

THEIR DIFFERENT MEANINGS AND AUTHORIZED BY THE NAMES OF THE WRITER

Presently, the king arose from the wine-chamber and taking his wife by the hand, repaired with her to the chamber in which he slept. He opened the door and entering, saw the youth lying on the bed, whereupon he turned to his wife and said to her, "What doth this youth here? This fellow cometh not hither but on thine account." Quoth she, "I have no knowledge of him." With this, the youth awoke and seeing the king, sprang up and prostrated himself before him, and Azadbekht said to him, "O vile of origin, (102) O lack-loyalty, what hath prompted thee to outrage my dwelling?" And he bade imprison him in one place and the woman in another..42. Er Reshid and the Barmecides dlxxvii.Selma, Selim and, ii. 81..? ? ? ? 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..? ? ? ? ? Oft for thy love as I would be consoled, my yearning turns To-thee- ward still and my desires my reason still gainsay..Noureddin thanked him and they entered the slave-merchant's house. When the people of the house saw Abou Nuwas, they rose to do him worship, for that which they knew of his station with the Commander of the Faithful. Moreover, the slave-dealer himself came up to them with two chairs, and they seated themselves thereon. Then the slave-merchant went into the house and returning with the slave-girl, as she were a willow-wand or a bamboo-cane, clad in a vest of damask silk and tired with a black and white turban, the ends whereof fell down over her face, seated her on a chair of ebony; after which quoth he to those who were present, "I will discover to you a face as it were a full moon breaking forth from under a cloud." And they said, "Do so." So he unveiled the damsel's face and behold, she was like the shining sun, with comely shape and day-bright face and slender [waist and heavy] hips; brief, she was endowed with elegance, the description whereof existeth not, [and was] even as saith of her the poet:..Meanwhile, the news spread abroad that Bihzad, son of the king, was lost, whereupon his father sent letters in quest of him [to all the kings and amongst others to him with whom he was imprisoned]. When the letter reached the latter, he praised God the Most High for that he had not anydele hastened in Bihzad's affair and letting bring him before himself, said to him, 'Art thou minded to destroy thyself?' Quoth Bihzad, '[I did this] for fear of reproach;' and the king said, 'An thou fear reproach, thou shouldst not practise haste [in that thou dost]; knowest thou not that the fruit of haste is repentance? If we had hasted, we also, like unto thee, we had repented.'.73. The Miller and his Wife cclclxxxvii.ER RESHID AND THE BARMECIDES. (152).Thirteenth Officer's Story, The, ii. 181..77. King Kisra Anoushirwan and the Village Damsel cclclxxxix.? ? ? ? ? k. The Vizier's Son and the Bathkeeper's Wife dlxxxiv.Meanwhile, Selim abode with the cook a whole year's space, earning him two dinars every day; and when his affair was prolonged, the cook inclined unto him and took compassion on him, on condition that, if he let him go, he should not discover his fashion to the Sultan, for that it was his wont every little while to entrap a man and carry him to his house and slay him and take his money and cook his flesh and give it to the folk to eat. So he said to him, 'O youth, wilt thou that I release thee from this thy plight, on condition that thou be reasonable and discover not aught of thine affair ever?' And Selim answered, 'I will swear to thee by whatsoever oath thou chooseth that I will keep thy secret and will not speak one syllable against thy due, what while I abide on life.' Quoth the cook, 'I purpose to send thee forth with my brother and cause thee travel with him on the sea, on condition that thou be unto him a boughten slave; and when he cometh to the land of Hind, he shall sell thee and thus wilt thou be delivered from prison and slaughter.' And Selim said, 'It is well: be it as thou sayst, may God the Most High requite thee with good!'.All this, O my brother,' continued the merchant, 'befell because the locust had no knowledge of the secret essence that lieth hid in apparent bodies. As for thee, O my brother, (may God requite thee with good!) thou wast subtle in device and usedst precaution; but precaution sufficeth not against fate, and fortune fore-ordained baffleth contrivance. How excellent is the saying of the poet! And he recited the following verses:..?STORY OF THE OLD SHARPER..Now the king, who had plundered Abou Sabir[']s goods] and driven him forth of his village, had an enemy; and the latter took horse against him and overcame him and captured his [capital] city; wherefore he addressed himself to flight and came to Abou Sabir's city, craving protection of him and seeking that he should succour him. He knew not that the king of the city was the headman whom he had despoiled; so he presented himself before him and made complaint to him; but Abou Sabir knew him and said to him, 'This is somewhat of the issue of patience. God the Most High hath given me power over thee.' Then he bade his guards plunder the [unjust] king and his attendants; so they plundered them and stripping them of their clothes, put them forth of his country. When Abou Sabir's troops saw this, they marvelled and said, 'What is this deed that the king doth? There cometh a king to him, craving protection, and he despoileth him! This is not of the fashion of kings.' But they dared not [be]speak [him] of this..? ? ? ? ? Exalted mayst thou be above th' empyrean heaven of joy And may God's glory greater grow and more exalted aye!..So they wrapped him in the shroud and set him on the bier. Then they took up his bier and bearing him to the burial-place, laid him in the grave (41) and threw the earth over him; after which the folk dispersed, but El Merouzi and the widow abode by the tomb, weeping, and gave not over sitting till sundown, when the woman said to him, 'Come, let us go to the house, for this weeping will not profit us, nor will it restore the dead.' 