

WEB DATA SERVICES THE ULTIMATE STEP BY STEP GUIDE

117. The Righteousness of King Anoushirwan cccclxiv.84. The Devout Woman and the two Wicked Elders cccxciv.????. Nay, though ye read therein discourse that sure should speak To heart and soul, no word thereunto ye replied.,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.' 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..Reshid (Er), Tuhfet el Culoub and, ii. 203..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..O thou that blamest me for my heart and raillest at my ill, ii. 101..????? Still do I yearn, whilst passion's fire flames in my liver aye; For parting's shafts have smitten me and done my strength away..When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and carried it to El Abbas. He broke it open and read it and apprehended its purport; then took inkhorn and paper and wrote the following verses:.When she had made an end of her song, she cast the lute from her hand and wept till she swooned away, whereupon the Khalif bade carry her to her chamber. Now he was ravished with her and loved her with an exceeding love; so, after awhile, he again commanded to bring her to his presence, and when she came, he bade her sing. Accordingly, she took the lute and spoke forth that which was in her heart and sang the following verses:.It is said that the most extraordinary of that which happened to Er Reshid was as follows: His brother El Hadi, (153) when he succeeded to the Khalifate, enquired of a seal-ring of great price, that had belonged to his father El Mehdi, (154) and it came to his knowledge that Er Reshid had taken it. So he required it of the latter, who refused to give it up, and El Hadi insisted upon him, but he still denied the seal-ring of the Khalifate. Now this was on the bridge [over the Tigris], and he threw the ring into the river. When El Hadi died and Er Reshid succeeded to the Khalifate, he came in person to that bridge, with a seal-ring of lead, which he threw into the river at the same place, and bade the divers seek it. So they did [his bidding] and brought up the first ring, and this was reckoned [an omen] of Er Reshid's good fortune and [a presage of] the continuance of his reign. (155).So the vizier went in to his daughter and said to her, 'O my daughter, the king seeketh thee of me and desireth to marry thee.' 'O my father,' answered she 'I desire not a husband and if thou wilt marry me, marry me not but with one who shall be below me in rank and I nobler than he, so he may not turn to other than myself nor lift his eyes upon me, and marry me not to one who is nobler than I, lest I be with him as a slave-girl and a serving-woman.' So the vizier returned to the king and acquainted him with that which his daughter had said, whereat he redoubled in desire and love-liking for her and said to her father, 'An thou marry me not to her of good grace, I will take her by force in thy despite.' The vizier again betook himself to his daughter and repeated to her the king's words, but she replied, 'I desire not a husband.' So he returned to the king and told him what she said, and he was wroth and threatened the vizier, whereupon the latter took his daughter and fled with her..????? On the dear nights of union, in you was our joy, But afflicted were we since ye bade us adieu..The company marvelled at this story with the utmost wonderment, and the

