Besondere Nachrichten Von Pensylvanien NH#7919ng Bi #7849n Cu#7897c #273#7901i B#7843n in N#259m 2017](#)
[The Order for Daily Morning and Evening Prayer The Litany Prayers and Thanksgivings Office of the Holy Communion](#)
[The Four Realms A Coloring Book for Adults](#)
[de L'Emploi Du Temps](#)
[Nuova Antologia Vol 98 Rivista Di Scienze Lettere E Arti Fascicolo VI 16 Marzo 1888](#)
[Le Pays Des Fourrures](#)
[Geschichte Von Damme Und Des Gaus Dersaburg](#)
[L Annaei Senecae Opera Quae Supersunt Vol 1](#)
[The Good Lord Wharton His Family Life and Bible Charity](#)
[Protokoll Über Die Verhandlungen Des Parteitages Der Sozialdemokratischen Partei Deutschlands Abgehalten Zu Köln A Rh Vom 22 Bis 28 Oktober 1893](#)

[Archiv Fur Die Offiziere Der Koniglich Preussischen Artillerie-Und Ingenieur-Corps Vol 38 Neunzehnter Jahrgang](#)

[How to Make Common Things For Boys](#)

[Geschichte Der Stadt Und Festung Metz Seit Ihrer Entstehung Bis Auf Die Gegenwart Unter Besonderer Berucksichtigung Der Kriegsgeschichtlichen Ereignisse Einschliesslich Der Blutigen Kampfe Welche in Den Monaten August September Und October 1870 in](#)

[Hogan and Hogan A Book of Religious Humor](#)

[Sonetti Di Angiolo Allori Detto Il Bronzino Ed Altre Rime Inedite Di Pivl Insigni Poeti](#)

[L Annaei Senecae de Beneficiis Libri VII de Clementia Libri II](#)