'By Allah,' answered the sharper, 'I will not budge hence till I have slept and waked by this tomb ten days, with their nights!' When she heard this his speech, she feared lest he should keep his word and his oath, and so her husband perish; but she said in herself, 'This fellow dissembleth: if I go away and return to my house, he will abide by him a little while and go away.' And El Merouzi said to her, 'Arise, thou, and go away.'.All intercessions come and all alike do ill succeed, ii. 218..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.. "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: King Bekhtzman, Story of, i. 115.. The draper answered with "Hearkening and obedience" and going forth from the deputy's presence, betook himself to his shop and brought out thence [the casket and] somewhat considerable, which he removed to his house. At break of day he arose and going to his shop, broke the lock and cried out and shrieked and called [on God for help.] till the folk assembled about him and all who were in the city were present, whereupon he cried out to them, saying even as the prefect had bidden him; and this was bruited abroad. Then he made for the prefecture and presenting himself before the chief of the police, cried out and complained and made a show of distraction.. When it was eventide, the king caused avoid his sitting chamber and summoned the vizier, who presented himself and making his obeisance to the king, kissed the earth before him and bespoke him as follows: To return to El Abbas, when he alighted from his charger, he put off his harness of war and rested awhile; after which he brought out a shirt of Venetian silk and a gown of green damask and donning them, covered himself with a turban of Damietta stuff and girt his middle with a handkerchief. Then he went out a-walking in the thoroughfares of Baghdad and fared on till he came to the bazaar of the merchants. There he found a merchant, with chess before him; so he stood watching him and presently the other looked up at him and said to him, "O youth, what wilt thou stake upon the game?" And he answered, "Be it thine to decide." "Then be it a hundred dinars," said the merchant, and El Abbas consented to him, whereupon quoth he, "O youth, produce the money, so the game may be fairly stablished." So El Abbas brought out a satin purse, wherein were a thousand dinars, and laid down an hundred dinars therefrom on the edge of the carpet, whilst the merchant did the like, and indeed his reason fled for joy, whenas he saw the gold in El Abbas his possession.. Term, Of the Appointed, i. 147.. Three Men and our Lord Jesus, The, i. 282.. So saying, he sprang to his feet and catching up the thigh-bone of one of the dead, cried out at the top of his voice, saying, 'O ye dead, take them!' And he smote one of them, whilst his comrade [El Merouzi] smote another and they cried out at them and buffeted them on the napes of their necks; whereupon the thieves left that which was with them of plunder and fled; and indeed their wits forsook them [for terror] and they stayed not in their flight till they came forth of the Magians' burial-ground and left it a parasang's length behind them, when they halted, trembling and affrighted for the soreness of that which had betided them of fear and amazement at the dead.. On the morrow, he betook himself to the shop of his friend the druggist, who welcomed him and questioned him of his case and how he had fared that day. Quoth the singer, 'May God requite thee with good, O my brother! For that thou hast directed me unto easance!' And he related to him his adventure with the woman, till he came to the mention of her husband, when he said, 'And at midday came the cuckold her husband and knocked at the door. So she wrapped me in the mat, and when he had gone about his business, I came forth and we returned to what we were about.' This was grievous to the druggist and he repented of having taught him [how he should do] and misdoubted of his wife. So he said to the singer, 'And what said she to thee at thy going away?' And the other answered, 'She bade me come back to her on the morrow. So, behold, I am going to her and I came not hither but that I might acquaint thee with this, lest thy heart be occupied with me.' Then he took leave of him and went his way. As soon as the druggist was assured that he had reached the house, he cast the net over his shop (195) and made for his house, misdoubting of his wife, and knocked at the door.. 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. . . . Ye know I'm passion-maddened, racked with love and languishment, Yet ye torment me, for to you 'tis pleasing to torment.. 43. The Man of Yemen and his six Slave-girls cccxxxiv. There was once a sage of the sages, who had three sons and sons' sons, and when they waxed many and their posterity multiplied, there befell dissension between them. So he assembled them and said to them, 'Be ye one hand (219) against other than you and despise (220) not [one another,] lest the folk despise you, and know that the like of you is as the rope which the man cut, when it was single; then he doubled [it] and availed not to cut it; on this wise is division and union. And beware lest ye seek help of others against yourselves (221) or ye will fall into perdition, for by whossoever means ye attain your desire, (222) his word (223) will have precedence of (224) your word. Now I have wealth which I will bury in a certain place, so it may be a store for you, against the time of your need.' e. The Story of the Portress xviii. I swear by his life, yea, I swear by the life of my love without peer, iii. 21.. . . . r. The Man who saw the Night of Power dxcvi. When the appointed day arrived, En Numan sent for Sherik and said to him, "Verily the first part of this day is past." And Sherik answered, "The king hath no recourse against me till it be eventide." When it evened, there appeared one afar off and En Numan fell to looking upon him and on Sherik, and the latter said to him, "Thou hast no right over me till yonder fellow come, for belike he is my man." As he spoke, up came the Tai in haste and En Numan said "By Allah, never saw I [any] more generous than you two! I know not whether of you is the more