eleventh officer rose and said, 'I know a story yet rarer than this: but it happened not to myself..Whilst the Sheikh was thus occupied with taking leave of the kings, Meimoun sought his opportunity, whenas he saw the place empty, and taking up Tuhfeh on his shoulders, soared up with her to the confines of the sky and flew away with her. Presently, Iblis came to look for Tuhfeh and see what she purposed, but found her not and saw the slave-girls buffeting their faces; so he said to them, 'Out on ye! What is to do?' 'O our lord,' answered they, 'Meimoun hath snatched up Tuhfeh and flown away with her.' When Iblis heard this, he gave a cry, to which the earth trembled, and said, 'What is to be done? Out on ye! Shall he carry off Tuhfeh from my very palace and outrage mine honour? Doubtless, this Meimoun hath lost his wits.' Then he cried out a second time, that the earth quaked therefor, and rose up into the air..? ? ? ? ? a. Story of the Chief of the New Cairo Police dciv.Then said he whom she had delivered from torture and for whom she had paid a thousand dirhems and who had required her of herself in his house, for that her beauty pleased him, and [when she refused to yield to him] had forged a letter against her and treacherously denounced her to the Sultan and requited her bounty with ingratitude, 'I am he who wronged her and lied against her, and this is the issue of the oppressor's affair.'.The Khalif laughed and said, "Tell it again and again to thy lady lack-wit." When the Lady Zubeideh heard Mesrour's words [and those of the Khalif,] she was wroth and said, "None lacketh wit but he who believeth a black slave." And she reviled Mesrour, whilst the Khalif laughed. Mesrour was vexed at this and said to the Khalif, "He spoke sooth who said, 'Women lack wit and religion.'" Then said the Lady Zubeideh to the Khalif, "O Commander of the Faithful, thou sportest and jestest with me, and this slave hoodwinketh me, to please thee; but I will send and see which is dead of them." And he answered, saying, "Send one who shall see which is dead of them." So the Lady Zubeideh cried out to an old woman, a stewardess, and said to her, "Go to the house of Nuzhet el Fuad in haste and see who is dead and loiter not." And she railed at her..Meanwhile, El Abbas abode with his cousin Akil twenty days, after which he made ready for the journey to Baghdad and letting bring the booty he had gotten of King Zuheir, divided it between himself and his cousin. Then he set out for Baghdad, and when he came within two days' journey of the city, he called his servant Aamir and bade him mount his charger and forego him with the baggage-train and the cattle. So Aamir [took horse and] fared on till he came to Baghdad, and the season of his entering was the first of the day; nor was there little child or hoary old man in the city but came forth to divert himself with gazing on those flocks and herds and upon the goodliness of those slave-girls, and their wits were amazed at what they saw. Presently the news reached the king that the young man El Abbas, who had gone forth from him, was come back with herds and rarities and slaves and a mighty host and had taken up his sojourn without the city, whilst his servant Aamir was presently come to Baghdad, so he might make ready dwelling- places for his lord, wherein he should take up his abode..On this wise they abode till the morning, tasting not the savour of sleep; and when the day lightened, behold, the eunuch came with the mule and said to Sitt el Milah, "The Commander of the Faithful calleth for thee." So she arose and taking her lord by the hand, committed him to the old man, saying, "I commend him to thy care, under God, (40) till this eunuch cometh to thee; and indeed, O elder, I owe thee favour and largesse such as filleth the interspace betwixt heaven and earth.".?STORY OF THE KING AND HIS CHAMBERLAIN'S WIFE..The following story occupies the last five Nights (cxv-cc) of the unfinished Calcutta Edition of 1814-18. The only other text of it known to me is that published by Monsieur Langles (Paris, 1814), as an appendix to his Edition of the Voyages of Sindbad, and of this I have freely availed myself in making the present translation, comparing and collating with it the Calcutta (1814-18) Text and filling up and correcting omissions and errors that occur in the latter. In the Calcutta (1814-18) Text this story (Vol. II. pp. 367-378) is immediately succeeded by the Seven Voyages of Sindbad (Vol. II. pp. 378-458), which conclude the work..?OF THE SPEEDY RELIEF OF GOD..When she had made an end of her song, all who were in the assembly wept for the daintiness of her speech and the sweetness of her voice and El Abbas said to her, "Well done, O Merziyeh I Indeed, thou confoundest the wits with the goodliness of thy verses and the elegance of thy speech." All this while Shefikeh abode gazing upon her, and when she beheld El Abbas his slave-girls and considered the goodliness of their apparel and the nimbleness of their wits and the elegance of their speech, her reason was confounded. Then she sought leave of El Abbas and returning to her mistress Mariyeh, without letter or answer, acquainted her with his case and that wherein he was of puissance and delight and majesty and veneration and loftiness of rank. Moreover, she told her what she had seen of the slave-girls and their circumstance and that which they had said and how they had made El Abbas desirous of returning to his own country by the recitation of verses to the sound of the strings.."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.".? ? ? ? ? ? ? ? ? ? la. The Disciple's Story dcccci.On this wise they abode a long while till one day the wife went out in quest of water, whereof she had need, and espied a physician who had spread a carpet in the Thereon he had set out great store of drugs and implements of medicine and he was speaking and muttering [charms], whilst the folk flocked to him and compassed him about on every side. The weaver's wife marvelled at the largeness of the physician's fortune (16) and said in herself, 'Were my husband thus, he would have an easy life of it and that wherein we are of straitness and misery would be enlarged unto him.'.The learned man bethought him awhile

