

DISTINGUISHED LEADERS OF AMERICA AND OF THE ALLIED NATIONS PAINTED B

Draper's Wife, The Old Woman and the, ii. 55..One day, the Commander of the Faithful's breast was straitened; so he sent after his Vizier Jafer the Barmecide and Ishac the boon-companion and Mesrour the eunuch, the swordsman of his vengeance; and when they came, he changed his raiment and disguised himself, whilst Jafer [and Ishac] and Mesrour and El Fezll (164) and Younus (165) (who were also present) did the like. Then he went out, he and they, by the privy gate, to the Tigris and taking boat, fared on till they came to near Et Taf, (166) when they landed and walked till they came to the gate of the thoroughfare street. (167) Here there met them an old man, comely of hoariness and of a venerable and dignified bearing, pleasing (168) of aspect and apparel. He kissed the earth before Ishac el Mausili (for that he knew but him of the company, the Khalif being disguised, and deemed the others certain of his friends) and said to him, 'O my lord, there is presently with me a slave-girl, a lutanist, never saw eyes the like of her nor the like of her grace, and indeed I was on my way to pay my respects to thee and give thee to know of her; but Allah, of His favour, hath spared me the trouble. So now I desire to show her to thee, and if she be to thy liking, well and good: else I will sell her.' Quoth Ishac, 'Go before me to thy barrack, till I come to thee and see her.'? ? ? ? Quoth Sherik, "On me be his warranty, may God assain the king!" So the Tai departed, after a term had been assigned him for his coming..The Cadi was perplexed and knew that constraint was not permitted of the law; (269) so he spoke the young merchant fair and said to him, "Protect me, (270) so may God protect thee. If thou divorce her not, this disgrace will cleave to me till the end of time." Then his rage got the better of him and he said to him, "An thou divorce her not with a good grace, I will bid strike off thy head forthright and slay myself; rather flame (271) than shame." The merchant bethought himself awhile, then divorced her with a manifest divorcement (272) and on this wise he delivered himself from that vexation. Then he returned to his shop and sought in marriage of her father her who had played him the trick aforesaid and who was the daughter of the chief of the guild of the blacksmiths. So he took her to wife and they abode with each other and lived the most solaceful of lives, in all prosperity and contentment and joyance, till the day of death; and God [alone] is All-Knowing..Old Sharper, Story of the, ii. 187..? ? ? ? Be patient under its calamities, For all things have an issue soon or late..? ? ? ? The flames of long desire wax on me day by day And far away are pitched the tent-poles of my fair..? ? ? ? I wonder, shall I and the friend who's far from me Once more be granted of Fate to meet, we twain!.As an instance of the extreme looseness with which the book was edited, I may observe that the first four Vols. were published without tables of contents, which were afterwards appended en bloc to the fifth Volume. The state of corruption and incoherence in which the printed Text was placed before the public by the two learned Editors, who were responsible for its production, is such as might well drive a translator to despair: the uncorrected errors of the press would alone fill a volume and the verse especially is so corrupt that one of the most laborious of English Arabic scholars pronounced its translation a hopeless task. I have not, however, in any single instance, allowed myself to be discouraged by the difficulties presented by the condition of the text, but have, to the best of my ability, rendered into English, without abridgment or retrenchment, the whole of the tales, prose and verse, contained in the Breslau Edition, which are not found in those of Calcutta (1839-42) and Boulac. In this somewhat ungrateful task, I have again had the cordial assistance of Captain Burton, who has (as in the case of my "Book of the Thousand Nights and One Night") been kind enough to look over the proofs of my translation and to whom I beg once more to tender my warmest thanks..One day, there came a ship and in it a merchant from their own country, who knew them and rejoiced in them with an exceeding joy and clad them in goodly apparel. Moreover, he acquainted them with the manner of the treachery that had been practised upon them and counselled them to return to their own land, they and he with whom they had made friends, (254) assuring them that God the Most High would restore them to their former estate. So the king returned and the folk joined themselves to him and he fell upon his brother and his vizier and took them and clapped them in prison..? ? ? ? How many a lover, who aspires to union with his love, For all his hopes seem near, is baulked of that whereon he's bent!.Man who was lavish of House and Victual to One whom he knew not, The, i 293..? ? ? ? Exalted mayst thou be above th' empyrean heaven of joy And may God's glory greater grow and more exalted aye!.When the evening evened, the king sat in his sitting-chamber and sending for his vizier, bade him relate the story of the wealthy man who lost his wealth and his wit. So he said, "Know, O king, that..When the company heard this story, they marvelled thereat with the utmost wonderment. Then the fifth officer, who was the lieutenant of the bench, (113) came forward and said, '[This is] no wonder and there befell me that which is rarer and more extraordinary than this..148. The Lovers of Medina dxcxvi.As they were thus in the enjoyment of all that in most delicious of easance and delight, and indeed the wine was sweet to them and the talk pleasant, behold, there came a knocking at the door. So the master of the house went out, that he might see what was to do, and found ten men of the Khalif's eunuchs at the door. When he saw this, he was amazed and said to them, "What is to do?" Quoth they, "The Commander of the Faithful saluteth thee and requireth of thee the slave-girl whom thou hast for sale and whose name is Sitt el Milah." By Allah," answered the other, "I have sold her." And they said, "Swear by the head of the Commander of the Faithful that she is not in thy dwelling." He made oath that he had sold her and that she was no longer at his disposal; but they paid no *need to his word and forcing their way into the house, found the damsel and the young Damascene in the sitting-chamber. So they laid hands upon her, and the youth said, "This is my slave-girl, whom I have bought with my money." But they hearkened not to his speech and taking her, carried her off to the Commander of the Faithful..The billows of thy love o'erwhelm me passing sore, ii. 226..? ? ? ? Thou only art the whole of our desire; indeed Thy love is hid within our hearts' most secret core..Tuhfet el Culoub and Er Reshid, ii. 203..Then the king took counsel with himself to build his son a bath and adorn it with various paintings,