generous, this one who became warrant for thee in [danger of] death or thou who returnest unto slaughter." Then said he to Sherik, "What prompted thee to become warrant for him, knowing that it was death?" And he said, "[I did this] lest it be said, 'Generosity hath departed from viziers.'" Then said En Numan to the Tai, "And thou, what prompted thee to return, knowing that therein was death and thine own destruction?" Quoth the Arab, "[I did this] lest it be said, 'Fidelity hath departed from the folk.'" And En Numan said, "By Allah, I will be the third of you, (173) lest it be said, 'Clemency hath departed from kings.'" So he pardoned him and bade abolish the day of ill-omen; whereupon the Arab recited the following verses: TABLE OF CONTENTS OF THE CALCUTTA (1839-42).? ? ? ? Beauty her appanage is grown in its entirety, And for this cause all hearts must bow to her arbitrament..One day the Commander of the Faithful bade bring him to the presence; so his slave-girl changed his raiment and clothing him in sumptuous apparel, mounted him on the mule. Then he rode to the palace and presenting himself before the Khalif, saluted him with the goodliest of salutations and bespoke him with eloquent and deep-thoughted speech. When Er Reshid saw him, he marvelled at the goodliness of his favour and his eloquence and the readiness of his speech and enquiring of him, was told that he was Sitt el Milah's lord; whereupon quoth he, "Indeed, she is excusable in her love for him, and if we had put her to death unrighteously, as we were minded to do, her blood would have been upon our heads." Then he turned to the young man and entering into discourse with him, found him well bred, intelligent, quick of wit and apprehension, generous, pleasant, elegant, erudite. So he loved him with an exceeding love and questioned him of his native city and of his father and of the manner of his journey to Baghdad. Nouredin acquainted him with that which he would know in the goodliest of words and with the concisest of expressions; and the Khalif said to him, "And where hast thou been absent all this while? Indeed, we sent after thee to Damascus and Mosul and other the towns, but lit on no tidings of thee." "O my lord," answered the young man, "there betided thy slave in thy city that which never yet betided any." And he acquainted him with his case from first to last and told him that which had befallen him of evil [from El Muradi and his crew]..The eunuch fell a-weeping in the pit and the youth said to him, 'What is this weeping and what shall it profit here?' Quoth the eunuch, 'I weep not for fear of death, but of pity for thee and the sorriness of thy case and because of thy mother's heart and for that which thou hast suffered of horrors and that thy death should be this abject death, after the endurance of all manner stresses.' But the youth said, 'That which hath betided me was forewrit to me and that which is written none hath power to efface; and if my term be advanced, none may avail to defer it.' (136) Then they passed that night and the following day and the next night and the next day [in the pit], till they were weak with hunger and came near upon death and could but groan feebly..? ? ? ? Raiment of silk and sendal, too, he brought to us for gift, And me in marriage sought therewith; yet, all his pains despite..Merchant of Cairo and the Favourite of the Khalif El Maraoun El Hakim bi Amrillah, The, iii. 171..? ? ? ? Whilere, the verses that I made it was thy wont to flout, Saying, "No passer by the way (105) hath part in me or mine..? ? ? ? d. The Fourth Voyage of Sindbad the Sailor.? ? ? ? b. The Second Calender's Story xl.Then he went to fetch that which he had hidden of the grain, but found it not and returned, perplexed and sorrowful, to the old man, who said to him, 'What aileth thee to be sorrowful?' And he answered, 'Methought thou wouldst not pay me my due; so I took of the grain, after the measure of my hire; and now thou hast paid me my due and I went to bring back to thee that which I had hidden from thee, but found it gone, for those who had happened upon it had stolen it.' The old man was wroth, when he heard this, and said to the merchant, 'There is no device [can cope] with ill luck! I had given thee this, but, of the sorriness of thy luck and thy fortune, thou hast done this deed, O oppressor of thine own self! Thou deemedst I would not acquit thee thy wage; but, by Allah, nevermore will I give thee aught.' And he drove him away from him..19. Hassan of Bassora and the King's Daughter of the Jinn cclxxxvi.INTRODUCTION.--Story of King Shehriyar and his Brother..A fair one, to idolaters if she herself should show, iii. 10..? ? ? ? x. The Sandal-wood Merchant and the Sharpers dciii.? ? ? ? Ne'er shall I them forget, nay, nor the day they went.Abdulmelik ben Salih the Abbaside, Jaafer ben Yehya, and, i. 183..Er Reshid was like to lose his wits for amazement at this sight and was confounded at this that he beheld and witnessed. Then said he to Tuhfeh, 'Come, tell me thy story from first to last, [and let me know all that hath betided thee,] as if I had been present' She answered with 'Hearkening and obedience,' and fell to telling him [all that had betided her] first and last, from the time when she first saw the Sheikh Aboutawaif, how he took her and descended with her through the side of the draught-house; and she told him of the horse she had ridden, till she came to the meadow aforesaid and described it to him, together with the palace and that which was therein of furniture, and related to him how the Jinn rejoiced in her and that which she had seen of the kings of them, men and women, and of Queen Kemeriyeh and her sisters and Queen Shuaaeh, Queen of the Fourth Sea, and Queen Es Shuhba, Queen of Queens, and King Es Shisban, and that which each one of them had bestowed upon her. Moreover, she told him the story of Meimoun the Sworder and described to him his loathly favour, which he had not consented to change, and related to him that which befell her from the kings of the Jinn, men and women, and the coming of the Queen of Queens, Es Shuhba, and how she had loved her and appointed her her vice-queen and how she was thus become ruler over all the kings of the Jinn; and she showed him the patent of investiture that Queen Es Shuhba had written her and told him that which had betided her with the Ghoul-head, whenas it appeared to her in the garden, and how she had despatched it to her palace, beseeching it to bring her news of the Commander of the Faithful and that which had betided him after her. Then she described to him the gardens, wherein she had taken her pleasure, and the baths inlaid with pearls and jewels and told him that which had befallen Meimoun the Sworder, whenas he carried her off, and how he had slain himself; brief, she told him all that she had seen of wonders and rarities and that which she had beheld of all kinds and colours among the Jinn..? ? ? ? k. The Prisoner and how God gave him Relief . ccclxxxv.The folk took compassion on him and gave him to eat and drink and he abode with them awhile. Then he questioned them of the way that led to the kingdom of his uncle Belehwan, but