of this, then made for Khelbes's house, which adjoined his own, still holding the latter; and when they entered, they found the young man lying on the bed with Khelbes's wife; whereupon quoth he to him, 'O accursed one, the calamity is with thee and in thine own house!' So Khelbes put away his wife and went forth, fleeing, and returned not to his own land. This, then," continued the vizier, "is the consequence of lewdness, for whoso purposeth in himself craft and perfidy, they get possession of him, and had Khelbes conceived of himself that (266) which he conceived of the folk of dishonour and calamity, there had betided him nothing of this. Nor is this story, rare and extraordinary though it be, more extraordinary or rarer than that of the pious woman whose husband's brother accused her of lewdness." Prince who fell in Love with the Picture, The, i. 256..Ramazan in my life ne'er I fasted, nor e'er, i. 49..????? All intercessions come and all alike do ill succeed, Save Tuhfeh's, daughter of Merjan, for that, in very deed,.They have departed, but the steeds yet full of them remain, ii. 239..When Galen heard this, he ordered the weaver the amount of his wife's dowry and bade him pay it to her and divorce her. Moreover, he forbade him from returning to the practice of physic and warned him never again to take to wife a woman of better condition than himself; and he gave him his spending-money and bade him return to his [former] craft. Nor," added the vizier, "is this more extraordinary or rarer than the story of the two sharpers who cozened each his fellow." When the king heard his vizier's story, he was assured that he would not slay him and said, "I will have patience with him, so I may get of him the story of the rich man and his wasteful heir." And he bade him depart to his own house..?OF CLEMENCY..There was once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, a king mighty of estate, lord of understanding and beneficence and liberality and generosity, and he was strong of sultanate and endowed with might and majesty and magnificence. His name was Ins ben Cais ben Rebiya es Sheibani, (47) and when he took horse, there rode unto him [warriors] from the farthest parts of the two Iraks. (48) God the Most High decreed that he should take to wife a woman high Afifeh, daughter of Ased es Sundusi, who was endowed with beauty and grace and brightness and perfection and justness of shape and symmetry; her face was like unto the new moon and she had eyes as they were gazelle's eyes and an aquiline nose like the crescent moon. She had learned horsemanship and the use of arms and had thoroughly studied the sciences of the Arabs; moreover, she had gotten by heart all the dragomanish (49) tongues and indeed she was a ravishment to mankind..So Belehwan the froward abode king in his father's room and his affairs prospered, what while the young Melik Shah lay in the underground dungeon four full-told years, till his charms faded and his favour changed. When God (extolled be His perfection and exalted be He!) willed to relieve him and bring him forth of the prison, Belehwan sat one day with his chief officers and the grandees of his state and discoursed with them of the story of King Suleiman Shah and what was in his heart. Now there were present certain viziers, men of worth, and they said to him, 'O king, verily God hath been bountiful unto thee and hath brought thee to thy wish, so that thou art become king in thy father's stead and hast gotten thee that which thou soughtest. But, as for this boy, there is no guilt in him, for that, from the day of his coming into the world, he hath seen neither ease nor joyance, and indeed his favour is faded and his charms changed [with long prison]. What is his offence that he should merit this punishment? Indeed, it is others than he who were to blame, and God hath given thee the victory over them, and there is no fault in this poor wight.' Quoth Belehwan, 'Indeed, it is as ye say; but I am fearful of his craft and am not assured from his mischief; belike the most part of the folk will incline unto him.' 'O king,' answered they, 'what is this boy and what power hath he? If thou fear him, send him to one of the frontiers.' And Belehwan said, 'Ye say sooth: we will send him to be captain over such an one of the marches.' Khorassan, his Son and his Governor, Story of the Man of, i. 218..?THE SIXTH VOYAGE OF SINDBAD THE SAILOR..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:..SHEHRZAD AND SHEHRIYAR. (163).? ? ? ? ? The sable torrent of her locks falls down unto her hips; Beware the serpents of her curls, I counsel thee, beware!.INDEX TO THE NAMES OF THE "TALES FROM THE ARABIC".? ? ? ? ? Yet thou repaidst me with constraint, rigour and perfidy, To which no lover might himself on any wise resign..? ? ? ? ? Though they their journey's goal, alas I have hidden, in their track Still will I follow on until the very planets wane..? ? ? ? ? Persist not on my weakness with thy disdain nor be Treason and breach of love its troth to thee attributed;.So the folk resorted to her from all parts and she used to pray God (to whom belong might and majesty) for the oppressed and God granted him relief, and against his oppressor, and He broke him in sunder. Moreover, she prayed for the sick and they were made whole; and on this wise she abode a great space of time. As for her husband, when he returned from the pilgrimage, his brother and the neighbours acquainted him with his wife's affair, whereat he was sore concerned and misdoubted of their story, for that which he knew of her chastity and prayerfulness; and he wept for her loss..? ? ? ? ? Yea, for the perfidies of Fate and sev'rance I'm become Even as was Bishr (85) of old time with Hind, (86) a fearful swain;.It chanced one night that the king sallied forth without the city and drank and the wine got the mastery of him and he became drunken. So, of the youth's fearfulness for him, he said, 'I will keep watch myself over the king this night, seeing that he deserveth this from me, for that which he hath wrought with me of kindnesses.' So he arose forthright and drawing his sword, stationed himself at the door of the king's pavilion. Now one of the royal servants saw him standing there, with the drawn sword in his hand, and he was of those who envied him his favour with the king; so he said to him, 'Why dost thou on this wise at this season and in the like of this place?' Quoth the youth, 'I am keeping watch over the king myself, in requital of his bounties to me.' He abode weeping for the loss of his wife and children till the morning, when he went forth wandering at a venture, knowing not what he should do, and gave not over faring along the sea-shore days and nights, unknowing whither he went and taking no food therein other than the herbs of the earth and seeing neither man nor beast nor other living thing, till his travel brought him to the top of a mountain. He took up his sojourn in the mountain and abode there [awhile] alone, eating of its fruits and drinking of its waters. Then he came down thence