so he might show it to him and divert him with the sight thereof, to the intent that his body might be solaced thereby and that the obsession of travel might cease from him and he be turned from [his purpose of] removal from his parents. So he addressed himself to the building of the bath and assembling architects and builders and artisans from all the towns and citadels and islands [of his dominions], assigned them a site and marked out its boundaries. Then the workmen occupied themselves with the making of the bath and the setting out and adornment of its cabinets and roofs. They used paints and precious stones of all kinds, according to the variousness of their hues, red and green and blue and yellow and what not else of all manner colours; and each artisan wrought at his handicraft and each painter at his art, whilst the rest of the folk busied themselves with transporting thither varicoloured stones..When King Shehriyar heard this story, he came to himself and awaking from his drunkenness, (164) said, "By Allah, this story is my story and this case is my case, for that indeed I was in wrath (165) and [danger of] punishment till thou turnedst me back from this into the right way, extolled be the perfection of the Causer of causes and the Liberator of necks! Indeed, O Shehrzad," continued he, "thou hast awakened me unto many things and hast aroused me from mine ignorance." . . . c. The Sparrow and the Eagle clii. ?Story of Prince Bihzad..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..108. Aboukir the Dyer and Abousir the Barber dcccxlvii.18. Ardeshir and Heyat en Nufous ccclxiv.The draper answered with "Harkening 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..Presently, Jesus, son of Mary (on whom be peace!) passed by and seeing this, besought God the Most High for tidings of their case; so He told him what had betided them, whereat great was his wonderment and he related to his disciples what he had seen. Quoth one of them, 'O Spirit of God, (251) nought resembleth this but my own story.' 'How so?' asked Jesus, and the other said,.All this while the Khalif was diverting himself with watching him and laughing, and at nightfall he bade one of the slave-girls drop a piece of henbane in the cup and give it to Aboulhusn to drink. So she did as he bade her and gave Aboulhusn the cup, whereof no sooner had he drunken than his head forewent his feet [and he fell down, senseless]. Therewith the Khalif came forth from behind the curtain, laughing, and calling to the servant who had brought Aboulhusn to the palace, said to him, "Carry this fellow to his own place." So Mesroul took him up [and carrying him to his own house], set him down in the saloon. Then he went forth from him and shutting the saloon-door upon him, returned to the Khalif, who slept till the morrow..When King Shah Bekht heard his vizier's speech, he was confounded before him and abashed and marvelled at the gravity of his understanding and his patience. So he sprang up to him and embraced him and the vizier kissed his feet. Then the king called for a sumptuous dress of honour and cast it over Er Rehan and entreated him with the utmost honour and showed him special favour and restored him to his rank and vizierate. Moreover he imprisoned those who had sought his destruction with leasing and committed unto himself to pass judgment upon the interpreter who had expounded to him the dream. So the vizier abode in the governance of the realm till there came to them the Destroyer of Delights; and this (added Shehrzad) is all, O king of the age, that hath come down to us of King Shah Bekht and his vizier..The messenger wished him joy of the bath and exceeded in doing him worship. Then he said to him, "The king biddeth thee in weal." (82) "Harkening and obedience," answered El Abbas and accompanied the messenger to the king's palace..So, of the heaviness of his wit, he believed her and turning back, went in to the trooper; but she had foregone him, and when he saw her beside her lover, he fell to looking on her and pondering. Then he saluted her and she returned him the salutation; and when she spoke, he was bewildered. So the trooper said to him, 'What ails thee to be thus?' And he answered, 'This woman is my wife and the voice is her voice.' Then he rose in haste and returning to his own house, saw his wife, who had foregone him by the secret passage. So he went back to the trooper's house and saw her sitting as before; whereupon he was abashed before her and sitting down in the trooper's sitting-chamber, ate and drank with him and became drunken and abode without sense all that day till nightfall, when the trooper arose and shaving off some of the fuller's hair (which was long and flowing) after the fashion of the Turks, clipped the rest short and clapped a tarboush on his head..86. The Three Unfortunate Lovers delxxxii.Now the treasures aforesaid had been in the viziers' hand, so they might do with them what they would, and when they came under the youth's hand, that of the viziers was straitened from them, and the youth became dearer to the king than a son and he could not brook to be separated from him. When the viziers saw this, they were jealous of him and envied him and cast about for a device against him whereby they might oust him from the king's favour, but found no opportunity. At last, when came the destined hour, (101) it chanced that the youth one day drank wine and became drunken and wandered from his wits; so he fell to going round about within the palace of the king and fate led him to the lodging of the women, in which there was a little sleeping-chamber, where the king lay with his wife. Thither came the youth and entering the chamber, found there a couch spread, to wit, a sleeping place, and a candle burning. So he cast himself on the couch, marvelling at the paintings