told them not that he was his uncle. So they taught him the way and he ceased not to go barefoot, till he drew near his uncle's capital, and he naked and hungry, and indeed his body was wasted and his colour changed. He sat down at the gate of the city, and presently up came a company of King Belehwan's chief officers, who were out a-hunting and wished to water their horses. So they lighted down to rest and the youth accosted them, saying, 'I will ask you of somewhat, wherewith do ye acquaint me.' Quoth they, 'Ask what thou wilt.' And he said, 'Is King Belehwan well?' They laughed at him and answered, 'What a fool art thou, O youth! Thou art a stranger and a beggar, and what concern hast thou with the king's health?' Quoth he, 'Indeed, he is my uncle;' whereat they marvelled and said, 'It was one question (135) and now it is become two.' Then said they to him, 'O youth, it is as thou wert mad. Whence pretendest thou to kinship with the king? Indeed, we know not that he hath aught of kinsfolk, except a brother's son, who was prisoned with him, and he despatched him to wage war upon the infidels, so that they slew him.' 'I am he,' answered Melik Shah, 'and they slew me not, but there betided me this and that.' 'But the Merciful yet may incline thee to me And unite us again, in despite of our foes!' c. The Fuller and his Son. dcccclxxx. Thy letter reached me; when the words thou wrot'st therein I read, My longing waxed and pain and woe redoubled on my head. When I recall the season of love-delight with them, The sweet of sleep forsakes me, my body wastes amain. O hills of the sands and the rugged piebald plain, Shall the bondman of love win ever free from pain! a. The King and his Vizier's Wife dcccclxxx. Read thou my writ and apprehend its purport, for my case This is and fate hath stricken me with sorrows past allay. Jaafer ben Yehya and Abdulmelik ben Salih the Abbaside, i. 183. 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!'. Then he stripped him of his clothes and clapping on his neck a heavy chain, bound him to a high lattice and fell to drubbing him two bouts a day and two nights; and on this wise he abode the space of ten days. Then his mother came to him and said, "O my son, O Aboulhusn, return to thy reason, for this is the Devil's doing." Quoth he, "Thou sayst sooth, O my mother, and bear thou witness of me that I repent [and forswear] that talk and turn from my madness. So do thou deliver me, for I am nigh upon death." So his mother went out to the superintendant and procured his release and he returned to his own house. Whenas the fire of passion flamed in my breast, with tears, Upon the day of wailing, to quench it I was fain. As for King El Aziz, he lived after this seven years and was admitted to the mercy of God the Most High; whereupon his son El Abbas carried him forth to burial on such wise as beseemeth unto kings and let make recitations and readings of the Koran, in whole or in part, over his tomb. He kept up the mourning for his father a full-told month, at the end of which time he sat down on the throne of the kingship and judged and did justice and distributed silver and gold. Moreover, he loosed all who were in the prisons and abolished grievances and customs dues and did the oppressed justice of the oppressor; wherefore the people prayed for him and loved him and invoked on him endurance of glory and kingship and length of continuance [on life] and eternity of prosperity and happiness. Moreover, the troops submitted to him and the hosts from all parts of the kingdom, and there came to him presents from all the lands. The kings obeyed him and many were his troops and his grandees, and his subjects lived with him the most easeful and prosperous of lives. So eat what I offer in surety and be The Lord of all things with thanks- giving repaid! When the king heard this from his son, he rose to his feet and calling for his charger of state, took horse with four-and-twenty amirs of the chief officers of his empire. Then he betook himself to the palace of the King of Baghdad, who, when he saw him coming, bade his chamberlains open the doors to him and going down himself to meet him, received him with all worship and hospitality and entreated him with the utmost honour. Moreover, he carried him [and his suite] into the palace and causing make ready for them carpets and cushions, sat down upon a chair of gold, with traverses of juniper- wood, set with pearls and jewels. Then he bade bring sweetmeats and confections and odoriferous flowers and commanded to slaughter four-and-twenty head of sheep and the like of oxen and make ready geese and fowls, stuffed and roasted, and pigeons and spread the tables; nor was it long before the meats were set on in dishes of gold and silver. So they ate till they had enough and when they had eaten their fill, the tables were removed and the wine-service set on and the cups and flagons ranged in order, whilst the mamelukes and the fair slave- girls sat down, with girdles of gold about their middles, inlaid with all manner pearls and diamonds and emeralds and rubies and other jewels. Moreover, the king bade fetch the musicians; so there presented themselves before him a score of damsels, with lutes and psalteries and rebecks, and smote upon instruments of music, on such wise that they moved the assembly to delight. Jest of a Thief, A Merry, ii. 186. Presently she felt a breath upon her face; whereupon she awoke and found Queen Kemeriyeh kissing her, and with her her three sisters, Queen Jemreh, Queen Wekhimeh and Queen