and fared on along the high road three days, at the end of which time he came upon tilled fields and villages and gave not over going till he sighted a great city on the shore of the sea and came to the gate thereof at the last of the day. The gatekeepers suffered him not to enter; so he abode his night anhungred, and when he arose in the morning, he sat down hard by the gate. The news reached his father, who said to him, 'O my son, this damsel to whom thy heart cleaveth is at thy commandment and we have power over her; so wait till I demand her [in marriage] for thee.' But the prince said, 'I will not wait.' So his father hastened in the matter and sent to demand her of her father, who required of him a hundred thousand dinars to his daughter's dowry. Quoth Bihzad's father, 'So be it,' and paid down what was in his treasuries, and there remained to his charge but a little of the dower. So he said to his son, 'Have patience, O my son, till we gather together the rest of the money and send to fetch her to thee, for that she is become thine.' Therewith the prince waxed exceeding wroth and said, 'I will not have patience;' so he took his sword and his spear and mounting his horse, went forth and fell to stopping the way, [so haply that he might win what lacked of the dowry]..? ? ? ? p. The Man who saw the Night of Power dccccxciii.? ? ? ? Indeed, mine eyelids still with tears are ulcered and to you My bowels yearn to be made whole of all their pain and heat. When her husband heard this, he said to her, 'What is thy name and what are the names of thy father and mother?' She told him their names and her own, whereby he knew that it was she whose belly he had slit and said to her, 'And where are thy father and mother?' 'They are both dead,' answered she, and he said, 'I am that journeyman who slit thy belly.' Quoth she, 'Why didst thou that?' And he replied, 'Because of a saying I heard from the wise woman.' 'What was it?' asked his wife, and he said, 'She avouched that thou wouldst play the harlot with a hundred men and that I should after take thee to wife.' Quoth she, 'Ay, I have whored it with a hundred men, no more and no less, and behold, thou hast married me.' 'Moreover,' continued her husband, 'the wise woman foresaid, also, that thou shouldst die, at the last of thy life, of the bite of a spider. Indeed, her saying hath been verified of the harlotry and the marriage, and I fear lest her word come true no less in the matter of thy death.'? ? ? ? Thy loss is the fairest of all my heart's woes; My case it hath altered and banished repose..? ? ? ? By Allah, O thou that chid'st my heart concerning my sister's love, Leave chiding and rather bemoan my case and help me to my will..NOTE..? ? ? ? f. The Sixth Voyage of Sindbad the Sailor cclxvi.78. Mesrour and Ibn el Caribi dclxii. There came to a king of the kings, in his old age, a son, who grew up comely, quick-witted and intelligent, and when he came to years of discretion and became a young man, his father said to him, 'Take this kingdom and govern it in my stead, for I desire to flee [from the world] to God the Most High and don the gown of wool and give myself up to devotion.' Quoth the prince, 'And I also desire to take refuge with God the Most High.' And the king said, 'Arise, let us flee forth and make for the mountains and worship in them, for shamefastness before God the Most High.' Selim abode in the governance, invested with the sultanate, and ruled the people a whole year, after which he returned to El Mensoureh and sojourned there another year. And he [and his wife] ceased not to go from city to city and abide in this a year and that a year, till he was vouchsafed children and they grew up, whereupon he appointed him of his sons, who was found fitting, to be his deputy in [one] kingdom [and abode himself in the other]; and he lived, he and his wife and children, what while God the Most High willed. Nor," added the vizier, "O king of the age, is this story rarer or more extraordinary than that of the king of Hind and his wronged and envied vizier."44. Haroun er Reshid with the Damsel and Abou Nuwas cccxxxviii.? ? ? ? Since thou hast looked on her, mine eye, be easy, for by God Nor mote nor ailment needst thou fear nor evil accident..? ? ? ? Bravo for her whose loosened locks her cheeks do overcloud! She slays me with her cruelty, so fair she is and proud. After he had slain him, he fell into repentance and mourning and chagrin waxed upon him, and none, who questioned him, would he acquaint with the cause thereof, nor, of his love for his wife, did he tell her of this, and whenas she asked him of [the cause of] his grief, he answered her not. When the viziers knew of Abou Temam's death, they rejoiced with an exceeding joy and knew that the king's grief arose from regret for him. As for Ilan Shah, he used, after this, to betake himself by night to the sleeping-chamber of the two boys and spy upon them, so he might hear what they said concerning his wife. As he stood one night privily at the door of their chamber, he saw them spread out the gold before them and play with it and heard one of them say, 'Out on us! What doth this gold profit us? For that we cannot buy aught therewith neither spend it upon ourselves. Nay, but we have sinned against Abou Temam and done him to death unjustly.' And the other answered, 'Had we known that the king would presently kill him, we had not done what we did.' 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.'? ? ? ? a. The First Calender's Story xxxix.? ? ? ? Bravo for a fawn with a houri's eye of black, Like the sun or the shining moon midst the starry train! ? STORY OF THE OLD WOMAN AND THE DRAPER'S WIFE. Disciple's Story, The, i. 283.32. The Mock Khalif cclxxxvi.? ? ? ? For no hand is there but the hand of God is over it And no oppressor but shall be with worse than he opprest..? ? ? ? Of beryl, all glowing with beauty, wherein Thick stars of pure silver shine forth to the eye. One day, King Suleiman Shah went in to his brother's daughter and kissing her head, said to her, 'Thou art my daughter and dearer to me than a child, for the love of thy father deceased; wherefore I am minded to marry thee to one of my sons and appoint him my heir apparent, so he may be king after me. Look, then, which thou wilt have of my sons, for that thou hast been reared with them and knowest them.' The damsel arose and kissing his hand, said to him, 'O my lord, I am