that were in the chamber, and slept and slumbered heavily till eventide, when there came a slave-girl, bringing with her all the dessert, eatables and drinkables, that she was wont to make ready for the king and his wife, and seeing the youth lying on his back, (and none knowing of his case and he in his drunkenness unknowing where he was,) thought that he was the king asleep on his bed; so she set the censuring-vessel and laid the essences by the couch, then shut the door and went away..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..?Story of Abou Sabir..? ? ? ? Wind of the East, if thou pass by the land where my loved ones dwell, I pray, The fullest of greetings bear to them from me, their lover, and say. 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".49. The Chief of the Cous Police and the Sharper cccxlv. When the morning morrowed, they found themselves reduced to a fourth part of their number and there was not one of them had dismounted from his horse. So they made sure of destruction and Hudheifeh came out between the ranks (now he was reckoned for a thousand cavaliers) and cried out, saying, "Harkye, my masters of Baghdad! Let none come forth to me but your Amir, so I may talk with him and he with me; and he shall meet me in single combat and I will meet him, and may he who is void of offence come off safe!" Then he repeated his speech and said, "Why do I not hear your Amir return me an answer?" But Saad, the amir of the army of Baghdad, [replied not to him], and indeed his teeth chattered in his head, whenas he heard him summon him to single combat..? ? ? ? The best of all religions your love is, for in you Are love and life made easeful, untroubled and sincere..On this wise I abode a while of time, every day shooting an elephant, whereupon my master came and carried it away, till, one day, as I sat hidden in the tree, there came up elephants without number, roaring and trumpeting, so that meseemed the earth trembled for the din. They all made for the tree whereon I was and the girth whereof was fifty cubits, and compassed it about. Then a huge elephant came up to the tree and winding his trunk about it, tugged at it, till he plucked it up by the roots and cast it to the ground. I fell among the elephants, and the great elephant, coming up to me, as I lay aswoon for affright, wound his trunk about me and tossing me on to his back, made off with me, accompanied by the others; nor did he leave faring on with me, and I absent from the world, till he brought me to a certain place and casting me down from off his back, went away, followed by the rest. I lay there awhile, till my trouble subsided and my senses returned to me, when I sat up, deeming myself in a dream, and found myself on a great hill, stretching far and wide and all of elephants' bones. So I knew that this was their burial-place and that they had brought me thither on account of the bones..An if ye'd of evil be quit, look that no evil ye do, ii. 192..? ? ? ? When love-longing for her sweet sake I took upon myself, The railers flocked to me anon, on blame and chiding bent; [When] Hudheifeh [saw him], he cried out to him, saying, "Haste thee not, O youth! Who art thou of the folk?" And he answered, "I am Saad [ibn] el Wakidi, commander of the host of King Ins, and but that thou vauntedst thyself in challenging me, I had not come forth to thee; for that thou art not of my peers neither art counted equal to me in prowess and canst not avail against my onslaught. Wherefore prepare thee for departure, (73) seeing that there abideth but a little of thy life." When Hudheifeh heard this his speech, he threw himself backward, (74) as if in mockery of him, whereat El Abbas was wroth and called out to him, saying, "O Hudheifeh, guard thyself against me." Then he rushed upon him, as he were a swooper of the Jinn, (75) and Hudheifeh met him and they wheeled about a long while..79. The Devout Prince dclxiv. Then, in his anger, he walled up the door of the granary with clay, and by the ordinance of God the Most High, there came a great rain and descended from the roofs of the house wherein was the wheat [so that the latter rotted]; and needs must the merchant give the porters five hundred dirhems from his purse, so they should carry it forth and cast it without the city, for that the smell of it was noisome. So his friend said to him, 'How often did I tell thee thou hadst no luck in wheat? But thou wouldst not give ear to my speech, and now it behoveth thee to go to the astrologer and question him of thy star.' Accordingly the merchant betook himself to the astrologer and questioned him of his star, and the astrologer said to him, 'Thy star is unpropitious. Put not thy hand to any business, for thou wilt not prosper therein.' However, he paid no heed to the astrologer's words and said in himself, 'If I do my occasion, (103) I am not afraid of aught.' Then he took the other part of his money, after he had spent therefrom three years, and built [therewith] a ship, which he loaded with all that seemed good to him and all that was with him and embarked on the sea, so he might travel..? ? ? ? i. The Woman who made her Husband sift Dust dlxxxii.? ? ? ? I wept, but those who spied to part us had no ruth On me nor on the fires that in my vitals flare..? ? ? ? Up, to our comrade's convent, that we may visit him And drink of wine more subtle than dust; (115) our trusty fere..? ? ? ? b. Bakoun's Story of the Hashish-Eater cxliii.? ? ? ? c. Story of the Chief of the Old Cairo Police cccxlv. Rich Man and his Wasteful Son, The, i. 252..Shehriyar, Shehrzad and, ii. 111, iii. 141, 157..I was one day abroad on an occasion with certain of my comrades, and as we went along, we fell in with a company of women, as they were moons, and among them one, the tallest and handsomest of them. When I saw her and she saw me, she tarried behind her companions and waited for me, till I came up to her and bespoke her. Quoth she, "O my lord, (God