Sherareh. So she arose and kissed their hands and rejoiced in them with the utmost joy and they abode, she and they, in talk and converse, what while she related to them her history, from the time of her purchase by the Mughrebi to that of her coming to the slave-dealers' barrack, where she besought Ishac en Nedim to buy her, and how she won to Er Reshid, till the moment when Iblis came to her and brought her to them. They gave not over talking till the sun declined and turned pale and the season of sundown drew near and the day departed, whereupon Tuhfeh was instant in supplication to God the Most High, on the occasion of the prayer of sundown, that He would reunite her with her lord Er Reshid. 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: . . . ? ? ? ? ? Till in a robe of sandal green 'twas clad And veil that blended rose and flame (216) in hue. The zephyr's sweetness on the coppice blew, ii. 235. Governor, Story of the Man of Khorassan, his Son and his, i. 218. Third Officer's Story, The, ii. 137. . . ? ? ? ? ? f. The Unjust King and the Pilgrim Prince dccccv. . . ? ? ? ? ? ? For no hand is there but the hand of God is over it And no oppressor but shall be with worse than he oppress. 149. El Melik en Nasir and his Vizier dxcvii. Ilan Shah and Abou Temam, Story of, i. 126. 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.' . . . ? ? ? ? ? This is my saying; apprehend its purport, then, and know I may in no wise yield consent to that thou dost opine. . . . ? ? ? ? ? O my God! Who is stronger than Thou in resource? The Subtle, Thou knowest my plight and my pain. Then he bade take her away; so she was carried to her chamber and he sent her a black slave-girl, with a casket, wherein were three thousand dinars and a carcanet of gold, set with pearls, great and small, and jewels, worth other three thousand, saying to her, "The slave-girl and that which is with her are a gift from me to thee." When she heard this, she said, "God forbid that I should be consoled for the love of my lord and my master, though with the earth full of gold!" And she improvised and recited the following verses: The Eleventh Day. . . ? ? ? ? ? g. King Bihkerd cccclxiv. . . ? ? ? ? ? z. The Stolen Purse dcv. My flower a marvel on your heads doth show, ii. 254. 14. Khelif the Fisherman (227) cccxxi. . . ? ? ? ? ? How long, O Fate, wilt thou oppress and baffle me? . . . ? ? ? ? ? A fire in mine entrails burns, than which the fire of the hells denounced For sinners' torment less scathing is: it seeketh me to slay. When the folk heard his words, they talked of letting him go; but the Persian said, 'O folk, let not his speech beguile you. This fellow is none other than a thief who knoweth how to sing, and when he happeneth on the like of us, he is a singer.' 'O our lord,' answered they, 'this man is a stranger, and needs must we release him.' Quoth he, 'By Allah, my heart revolteth from this fellow! Let me make an end of him with beating.' But they said, 'Thou mayst nowise do that' So they delivered the singer from the Persian, the master of the house, and seated him amongst them, whereupon he fell to singing to them and they rejoiced in him. Now his parts and fashions pleased the Khalif and the excellence of his composition and his frankness, and he said in himself, "I will assuredly make him my cup-companion and sitting-mate." So he rose forthright and saying to Mesrou, "Take him up," [returned to the palace]. Accordingly, Mesrou took up Aboulhusn and carrying him to the palace of the Khalifate, set him down before Er Reshid, who bade the slaves and slave-girls encompass him about, whilst he himself hid in a place where Aboulhusn could not see him. There was once, of old days, a king of the kings, whose name was Azadbekht; his [capital] city was called Kuneim Mudoud and his kingdom extended to the confines of Seistan and from the frontiers of Hindustan to the sea He had ten viziers, who ordered his state and his dominion, and he was possessed of judgment and exceeding wisdom. One day he went forth with certain of his guards to the chase and fell in with an eunuch on horseback, holding in his hand the halter of a mule, which he led along. On the mule's back was a litter of gold-inwoven brocade, garded about with an embroidered band set with gold and jewels, and over against the litter was a company of horsemen. When King Azadbekht saw this, he separated himself from his companions and making for the mule and the horsemen, questioned the latter, saying, "To whom belongeth this litter and what is therein?". The eunuch answered, (for he knew not that he was King Azadbekht,) saying, "This litter belongeth to Isfehend, vizier to King Azadbekht, and therein is his daughter, whom he purposeth to marry to Zad Shah the King." Quoth Selma to Selim, 'Hasten not to slay him, but ponder the matter and consider the issue to which it may lead; for whoso considereth not the issues [of his actions], fortune is no friend to him.' Then they arose on the morrow and occupied themselves with devising how they should turn away their mother from that man, and she forebode mischief from them, by reason of that which she saw in their eyes of alteration, for that she was keen of wit and crafty. So she took precaution for herself against her children and Selma said to Selim, 'Thou seest that whereinto we have fallen through this woman, and indeed she hath gotten wind of our purpose and knoweth that we have discovered her secret. So, doubtless, she will plot against us the like of that which we plot for her; for indeed up to now she had concealed her affair, and now she will forge lies against us; wherefore, methinks, there is a thing [fore-]written to us, whereof God (extolled be His perfection and exalted be He!) knew in His foreknowledge and wherein He executeth His ordinances.' 'What is that?' asked he, and she said, 'It is that we arise, I and thou, and go forth this night from this land and seek us a land wherein we may live and witness nought of the doings of yonder traitress; for whoso is absent from the eye is absent from the