thine handmaid and thou art the ruler over me; so whatsoever pleaseth thee, do, for that thy wish is higher and more honourable and nobler [than mine] and if thou wouldst have me serve thee, [as a handmaid], the rest of my life, it were liefer to me than any [husband]'. Damascus is all gardens decked for the pleasance of the eyes, iii. 9.?? ? ? ? ? The camel-leader singing came with the belov'd; our wish Accomplished was and we were quit of all the railers' prate..? ? ? ? ? How oft I've waked, whilst over me my comrades kept the watch! How many a stony waste I've crossed, how many a desert dread!..? ? ? ? ? Reproach me not for what I did, but be thou kind to one Who's sick of body and whose heart is wasted all away..Then he returned to the youth and said to him, 'Arise and come to the bath.' And he fell to shampooing his hands and feet, whilst the youth called down blessings on him and said, 'O my lord, who art thou? Methinks there is not in the world the like of thee, no, nor a pleasanter than thy composition.' Then each of them acquainted the other with his case and condition and they went to the bath; after which the master of the house conjured the young merchant to return with him and summoned his friends. So they ate and drank and he related to them the story, wherefore they praised the master of the house and glorified him; and their friendship was complete, what while the young merchant abode in the town, till God vouchsafed him a commodity of travel, whereupon they took leave of him and he departed; and this is the end of his story. Nor," added the vizier, "O king of the age, is this more marvellous than the story of the rich man who lost his wealth and his wit."..? ? ? ? ? d. Prince Bihzad ccccliii. When his brother saw him on this wise, he doubted not but that this had betided him by reason of severance from his people and family and said to him, 'Come, let us go forth a-hunting.' But he refused to go with him; so the elder brother went forth to the chase, whilst the younger abode in the pavilion aforesaid. As he was diverting himself by looking out upon the garden from the window of the palace, behold, he saw his brother's wife and with her ten black slaves and as many slave-girls. Each slave laid hold of a damsel [and swived her] and another slave [came forth and] did the like with the queen; and when they had done their occasions, they all returned whence they came. Therewithal there betided the King of Samarcand exceeding wonder and solacement and he was made whole of his malady, little by little..106. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes cccxcix. On the morrow, he repaired to the druggist, who saluted him and came to meet him and rejoiced in him and smiled in his face, deeming his wife innocent. Then he questioned him of his yesterday's case and he told him how he had fared, saying, 'O my brother, when the cuckold knocked at the door, I would have entered the chest; but his wife forbade me and rolled me up in the rug. The man entered and thought of nothing but the chest; so he broke it open and abode as he were a madman, going up and coming down. Then he went his way and I came out and we abode on our wonted case till eventide, when she gave me this shirt of her husband's; and behold, I am going to her.'..104. El Amin and his Uncle Ibrahim ben el Mehdi cccxcviii.?? ? ? ? ? w. The Sharper and the Merchants cccxcv. Now the liefest of all things to Mariyeh was the recitation of poems and verses and linked rhymes and the twanging [of the strings of the lute], and she was versed in all tongues; so she took the letter and opening it, read that which was therein and apprehended its purport. Then she cast it on the ground and said, "O nurse, I have no answer to make to this letter." Quoth the nurse, "Indeed, this is weakness in thee and a reproach unto thee, for that the people of the world have heard of thee and still praise thee for keenness of wit and apprehension; so do thou return him an answer, such as shall delude his heart and weary his soul." "O nurse," rejoined the princess, "who is this that presumeth upon me with this letter? Belike he is the stranger youth who gave my father the rubies." "It is himself," answered the woman, and Mariyeh said, "I will answer his letter on such a wise that thou shalt not bring me other than it [from him]." Quoth the nurse, "So be it." So the princess called for inkhorn and paper and wrote the following verses:..Moreover, he gave her a complete suit of clothes and raising his head to her, said, "When thou toldest me that which Mariyeh had done with thee, God rooted out the love of her from my heart, and never again will she occur to my mind; so extolled be the perfection of Him who turneth hearts and eyes! It was she who was the cause of my coming out from Yemen, and now the time is past for which I engaged with my people and I fear lest my father levy his troops and come forth in quest of me, for that he hath no child other than myself and cannot brook to be parted from me; and on like wise is it with my mother." When the nurse heard his words, she said to him, "O my lord, and which of the kings is thy father?" "My father is El Aziz, lord of Yemen and Nubia and the Islands (91) of the Benou Kehtan and the Two Noble Sanctuaries (92) (God the Most High have them in His keeping!)," answered El Abbas; "and whenas he taketh horse, there mount with him an hundred and twenty and four thousand horsemen, all smiters with the sword, let alone attendants and servants and followers, all of whom give ear unto my word and obey my commandment." "Why, then, O my lord," asked the nurse, "didst thou conceal the secret of thy rank and lineage and passedst thyself off for a wayfarer? Alas for our disgrace before thee by reason of our shortcoming in rendering thee thy due! What shall be our excuse with thee, and thou of the sons of the kings?" But he rejoined, "By Allah, thou hast not fallen short! Nay, it is incumbent on me to requite thee, what while I live, though I be far distant from thee." His hospitality pleased the Khalif and the goodliness of his fashion, and he said to him, "O youth, who art thou? Make me acquainted with thyself, so I may requite thee thy kindness." But Aboulhusn smiled and said, "O my lord, far be it that what is past should recur and that I be in company with thee at other than this time!" "Why so?" asked the Khalif. "And why wilt thou not acquaint me with thy case?" And Aboulhusn said, "Know, O my lord, that my story is extraordinary and that there is a cause for this affair." Quoth the Khalif, "And what is the cause?" And he answered, "The cause hath a tail." The Khalif laughed at his words and Aboulhusn said, "I will explain to thee this [saying] by the story of the lackpenny and the cook. Know, O my lord, that..22. Alaeddin Abou esh Shamat ccl.55. The Poor Man and his Generous Friend dcxliiii. ?Story of Prince Bihzad..Then he could brook this no longer; so he went forth from the dominions of the Commander of the Faithful, under pretence of visiting certain of his kinsmen, and took with him servant nor companion, neither acquainted any with his intent, but betook himself to the road and fared on into the desert and the sandwastes,