favour thee!) I saw thee prolong thy looking on me and imagined that thou knewest me. If it be thus, vouchsafe me more knowledge of thee." "By Allah," answered I, "I know thee not, save that God the Most High hath cast the love of thee into my heart and the goodness of thine attributes hath confounded me and that wherewith God hath gifted thee of those eyes that shoot with arrows; for thou hast captivated me." And she rejoined, "By Allah, I feel the like of that which thou feelest; so that meseemeth I have known thee from childhood." .2. The Fisherman and the Genie iii. OF THE ADVANTAGES OF PATIENCE..90. The Apples of Paradise dclxxvi. 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.' ? ? ? ? ? May the place of my session ne'er lack thee I Oh, why, My heart's love, hast thou saddened my mind and mine eye? (108). Now the late king had left a wife and a daughter, and the people would fain have married the latter to the new king, to the intent that the kingship might not pass out of the old royal family. So they proposed to him that he should take her to wife, and he promised them this, but put them off from him, (64) of his respect for the covenant he had made with his former wife, to wit, that he would take none other to wife than herself. Then he betook himself to fasting by day and standing up by night [to pray], giving alms galore and beseeching God (extolled be His perfection and exalted be He!) to reunite him with his children and his wife, the daughter of his father's brother..? ? ? ? ? I'll lay Upon their threshold's dust my cheeks and to my soul,.So I arose and gathering wood and planks from the wrecks, wrought of them the semblance of a boat [to wit, a raft,] and bound it fast with ropes, saying, 'I will embark thereon and fare with this water into the inward of the mountain. If it bring me to the mainland or to a place where I may find relief and safety, [well and good]; else I shall [but] perish, even as my companions have perished.' Then I collected of the riches and gold and precious stuffs, cast up there, whose owners had perished, a great matter, and of jacinths and crude ambergris and emeralds somewhat past count, and laid all this on the raft [together with what was left me of victual]. Then I launched it on the river and seating myself upon it, put my trust in God the Most High and committed myself to the stream..Thy loss is the fairest of all my heart's woes, iii. 43..Then the rest of the women of the palace came all to him and lifted him into a sitting posture, when he found himself upon a couch, stuffed all with floss-silk and raised a cubit's height from the ground. (19) So they seated him upon it and propped him up with a pillow, and he looked at the apartment and its greatness and saw those eunuchs and slave-girls in attendance upon him and at his head, whereat he laughed at himself and said, "By Allah, it is not as I were on wake, and [yet] I am not asleep!" Then he arose and sat up, whilst the damsels laughed at him and hid [their laughter] from him; and he was confounded in his wit and bit upon his finger. The bite hurt him and he cried "Oh!" and was vexed; and the Khalif watched him, whence he saw him not, and laughed..35. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun dxi.[On this wise he abode a pretty while] and the days ceased not and the nights to transport him from country to country, till he came to the land of the Greeks and lighted down in a city of the cities thereof, wherein was Galen the Sage; but the weaver knew him not, nor was he ware who he was. So he went forth, according to his wont, in quest of a place where the folk might assemble together, and hired Galen's courtyard. (20) There he spread his carpet and setting out thereon his drugs and instruments of medicine, praised himself and his skill and vaunted himself of understanding such as none but he might claim..Quoth the merchant, 'Indeed, it is as the old man avoucheth and he is an excellent judge.' And the king said, 'Increase his allowance.' But the old man stood still and did not go away. So the king said to him, 'Why dost thou not go about thy business?' And he answered, 'My business is with the king.' 'Name what thou wouldst have,' said the king, and the other replied, 'I would have thee question me of the quintessences of men, even as thou hast questioned me of the quintessences of horses.' Quoth the king, 'We have no occasion to question thee of [this].' But the old man replied, 'I have occasion to acquaint thee.' 'Say what thou pleasest,' rejoined the king, and the old man said, 'Verily, the king is the son of a baker.' Quoth the king 'How knowest thou that?' And the other replied, 'Know, O king, that I have examined into degrees and dignities (210) and have learnt this.' The First Day..20. Ali ben Bekkar and Shemsennehar cliii. So, when they entered with the folk and had prostrated themselves before the king and given him joy and he had raised their rank, [they sat down]. Now it was the custom of the folk to salute and go forth, so, when they sat down, the king knew that they had a word that they would fain say. So he turned to them and said, "Ask your need." And the viziers also were present. Accordingly, they bespoke him with all that these latter had taught them and the viziers also spoke with them; and Azadbekht said to them, "O folk, I know that this your speech, there is no doubt of it, proceedeth from love and loyal counsel to me, and ye know that, were I minded to slay half these folk, I could avail to put them to death and this would not be difficult to me; so how shall I not slay this youth and he in my power and under the grip of my hand? Indeed, his crime is manifest and he hath incurred pain of death and I have only deferred his slaughter by reason of the greatness of the offence; for, if I do this with him and my proof against him be strengthened, my heart is healed and the heart of the folk; and if I slay him not to-day, his slaughter shall not escape me to-morrow." .? ? ? ? ? a. The Hawk and the Partridge cxlix. ? ? ? ? ? The approval of my lord, so my stress and unease I may ban and mine enemies' malice defy,.El Abbas went in and passed from place to place and chamber to chamber, till he came to the chamber aforesaid and espied the portrait of Mariyeh, whereupon he fell down in a swoon and the workmen went to his father and said to him, "Thy son El Abbas hath swooned away." So the king came and finding the prince cast down, seated himself at his head and bathed his face with rose-water. After awhile he revived and the king said to him, "God keep thee, (60) O my son! What hath befallen thee?" "O my father,"