heart, and quoth one of the poets in the following verse: Old Sharper, Story of the, ii. 187..And indeed, O my brother, the night thou camest to me and we caroused together, I and thou, it was as if the Devil came to me and troubled me that night." "And who is he, the Devil?" asked the Khalif. "He is none other than thou," answered Aboulhusn; whereat the Khalif smiled and sitting down by him, coaxed him and spoke him fair, saying, "O my brother, when I went out from thee, I forgot [to shut] the door [and left it] open, and belike Satan came in to thee." Quoth Aboulhusn, "Ask me not of that which hath betided me. What possessed thee to leave the door open, so that the Devil came in to me and there befell me with him this and that?" And he related to him all that had befallen him, from first to last, and there is no advantage in the repetition of it; what while the Khalif laughed and hid his laughter..Khelbes and his Wife and the Learned Man, i. 301..? ? ? ? q. The Stolen Necklace dccccxciv.?STORY OF THE DETHRONED KING WHOSE KINGDOM AND GOOD WERE RESTORED TO HIM..So the man returned to his lodging and going in to his slave-girl, said to her, "O Sitt el Milah, I went out on thine occasion and there met me the young man of Damascus, and he saluted me and saluteth thee. Indeed, he seeketh to win thy favour and would fain be a guest in our dwelling, so thou mayst let him hear somewhat of thy singing." When she heard speak of the young Damascene, she gave a sob, that her soul was like to depart her body, and answered, saying, "He knoweth my plight and is ware that these three days past I have eaten not nor drunken, and I beseech thee, O my lord, by the Great God, to accomplish the stranger his due and bring him to my lodging and make excuse to him for me."? ? ? ? ? By Allah, but that I trusted that I should meet you again, Your camel-leader to parting had summoned you in vain!.When the king heard this, his anger subsided and he said, "Carry him back to prison till to-morrow, to we may look into his affair".Druggist, The Singer and the, i. 229..At this the accursed Iblis was moved to delight and put his finger to his arse, whilst Meimoun danced and said, 'O Tuhfet es Sudour, soften the mode; (201) for, as delight, entereth into my heart, it bewildereth my vital spirits.' So she took the lute and changing the mode, played a third air; then she returned to the first and sang the following verses:.When the two kings saw that woman's fashion and how she circumvented the Afrit, who had lodged her at the bottom of the sea, they turned back to their kingdoms and the younger betook himself to Samarcand, whilst the elder returned to China and established unto himself a custom in the slaughter of women, to wit, his vizier used to bring him a girl every night, with whom he lay that night, and when he arose in the morning, he gave her to the vizier and bade him put her to death. On this wise he abode a great while, whilst the people murmured and the creatures [of God] were destroyed and the commons cried out by reason of that grievous affair whereinto they were fallen and feared the wrath of God the Most High, dreading lest He should destroy them by means of this. Still the king persisted in that fashion and in that his blameworthy intent of the killing of women and the despoilment of the curtained ones, (159) wherefore the girls sought succour of God the Most High and complained to Him of the tyranny of the king and of his oppressive dealing with them..? ? ? ? ? And unto Irak fared, my way to thee to make, And crossed the stony wastes i' the darkness of the night..? ? ? ? ? If near and far thy toiling feet have trod the ways and thou Devils and Marids hast ensued nor wouldst be led aright..? ? ? ? ? w. The Fox and the Folk (235) M.Now there was a man of the kinsfolk of the Khalif [Haroun er Reshid], by name Abdulmelik ben Salih ben Ali ben Abdallah ben el Abbas, (148) who was great of gravity and piety and decorousness, and Er Reshid was used instantly to require of him that he should keep him company in his carousals and drink with him and had proffered him, to this end, riches galore, but he still refused. It chanced that this Abdulmelik es Salih came to the door of Jaafer ben Yehya, that he might bespeak him of certain occasions of his, and the chamberlain, doubting not but he was the Abdulmelik ben Salih aforesaid, whom Jaafer had charged him admit and that he should suffer none but him to enter, allowed him to go in to his master..? ? ? ? ? e. The Niggard and the Loaves of Bread dlxxx.? ? ? ? ? Thou taught'st me what I cannot bear; afflicted sore am I; Yea, thou hast wasted me away with rigour and despite.