knowing not whither he went. After awhile, he fell in with travellers intending for the land of Hind [and journeyed with them]. When he came thither, he lighted down [in a city of the cities of the land and took up his abode] in one of the lodging-places; and there he abode a while of days, tasting not food neither solacing himself with the delight of sleep; nor was this for lack of dirhems or dinars, but for that his mind was occupied with musing upon [the reverses of] destiny and bemoaning himself for that the revolving sphere had turned against him and the days had decreed unto him the disfavour of our lord the Imam. (160).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:.When the king heard their speech, he bade the crier make proclamation in the thoroughfares of the city that the troops should prepare [for the march] and that the horsemen should mount and the footmen come forth; nor was it but the twinkling of the eye ere the drums beat and the trumpets sounded; and scarce was the forenoon of the day passed when the city was blocked with horse and foot. So the king passed them in review and behold, they were four-and-twenty thousand in number, horsemen and footmen. He bade them go forth to the enemy and gave the commandment over them to Said ibn el Wakidi, a doughty cavalier and a valiant man of war. So the horsemen set out and fared on along the bank of the Tigris..One day, there came a traveller and seeing the picture, said, 'There is no god but God! My brother wrought this picture.' So the king sent for him and questioned him of the affair of the picture and where was he who had wrought it. 'O my lord,' answered the traveller, 'we are two brothers and one of us went to the land of Hind and fell in love with the king's daughter of the country, and it is she who is the original of the portrait. In every city he entereth, he painteth her portrait, and I follow him, and long is my journey.' When the king's son heard this, he said,'Needs must I travel to this damsel.' So he took all manner rarities and store of riches and journeyed days and nights till he entered the land of Hind, nor did he win thereto save after sore travail. Then he enquired of the King of Hind and he also heard of him..Hawk and the Locust, The, ii. 50..The First Day..Then she gave out among the folk that the king's father's brother's son was come and bade the grandees and troops go forth to meet him. Moreover, she decorated the city in his honour and the drums of good tidings beat for him, whilst all the king's household [went out to meet him and] dismounting before him, [escorted him to the city and] lodged him with the queen-mother in her palace. Then she bade the chiefs of the state attend his assembly; so they presented themselves before him and saw of his breeding and accomplishments that which amazed them and made them forget the breeding of those who had foregone him of the kings..? ? ? ? My friends have not accustomed me to rigour; for, of old, When I forsook them, they to seek accord did not disdain..When the youth saw this, he marvelled at that which his father had done and said, 'This is a sorry treasure.' Then he went forth and fell to eating and drinking with the folk, till nothing was left him and he abode two days without tasting food, at the end of which time he took a handkerchief and selling it for two dirhems, bought bread and milk with the price and left it on the shelf [and went out. Whilst he was gone,] a dog came and took the bread and spoiled the milk, and when the man returned and saw this, he buffeted his face and went forth, distraught, at a venture. Presently, he met a friend of his, to whom he discovered his case, and the other said to him, 'Art thou not ashamed to talk thus? How hast thou wasted all this wealth and now comest telling lies and saying, "The dog hath mounted on the shelf," and talking nonsense?' And he reviled him..? ? ? ? c. The Jewish Physician's Story xxviii.8. Nouraddin Ali and the Damsel Enis el Jelii cxcix.When the evening came, the king bade fetch the vizier; so he presented himself before him and the king bade him tell the [promised] story. So he said, "Hearkening and obedience. Know, O king (but God alone knoweth His secret purpose and is versed in all that is past and was foredone among bygone peoples), that.Then she went away, and when the girl's master came, she sought his leave to go with the old woman and he granted her leave. So the beldam took her and carried her to the king's door. The damsel entered with her, unknowing whither she went, and beheld a goodly house and chambers adorned [with gold and colours] that were no idol's chambers. Then came the king and seeing her beauty and grace, went up to her, to kiss her; whereupon she fell down in a fit and strove with her hands and feet. When he saw this, he was solicitous for her and held aloof from her and left her; but the thing was grievous to her and she refused meat and drink, and as often as the king drew near her, she fled from him in affright, wherefore he swore by Allah that he would not approach her, save with her consent, and fell to guerdoning her with trinkets and raiment, but she only redoubled in aversion to him..? ? ? ? Hence on the morrow forth I fare and leave your land behind; So take your leave of us nor fear mishap or ill event..54. The Woman whose Hands were cut off for Almsgiving dcxli.? ? ? ? Whose streams beneath the myrtle's shade and cassia's welled amain And birds made carol jubilant from every blossomed spray..Thereupon the folk all prostrated themselves and gave one another joy of this and the drums of good tidings beat before him, and he entered the city [and went on] till he came to the House of Justice and the audience-hall of the palace and sat down on the throne of the kingdom, with the crown on his head; whereupon the folk came in to him to give him joy and offer up prayers for him. Then he addressed himself, after his wont in the kingship, to ordering the affairs of the folk and ranging the troops according to their ranks and looking into their affairs and those of all the people. Moreover, he released those who were in the prisons and abolished the customs dues and gave dresses of honour and bestowed gifts and largesse and conferred favours on the amirs and viziers and dignitaries, and the chamberlains and deputies presented themselves before him and did him homage. So the people of the city rejoiced in him and said, 'Indeed this is none other than a king of the greatest of the kings.'.One day as she sang before the Commander of the Faithful, he was moved to exceeding delight, so that he took her and offered to kiss her hand; but she drew it away from him and smote upon her lute and broke it and wept Er Reshid wiped away her tears and said, 'O desire of the heart, what is it maketh thee weep? May God not cause an eye of thine to weep!' 'O my lord,' answered she, 'what am I that thou shouldst kiss my hand? Wilt thou have God punish me for this and that my term should come to an end and my felicity pass away? For this is what none ever

attained unto.' Quoth he, 'Well said, O Tuhfeh. Know that thy rank in my esteem is mighty and for that which wondered me of what I saw of thee, I offered to do this, but I will not return unto the like thereof; so be of good heart and cheerful eye, for I have no desire for other than thyself and will not die but in the love of thee, and thou to me art queen and mistress, to the exclusion of all humankind.' Therewith she fell to kissing his feet; and this her fashion pleased him, so that his love for her redoubled and he became unable to brook an hour's severance from her..Fair fall the maid whose loosened locks her cheeks do overcloud! iii. 191..? ? ? ? ? g. The Seventh Voyage of Sindbad the Sailor cclxix.Drink ever, O lovers, I rede you, of wine, ii. 230..? ? ? ? ? Desire hath left me wasted, afflicted, sore afraid, For the spy knows the secret whereof I do complain.