answered the prince, "I did but look on yonder picture and it bequeathed me a thousand regrets and there befell me that which thou seest." Therewithal the king bade fetch the [chief] painter, and when he stood before him, he said to him, "Tell me of yonder portrait and what girl is this of the daughters of the kings; else will I take thy head." "By Allah, O king," answered the painter, "I limned it not, neither know I who she is; but there came to me a poor man and looked at me. So I said to him, 'Knowest thou the art of painting?' And he replied, 'Yes.' Whereupon I gave him the gear and said to him, 'Make us a rare piece of work.' So he wrought yonder portrait and went away and I know him not neither have I ever set eyes on him save that day." Upon the parting day our loves from us did fare, iii. 114..Prince Bihzad, Story of, i. 99..97. The Woman who had a Boy and the other who had a Man to Lover dclxxxviii.????? They have forbid their image to visit me in sleep; So even my nightly phantom forsaketh me, heigho!.After this the king sat, with his son by his side and the viziers sitting before him, and summoned his chief officers and the folk of the city. Then the prince turned to the viziers and said to them, "See, O wicked viziers, that which God hath done and the speedy [coming of] relief." But they answered not a word and the king said, "It sufficeth me that there is nothing alive but rejoiceth with me this day, even to the birds in the sky, but ye, your breasts are straitened. Indeed, this is the greatest of ill-will in you to me, and had I hearkened to you, my regret had been prolonged and I had died miserably of grief." "O my father," quoth the prince, "but for the fairness of thy thought and thy judgment and thy longanimity and deliberation in affairs, there had not bedded thee this great joyance. Hadst thou slain me in haste, repentance would have been sore on thee and long grief, and on this wise doth he who ensueth haste repent." Therewithal Aboulhusn cried out at him and said, "O dog of the sons of Bermek, go down forthright, thou and the master of the police of the city, to such a place in such a street and deliver a hundred dinars to the mother of Aboulhusn the Wag and bear her my salutation. [Then, go to such a mosque] and take the four sheikhs and the Imam and beat each of them with four hundred lashes and mount them on beasts, face to tail, and go round with them about all the city and banish them to a place other than the city; and bid the crier make proclamation before them, saying, 'This is the reward and the least of the reward of whoso multiplieth words and molesteth his neighbours and stinteth them of their delights and their eating and drinking!'" Jaafer received the order [with submission] and answered with ["Hearkening and] obedience;" after which he went down from before Aboulhusn to the city and did that whereunto he had bidden him..????? g. The Seventh Voyage of Sindbad the Sailor dlxiii.????? But now hath Allah from my heart blotted the love of thee, After for constancy I'd grown a name of wonderment..????? Upon you be the peace of God! May all prosperity, For what's decreed of years and lives, upon you ever wait!.Then they drew up the contract of marriage and the merchant said, "I desire to go in to her this night." So they carried her to him in procession that very night, and he prayed the prayer of eventide and entered the privy chamber prepared for him; but, when he lifted the veil from the face of the bride and looked, he saw a foul face and a blameworthy aspect; yea, he beheld somewhat the like whereof may God not show thee! loathly, dispensing from description, inasmuch as there were reckoned in her all legal defects. (259) So he repented, whenas repentance availed him not, and knew that the girl had cheated him. However, he lay with the bride, against his will, and abode that night sore troubled in mind, as he were in the prison of Ed Dilem. (260) Hardly had the day dawned when he arose from her and betaking himself to one of the baths, dozed there awhile, after which he made the ablution of defilement (261) and washed his clothes. Then he went out to the coffee-house and drank a cup of coffee; after which he returned to his shop and opening the door, sat down, with discomfiture and chagrin written on his face..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..101. The Adventures of Quicksilver Ali of Cairo dclxvi.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."????? j. The Tenth Officer's Story dccccxxxviii.160. The Ruined Man of Baghdad and his Slave-girl dcccxcvi.Then they spread the ensigns and the standards, whilst the drums beat and the trumpets sounded, and set out upon the homeward journey. The King of Baghdad rode forth with them and brought them three days' journey on their way, after which he took leave of them and returned with his troops to Baghdad. As for King El Aziz and his son, they fared on night and day and gave not over going till there abode but three days' journey between them and Yemen, when they despatched three men of the couriers to the prince's mother [to acquaint her with their return], safe and laden with spoil, bringing with them Mariyeh, the king's daughter of Baghdad. When the queen-mother heard this, her