[Le Roseau de Fer Roman](#)

[Annuaire-Bulletin de la Societe de L'Histoire de France Annee 1895 Vol 32](#)

[Eighteenth Annual Report of the Receipts and Expenditures of the City of Laconia New Hampshire for the Year Ending February 15 1911](#)

[Together with Other Annual Reports and Papers Relating to the Affairs of the City](#)

[Ripple \(Breakthrough Book 4\)](#)

[You Cant Hide \(Shadow House Book 2\)](#)

[Essays Civil Moral Literary and Political Written After the Manner of M de Montagne Interspersed with Characters Portraits and Anecdotes](#)

[The Carousel](#)

[Classical Guitar Anthology \(Book Online Audio\)](#)

[Cashmere Book 2 of the Velvet Trilogy](#)

[True Tales of Thames](#)

[Come Away with Me](#)

[Tartan + Tweed](#)

[Stevia Deception The Hidden Dangers of Low-Calorie Sweeteners](#)

[Le Vice Filial](#)

[Lasting Hymns A Collection of Songs Specially Designed for Every Department of Worship and Suitable for All the Services of the Churches](#)

[Big Picture Parents](#)

[A Sterkarm Tryst](#)

[The Ultimate Kauai Guidebook Kauai Revealed](#)

[Stray Leaves from Newport](#)

[The Mask of Command](#)

[The Annual Monitor for 1867 Or Obituary of the Members of the Society of Friends in Great Britain and Ireland for the Year 1866](#)

[The Sentinel 1907](#)

[Saving Our Sons A New Path for Raising Healthy and Resilient Boys](#)

[Modernize Your Job Search Letters Get Noticed Get Hired](#)

[The Aristocrats Being the Impressions of the Lady Helen Pole During Her Sojourn in the Great North Woods as Spontaneously Recorded in Her](#)

[Letters to Her Friend in North Britain the Countess of Edge and Ross](#)

[Red Ruth The Birth of Universal Brotherhood](#)

[Wonders of Providence Remarkable and Authentic Providential Stories](#)

[Apostolic Christianity and Other Sermons With a Scriptural Study](#)

[My Daily Life Planner Art Nouveau](#)

[La Princesse Palatine](#)

[Early Morning Scenes in the Bible](#)

[Metaphysic Poetry 2](#)

[Bread Cookbook Bake Like a Pro at Home Fast and Easy Recipes](#)

[The Navy Electricity and Electronics Training Series Module 16 Introduction to Test Equipment](#)

[Yackety Yack 1945](#)

[Henry Westcott A Memorial](#)

[The British Columbia Mercantile Agency Reference Book Victoria and Vicinity](#)

[Transactions of the American Association of Obstetricians and Gynecologists Vol 17 For the Year 1904](#)

[The Apple of Discord A Novel](#)

[The Boy Puzzle A Picture Book for Mothers](#)

[The Navy Electricity and Electronics Training Series Module 02 Introduction to Alternating Current and Transformers](#)

[A L An Index to General Literature Supplement 1900-1910 A Cumulation of the Index to General Literature Sections of the Annual Literary](#)

[Library Index 1900 to 1910 Inclusive To Which Has Been Added Analytical Entries to 125 Books Heretofore Unanalyz](#)