[The Standard Library Cyclopedia of Political Constitutional Statistical and Forensic Knowledge Vol 1 of 4 Forming a Work of Universal Reference on the Subjects of Civil Administration Political Economy Finance Commerce Laws and Social Relations](#)
[The Peculiar Peoples Hymn Book](#)
[Harpers Weekly A Journal of Civilization July 7 1900](#)
[The Surgical Diseases of Children and Their Treatment by Modern Methods](#)
[The English Catholics Vade Mecum A Short Manual of General Devotion Compiled by a Priest](#)
[A Series of Letters Discovering in the Scheme Projected by France in 1759 for an Intended Invasion Upon England with Flat-Bottomd Boats Vol 1 And Various Conferences and Original Papers Touching That Formidable Design](#)
[Histoire de la Restauration Vol 1](#)
[Korrespondenz-Blatt Fur Die Gelehrten-Und Realschulen Wurttembergs 1891 Vol 38](#)
[Advertising](#)
[Jahrbucher Fur Philologie Und Paedagogik 1885 Vol 131](#)
[View of the Agriculture of Middlesex With Observations on the Means of Its Improvement and Several Essays on Agriculture in General Drawn Up for the Consideration of the Board of Agriculture and Internal Improvement](#)
[Camera Craft Vol 41 A Photographic Journal January to December 1934](#)
[Cyclopedia of American Agriculture Vol 1 of 4 A Popular Survey of Agricultural Conditions Practices and Ideals in the United States and Canada Farms Regions Soils Farm Plans Atmosphere](#)
[The Union Review Vol 4 A Magazine of Catholic Literature and Art January to December 1866](#)
[Correspondence Letters Between Frederic II and M de Voltaire](#)
[The Life and Correspondence of John Foster Vol 1 of 2](#)
[Proceedings of the Section of Sciences Vol 19 2nd Part No 6-10 September 1917](#)
[The Rolliad In Two Parts Probationary Odes for the Laureatship and Political Eclogues and Miscellanies With Criticisms and Illustrations](#)
[The Dublin Review Vol 9 July-October 1867](#)
[Fables of Aesop and Other Eminent Mythologists With Morals and Reflections](#)
[The Baptist Magazine for 1835 Vol 27](#)
[Tyronis Thesaurus or Enticks Latin-English Dictionary With a Classical Index of the Preterperfects and Supines of Verbs Designed for the Use of Schools](#)
[A Manual of Roman Antiquities](#)
[The English Review or Quarterly Journal of Ecclesiastical and General Literature Vol 2 October-December 1844](#)
[The Quest of Happiness A Study of Victory Over Lifes Troubles](#)
[The Coal-Regions of America Their Topography Geology and Development With a Colored Geological Map of Pennsylvania a Railroad Map of All Coal-Regions and Numerous Other Maps and Illustrations](#)
[Report and Transactions of the Devonshire Association for the Advancement of Science Literature and Art Vol 29 Kingsbridge July 1897](#)
[The Quarterly Review Vol 71 Published in December 1842 and March 1843](#)
[The Accomplishment of the Scripture Prophecies or the Approaching Deliverance of the Church Proving That the Papacy Is the Antichristian Kingdom and That That Kingdom Is Not Far from Its Ruin That the Present Persecution May End in Three Years and Ha](#)
[The Pamphleteer 1818 Vol 13 Respectfully Dedicated to Both Houses of Parliament To Be Continued Occasionally at an Average of Four Numbers Annually](#)
[The London Magazine Vol 8 July to December 1823](#)
[The Christian Spectator For the Year 1826](#)
[The Pamphleteer Vol 3 Respectfully Dedicated to Both Houses of Parliament No VI May 1814 To Be Continued Occasionally at an Average of Four or Five Numbers Annually](#)
[The History of Prussia from the Earliest Times to the Present Day Vol 2 Tracing the Origin and Development of Her Military Organization Vol I A](#)

[D 700-1390 Vol II A D 1390-1525](#)

[The Complete Work of Rembrandt Vol 4 History Description and Heliographic Reproduction of All the Masters Pictures with a Study of His Life and His Art](#)

[The Works of Lord Byron \(Complete\) Vol 3 of 4](#)

[Essays on the Superstitions of the Highlanders of Scotland Vol 1 of 2 To Which Are Added Translations from the Gaelic And Letters Connected with Those Formerly Published](#)

[Coleccion de Documentos Ineditos Para La Historia de Espana Vol 28](#)

[Mineralogische Und Petrographische Mittheilungen 1882 Vol 4 I Heft](#)

[Oeuvres de Spinoza Vol 2 Vie de Spinoza Notice Bibliographique Traite Theologico-Politique Traite Politique](#)

[Bentleys Miscellany 1859 Vol 45](#)

[Le Vite Dei Pittori Scultori E Architetti Veronesi Pubblicate E Corredate Di Prefazione E Di Due Indici](#)

[Histoire Des Eveques DAire](#)

[Chartreuse de Parme La Precedee DUne Lettre Et DUne Etude Litteraire Sur Beyle](#)

[Sevilla Intelectual Sus Escritores y Artistas Contemporaneos Sesenta y Cinco Biografias de Los Mejores Ingenios Hispalenses y Un Apendice Con Estudios Bibliograficos y Criticos Acerca de Las Obras de Algunos Mas Que No Han Sido Biografiados](#)

[The Principles and Practice of the Law of Evidence](#)

[Report and Transactions of the Devonshire Association Vol 15 For the Advancement of Science Literature and Art \(Exmouth July 1883\)](#)