wit fled for joy and she adorned El Abbas his slave-girls after the goodliest fashion. Now he had ten slave-girls, as they were moons, whereof his father had carried five with him to Baghdad, as hath aforetime been set out, and other five abode with his mother. When the dromedary-posts (125) came, they were certified of the approach of El Abbas, and when the sun rose and their standards appeared, the prince's mother came out to meet her son; nor was there great or small, old man or infant, but went forth that day to meet the king..So he returned to his mother (and indeed his spirit was broken), and related to her that which had happened to him and what had betided him from his friends, how they, had neither shared with him nor requited him with speech. "O Aboulhusn," answered she, "on this wise are the sons (5)of this time: if thou have aught, they make much of thee, (6) and if thou have nought, they put thee away [from them]." And she went on to condole with him, what while he bewailed himself and his tears flowed and he repeated the following verses: .? ? ? ? ? Whenas the couriers came with news of thee, how fair Thou wast and sweet and how thy visage shone with light..When the king returned from his journey, he questioned his vizier of the affairs of his kingdom and the latter answered, 'All is well, O king, save a vile matter, which I have discovered here and wherewith I am ashamed to confront the king; but, if I hold my peace thereof, I fear lest other than I discover it and I [be deemed to] have played traitor to the king in the matter of my [duty of] loyal warning and my trust.' Quoth Dabdin, 'Speak, for thou art none other than a truth-teller, a trusty one, a loyal counsellor in that which thou sayest, undistrusted in aught.' And the vizier said, 'O king, this woman to whose love thy heart cleaveth and of whose piety thou talkest and her fasting and praying, I will make plain to thee that this is craft and guile.' At this, the king was troubled and said, 'What is to do?' 'Know,' answered the vizier, 'that some days after thy departure, one came to me and said to me, "Come, O vizier, and look." So I went to the door of the [queen's] sleeping-chamber and beheld her sitting with Aboulkhair, her father's servant, whom she favoureth, and she did with him what she did, and this is the manner of that which I saw and heard.'.The king marvelled, he and his company, and praised God the Most High for that he had come thither; after which he turned to the eunuch and said to him, 'What is this youth thou hast with thee?' 'O king,' answered he, 'this is the son of a nurse who belonged to us and we left him little. I saw him to-day and his mother said to me, "Take him with thee.' So I brought him with me, that he might be a servant to the king, for that he is an adroit and quickwitted youth.' Then the king fared on, he and his company, and the eunuch and the youth with them, what while he questioned the former of Belehwan and his dealing with his subjects, and he answered, saying, 'As thy head liveth, O king, the folk with him are in sore straits and not one of them desireth to look on him, gentle or simple.'.Nor," added the vizier, "is this, O king of the age, more extraordinary or stranger than the story of the king and his chamberlain's wife; nay, the latter is rarer than this and more delightsome.".I marvelled at this with the utmost wonderment and knew that he was of the sons of the pious. So I bestirred myself for his release and tended him [till he recovered] and besought him of quittance and absolution of responsibility.'.Quoth the Khalif, "God grant thee that thou seekest! Let us drink one last cup and rise before the dawn draw near, and to-morrow night I will be with thee again." "Far be it!" said Aboulhusn. Then the Khalif filled a cup and putting therein a piece of Cretan henbane, gave it to his host and said to him, "My life on thee, O my brother, drink this cup from my hand!" "Ay, by thy life," answered Aboulhusn, "I will drink it from thy hand." So he took it and drank it off; but hardly had he done so, when his head forewent his feet and he fell to the ground like a slain man; whereupon the Khalif went out and said to his servant Mesrour, "Go in to yonder young man, the master of the house, and take him up and bring him to me at the palace; and when thou goest out, shut the door.".Pious Woman accused of Lewdness, The, ii. 5..? ? ? ? ? By thy ransom, (109) who dwellest alone in my heart, In despair for the loss of the loved one am I.116. Iskender Dhoulkernein and a certain Tribe of Poor Folk cccclxiv.? ? ? ? ? Be gracious, so our gladness may be fulfilled with wine And we of our beloved have easance, without fear..Thou that the dupe of yearning art, how many a melting wight, iii. 86..27. The Khalif Hisham and the Arab Youth cclxxi.The crown of the flow'rets am I, in the chamber of wine, ii. 224..? ? ? ? ? Whenas mine eyes behold thee not, that day As of my life I do not reckon aye;.Wife and the Learned Man, Khelbes and his, i. 301..The eunuch thanked him and blessed him and mounting, returned upon his way, following the trace, whilst the cavalier rode with him to a certain road, when he said to him, 'This is where we left him.' Then he took leave of him and returned to his own city, whilst the eunuch fared on along the road, enquiring of the youth in every village he entered by the description which the cavalier had given him, and he ceased not to do thus till he came to the village where the young Melik Shah was. So he entered and lighting down therein, made enquiry after the prince, but none gave him news of him; whereat he abode perplexed concerning his affair and addressed himself to depart. Accordingly he mounted his horse [and set out homeward]; but, as he passed through the village, he saw a cow bound with a rope and a youth asleep by her side, with the end of the halter in his hand; so he looked at him and passed on and took no heed of him in his heart; but presently he stopped and said in himself; 'If he of whom I am in quest be come to the like [of the condition] of yonder sleeping youth, by whom I passed but now, how shall I know him? Alas, the length of my travail and weariness! How shall I go about in quest of a wight whom I know not and whom, if I saw him face to face, I should not know?'.? ? ? ? ? His love he'd have hid, but his tears denounced him to the spy, For the heat of a red-hot coal that 'twixt his ribs did lie..?OF TRUST IN GOD..I went forth one day, purposing to make a journey, and fell in with a man whose wont it was to stop the way. When he came up with me, he offered to slay me and I said to him, "I have nothing with me whereby thou mayst profit." Quoth he, "My profit shall be the taking of thy life." "What is the cause of this?" asked I. "Hath there been feud between us aforetime?" And he answered, "No; but needs must I slay thee." Therewithal I fled from him to the river-side; but he overtook me and casting me to the ground, sat down on my breast. So I sought help of the Sheikh El Hejjaj (156) and said to him, "Protect me from this oppressor!" And indeed he had drawn a knife, wherewith to cut my throat, when, behold, there came a great crocodile forth of the river and snatching him up from off my breast, plunged