[Les Derniers Paysans Vol 1](#)

[L'Ancienne France L'Ecole Et La Science Jusqua La Renaissance Ouvrage Illustre de 199 Gravures Et D'Une Chromolithographie](#)

[La Toile D'Araignee](#)

[Geschichte Des Materialismus Und Kritik Seiner Bedeutung in Der Gegenwart](#)

[Emotional Intelligence Mastery- How to Master Your Emotions Improve Your Eq and Massively Improve Your Relationships](#)

[The Comic Romance of Monsieur Scarron Vol 1 of 2](#)

[Life of Heber C Kimball \(1st Edition - 1888 Unabridged with an Index\) An Apostle the Father and Founder of the British Mission](#)

[Sanctify Society The World I Live in](#)

[Un Royaume Polynisien Iles Hawai](#)

[Sketches of a Summer Trip to New York and the Canadas](#)

[The Crime Doctor](#)

[Seaforth Prison](#)

[The Portrait of a Lady Vol 1 of 3](#)

[The Boy Scouts Year Book 1917](#)

[The Cambric Mask A Romance](#)

[Journal of the Transactions of the Victoria Institute or Philosophical Society of Great Britain 1920 Vol 52](#)

[The Searchers](#)

[La Fete a Coqueville Comment on Meurt Les Coquillages de M Chabre Aux Champs](#)

[Centenary Voices Or a Part of the Work of the Women of the Universalist Church from Its Centenary Year to the Present Time](#)

[The Great Importance of a Religious Life Considered](#)

[Proceedings of the School Committee of Boston 1882](#)

[Proceedings of the School Committee of the City of Boston 1908](#)

[Societal Factors Education Leadership](#)

[The White Hound](#)

[Annual Report of the Auditor General of the State of Michigan for the Year Ending June 30 1906](#)

[List of Members 1st March 1913 Articles and By-Laws](#)

[Bulletin de la Socit Archologique Historique Et Scientifique de Soissons 1894 Vol 4](#)

[The American Therapist Vol 1 A Monthly Record of Modern Therapeutics July 1892 to 1893](#)

[Sermons on Interesting Subjects Vol 1 of 1](#)

[LAssaut Piice En Trois Actes Représentie Pour La Premiire Fois Au Thiitre Du Gymnase Le 2 Fivrier 1912](#)

[Popular Lectures on Subjects of Indian Interes](#)

[Bulletin de la Socit de GOgraphie 1829 Vol 11](#)

[Histoire Ecclesiastique Des Francs Vol 2 Eveque de Tours En Dix Livres Revue Et Collationnee Sur de Nouveaux Manuscrits](#)

[Bulletin de la Societe Historique de Compiegne 1899 Vol 9](#)

[Bulletin de la Societe Des Sciences Naturelles de LOuest de la France 1908 Vol 8 Premiere Partie](#)

[Impartial Investigation Into the Reasonableness of the Doctrines of Christianity](#)

[The Ninth Annual Report of the Indiana State Board of Medical Registration and Examination For the Year Ending December 31 1906](#)

[Stronger Than Deat Or Spirite](#)

[Familiar Wild Birds](#)

[Tremadoc Sermons Chiefly on the Spiritual Body the Unseen World and the Divine Humanity](#)

[Transactions of the American Pediatric Society Vol 8](#)

[Annales de la Societe Academique de Nantes Et Du Departement de la Loire-Inferieure 1877 Vol 8](#)

[The Inaugural Address of His Honor Hocum Hosford Mayor of the City of Lowell to the Two Branches of the City Council January 5 1863](#)

[X Roman Impromptu](#)

[Vraie Marie-Antoinette La Tude Historique Politique Et Morale Suivie Du Recueil RUni Pour La Premire Fois de Toutes Les Lettres de la Reine](#)

[Connues Jusqu Ce Jour Dont Plusieurs Indites Et de Divers Documents](#)

[Kurkow Prison](#)

[LEsprit Au Thtre](#)

[Acts and Resolve Passed by the Legislature of Wisconsin in the Year 1850 Together with Memorials to Congress](#)

[Les Femmes de la Revolution](#)

[The Westminster Hospital Reports 1901 Vol 12](#)

[Monsieur Nicolas Ou Le Coeur Humain Devoile Vol 13 Memoires Intimes](#)

[The Curved Blades](#)

[Le Contrat de Mariage Un Debut Dans La Vie](#)

[The Man Outside](#)

[La Chaise de Paille Crapouillet](#)

[Ordinances of the City of Wilkes-Barre Pa the Act of Incorporation Together with the Laws Relating to the City and the Rules of the City Council](#)

[An Historical Essay on the Legislative Power of England Wherein the Origin of Both Houses of Parliament Their Antient Constitution and the](#)

[Changes That Have Happend in the Persons That Composd Them with the Occasions Thereof Are Related in a Chrono](#)

[Proceedings of the Eighth Republican National Convention Held at Chicago Illinois June 3 4 5 and 6 1884](#)