[Indice Generale Dei Lavori Pubblicati Dallanno Accademico 1840-41 Di Fondazione Al 1893-94 Per Autori Per Nomi E Per Materie Ed Elenco Delle Cariche Accademiche Vol 1 Indice Per Autori E Per Nomi \(Con Due Appendici\)](#)

[Les Mille Et Un Jours Contes Persans](#)

[The American Journal of Science 1903](#)

[Anales del Museo Nacional de Buenos Aires 1906 Vol 6](#)

[Lexique de la Langue de Moliere Comparee a Celle Des Ecrivains de Son Temps Vol 1 Avec Des Commentaires de Philologie Historique Et Grammaticale A-C](#)

[Atocha Ensayos Historicos Vol 1](#)

[Bulletin of the Natural History Society of New Brunswick Vol 5 of 21](#)

[Lower-Canada Reports Vol 14 Decisions Des Tribunaux Du Bas-Canada](#)

[Principes DEconomie Politique Avec Quelques-Unes de Leurs Applications A LEconomie Sociale Vol 2](#)

[Droit Civil International Vol 4](#)

[Mimoires Documents Et icrits Divers Laisiss Par Le Prince de Metternich Chancelier de Cour Et ditat Vol 2 Premiire Partie Depuis La Naissance de Metternich Jusquau Congris de Vienne \(1773-1815\)](#)

[American Family Physician Detailing Important Means of Preserving Health from Infancy to Old Age The Offices Women Should Perform to Each Other at Births and the Diseases Peculiar to the Sex With Those of Children and of Adults](#)

[Thomae Hobbes Malmesburiensis Opera Philosophica Quae Latine Scripsit Omnia Vol 4 In Unum Corpus Nunc Primum Collecta Studio Et Labore](#)

[Atti Dellistituto Botanico Delluniversita Di Pavia 1904 Vol 8 II Serie](#)

[Brenda](#)

[Revue Des Langues Romanes Vol 19 Publiee Par La Societe Pour LETude Des Langues Romanes](#)

[Pastorale Dramatique En France a la Fin Du Xvie Et Au Commencement Du Xviie Siecle La](#)

[Zeitschrift Fur Deutsche Philologie 1886 Vol 18](#)

[P Vergili Maronis Opera Vol 1 The Works of Virgil with a Commentary Containing the Eclogues and Georgics](#)

[Archiv Fur Die Gesamte Physiologie Des Menschen Und Der Thiere 1870 Vol 3](#)

[Histoire Universelle de LEglise Catholique Vol 21 An 1378-1447](#)

[Ossian Fils de Fingal Barde Du 3e Siecle Vol 2 Poesies Galliques](#)

[Oeuvres de Froissart Vol 16 Publiees Avec Les Variantes Des Divers Manuscrits Chroniques 1397-1400](#)

[Collection Complete Des Oeuvres de LABbe de Mably Vol 11 Contenant Les Doutes Sur LOrdre Naturel Des Societes Politiques Et Des Droits Et Des Devoirs Du Citoyen](#)

[Documentos Cervantinos Hasta Ahora Ineditos Vol 2 Recogidos y Anotados](#)

[Histoire Des Paysans Vol 1 Le Servage](#)

[Coleccion de Documentos Ineditos Para La Historia de Espana Vol 40](#)

[The Journal of the Royal Asiatic Society of Great Britain and Ireland 1843 Vol 7](#)
[Centralblatt Fur Praktische Augenheilkunde 1907 Vol 31 Mit Zahlreichen Abbildungen Im Text](#)
[Verunreinigung Der Gewasser Deren Schadhliche Folge Nebst Mitteln Zur Reinigung Der Schmutzwasser Die](#)
[Thirty-Eight Annual Report of the Department of Health of the State of New Jersey 1914 And Report of the Bureau of Vital Statistics](#)
[Reference-Book of Practical Therapeutics Vol 2 of 2](#)
[Lehrbuch Der Speciellen Pathologie Und Therapie Der Inneren Krankheiten Vol 2 Fur Studirende Und Aerzte Digestionsorgane Harnorgane](#)
[Bewegungsorgane Constitutionskrankheiten Vergiftungen](#)
[M Acci Plauti Comoediae Vol 3 Superstites Viginti Novissime Recognitae Et Emendatae](#)
[Philologus Zeitschrift Fur Das Classische Alterthum 1907 Vol 66](#)
[Archiv Fur Physiologie 1897 Physiologische Abtheilung Des Archives Fur Anatomie Und Physiologie Unter Mitwirkung Mehrerer Gelehrten](#)
[Collection Complete Des Oeuvres de LAbbe de Mably Vol 4](#)
[Etudes Litteraires Sur Les Ecrivains Francais de la Reformation Vol 1](#)
[Fairy Tail Masters Edition Vol 5](#)
[TSR2 Britains lost Cold War strike jet](#)
[The Foundations of Lean Management A History of the Civil Communication Section and Japanese Management](#)
[European Counter-Terrorist Units 1972-2017](#)
[The Body Size and Health Debate](#)
[High Drugs Desire and a Nation of Users](#)
[Raise Capital on Your Own Terms How to Fund Your Business without Selling Your Soul](#)
[New Contractualism in European Welfare State Policies](#)
[Maria Lassnig Dialogues](#)
[Mysteries of the Great Wall of China](#)
[The Ecological University A Feasible Utopia](#)
[Slow Looking The Art and Practice of Learning Through Observation](#)
[Alice Neel Uptown](#)
[Passchendaele Campaign 1917](#)
[The Gentry of North Wales in the Later Middle Ages](#)