with him into the water, with the knife still in his hand; whilst I abode extolling the perfection of God the Most High and rendering thanks for my preservation to Him who had delivered me from the hand of that oppressor..? ? ? ? b. The Second Old Man's Story (236) iv. Then her case changed and her colour paled; and when Shefikeh saw her mistress in this plight, she repaired to her mother and told her that the lady Mariyeh refused meat and drink. "Since when hath this befallen her?" asked the queen, and Shefikeh answered, "Since yesterday;" whereat the queen was confounded and betaking herself to her daughter, that she might enquire into her case, found her as one dead. So she sat down at her head and Mariyeh opened her eyes and seeing her mother sitting by her, sat up for shamefastness before her. The queen questioned her of her case and she said, "I entered the bath and it stupefied me and weakened me and left an exceeding pain in my head; but I trust in God the Most High that it will cease."..53. Abou Hassan es Ziyadi and the Man from Khorassan Night ccxlix. "There was once a man of Khorassan and he had a son, whose improvement he ardently desired; but the young man sought to be alone and to remove himself from his father's eye, so he might give himself up to pleasance and delight. So he sought of his father [leave to make] the pilgrimage to the Holy House of God and to visit the tomb of the Prophet (whom God bless and keep!). Now between them and Mecca was a journey of five hundred parasangs; but his father could not gainsay him, for that the law of God made this (178) incumbent on him and because of that which he hoped for him of improvement [therefrom]. So he joined unto him a governor, in whom he trusted, and gave him much money and took leave of him. The son set out on the holy pilgrimage (179) with the governor and abode on that wise, spending freely and using not thrift..10. Women's Craft cxcv-cc.? ? ? ? a. The Merchant and the Two Sharpers clii.? ? ? ? ? For 'twixt the closing of an eye and th'opening thereof, God hath it in His power to change a case from foul to fair..When came the night, the vizier presented himself before the king, who bade him relate the [promised] story. So he said, "Hearkening and obedience. Know, Out. When the old woman saw this, she cried out to the cook from within the house, and he said to her, 'Go before me.' So she forewent him and he ran after her till he [overtook the party and] catching hold of Selim, said [to the latter's wife,] 'What aileth thee to take my servant?' Whereupon she cried out at him, saying, 'Know that this is my husband, whom I had lost.' And Selim also cried out, saying, 'Mercy! Mercy! I appeal to God and to the Sultan against this Satan!' Therewith the folk gathered together to them forthright and loud rose the clamours and the cries between them; but the most part of them said, 'Refer their affair to the Sultan.' So they referred the case to the Sultan, who was none other than Selim's sister Selma..They ate and drank and sported and made merry awhile of the day; and as they were thus engaged, up came the master of the house, with his friends, whom he had brought with him, that they might carouse together, as of wont. He saw the door opened and knocked lightly, saying to his friends, 'Have patience with me, for some of my family are come to visit me; wherefore excuse belongeth [first] to God the Most High, and then to you.' (263) So they took leave of him and went their ways, whilst he gave another light knock at the door. When the young man heard this, he changed colour and the woman said to him, 'Methinks thy servant hath returned.' 'Yes,' answered he; and she arose and opening the door to the master of the house, said to him, 'Where hast thou been? Indeed, thy master is wroth with thee.' 'O my lady,' answered he, 'I have but been about his occasions..So saying, he went up to the princess and laying his hand upon her heart, found it fluttering like a doveling and the life yet clinging to (112) her bosom. So he laid his hand upon her cheek, whereupon she opened her eyes and beckoning to her maid, signed to her, as who should say, "Who is this that treadeth my carpet and transgresseth against me?" (113) "O my lady," answered Shefikeh, "this is Prince El Abbas, for whose sake thou departest the world." When Mariyeh heard speak of El Abbas, she raised her hand from under the coverlet and laying it upon his neck, inhaled his odour awhile. Then she sat up and her colour returned to her and they sat talking till a third part of the night was past..The queen drank off her cup and bestowed on Tuhfeh a dress of cloth-of-pearl, fringed with red rubies, worth twenty thousand dinars, and a tray wherein were ten thousand dinars..? ? ? ? Lovely with longing for its love's embrace, The fear of his estrangement makes it lean..? ? ? ? ? In every halting-place like Joseph (17) she appears And he in every stead with Jacob's grief (18) is pined..21. Kemerezzeman and Budour clxx.? ? ? ? ? Thou taught'st me what I cannot bear; afflicted sore am I; Yea, thou hast wasted me away with rigour and despite..? ? ? ? ? Yea, "Welcome! Fair welcome to those who draw near!" I called out aloud, as to meet you I flew..The damsel rejoiced, when the old man returned to her with the lute, and taking it from him, tuned its strings and sang the following verses:..? ? ? ? ? A good it is to have one's loved ones ever near..? ? ? ? ? Fast flowed my tears; despair gat hold upon my soul And needs mine eyelids must the sweet of sleep forbear..Officer's Story, The Ninth, ii. 167..118. The Merchant of Cairo and the Favourite of the Khalif El Mamoun El Hikim bi Amrillak M.Rail not at the vicissitudes of Fate, ii. 219..? ? ? ? ? Midst colours, my colour excelleth in light And I would every eye of my charms might have sight..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 Kemeriye 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 Sword, 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..? ? ? ? s. The Journeyman and the Girl dccccix. Thy letter reached me; when the words thou wrot'st therein I read, iii. 84..108. Ali ben Tahir and the Girl Mounis cccccxiv

[Fairfax My Lord](#)

[Under the Avalanche A Tale of the Sierra Nevada](#)

[Fresh Air Charity in the United States](#)

[Russian Grammar](#)

[Die Vier Invalidenfonds Des Deutschen Reichs](#)

[Der Neue Menoza Oder Geschichte Des Cumbanischen Prinzen Tandi](#)

[Plants Reputed Poisonous and Injurious to Stock](#)

[Outlines of Natural History for Beginners](#)

[William Knibb Missionary in Jamaica](#)

[City Festivals](#)

[Suppressed Chapters and Other Bookishness](#)

[Russias Work in Turkey A Revelation](#)

[Idioticon Des Christlich Palastinischen Aramaeisch](#)

[Liebfrauenmilch](#)

[Die Cladoceren Bohmens](#)

[Kritik Des Hedonismus](#)

[Strawberts Sensational Story](#)

[On Fire](#)

[Princess Trinity Toos Pirate Fun The Heart of a Princess](#)

[The Apocalypse](#)

[Bucket Meets Little Pig](#)

[Bearing New Life](#)

[Sous Le Ciel de Paris](#)

[Charles Scotts Analogy of Masonry Analogy of Ancient Craft Masonry to Natural and Revealed Religion](#)

[Different from the Other Kids - Natural Alternatives Edition](#)

[After the Love Has Gone Surviving the 8 Stages of a Divorce Storm](#)

[Brevettabilita del DNA Umano La](#)

[Single Window](#)

[Efshar](#)

[Heart of the Sanibel Sunset Detective](#)

[Lili the Cat Finds the Infinite Bank](#)

[Foreign Languages](#)

[Around the World in 93 Years An Uncharted Journey](#)

[Feel Good Look Good for Life Your Ultimate Guide to Achieve Lifelong Health](#)

[Hiirhlees Helmegduulelt](#)

[The Parables Told by Jesus](#)

[Black Sheep Sweet Dreams Adoption Journal](#)

[Helen Mystery in a Small Town](#)

[Concerns of the Past and Fears for the Future A Personal View](#)

[Boundaries Within Book I](#)

[Die Montage ALS Intermediales Stilmittel in Alfred Doeblins berlin Alexanderplatz](#)

[The Monks Wedding](#)

[Definition and Analysis of the Market for the Porsche 911 in Germany](#)

[Transatlantische Freihandels- Und Investitionsabkommen Erwartete Effekte Des Ttip Und Seine Kontroversen Das](#)

[The King of the Town](#)

[Leben Und Die Lieder Des Trobadors Peire Rogier Das](#)

[Bein- Und Hufleiden Der Pferde Die](#)

[Growth Retardation in Children with Atopic Dermatitis](#)

[Hohe Schule Des Lebens Die](#)

[The Cruise of the Canoe Club](#)

[The Money King](#)

[The Science of Road Making](#)

[The Lamp of Gold](#)

[The Wandering Jew](#)

[The Rifle Club and Range](#)

[Friesenpiraten Die](#)

[Beerdigung Und Verbrennung Der Leichen Die](#)

[The Jewish Armoury](#)

[Welche Aussagekraft Hat Ein Facebookprofil? Untersuchung Der Einschätzung Der Persönlichkeitseigenschaften Extraversion Und Vertraglichkeit](#)

[Corporate Social Responsibility the Question of Real Commitment or Strategic Window Dressing and the Example of Foxconn](#)

[Land Access and Tenure Security Challenges a Motivation for the Non-Involvement of Some Youth in Agriculture](#)

[A Description of Patagonia and the Adjoining Parts of South America](#)

[The Voice of a Shell](#)

[Die Gebirgsgruppe Des Monte Cristallo](#)

[Babylonische Busspsalmen](#)

[Cosmopolitan Sketches](#)

[Um Eine Krone](#)

[Mikro-Organismen Bei Den Wund-Infektions-Krankheiten Des Menschen](#)

[Hausprüche Und Inschriften in Deutschland in Osterreich Und in Der Schweiz](#)

[Statistische Darstellung Der Grafschaft Schaumburg](#)

[Gordon Pascha](#)

[Karla Buhring](#)

[Photochemische Untersuchungen](#)

[Womens Suffrage](#)

[Marguerite](#)

[Sketch of the History of Yale University by Franklink Bowditch Dexter](#)

[Calderon Festspiel Zum 25 Mai 1881](#)

[Das Evangelische Kirchengebäude](#)

[Heinrich Braun Und Die Bayerischen Schulen Von 1770-1781](#)

[Thomas Von Aquinos Stellung Zum Wirtschaftsleben Seiner Zeit](#)

[Brasilianische Zustände Und Aussichten Im Jahre 1861](#)

[Machiavelli ALS Komodiendichter Und Italienische Profile](#)

[Verbotene Früchte](#)

[Plutonismus Und Vulkanismus](#)

[Geschichte Der Jüdischen Ärzte](#)

[Das Leipziger Kurschnergewerbe](#)

[Period pain](#)

[Geologie Von Oberschlesien](#)

[Broken Wounded Blood Washed](#)

[Jane Austen Collection Persuasion Emma Pride and Prejudice](#)

[Leader as Facilitator](#)

[The Moon Spun Round W B Yeats for Children](#)

[Barefoot Gen Volume 7 Hardcover Edition](#)

[Livia Lone](#)

[Time Poor to Time Rich Reclaim Your Time Restore Your Relationships](#)

[a la Croisee Des Chemins Ce Que La Vie ma Appris](#)

[Dr Es Guide to Weight Loss Surgerythe Weight Is Over!](#)

[Its Been Grand Now its Final](#)

[The Land of Stories A Treasury of Classic Fairy Tales](#)

[Conspiracy of Ravens](#)
